



MĀCHHĪWĀRĀ

meditations of Guru Gobind Singh

Danielle Gill

Harjeet Singh Gill



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for my mother
Bibi Gurcharan Kaur

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MĀCHHĪWĀRĀ



in the wilderness of Māchhīwārā
the saint of Patna
the soldier of Anandpur
the son of Teg Bahadur
was meditating
on the destiny of men and martyrs
of cultures and conventions
of civilisations lost and found
of abysmal depths
of sublime heights

surrounded by nature and culture
beasts and birds
he gazed into the horizon
the horizon of imagination
the horizon of deceptions and depressions
the horizon of hope and happiness
the horizon of eternal sublimity

he reflected upon
the ambitions and dreams
of the old days
of the old generations
the dreams of equality and fraternity
the dreams of purity and piety
the dreams of changing the course of history
the history that denied
men and women
to live their own lives
their lives of freedom and dignity
their lives of love and generosity

he reflected upon the revolutions
which were destined to fail
which had no beginning
no end

the ideas which were crushed
by the mighty forces
of cruelty and corruption

he reflected upon
the purificatory rites
the baptism of the sword
of the sword
of destruction and decimation
of the sword
of ultimate annihilation
of evil
of ignorance
of the dark clouds of tyranny
that hover over the entire universe

he reflected upon
the thunderbolt
that was supposed to
surcharge the humanity
with the rain of fertility
that was supposed to purify
heavens and earths
oceans and mountains
and the confused universe of religions and races

he reflected upon
the dreams shattered
the ambitions mutilated
the sacrifices, the devotions
the faiths, the fortitudes
the friendships, the betrayals
the battles won or lost
the endless fights
over frivolous issues
and he was sad

the son of Teg Bahadur
was alone
a solitary figure
in the wilderness of Māchhīwārā
he was alone
with his nature
with his God
with his universe
with his world
within and without
and he was at peace with himself

he wondered aloud
what was supposed to be
what had to happen
what had happened

in the wilderness of nature
there were silver-linings of culture
the sublimity of ideas
the purity of principles
merged with the over-riding spirit of revolution
of the revolution of humanity
of the humanity
that was thirsty
that was hungry
that had suffered
centuries of neglect
centuries of oppression
that longed for the nectar of hope
for the baptism of the sword

the son of Teg Bahadur
reflected upon the life and leanings
of his father
Teg Bahadur
the bravest of the warriors
the greatest wielder of the sword
the Teg
that there ever was
the annihilator of tyranny and terror
the indefatigable fighter
in peace, in war
who espoused violence to decimate the tyrant
who espoused non-violence, love and generosity
to help the poor
to come to the succour of the oppressed
to sacrifice his own life
to protect the unprotected
who had sown the seeds of revolution
of purity and piety
with the sword of truth
with the sword of absolute sublimity

Teg Bahadur
the great Guru
in his old age
had the courage and conviction
to defend the principle
that every nation had the right
to its faiths and believes
to its rites and rituals
to its diets and dress
that every civil society
must be based
on freedom and dignity
on existential assertions
of men and women
of young and old

but alas
the sword that he wielded
to defend the righteous cause
was replaced by the sword of tyranny
the mighty Mughal empire
could not face the truth
the truth of divine love
it cut him down
in broad day-light

in the darkness of absolute falsity
in the abysmal depths of absolute cruelty

Teg Bahadur
the sovereign of the sword
became the apostle of non-violence
of peace and harmony
of ultimate sacrifice for the Other
the Other of all humanity
of all those who suffer in silence

this apostle of peace
sowed the seeds of destruction and decimation
of the mighty Mughals
of the tyrants
of the demons and the devils
of the enemies of the noble
in spirit and body

Teg Bahadur
bequeathed to his son
the young Gobind
the heritage of absolute sacrifice

of absolute sincerity and serenity
of absolute struggle
against all odds
against the mighty forces
of the empire of evil
of the rule of tyranny
the young Gobind had no choice
he decided to uphold
the principles of his forefathers
the culture of his mentors
the nine Gurus of his spiritual lineage

the young Gobind
meditated and reflected
on the affairs of this and the other world
and realised that
when peace and persuasion
counsel and consultation
did not yield any results

when the tyrant was too arrogant
to listen to the wisdom of the sages
when love and generosity were brushed aside
when the tyrant believed only in his tyranny

it was the time to rise to the occasion
to the occasion of ultimate struggle and sacrifice
it was the time to raise
the sword of truth
the sword of absolute purity and sublimity
it was the time
to administer the baptism of the sword

to create the pure
the Khalsa
the soldiers of God
the soldiers of the Sublime and the Serene

it was the Baisakhi of sixteen-ninety-nine
the Baisakhi of a new birth
of the resurrection of Bharat
of the centuries old traditions
of the battles of the righteous
of Ramas, of Krishnas
the Baisakhi of the creation of the Khalsa

it all began in the fifteenth century
when Bābā Nānak
with his dear disciple and friend
Mardana
set out to witness the vicissitudes
of the world around
of the religions and races
in the four corners of Bharat
and beyond
in the Muslim lands of Mecca and Madina
where men of goodwill and spirit
pondered over the absolute

where centuries of traditions
had fallen into wrong hands
the Bābā met the sages and the saints
of all faiths
of all fraternities
they discussed and discerned
the ultimate truth
the ultimate verity

the Bābā condemned
all that was frivolous
all that stood against the spiritual path
all that led the humanity astray
from truth and love
from the just and the right
from the respect of the Other
of men and women
of rich and poor

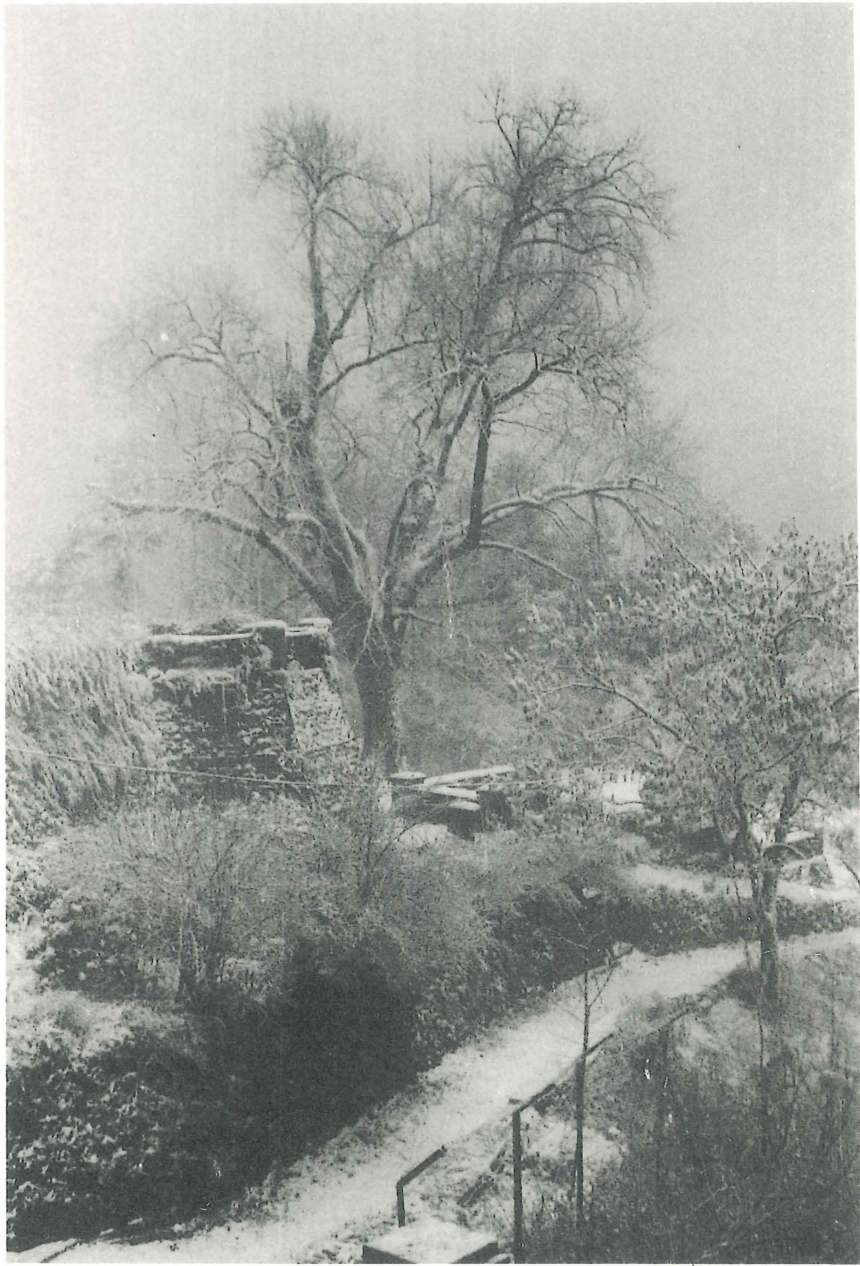
he proclaimed the republic of the poor
he was with the poorest of the poor
he advised the farmer
to sow the seeds of honesty
he counselled the trader
to trade in the business of truth
he told the Hindu
to discern his sacred texts
to follow the wisdom of the sages and the seers
he told the Muslim
to pray to Allah in all directions
east and west, north and south
Allah was everywhere
God was everywhere

all directions were sacred
God was omniscient, omnipresent
God was love
God was honesty
God was truth
the yogis, the faqirs
the men and women of God
must submit to His will
to His discipline and distinction
rites and rituals
diets and dresses
were only external paraphernalia
we must dwell deep
we must meditate on the absolute
we must transcend the mundane
there must be harmony
of the world within and the world without
we must listen to the inner music
the music of the transcendental truth
the music of love and harmony
between men and women
between the people of all nations
of all faiths
he condemned those
who fostered distinctions

between men and women
between castes and creeds
he abolished all hierarchy
he preached equality and fraternity
among all men
among all women
among all religions
among all races

he pondered over the causes
of cruelty and injustice
of inequality and sufferance
of crass and corruption
that had engulfed the society
the populace of Bharat
that had crushed the conscience
of the poor and the wretched
that had suppressed the very voice
of the meek and the humble

he was at pains to witness
the terrible state of affairs
that had sucked
the very blood of his countrymen




that had smothered
every man
every woman
every denizen of his dear Bharat

he condemned the rulers
who exploited religion
to enhance their power
to frighten the weak
to crush the voice of protest
he decried the priests
who hankered after a few loaves of bread
who compromised everything
every principle
who cooperated with the cruel and the criminal

he condemned the judges
who had forgotten their dharma
of the righteous
of the just
he condemned the invaders
who had ruined the entire country
the vast lands of Bharat

the meek and the humble of his nation
to establish the rule of the powerful
the rule of absolute terror

in a long composition in  Rāg Māṇṇ
he explained to his dear Mardana
it was not always so
long, long ago
millions of years ago
before the beginning of time
before the beginning of space
it was all dark
there was no day, no night
no sun to set, to rise
no air, no water
no earth, no heaven
no god, no demon
no movement of the planets
there were no men, no women
no religions, no races
no castes, no creeds
no hierarchies, no inequalities
no discussions, no disputes
no fights over frivolous issues

it was all dark
all quiet
all peace

there were no Brahma, no Vishnu
no priests, no mullahas, no jathedars
no holy dips
no money-changers
no polluters
no scavengers
there were no kings, no queens
no rulers, no subjects
no tyrants, no victims
no exploiters, no exploited
it was all peaceful
all quiet
all silence
the silence of eternity
the silence of sublimity

and one day
in one moment
it all changed

the Almighty, the Transcendent
the Creator uttered the divine word
the divine shabad
and it all came to be

there were earths, there were skies
there were heavens, there were hells
there were men, there were women
there were struggles
between the just and the unjust
between the tyrant and the victims
there were endless disputes over frivolous issues
there were eternal discussions
over hierarchies and heterogeneities
that led to the disastrous consequences
the whole social fabric was torn apart

now the divisions and the disputes
were the order of the day
he told his dear Mardana
it was kaliyug
the dark age of Hindustan
the Bharat of the rishis and the sages
was drowned in the abyss of falsehood
in the abyss of cruelty and crime

where men killed other men
where brothers murdered other brothers
where sisters had lost all faith
in this age of the butchers
in this age of the tyrants

this tradition of devotion and critique
continued for years, for generations
the fifth Guru, Arjun, in the next century
decided to compile
the Adi Granth
the sacred text for his disciples
and for the humanity at large

it included the compositions of the Gurus
and the hymns of the sages
of other faiths
of other fraternities
what mattered most was the message
of love and devotion
of truth and temperance

for the first time
in the history of scriptures
the compositions of others
the poets and the saints of other fraternities
were given equal respect
equal sanctity
they included Hindus, Muslims, Sufis
the bhaktas, the devotees of all faiths
of all classes and creeds
who shared the same concerns
the same sensitivities
in the domain of rights and responsibilities
in the domain of truth and justice
in the domain of spiritual sublimity

the saint scholar
Guru Arjun was a great poet
a great musician
he edited the Granth in rāgās
in classical music
there was the order of form, of music
there was also the order of content, of theme
meticulously, he presented each utterance
each enunciation

in its universe of thought
the differences, if ever
were duly noted
were duly commented upon
once a composition of a saint poet was accepted
it was duly included

the rights of differences were respected
with counterarguments, if necessary
the themes, the forms
were juxtaposed
for the emergence of significance
for the creation of the enunciative universe

it took over twenty years
to complete this monumental task
Bhai Gurdas, the scribe
patiently, sincerely worked for hours
for days, for nights
a great scholar in his own right
he performed the most difficult task
with diligence, with devotion

the world of scholarship
is ever grateful to him
to his intelligence, his incision
his scriptography

the fourth Guru, Ram Das
had already established the Harimandir
where the congregation assembled
for devotion
for the divine music
for the Guru's message
of love and truth
of justice and equality
of peace and prosperity

the congregation continued to grow
in size, in devotion
the devotees, the Sikhs, the Sangat
came from all over
from the valleys of the sacred rivers
of the prosperous Punjab
from Kabul, from Qandhar
from across Jamuna and Ganga

the music of the Guru reverberated
in the four corners of the globe
the hymns of love and union
vibrated in the entire universe
the yogis, the faqirs, the sufis
came for the spiritual communion
men and women
without any distinction of gender and status
gathered to form the assembly of the devotees

the Adi Granth
continued to be the main guide
in spiritual and social conduct
the civil society was based
on the principles of truth and justice
on the hymns of love and generosity
the brotherhood of humanity
the equality of all classes and castes
were proclaimed for all
to practice
to spread to every corner of Bharat

a new social structure began to emerge
from the teachings of the Gurus
from the enunciations of the bhaktas
from the kafis of the sufis

the political order felt threatened
it could not tolerate
a parallel society
without hierarchy
without distinctions
the mighty Mughal empire
could not envisage
a multiplicity of orders
a diversity of dictates

the Governor of Lahore
summoned the Guru
he was ordered to abandon his faith
to betray his kith and kin
his Sangat, his devotees
his principles of universal fraternity
his belief in the brotherhood for all

high or low
men or women
Hindu or Muslim

in his serene and sublime discourse
the Guru explained the spirituality of his mission
the truth of his principles
the encompassing nature of his ideas for all
for Hindus, for Muslims
for all the denizens of Hindustan

but nothing could move the obdurate sovereign
the heady wine of power numbed his conscience
the drug of tyranny
made the tyrant insensitive
to all reason, to all rationality
he did not heed the advice
of his own sages
the Sufis, the faqirs of Islam
who counselled the tyrant
to be fare to the man of God
to the great faqir
the great sage

who excelled them all
in spiritual heights
in the love of God and His creation

but it was not to be
the Guru was duly executed
he was tortured for days
on burning sands
on the hottest plates
under the most inhuman conditions
the apostle of love and peace
faced the hatred of the tyrant
the terror of the ill-gotten power
and breathed his last
to give to his congregation
his Sangat
the first martyr
the first steadfast vision
of resilience and resolution
of reverence and resurrection

the author of Sukhmani
the hymn of peace and harmony
sacrificed his life
for his countrymen
for all humanity
for the universal brotherhood
for equality and fraternity
for virtue and justice
for the ultimate spiritual bliss
for the sublimity of vision
for his ideas and images
for his reason and rationality

from non-violence to violence
is a normal course
is a consequential path
his young son, Hargobind
decided to wear two swords
of *mīrī* and *pīrī*
of the sacred and the secular
the principles of spirituality, love and sublimity

had to be defended
with secular forces
with the soldiers of peace
the sword of truth
joined the sword of resolution
the sword of justice and fraternity
resurrected the sword of revolution

the peaceful, hymn-singing devotees
the generous Sangat
began to wear arms
the arms of defence
the arms of the ultimate verity
the spiritual and the physical
the sacred and the secular
merged to forge one single whole
one unique construct
of the perceptual and the conceptual

he founded the Akal Takhat
the spiritual and the secular were juxtaposed
the Harimandir was supported
by the supreme secular authority

the two perceptions were the two sides
of the same sacred coin
the coin of truth and justice
it established the social structure
on the foundation of spiritual purity
it reinforced the fraternity
with the force of righteous sanctity

Akal Takhat
became the rallying point
of all decisions
of all movements
of all crusades
for the righteous and the just
all adhered to its dictates
all followed its conventions

Akal Takhat
the eternal throne
of the saint and the soldier
the refuge of the meek and the humble
bestowed the corporate resolution
the corporate strength

of all believers
who sought justice
who longed for purity and sanctity
in all affairs
spiritual or secular
of this or the other world
of the universe
of conflicts and discords

Akal Takhat
became the beacon light
the guiding force
of the Sikhs
of all classes and castes
of the poor and the rich
all bowed to its sovereign will
all followed its sacred directions
for the good of humanity
for the well-being
of the poor and the downtrodden
the poorest of the poor
the sovereign of the sovereign
respected its authority
all submitted to its will and dictate



the sacred and the secular
the social and the political
all came under the same canopy
under the protection of the same authority

Akal Takhat
derived its strength, its will
from the resolutions of the Sangat
a democratic institution
it dwelt deep
into the world within
and the world without
mind and body
spirit and soul
individual and social
were surcharged with divine love
with divine justice

in the wilderness of Māchhīwārā
the young Gobind
reflected upon
the things past
the things present
he thought
of his forefathers
of his Gurus
of the historical movements
of the epistemological cuts
of his spiritual heritage
of his social conventions
of Harimandir
of Akal Takhat
of Teg Bahadur
of the ultimate sacrifices
of the ultimate renunciations

he reflected upon
the baptism of the sword
the creation of the Khalsa
the battles won or lost
his two brave sons
fighting the tyrant
with courage and conviction
brandishing the swords of righteousness
annihilating the invading armies
the forces of oppression
the empire of evil

the two young sons
sacrificed their lives
on the altar of truth
on the altar of justice

the two young bloods
merged with the blood of the Khalsa
with the blood of universal brotherhood
the baptism of the sword
tasted the purest of the bloods

quenched the thirst
of the eternal, the Akal

arise O brethren, arise
the two young bloods
had heralded a new age
the age of hope and resurrection
the age of faith and fortitude

the two young bloods
the eternal martyrs
heralded a new age
for the youth of Hindustan
for the ambitions and dreams
of freedom and dignity

the two young bloods
fired the imagination
of young and old
of men and women
of all those
who yearn to be
to be the masters of their destiny

to serve the cause
of truth and justice
of faith and fraternity

it was the Baisakhi of sixteen-ninety-nine
yes, that most auspicious Baisakhi
when the Sikhs had come to pay respect
to their Guru
after the golden harvest
they had gathered to thank their mentor
for all the riches
of gold and silver
of good deeds and pure thoughts
the young Gobind
had surprised the congregation
with his burning eyes and the ferocious sword
he had called for the brave
for the devoted
to come forward with their heads
the sword of righteousness was thirsty

it needed heads
heads of ultimate sacrifice
of ultimate faith
in the Guru
in his mission
in his path of absolute love
of absolute justice

many a fickle heart
had fled the scene
many a wavering mind
had lost its balance
but there were enough
to satisfy the thirsty sword
to stay steadfast and resolute
in faith and fortitude
one by one
panj pyārē, the five beloved
came forward
bowed their heads
and offered to their Guru
to their ultimate sovereign
their heads and hearts

the ferocious sword
cut down the five heads
one by one
they were despatched to the other world

once the thirst was quenched
once the hurricane was blown over
the ferocious sword
was transformed into a sword of love
a sword of resurrection
one by one
the five heads
joined the five beloveds
the Guru baptised them
with the sword of peace and war
with the sword of absolute righteousness

after the initial ceremony
the Guru in all humility
in gratitude, in love and generosity
bowed before his own Sikhs
his own beloved soldiers
who administered the same
baptism of the sword
to their own Guru
to their own mentor

the Guru and the disciples
formed one unique fraternity
one unique congregation
of absolute equality and reciprocity

the baptism of the sword
transformed the Sikhs into Singhs
the lions of the faith
the soldiers of purity and piety

when the good tidings spread
when the baptism of the sword
became a household word
the hordes of Sikhs
gathered at Anandpur
the town of peace and bliss
to be baptised
to be purified
to be resurrected
the people of Bharat were in arms
the nation had awakened to its rights and freedom

the devotees brought with them
horses and swords
bows and arrows
the non-violent peace-loving folks
decided to wage the war of righteousness
decided to stand up for their convictions
decided to uphold their dignity

the town of Anandpur
grew in size, in vision
there were the physical exercises of the soldiers
there were the assemblies of the sadhus and the faqirs
there were also scholars, poets, musicians
the court of Guru Gobind Singh
resounded with the strikes of the arms
reverberated with the hymns of the musicians
echoed with the incisions of the scholars
Hindus, Muslims
yogis, faqirs, sufis
all joined hands
to defend the cultures and conventions of Bharat

of the land of the rishis and the seers
the land of Bābā Nānak and Sheikh Farid
the land of Guru Arjun and Shah Hussain

the drums of war resounded
with the hymns of devotion
the cries of the soldiers
merged with the melodies of love and union
the baptism of the sword
had been sweetened by the sugar of generosity
the Guru's wife, the mother of the Khalsa
had chosen a middle path
the path of resurrection and reconciliation

the Khalsa brotherhood
was not simply an army of the warriors
the baptism of the sword
had created a new being
where the sadhu and the soldier
merged into the same spirit

where violence and non-violence
were the two sides
of the same sacred coin
under no circumstances
virtue and discipline
were to be abandoned
under no conditions
humanity of the humans was to be forgotten

in a short span of fifteen years
the Guru created
the republic of the wise and the valiant
the community of saints and soldiers
a great poet himself
he composed a number of poems
long and short

he dwelt deep into the entire Indian civilisation
nurtured in the two classical traditions of Bharat
the Sanskrit, the Arabic
erudite in the sacred and the secular texts
of the remote past

he delineated the narratives
of gods and goddesses
of princes and princesses
of the golden eras of yonder days
of the treacheries and betrayals of history

he commented upon every event
every deed
that was necessary for the building of a new nation

his critical incisions surcharged
the whole scholastic landscape
to formulate new propositions
to propose new solutions

his discourse covered
the creation of the universe
the mysteries of life and death
the relations between men and women
the complexities of human mind
in the affairs of hearts and heads

he showed how the gods and goddesses
were as human as any one of us
how they fell to the same temptations
as the men and women of Bharat
there were treacheries
there were betrayals
there were the sagas of faith
there were the sad tales of broken promises

how the gods and goddesses
and the great men and women
of Ramayana and Mahabharata
retraced their solemn words
how the divine dharma
was treated so lightly
in the affairs of love and war

it was a continuous struggle
of good and evil
of virtue and vice
the purity in word, thought and deed
was rarely upheld
it led to the downfall of empires
it led to the destabilisation of traditions
it led to the corruption of ultimate truth

he tried to infuse
in the body-politic of Bharat
new concepts
new horizons
the universe of truth and justice
had to be perceived,
conceived and conceptualised
one had to go beyond the real
beyond the temptations of false glory and honour
one had to stay steadfast in Dharma and truth
it required a steady mind
and incisive intellect
no foolhardy act could help the nation
no opportunistic tactic could lead us anywhere
the Guru presented his own father
his own sons
to the ultimate test of faith and fortitude
to the ultimate test of life and death
once a decision was taken
to fight for the truth
to fight for dharma
there was no going back
once a solemn word was given
to the nation and the humanity
it had to be upheld

at any cost
at any price
before he asked others to sacrifice
to be resolute in the war for freedom
for existential dignity
he offered himself
his whole family

the baptism of the sword
was not an act of violence
was not an act of aggression
the sword of baptism
was the sword of truth
it cut deep
into the body-politic of Bharat
it cut deep
into the customs and conventions
of centuries of neglect
of centuries of mystification
of centuries of camouflage

the curtain of falsehood
had to be torn apart
the curtain of treacheries
had to be uncovered
it was a daunting task
but the Guru had decided
to follow his promise
to the last drop of his blood

the baptism of the sword
had abolished all impurities
had torn ascender all inequalities
the proclamation of Anandpur
had to be followed
in letter, in spirit
the Sangat had accepted
the final verdict
the congregation had bowed
to the supreme will

in this absolute reciprocity
of faith and fraternity
between the Guru and the Sikhs

in this absolute equality
between the leader and the led
the sword of righteousness
the sword of truth
negotiated the golden path
of resurrection and reconciliation
it laid down the broad parameter
of destruction and construction

it was a creative process
where every deed, every act
passed through the sieve
of intellectual incision
where every word, every thought
was submitted to the ultimate authority
of truth and justice
of spiritual transcendence

the same principles prevailed
in love and war
in the wilderness of Māchhīwārā
Guru Gobind reflected upon

the ideal lovers
the ideal warriors
he praised the steadfast resolution of Heer
who preferred the solitary cottage
of Ranjha, her love
to the palaces of the Kheras
where she was forced to marry
forced to go to the Other against her own will

the marriage between two beings
was the marriage of hearts
to love was to surrender
to suffer
to remain steadfast in word and deed
love was the ultimate truth
ultimate verity

the social structure
that compelled unwilling hearts to unite
to live with the other
who remained the Other for ever
was no marriage
no union

it was a disaster for the lovers
for the world at large

no Sangat
no community
could be based on force
on the will and authority of those
who do not appreciate
the pangs of love
the purity of sentiments

the baptism of the sword
was also the baptism of love
nearly two hundred years ago
the most peace-loving Guru
Guru Nānak had said
if you are ever engaged in love
if you yearn for the union of hearts
come to my path, my abode
with your head on your hand
if you ever take a step in this direction
you must sacrifice
every fibre of your being

love and war
life and death
are dissolved into each other
the words given
the words exchanged
are the everlasting words
the everlasting truth

in love and war
the involvement is absolute
the engagement knows no end
no worldly temptation
no false hopes
can deter the lovers
can deter the warriors
there is no tranquillity for the lovers
there is no peace for the brave

those who are not steadfast in this life
cannot be steadfast in the other
those whose resolutions are flimsy
in secular affairs
cannot be trusted in the domain of the sacred

the sacred and the profane go together
there is a movement from the human to the divine
the Being and the Other
are ever engaged in this metaphysical tussle
in this spiritual relation
the yogis, the sufis
the lovers of the absolute
all adhere to the same truth
to the same ultimate verity

the kingdoms of gods and men
suffered from their treacheries
from their feeble hearts
when the sanctity of words
is not maintained
when truth and justice are sacrificed
for petty gains
when the purity of love is thwarted
when the lovers become
the object of hate
when the humble and the meek
are at the mercy of the tyrants
who are drunk with their tyranny
who follow no principle

who care not what is said
what is done
when the sacred word
the shabad
is flouted in open court
by the qazi
by the corrupt judge
it is kaliyug
the age of the butcher
the age of the treacherous

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
the affairs of Bharat
he had come to this world
to witness the deeds and dictates
of the subjects and the rulers.
the Almighty God had sent him
to prevail upon the cruel
to eradicate the evil

the task was hazardous and long
the centuries of neglect
could not be rectified
with a few strokes of the sword
however powerful and righteous
it might have been
it required a rectification in perspective
a rectification in vision
a new course of history
had to be established
a new interpretation of the events past
and the events present
had to be stated
it required a new discursive formation
a new discourse

with the baptism of the sword
a new man was born
the pure
the Khalsa
the baptism of the sword
was a new discourse
it defined man and woman anew
it chartered a new course of history
a new course of struggle

to free the mankind
from the traditional superstitions
from the taboos and talismas
of the wretched conventions

the baptism of the sword
gave birth
to a new man
to a new woman
who could live in freedom
who could live with dignity
who could venture into untrodden paths
who could fathom
the world within
and the world without
who could comprehend the past
who could assert in the present
who could live with himself
and with his companions
who could dwell deep into his Being
who could relate with the Other

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
the fate of his countrymen
for centuries they submitted themselves
to the foreign rule
they were so used to slavery
so used to betrayal and treachery
they had lost all sense of freedom
all sense of dignity
their conscience was numbed
by the drug of lethargy
they had to be awakened
they had to be resurrected
they were the living dead
their conscience had died long, long ago
they dared not raise a finger
let alone a sword
to defend themselves
to defend their rights
their religion
their women
their children

the baptism of the sword
by the sword
was a new beginning
a new effort to infuse the spirit
of dignity
of honour
of sacrifice
what was the sense of living like fossils
like the living dead
always at the mercy of the Other
the Other who was a tyrant
who cared not for their scriptures
for their customs and conventions
for their arts and science
for their spiritual insights
for the wisdom of their sages and seers

the baptism of the sword
gave birth to a new man
to a new woman
who could rise from the dead
who could challenge the tyrant
who refused to be crushed

under the weight of tradition
that had lost its purity and piety
that had lost its sense of virtue and vice

the baptism of the sword
gave birth to a new man
who could think on his own
who could dwell deep into the mysteries of life
who could perceive and analyse
the reality of his condition
the verity of his Being

the baptism of the sword
gave birth to a new woman
who yearned to be
to be a person in her own right
to have her own conscience
her own will
in the affairs of head and heart

this new man
this new woman
were supposed to create a new Bharat
a new homeland

of free will
of dignity and freedom
of love and generosity
of rights and responsibilities

a new Bharat
where men and women
lead a life of equality and reciprocity
where there is a communion with the Other
the Other who respects the freedom
of his Other
of her Other
who live in harmony
who strive for higher and higher planes
of consciousness and creation
of spirituality and sublimity

a new Bharat
of young and old
where the youth respected the elders
where the elders paid heed
to the ambitions of the youth

where there was always a space
for new ideas
for new concepts
where there was a continuous dialogue
between the past and the present
between the tradition and the new insights

there was nothing static in this world
the universe of ideas
and the universe of material conditions
must interact constantly and creatively
must lead to new conclusions
new propositions
new concepts

creativity is eternal
it is the most fundamental and sacred right
of men and women
who live in the present
who yearn to be in the future
life and creativity are synonymous
as long as we live
we create, we consume
we lead a life of creativity

a life rich in ideas and instincts
in concepts and conventions

the baptism of the sword
established the law of creativity
the law of historical progression
the Harimandir
the Adi Granth
the Akal Takhat
the baptism of the sword
were so many steps
in the historical progression
in the epistemological conceptualisation
of the birth of the Khalsa
of the birth of a new man and woman

this historical progression
will continue for ever
the Sangat, the congregation
where the Guru resides
will react and rectify
what is necessary
what is required by the exigencies of the hour

from the interaction
of the spiritual and material conditions
will evolve new strategies
new ideologies
new paths
that the Khalsa must follow
must execute
to maintain the republic of Guru Gobind
the republic of equality and reciprocity
the republic of freedom and honour

there are principles
that are eternal
that are spiritual
that are universal
and there are others
that evolve from historical exigencies
from the material conditions
from specific compulsions and controls
there must be an interaction
between these two directions
between these two paths

all creative conceptualisation
follows the path
negotiated in the space of spirit and body
in the space of intellect and emotions
conflicts and contradictions
resurrections and reconciliation
go together
there is a mutual interaction
a mutual conversion
a mutual convention

in the wilderness of Māchhīwārā
the Guru reflected upon
the incessant fights
between good and evil
between terror and temperance
in mythological times
the demons attempted to rule by force
by the brutal force of tyranny
by the dictates of their evil desires
the goddess challenged their nefarious designs
single handed
she challenged their colossal might



their overwhelming armies
their endless growth
their false immortality
for days, for nights
relentlessly, vehemently
she fought the innumerable hordes
of the ferocious demons
and ultimately she overpowered
the invincible armies
the incarnation of the devilish power
who had subverted
the kingdom of heaven
the kingdom of spirit and transcendence
the kingdom of purity and sublimity
the good prevailed over evil
the rule of spirit overwhelmed
the rule of terror

in the wilderness of Māchhīwārā
the Guru reflected upon
the present condition of Bharat
of the tyranny
of the tribulations
of the misery of the denizens of his country

the armies
of the demons
the armies of evil
had engulfed this land of the rishis
the rule of the powerful
of absolute physical might
had smothered all spiritual life
all dreams and desires of the meek and the humble

from the mythical times to the historical times
was only a conceptual step
was only a matter
of historical consciousness
was only a matter
of historical awakening

the fight between good and evil
was re-enacted
the Guru, the Khalsa had no choice
the inevitable force of history
the inevitable sequences of events

had created conditions
for the right cause
for the righteous fight
the evil was too overwhelming
the armies of the demons
were innumerable, invincible
and yet, they had to be challenged
they had to be confronted
with the baptism of the sword
with the sword of righteousness

brandishing the sword
the Guru had challenged
his congregation
his Sangat
the devotees had responded
with enthusiasm
with absolute faith and fortitude
they had recognised
the sword of righteousness
the sword of truth and temperance
the sword of purity and piety

that became a companion of the Khalsa
for all times
for all occasions
in peace, in war
in affairs, sacred and secular

the sword of the Khalsa
cut deep
into customs and conventions
into the body-politic of Bharat
it heralded a new era
it administered a new epistemological cut
to the ongoing
unchecked course of history
nothing could be taken for granted
the sword of consciousness
the sword of intellectual incision
verified every fact
interpreted every event
a thorough revision of the things past
and the things present
was undertaken
to set the right perspective
to guarantee the right of critique

the right of self analysis
the right of renewed conceptualisations

the Guru surveyed the entire cultural history
the entire religious tradition
the entire literary discourse of Bharat
every narrative
every sequence, mythical or historical
was subjected
to the incision of the intellectual sword
there was reverence and affection for the past
but there was also
the critique, the rectification
the process of demythologisation
of gods and men
of goddesses and women
to arrive at logical conclusions
to serve the cause of truth and verity
to serve the cause
of the new body-politic
of the new emerging Bharat

the study of mythical narratives
was the study of cultural complexities
gods and goddesses were created
in the image of men and women
the cosmic beings
were not only given human gender and body
they participated in the same intrigues
the same faiths and betrayals
the same temptations of body and spirit
they played the same games
of heads and hearts
the Guru studied them
interpreted them with his own perspective
he constituted his own discourse
his own ideological universe

the baptism of the sword
crystallised the conceptual constructs
there was no question of blind faith
of unquestioned dogmas
every god
every symbol
every intrigue
every spectacle
passed through the sieve
of intellectual incisions
there were images
there were symbols
there were concepts
a whole universe of constructive thought
was created
to serve the Khalsa
to serve the denizens of Bharat

the ancient Indian myths showed
that there were no easy solutions
these were not morality plays
they dealt with the complexities of life
with the extreme intricacies
of metaphysical snares
with existential dilemmas

the sword of incision could not cut
every knot
could not cross
every existential threshold
the worlds within
and the worlds without
had a rare correspondence
the mysterious nature
the metaphysical constitution
of men and women
could not be deciphered so easily
there were complexities
that remained complex for ever
there were existential predicaments

that could never be resolved
the knowledge, if any, in this domain
in this existential universe
was the knowledge of eternal mystery
the knowledge of eternal paradox

in the wilderness of Māchhīwārā
in his reflective mood
the Guru thought of his two young sons
who fought so valiantly
when the younger brother returned from the battle-field
to ask for water
to quench his thirst
he had asked him to go on fighting
until he attained martyrdom
to reach where his elder brother was
waiting for him with a glass of water
it was not easy for any father
to see his two young children
cut to pieces
fallen to the merciless blows of the enemy
but he had asked his Singhs to sacrifice

how could he save his own kids
his own blood
the boys were brave
they fought their way through heavy odds
they had joined the army
like any soldier

and the other two
who were so young
so small
who could not lift even a stick
let alone a sword
they were alone with their grandmother
all alone
in the camp of the enemy
in the world of the butchers
in the world of merciless brutes

it was not easy to comprehend
the mysteries of life
the metaphysical complexities of death

it was only a question of a threshold to cross
to go to the other side
to the other universe
that was unknown
that was unknowable

in the wilderness of Māchhīwārā
the Guru continued to reflect
the mighty Mughal army had descended on Anandpur
the opportunist hill rajas had joined them
they did not think of their own tradition of the Rajputs
they betrayed their kith and kin
their culture, their religion, their tradition
it was the most merciless battle
the small army of the devoted Singhs
the new emerging Khalsa
and the Muslim faqirs
the men of God
the men of truth and spirit
sacrificed their lives
to show to the world

that it was not a fight
between the Sikhs and Islam
it was a veritable war
between good and evil
between the men of God
and the men of devil
of the evil incarnate
the Singhs and the Muslim faqirs
fought to the last drop of their blood
fought to uphold the principle
of truth and justice
but alas the fight was so uneven
so ruthless
so devastating
the battles continued to be
won or lost
for days, for months

but the war was on
the war of righteousness
the war of a new age, a new era
continued in the minds and spirits
of every denizen of Bharat

in the wilderness of Māchhīwārā
the Guru reflected upon the great betrayal
how the emissaries of the Mughal emperor
had attempted to dupe the Khalsa
they gave solemn words of faith and friendship
but they were empty words
words of treachery

in the wilderness of Māchhīwārā
Guru Gobind addressed his Zafar Nama
the epistle of victory
to Alamgir Aurangzeb
to explain to him
the path of the pure
the mission of the Khalsa
the soldiers of righteousness
who were outnumbered

by the hordes of Mughal army
and the hill rajas
who joined it
betraying their religion and race
their dharma and truth

the emissaries of the emperor
told lies and made false promises
they brought with them the holy Quran
to testify to their sincerity
in fact, they betrayed both
their sovereigns in this and the other world
their emperor who proclaimed
his purity and piety
by false rituals and prayers
indulging in guiles and in intrigues
in all affairs, sacred and secular

this is how Teg Bahadur was executed
this is how innumerable poor and honest
denizens of Hindustan
were lured to Islam

even the sufi saints
the faqirs of Islam
the pious men of God, of Allah
abhorred these forceful conversions

the Guru reminded the emperor
of his guiles
of the guiles of his generals
the timid forces who believed
only in treachery and deceit
how the so-called brave
generals of the emperor
escaped the Guru's arrows
taking shelter behind walls
hiding behind camouflage
how the arrows of the Guru
had sent the Mughal chiefs
and the hill rajas
to hell, to their ultimate destruction
how the small number
of the soldiers of the Khalsa
had fought so bravely
so valiantly
several times, the enemy fled

several times
it ran to save its skin and soul

the Mughal emissaries
came with the promises
of honourable encounter with the emperor
with the promises of armies and estates
how they exploited the holy Quran
to reinforce their promise
to testify to the verity of their word
but nobody was duped
none believed in the truth
of the untruthful
the Guru was there
for an honourable dialogue
for a respectable negotiation
but the worldly insignia
the worldly glory
were not his mission
the baptism of the sword
the solemn foundation of the Khalsa
followed another path
the path of righteousness
the path of dignity and freedom





that no Mughal emperor
 however high and mighty he might be
 could negotiate the path of truth
 the path of spirit and sublimity

the baptism of the sword
 was the harbinger of a new era
 an era of freedom and dignity
 an era of truth and tranquillity
 it had given a solemn pledge
 to the denizens of Bharat
 to the humanity at large
 that when all other means are exhausted
 when all peaceful overtures are brushed aside
 when the tyrant understood only
 the language of terror
 it was time to raise the sword of righteousness
 it was time to defend one's rights and responsibilities

cho kār az hamēh hīltē dar guzašt

halālast burdan b šamsīr dast

the Guru warned the emperor
to reflect upon God, the Almighty
whose grace and benevolence
strengthened the weak and the humble
with whose help
a single soldier of righteousness
could kill hundreds
of soldiers of treachery and deceit
the enemy dared not touch
the devotees of the Lord
life and death depended upon His will
His order, His benediction
what had to happen
happened
the hordes of the enemies
could not even come near the brave
and the honest
under the severest of the circumstances
He guided His devotees
out of every danger
every crisis

He made the enemies blind
they lost their sight and direction
their will and resolve
the devotees were saved
without any scare or sanction
those who are true to the Lord
those who have faith in His bounty
are saved
are secure in their belief and bastion
those who serve their Lord
with all their heart and soul
are held high
are always protected
by His benevolent hand

the enemy's treachery could do no harm
to the devotee
to the servant of the Lord
he enjoyed His grace
His benediction
even if the devotee was surrounded
by thousands of the soldiers of evil
he was saved
he was secure in His hands

the Guru reminded the emperor
of his pride
of his wealth and power
while the Guru believed
in the benevolence of the Almighty
the emperor had forgotten his Allah
with the heady wine
of earthly glory and glamour
the Khalsa followed the path
of poverty and piety
of truth and honesty

one should not forget his Lord
during this short stay
this short span of life
the days in this world are not eternal
the ultimate truth lies with Him
in His refuge
the eternal sword of Time
hangs on each head
on each mortal being
pride and prejudice
lead us astray

lead us to the treacherous paths
 to the ruin of all kingdoms and powers
 when the Lord is gracious
 the most powerful enemy
 cannot harm even the poorest of the poor
 there is no power greater
 than the power of righteousness
 than the power of devotion and truth
 than the power of spirit and sublimity

babī kudrat nēk yazdānē pāk
ki az yak b deh lak rasānad halāk

chih duśman kunad mēharbān ast dost
ki bakhśindgi kār bakhśindēh ost

rahāi dēh o rehnmāi dihad
jabā rā b sift āšnāi dihad

khasam rā chu kor ū kunad wakt kār
yatīmā birū burd bezakhmē khār

*harā kas kizo rāst bāzi kunad
rahīmē barū rehm sāzi kunad*

*kasē khidmat āyad basē dilo jā
b bakhśad khudāwand bar we amā*

*chih duśman kizā hīlehsāzi kunad
agar rehnumā bar we rāzi šwad*

*agar bar yak āyad daho dēb hazār
nigabhān ū rā šwad kiradgār*

*turā gar nazar hast bar faujo zar
ki mā rā nigāh ast yazdā šukar*

*ki ū rā garūr ast bar mulk māl
w mārā panāh ast yazdā akāl*

*tu gāfil mašo jī sipāji sarāē
ki ālam biguzard sarē jā bajāē*

*babī gardiśē bewafāi zamā
ki biguzašt bar har makinō makā*

*tu gar zabar ājiz kharāṣi makun
qasam rā b tēśēh tarāṣi makun*

*chu hak yār bāśad chih duśman kunad
agar duśmanī rā basad tan kunad*

*khasam duśmanī gar hazār āwurd
n yak mūē ū rā āzār āwurd*

in the wilderness of Māchhīwārā
Guru Gobind meditated upon
his spiritual lineage
upon a succession of Gurus
who continued the tradition of Guru Nānak
the tradition of truth and conviction
the tradition of faith
and absolute steadfastness
against all odds
against all adversities,
the jealousies, the hatreds
of the political masters of the day

against the intolerance of the religious bigots
 against the terror of the mighty empire

he reflected upon
 the ultimate sacrifice of his father
 Teg Bahadur
 who protected the humble and the weak
 who fought for the rights of his countrymen
 to practice their religion and rights
 who sacrificed his head, his life
 but did not deter from his chosen path
 from his righteous course

tilak janju rākhē prabh tākā
kīno baḍo kalu meh sākā

sāadhan hēt itī jin karī
sīs dīā par sī na uchrī

dharm hēt sākā jin kīā
sīs dīā par sirar na dīā

*thīkar phor dilīs sir prabhpur kīā pān
Tēg Bahādur si kriā kari na kinhū ān*

*Tēg Bahādur kē chalat bheo jagat ko sok
he he he sab jagat bheo je je je sur lok*

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
his own advent in this world
upon his own mission
upon the existing conditions
upon the succession
of the emissaries of the Almighty
who abused their authority
their spiritual path
to propagate their own religion
for their own glory
for their own worship
who always forgot the commandment
of the ultimate Transcendence
of the Creator of the universe

since long he was meditating
on the nature and transcendence
of the Almighty
the Master of heavens and earth
since long he was meditating
in the sublime mountains
of Hem Kunt
where earlier
the Pandavas
had also practised austerities
he was so involved
in the spirit and sublimity of the Creator
he thought of nothing other than
His absolute benevolence
His absolute transcendence
the Almighty Lord
the Master of the universe
the Creator of men and matter
ordained him to go to the world
the world of mortals
to set the righteous path
to preach truth and justice
to remind the humanity
of the transcendence of the Creator

the Lord of all humanity
was sad at the continuous betrayals
at the continuous deceits
this had been going on since He created the universe
since He created men and women
heavens and earth
whoever was sent by Him
to propagate the creativity of the Creator
started his own faith
preached his own worship
declared himself to be God
himself to be the goal
of all worship
of all service
Mahadev, Brahama, Vishnu
all fell to the same temptation
they all claimed to be gods
the masters of all humanity
they all forgot the mission
they were assigned by the Lord
they all started their own religion
they all set up their own temples

their own rituals
 their own ceremonies
 the Creator of the universe was forgotten
 the Master was betrayed

mahādev achut keh wāio
bisan āp hī ko thehrāio

brhama āp pārbrahm bakhānā
prabh ko prabhu na kinhū jānā

tab har sidh sādḥ thehrāē
tin bhī parm purkh neh pāē

jē koi hot bheo jag siānā
tin tin apno panth chalānā

parm purkh kinhū neh pāio
ber bād hankār badhāio

in the wilderness of Māchhīwārā
Guru Gobind thought of
all those who were blessed by the Lord
who were His prophets, His messengers
who betrayed His trust
who were overwhelmed by their own authority
who could not contain in themselves
the profundity of the transcendence
who could not remain steadfast
with the mystery of the most mysterious
lost in false glory
in false pride

they forgot their Lord
their source of strength and inspiration
their self took over their conscience
they declared themselves
to be the sovereign of the universe
they let them be worshipped
as God
as Master of heaven and earth

the path of the Lord
became their path
the mission of the Master
became their mission
instead of proclaiming
the sovereignty of the universal Sovereign
they established themselves as gods
as the dispensers of all bounty
the great gods
the great yogis
the great sidhas
all had fallen in the net of pride
all got caught in the lure of māyā

betrayed and belied
the Ultimate Transcendence
had called Gobind to go to the world of mortals
He had called him, His Son
He had ordained him to rectify
this intolerable human condition
this chaos in the affairs, sacred and secular
He had told him
to bring back the suffering humanity
to its Creator

*mē apnā sut tuhē niwājā
panth prachur karkē kēh sājā*

*jāhē tahā tē dharm chalāē
ka budh karan tē lok haṭāē*

*eh kāran prabh moh paṭhāio
tab mē jagat janam dhar āio*

*mē ho parm purkh ko dāsā
dekhan āio jagat tamāsā*

*jo prabh jagat kahā so kēh ho
mrit log tē mon na rēh ho*

thus ordained
thus proclaimed the Son of the Lord
he had descended on this earth
he had taken a human birth
to serve his Lord
to spread His mission
to proclaim the path of righteousness
to rectify centuries of follies

to cleanse the temples of spiritual pollution
to bring new life
to the deteriorating conditions in all spheres
sacred and secular
to fight for truth and justice
to ride the wretched mankind
of its misery and misfortune
to bring back the creation
to its Creator
to His benevolence
to His benediction

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
all that had happened since then
since the great promise
the great benediction
since the blessings of the Transcendent
since the gift of the great birth
the great awakening
since Guru Nānak
Harimandir
Adi Granth
Akal Takhat
Teg Bahadur

since the baptism of the sword
since the birth of the Khalsa
the pure
the invincible
the battles won or lost
the war for righteousness
for the proclamation
of the kingdom of heaven on earth
for the sublimity of the Sublime

in the wilderness of Māchhīwārā
the Guru reflected upon the sacrifices
of his Singhs, his sons
his devotees, his congregation
his two younger sons
who were separated
since the battle of Anandpur
all alone with their aged grandmother
surrounded by the evil forces of terror
of absolute injustice and cruelty

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
the wilderness of mind
upon the mysteries of life and death
upon the transcendence
of Creation and absolute Destruction
upon the rise and fall of civilisations
of the splendid cultures of the past
upon the wisdom and
the spiritual sublimations of the sages
upon the baptism of the sword
the baptism of a new Creation
of a new Birth
of a Resurrection

in the wilderness of Māchhīwārā
the Guru was at peace with himself
with his Creator
in this adversity and wilderness
he reflected upon love and union
upon the pangs of separation and alienation

in this wilderness
 there was bliss
 there was the reunion of the sublime love
 in this wilderness in a reflective mood
 he said

yārṛē dā sānu sathhar changā
bhaṭh khēriā dā rehnā

he felt a spiritual identity with Heer
 who preferred the wilderness with her love
 who considered her stay with the Kheras
 the abode of forced union as hell
 as a dwelling of the burning fires of alienation

in this wilderness of Māchhīwārā
 the Guru was with his Lord
 his Creator
 his Love
 in this wilderness
 there was union

there was communion
there was the ultimate bliss
and harmony of spirit and body
in this wilderness
the nature and culture had coalesced
the vibrations of the heart
had transformed the being
had infused new resolutions

the wilderness of Māchhīwārā
served as a catalyst
as the lieu of reflection and meditation
in this wilderness
the epistle of victory
the Zafar Nama
was articulated
it vibrated with the spirit of the Khalsa
it was the discourse
of the baptism of the sword
the sword that cut deep
into the body-politic of Bharat
that resurrected the dying spirit
of the downtrodden
the victims of absolute injustice and tyranny

the wilderness of Māchhīwārā
blossomed with the fragrance
of sublime transcendence
it was awakened with
Chārdi Kalā
the supreme optimism
the supreme faith
the faith of righteousness
that the sword of the Khalsa
had delineated
in the hearts and minds
of the denizens of Bharat

in this wilderness
the Guru
overwhelmed nature and culture
from this wilderness
Guru Gobind
resurrected the dead and the dying
the subjugated and the oppressed
from this wilderness
the Guru
challenged the might of the Mughal empire
the absolute tyranny
of the absolute tyrant

in this wilderness
in this jungle of beasts and birds
in this enormous landscape of nothingness
in this ambiance of absolute silence
the silence of the transcendence
Guru Gobind reflected upon
life and death
union and separation
love and alienation
upon the being of man and woman
of their heart beats
of their dreams
of their despairs
of the absolutely mysterious nature
of hearts and heads
of the metaphysics of existence

in this wilderness
Guru Gobind reflected upon
the gift of mystery
the gift of complexity
that the Creator created
in the heart of every being
that the Creator infused
in the mind of every creature
the Guru reflected upon
how this mystery and this complexity
became the very existence of humanity
how the metaphysical snares engulfed
each spirit, each body

in the wilderness of Māchhīwārā
Guru Gobind reflected upon
the baptism of the sword
that presented both an epistemological cut
and a continuity in the eternal tradition
in the eternal fight
between good and evil between the votaries of truth
and the kingdom of falsity
the Guru reflected upon
the greed and temptations
that often annihilated
the good deeds of the gods
the benevolent acts of the supreme beings
that ultimately led to
their own glory
their own worship
the benediction and benevolence
of the Creator were forgotten
pride and greed
jealousy and hatred
replaced the beauty and bounty
of the holy codes
of the holy paths

in the wilderness of Māchhīwārā
Guru Gobind reflected upon the great betrayals
by the great gods of ancient India
that led to the rule of
superstitions and futile rituals
that made the denizens of Bharat
subservient to all that was absurd
taboos and talismas
false predictions of ignorant astrologers
subservient to all
that had no basis in truth and transcendence
that was polluted by ill-gotten wealth
by ill-gotten knowledge

for centuries ignorance had replaced wisdom
for centuries the seers and sages of the sacred Bharat
were forgotten
were pushed into oblivion

the baptism of the sword
was a definitive epistemological cut
was a definitive break
with all that polluted the spirit of Bharat
with all that smothered the voices of dissent
with all that hindered the movement
of the historical progression
of ideas and ideologies
of the purificatory resolutions
of the wise and the brave

the wilderness of Māchhīwārā
became the most momentous occasion
the most sacred threshold
of surcharging the spiritual fabric of Bharat
with a new ideological current
with a new conceptual construct
that pierced through the fog of servility
that articulated the discourse of the Khalsa
the discourse of the revolution
from within and from without

that went beyond the confines of empirical boundaries
that spread to all corners of the globe
that awakened the humanity at large

the wilderness of Māchhīwārā
blew a new breeze
the breeze of life and longings
the breeze of freedom and dignity
the breeze of a new era
a new horizon

the baptism of the sword
heralded a new age
where the awakened spirit of the meek and the humble
will never again
bow to the brutal power of the foreign hordes
will never again
be ruled by the ignorant
and the superstitious customs and conventions

by the absurd rites and ceremonies
of the temples of falsity and corruption
of the priests, the qazis, the jathedars

the gods and goddesses
the demons and devils
must all submit to His will
His truth and transcendence

none had the right to represent the Creator
the Lord Himself was the Sovereign
there was but one God
One Almighty, Omnipotent, Omnipresent Creator

*jo ham ko parmēsur uchar hē
tē sab narak kund meh par hē*

*mē ho param purkh kā dāsā
dēkhan āio jagat tamāsā*

the Guru had come to witness
the human condition
the metaphysical snares
the paradoxes
he had come to rectify
the path of false gods
the path of ill-gotten authority
the path of ill-gotten wealth

truth and transcendence
destroyed all hypocrisies
all false pretensions
all irreligious acts
of the religious sects

the baptism of the sword
had heralded the new age
the new dawn
of the pure and the brave
the baptism of the sword
had torn ascender
the curtain of falsehood
had pulled down
the wall of treachery and deceit
had cut to pieces
the false immortality
of gods and goddesses
of demons and devils
who exploited
the ignorant
the superstitious
the innocent

the baptism of the sword
had taken place at Anandpur
the city of sublimity and bliss
the city of peace and prosperity

at Anandpur Guru Gobind composed Jaap Sahib
meditations on the Absolute
on the transcendence
of the One Unique Sovereign
of the Universe of gods and men
on His sublimity and serenity
His creativity and civility
His beatitude and bounty
His purity, His piety
on His benevolence, His benediction
His love and generosity

JAAP SAHIB

interpreted in English



Chhape Chhand

with thy grace
we meditate
on the One
who is without form or figure
without shade or caste or creed
whose complexion or colour
dress or design
one cannot describe
eternal, the source of His own light
beyond measure, beyond all space
King of kings, Indra of Indras
Sovereign of the three universes
gods, men, women
all proclaim together
He is neither this nor that
none can define Him
neither nature nor culture
can delineate His being (1)

Bhuyang Pryat Chhand

salutations
to the eternal
to the merciful
to the formless
to the unrivalled (2)

salutations
to the One
who has no mask
no painted perspective
who has no body
who is not born of a woman (3)

salutations
to the One
who cannot be conquered
who cannot be destroyed
who is beyond all designations
who is beyond all space (4)

salutations
to the One
who is beyond all deeds
and duties
who is without a name and a locale (5)

salutations
to the One
who can neither be won
nor frightened
who can neither be moved
nor pushed aside (6)

salutations
to the One
who is before all air and atmosphere
who is without any beginning
whose mystery cannot be pierced
whose depth cannot be measured (7)

salutations
to the One
who cannot be overcome
who cannot be forced
whose bounty knows no limit (8)

salutations
to the One
who is immersed in unity
who has countless forms
whose existence is not due to
five elements
who cannot be circumscribed (9)

salutations
to the One
who is beyond deeds
and deceptions
beyond countries
and conflicts (10)

salutations
to the One
who has no name
no desire
who has no figure
no fusion (11)

salutations
to the One
who is beyond all movements
and all forms
who is beyond all spectacle
and all submission (12)

salutations
to the One
who has no passion
no fixed station
who prevails over the whole universe
who is a treasure unto Himself (13)

salutations
to the One
whose depth cannot be measured
whose mysteries cannot be fathomed
who is the source of all
who cannot be created (14)

salutations
to the source of all happiness
the cause of all unions
who is beyond all forms or hues
who can never perish (15)

salutations
to the One
who is beyond our reach
who prevails over the oceans
who holds the underworld
who needs no support (16)

salutations
to the One
who has no caste
no creed
who is beyond all constraints
who prevails in wondrous forms (17)

hail the Lord
of all lands
who wears no mask
who dwells nowhere
no woman's womb
bore Him (18)

salutations
to the Lord of time
to the most generous
who appears in all forms
the protector of all universe (19)

salutations
to the universal creator
and the universal destroyer
who is in all times
who is the preserver of all (20)

salutations
to the eternal light
to the eternal mystery
to the unborn
and the eternal beatitude (21)

salutations
to the One
who is the support of all
who is all pervasive
who pervades all seasons
who eradicates all misery (22)

salutations
to the One
who subdues
death
who is beyond all forms
and all factions (23)

salutations
to the One
who ages not
who is the eternal creator
who is the cause of all
who is self-existent (24)

salutations
to the One
who manifests no indulgence
no fear
who is merciful
who is generous (25)

salutations
to the infinite
to the great
to the source of all love
and all prosperity (26)

salutations
to the preserver
and the destroyer
to the creator
and the annihilator (27)

salutations
to the eternal ascetic
and the eternally involved
to the eternal dispensation
and the eternally protective (28)

Chachri Chhand

beyond design
or description
beyond enterprise
or existence (29)

beyond structure
or spectacle
beyond definition
or deed (30)

beyond thought
or word
beyond race
or rancour (31)

respected in the three worlds
a treasure beyond all measure
a trinity
beyond all creation (32)

the birth of all humanity
the beginning of all existence
the cause of every birth
of every growth (33)

beyond birth
or begetting
beyond body
or burden (34)

beyond domination
or destruction
beyond conflict
or corruption (35)

a steadfast companion
and comrade
beyond all snare
and stunt (36)

beyond all comprehension
and conclusion
beyond all time
and traffic (37)

beyond all search
and station
beyond all space
and selection (38)

beyond all limits
and parallels
beyond all thought
and dependence (39)

beyond all reach
and reaction
beyond all elements
and animation (40)

beyond all visions
and vicissitudes
beyond all rites
and rituals (41)

beyond all fear
and ferment
beyond all depth
and depression (42)

beyond all measure
and manifestation
beyond all creation
and conception (43)

Bhuyang Pryat Chhand

salutations
to the One
who is held in high regard
who imbibes in Himself all treasure
who is God of all gods
who wears no costume
whose mystery is not known (44)

salutations
to the One
who prevails over all times
who is the source of all
who pervades in all beings
who inhabits all spheres (45)

salutations
to the One
who is not a part of any whole
who has no master
who is all powerful
who is the Sun of all suns
who is worshipped by all (46)

salutations
to the Moon of all moons
the Sun of all suns
to the Music of all hymns
the Rhythm of all rhythms (47)

salutations
to the Dance of all dances
the Voice of all notes
the Beat of all beats
the Ensemble of all ensembles (48)

salutations
to the Unity of all names
to the Form of all beings
to the ultimate End
to the eternal Discipline (49)

salutations
to the immaculate
to the purest
to the Sovereign of all sovereigns
to the highest (50)

salutations
to the Yogi of all yogis
to the Sidha of all sidhas
to the King of all kings
to the greatest (51)

salutations
to the wielder of the sword
to the master of weapons
whose knowledge knows no bounds
who is the protector of all (52)

salutations
to the One
who is beyond all deception
or depression
who is beyond all grit or greed
who is the greatest yogi of all (53)

salutations
to the just
to the generous
to the Lord of all spirits
good or evil (54)

salutations
to the One
who cures all diseases
who is the embodiment of love
who is King of all kings
who is the Sovereign of all lands (55)

salutations
to the most generous
to the highest
to the destroyer of all misery
to the greatest healer (56)

salutations
to the Magic of all magics
to the Talisma of all talismas
to the Deity of all deities
to the Cure of all cures (57)

the greatest truth
that pervades all spheres
the purest form
that encompasses all (58)

the source of all success
the fountain of all wisdom
in the skies, on the earth
in the underworld
the destroyer of all evil (59)

the prime mover
the invisible
the guardian of all
the generous
the reason of all existence (60)

the invisible
the unsurpassed
beyond praise
or passion
who dominates every world
who is the existence of all (61)

Chachri Chhand

in the oceans
in the skies
beyond fear
and faction (62)

the greatest
the eternal
beyond domination
and designation (63)

Bhuyang Pryat Chhand

salutations
to the infinite
to the unborn
to the ecstatic form
to the honoured
to the source of all treasure (64)

salutations
to the One
who knows no master
who controls all
who cannot be conquered
who cannot be destroyed (65)

salutations
to the One
who is beyond time
and support
who prevails in all lands
in all disguises (66)

salutations
to the King of all kings
to the creator of all
to the Lord of all lands
to the light of all moons (67)

salutations
to the Music of all hymns
to the Love of all longings
to the Anchor of all moods
to the Lord of all seasons (68)

salutations
to the cause of all destruction
to the source of all consumption
to the sovereign
to the master (69)

salutations
to the ultimate knowledge
to the supreme power
who subdues all
who controls the whole universe (70)

salutations
to the great seer
who holds all in His grip
who appears in different disguises
who is not a part of any whole (71)

salutations
to the life of all beings
to the cause of every move
who cannot be hurt
who cannot be divided
who is generous (72)

salutations
to the source of all kindness
to the destroyer of all evil
who imbibes in Himself
all miracles and mysteries (73)

Charpat Chhand

the immortal actor
the unbridled law
the universal union
the eternal Lord (74)

the invincible kingdom
the rule of law
the eternal creation
the path of action (75)

the generous
the wise
the universal light
the universal pride (76)

the source of all life
the source of all strength
the source of all discipline
the source of all dependence (77)

the God of gods
the eternal mystery
the universal death
the universal breath (78)

Rual Chhand

the first form
the first figure
beyond birth and death
the Lord of three worlds
generous, charitable
the growth and decay of all
omnipresent
beyond delusion
and deception (79)

beyond name
and a locale
beyond colour
and complexion
the first being
the kind
beyond life and lien
who has no country
no convention
no ceremony either
all pervasive
all love (80)

beyond dwelling
or desire
beyond deed
or definition
the Lord of universe
respected by all
one essence
infinite forms
innumerable manifestations
one unique being (81)

beyond comprehension
of Vedas
of other texts
whose kind or creed
form or fiction
is beyond all cognition
who is not born of
father or mother
before whom
the greatest, the mightiest
bow in reverence (82)

meditated
in the fourteen worlds
the first person
the prime mover
the purest form
the perfect being
the creator of all
the preserver, the destroyer (83)

immortal
omnipotent
beyond
and space
invisible
beyond name, caste or creed
beyond form or figure
the ruthless destroyer
of all pride and evil
the salvation of all beings (84)

self-created
mysterious
beyond praise
or parallel
the annihilator
of all tyranny
and temptation
the unique
beyond parts
or partition
one perfect being
the master of all action
the Lord of every faction
the protector of all (85)

omnipresent
omnipotent
beyond the cognition
of all texts
all Vedas and Puranas
proclaim His supremacy
but none has apprehended
His true essence (86)

Madhubhar Chhand

the treasure of virtue
the magnanimous
beyond all praise
or perseverance
unrivalled sovereign
undivided whole (87)

the source of all knowledge
the creator of day and night
the master of all means
the King of all kings (88)

the Sovereign of all sovereigns
the light of all suns
the God of all gods
the highest (89)

the Indra of all Indras
the greatest of all
the poorest of the poor
the Time of all times (90)

beyond all elements
the eternal light
infinite
virtuous, generous (91)

honoured by all ascetics
beyond death
or desire
the purest of lights
the invisible majesty (92)

the surest of actions
the ideal deed
the richest
the unexceptionable (93)

Chachri Chhand

the source of all life
the salvation of all beings
the generous
the infinite (94)

the destroyer
the creator
beyond definition
or desire (95)

Bhuyang Pryat Chhand

the source of all creation
the source of all destruction
the source of all compassion
the source of all knowledge (96)

the source of all existence
the source of all growth
the protector of all beings
the universal time (97)

eternal presence
eternal living
in highest regard
the provision of all (98)

beyond foe
or friend
beyond illusion
or delusion (99)

Chachri Chhand

Beyond deed
or desire
beyond birth
or begetting (100)

beyond image
or form
the uninvolved
he purest (101)

the Lord of all lands
the first person
the invisible
the invincible (102)

Bhagwati Chhand

eternal figure
immortal form
beyond deed
or delusion (103)

indestructible universe
brightest being
beyond all worldly snares (104)

the source of all empires
the source of all religions
transparent
the jewel of all (105)

the creator of the universe
the bravest warrior
the beatitude incarnate
the source of all knowledge (106)

the first God
beyond mystery
or measure
the master of His own destiny (107)

the generous
the compassionate
the purest
the transparent
the most mysterious (108)

the redeemer of all sins
the King of all kings
the cause of all deeds
the most provident (109)

the kindest
the merciful
the master of all
the annihilator (110)

the most honourable
the most generous
omniscient
omnipresent (111)

in all countries
in all costumes
in all kingdoms
in all creations (112)

the benevolence of all kings
in all circumstances
in all places
the glory of all (113)

in all lands
in all spheres
in all times
the protector of all (114)

the death of all
the life of all
in all forms
in all facets (115)

the source of all deeds
and all dominions
the source of all destruction
and all protection (116)

the source of all strength
and all strife
in all lands
and all lights (117)

respected by all
eternal Lord
meditated in every heart
the existence of all spheres (118)

the light of all suns
the most honoured
the Indra of all Indras
the Moon of all moons (119)

in every utterance
the most discerning
the wisest
the master of word (120)

the most handsome
the most attentive
eternal
the harmonious order (121)

the defeat of the enemy
the succour of the poor
the highest
omnipresent in all lands (122)

the cognition of all beings
the treasure of virtue
the enemy of all evil
the faith of humanity (123)

in varied currents
in mysterious hues
the Friend of friends
the Enemy of enemies (124)

beyond description
in splendid glory
the light of every soul
the sweetness of every nectar (125)

the eternal form
the wondrous being
the ruthless
the creator (126)

the source of all serenity
the uninvolved
the unexceptionable
the mysterious
the beatitude (127)

the prime form
the initial figure
beyond parts
or passions
the zenith of all desires (128)

the sovereign of all lands
the source of all conquests
the wondrous being
the most loving (129)

immersed in three universes
beyond touch
or tarnish
the destroyer of hell
the eternal redeemer (130)

the eternal glory
everlasting
the source of all happiness
the unique (131)

beyond all description
and design
the most enlightened
the most splendid (132)

Chachri Chhand

invincible
beyond parts
or partition
beyond form
or figure (133)

beyond deśā
or delusion
beyond beginning
or end (134)

beyond victory
or vindication
beyond elements
or animation (135)

indestructible
beyond ill-will
or illusion
beyond all obscurity (136)

beyond craving
or contention
immortal
eternal light (137)

beyond pain
or passion
beyond figure
or fiction (138)

beyond count
or convention
beyond support
or suspension (139)

beyond reach
or reception
the beginning
and the provision of all (140)

the wonder of wonders
the eternal
the unborn
the origin of all (141)

Charpat Chhand

the cause of all decay
within every reach
the known
the knowledgeable (142)

the source of all destruction
and all creation
the source of all life
and all relation (143)

the source of all deeds
and duty
omnipresent
the salvation of all (144)

Rasawal Chhand

salutations
to the annihilator of hell
to the everlasting light
to the formless
to the eternal glory (145)

the eradicator of evil
the comrade of all beings
the most credible
the highest (146)

beyond definitions
or divisions
the master of three worlds
the eternal being
the perfect form (147)

beyond sons or society
beyond friends or fraternity
beyond all relations
castes or creeds (148)

unrivalled
unparalleled
the most profound
the most splendid (149)

ever present
in wondrous majesty
in eternal measure
the object of every prayer (150)

the Lord of wisdom
and beatitude
the perfect actor
the providence (151)

the food of every body
the freedom of every soul
the compassionate
the glorious (152)

the exit of enemies
the succour of the poor
the ruthless warrior
beyond fear and ferment (153)

transparent, pure
omnipresent
the destruction of the enemy
the compassionate (154)

the word of every tongue
the master of every destiny
the annihilator of hell
the paradise incarnate (155)

within every reach
imperfect harmony
the recognition of all
the beloved of every soul (156)

the first
the greatest
in all lands
and continents (157)

in all times
in all spheres
the most graceful gesture
the Lord of compassion
the master of courage (158)

the eternal light
the sweetest breeze
the wondrous figure
the most splendid (159)

the unmeasured spread
the unlimited light
the most balanced being
the indestructible figure (160)

Madhbhar Chhand

the prayer of all ascetics
the Lord of virtue
the invincible
the master of all (161)

meditated by every being
saluted by every soul
the sovereign of all spheres
the highest in every state (162)

self-created
self-existing
the light of all minds
the virtuous
the Lord of earth and oceans (163)

the perfect whole
the splendid seat
the most honourable
the most compassionate (164)

beyond forms and figure
in every sphere
of divine origin
the highest in all lands
the infinite (165)

the innate knowledge
the pre-eminent chief
the creator
the master of all means (166)

the prime presence
beyond all description
beyond all thought
and time (167)

saluted in every home
meditated in every mind
the eternal
the omniscient (168)

beyond all disputes
and disputation
the most charitable
the infinite compassion (169)

supreme
in duty and deed
the most courageous
the most generous (170)

Harbolmana Chhand

the merciful
the annihilator of enemy
the ruthless
the glorious (171)

the Lord of universe
the highest God
the bravest warrior
the greatest saviour (172)

the support of earth
the cause of the world
the source of all meditation
the source of all knowledge (173)

the preserver
the creator
within every reach
within every approach (174)

the source of all mercy
the source of all creation
the Lord of all dominions
the master of universe (175)

omnipresent
the most ruthless
the highest
the source of all compassion (176)

the object of every meditation
the form of every attention
uncreated
immortal (177)

eternal
generous
self-created
the support of universe (178)

beyond manner
or measure
the prime God
beyond form
or formation (179)

the most wondrous
the eternal
the greatest chief
the Lord of death and destruction (180)

the Lord of creation
the master of compassion
the highest King
the greatest saviour (181)

supreme Lord
who breaks the cycle of birth and death
ruthless to enemy
who is worshipped by all (182)

the purest
the perfect
the creator of all
the cause of every fall (183)

the supreme
the eternal soul
the master of self
the most glorious (184)

Bhuyang Pryat Chhand

salutations
to the Sun of all suns
to the Moon of all moons
to the King of all kings
to the Indra of all Indras
salutations
to the cause of all darkness
of all light
to the reunion of all beings
to the prime seed (185)

salutations

to the prime action
to darkness and depth
to truth and light
to the supreme being
beyond all cause and effect
to the eternal yogi
to the ultimate knowledge

salutations

to the Mantra of all mantras
to the Meditation of all meditations (186)

salutations

to the greatest victor
to the knowledge of all
to the provision
and protection of all beings
to all causes
and crises
to peace and prosperity
to the God of all gods
to the greatest bliss (187)

salutations
to the purest
to the perfect
to the hope and happiness of all
beyond all definitions
and designs
who destroys the three worlds
and pervades the three times
beyond all desire
and delusion (188)

Ek Chachri Chhand

beyond death
or defeat
beyond fear
or ferment (189)

unborn
unmoved
invincible
omnipresent (190)

beyond defeat
or destruction
invisible
sovereign of the universe (191)

beyond time
or temptation
beyond form
or formation (192)

beyond deed
or desire
beyond measure
or mansion (193)

beyond dependence
or discipline
beyond birth
or benediction (194)

neither temper
nor temptation
neither form
nor formation (195)

neither action
nor seduction
neither rites
nor rituals (196)

Bhuyang Pryat Chhand

salutations
to the Lord of universe
omnipresent
immersed in every being
salutations
to the Form of all forms
to the annihilator of all evil
beyond deed or desire
the cause of all existence (197)

salutations
to the Lord of truth
the ultimate bliss
the annihilator of enemies
who pervades all spheres
the cause of all action
the compassionate
the merciful (198)

salutations
to the Lord of four universes
the sovereign of all worlds
the creator of every form
the essence of every design

salutations
to the Lord of time
the most generous
the eternal support
the celestial rhyme (199)

JAAP SAHIB

interpreted in French

Chhape Chhand

Avec Ta Grâce
Nous méditons
Sur Celui
Qui est sans forme et sans apparence
Sans ombre, sans caste, sans croyance
Dont on ne peut décrire
Le teint ou la couleur
Le vêtement ou l'allure
Eternel, Source de Sa propre Lumière
Au-delà de toute mesure, de tout espace
Roi des rois, Indra des indras
Souverain des Trois Univers
Dieux, démons, hommes
Tous ensemble proclament
Il n'est ni ceci, ni cela
Personne ne peut Le définir
Ni la nature, ni la culture
Ne peuvent délimiter Son Etre (1)

Salutations

A l'Eternel

Au Compatissant

A Celui qui n'a pas de forme

A l'Incomparable (2)

Salutations

A Celui

Qui n'a pas de masque

Pas de représentation picturale

Qui n'a pas de corps

Qui n'est pas né d'une femme (3)

Salutations

A Celui

Qui ne peut être conquis

Qui ne peut être détruit

Qui est au-delà de toutes les désignations

Qui est au-delà de tout espace (4)

Salutations
A Celui
Qui est au-delà de toutes les actions
Et des devoirs
Qui n'a pas de nom
Pas de milieu (5)

Salutations
A Celui
Qui ne peut être gagné
Ni effrayé
Qui ne peut être déplacé
Ni éloigné (6)

Salutations
A Celui
Qui précède l'air et l'atmosphère
Qui n'a pas de commencement
Dont le mystère ne peut être percé
Dont la profondeur ne peut être mesurée (7)

Salutations

A Celui

Qui ne peut être vaincu

Qui ne peut être forcé

Qui est Généreux

Dont la libéralité ne connaît pas de limite (8)

Salutations

A Celui

Qui est immergé dans l'Unité

Qui a des aspects innombrables

Dont l'Existence n'est pas due

A Cinq Eléments

A Celui qui ne peut être cerné (9)

Salutations

A Celui

Qui est au-delà des actions

Et des duperies

Qui n'est lié à aucun pays

A aucun uniforme (10)

Salutations

A Celui

Qui n'a pas de nom

Pas de désir

Qui n'a pas de corps

Qui ne peut être blessé (11)

Salutations

A Celui

Qui est au-delà de tous mouvements

Et de toutes formes

Qui est au-delà de tout spectacle

et de toute soumission (12)

Salutations

A Celui

Qui n'a pas de passion

Pas de place fixe

Qui règne sur tout l'Univers

Qui est un Trésor en Lui-même (13)

Salutations

A Celui

Dont la Profondeur ne peut être mesurée

Dont les Mystères ne peuvent être sondés

Qui est la Source de tout

Qui ne peut être créé (14)

Salutations à la Source de tout bonheur

A la Cause de toute union

Qui est au-delà des formes et des couleurs

Qui ne saurait périr (15)

Salutations

A Celui

Qui est au-delà de notre atteinte

Qui domine les océans

Qui tient le monde infernal

Qui n'a besoin d'aucun support (16)

Salutations

A Celui

Qui n'a pas de caste

Pas de croyance

Qui est au-delà de toute contrainte

Qui règne sous des formes surprenantes (17)

Vive le Seigneur

De tous les pays

Qui ne porte aucun masque

Qui ne demeure nulle part

Qui n'a été porté

Par aucune femme (18)

Salutations

Au Seigneur du Temps

Au Plus Généreux

Qui apparaît sous toutes les formes

Au Protecteur de l'Univers (19)

Salutations

Au Créateur Universel

Et au Destructeur Universel

Qui est tous les Temps

Qui est le Préservateur de Tout (20)

Salutations

A la Lumière Eternelle

Au Mystère Eternel

A Celui Qui n'est pas né

A la Béatitude Eternelle (21)

Salutations

A Celui

Qui est le Support de Tout

Qui imprègne Tout

Qui anime toutes les saisons

Qui efface toute misère (22)

Salutations

A Celui

Qui subjugue la Mort

Qui est au-delà de toute forme

Qui ne meurt pas (23)

Salutations

A Celui

Qui ne vieillit pas

Qui est l'Eternel Créateur

Qui est la Cause de Tout

Qui existe par Lui-même (24)

Salutations

A Celui

Qui ne manifeste aucune complaisance

Aucune crainte

Qui est Compatissant

Qui est Généreux (25)

Salutations
A l'Infini
A l'Eminent
A la Source de l'Amour
Et de la Prospérité (26)

Salutations
Au Préservateur
Et au Destructeur
au Créateur
Et à l'Anéantisseur (27)

Salutations
A l'Eternel Ascète
A Celui Qui est éternellement impliqué
A l'Eternelle Providence
A l'Eternel Protecteur (28)

Chachri Chhand

Au-delà de la Représentation
Ou de la Description
Au-delà de l'Entreprise
Ou de l'Existence (29)

Au-delà de la Structure
Ou du Spectacle
Au-delà de la Définition
Ou de l'Action (30)

Au-delà de la Pensée
Ou du Verbe
Au-delà de la Race
Ou de la Rancoeur (31)

Respecté dans les Trois Mondes
Un Trésor au-delà de toute mesure
Une Trinité
Au-delà de toute Création (32)

Le Souffle de toute Humanité
Le Début de toute Existence
La Cause de toute Naissance
De toute Croissance (33)

Au-delà de la Naissance
Ou de la Procréation
Au-delà du Corps
Ou du Fardeau (34)

Au-delà de la Domination
Ou de la Destruction
Au-delà du Conflit
Ou de la Corruption (35)

Un Compagnon Constant
Et un Camarade
Au-delà de tout piège
Et de tout mauvais tour (36)

Au-delà de toute Compréhension
Et de toute Conclusion
Au-delà du Temps
Et du Mouvement (37)

Au-delà de toute Quête
Et de toute Halte
au-delà de tout Espace
Et de toute Sélection (38)

Au-delà de toute Limite
Et des Comparaisons
Au-delà de toute Pensée
Et de toute Dépendance (39)

Au-delà de toute Atteinte
Et d'une Recréation
Au-delà de tous les Elements
et de l'Animation (40)

Au-delà de toutes les Visions
et des vicissitudes
Au-delà de tous les Rites
Et des rituels (41)

Au-delà de toute Crainte
Et de l'Effervescence
Au-delà de toute Profondeur
Et de la Dépression (42)

Au-delà de toute Mesure
Et de la Manifestation
Infini
Immergé dans l'Unité (43)

Bhuyang Pryat Chhand

Salutations

A Celui

Qui est tenu en Haute Considération

Qui absorbe en Lui-même tous les trésors

Qui est le Dieu de tous les dieux

Qui ne porte de costume

Dont le Mystère n'est pas connu (44)

Salutations

A Celui

Qui détermine tous les Temps

Qui est la Source de Tout

Qui anime tous les Etres

Qui habite toutes les Sphères (45)

Salutations

A Celui

Qui n'est pas partie d'un Tout

Qui n'a pas de Maître

Qui est Tout Puissant

Qui est le Soleil de tous les soleils

Qui est adoré de Tous (46)

Salutations

A la Lune de toutes les lunes

Au Soleil de tous les soleils

A la Musique de tous les chants

Au Rythme de tous les rythmes (47)

Salutations

A la Danse de toutes les danses

A la Voix de toutes les notes

Au Battement de toutes les mesures

A l'Ensemble de tous les ensembles (48)

Salutations

A l'Unité de tous les noms

A la Forme de tous les êtres

a la Fin Ultime

A la Discipline Eternelle (49)

Salutations

A l'Immaculé

Au Plus Pur

Au Souverain de tous les souverains

Au Plus Haut (50)

Salutations

Au Yogi de tous les yogis

Au Sidha de tous les sidhas

Au Roi de tous les rois

Au Plus Grand (51)

Salutations

A Celui qui manie le sabre

Au Maître des armes

Dont la Connaissance est sans limites

Qui est le Protecteur de Tous (52)

Salutations

A Celui

Qui est au-delà de toute tromperie

De tout accablement

De tout grincement , de toute avidité

Qui est le Yogi le Plus Grand de Tous (53)

Salutations

Au Juste

Au Généreux

Au Seigneur de tous les Esprits

Bons ou mauvais (54)

Salutations

A Celui

Qui guérit tous les maux

Qui est l'Incarnation de l'Amour

Qui est le Roi de tous les rois

Le Souverain de tous les pays (55)

Salutations

Au Plus Généreux

Au Plus Haut

Au Destructeur de toute misère

Au Plus Grand Guérisseur (56)

Salutations

A la Magie de toutes les magies

Au Talisman de tous les talismans

A la Divinité de toutes les divinités

Au Remède de tous les remèdes (57)

La Plus Grande Vérité

Qui anime toutes les sphères

La Forme la Plus Pure

Qui inclut Tout (58)

La Source de toutes les réussites

La Fontaine de toute sagesse

Dans les cieux, sur la terre

Dans les enfers

Le Destructeur de tout mal (59)

Le Moteur Originel
L'Invisible
Le Gardien de Tout
Le Généreux
La Raison de toute Existence (60)

L'Invincible
L'Insurpassé
Au-delà des louanges
Ou de la passion
Qui domine chaque monde
Qui est l'Existence de Tout (61)

Chachri Chhand

Dans les Océans
Dans les Cieux
Au-delà de la Crainte
Et du Guet (62)

Le Plus Grand
L'Eternel
Au-delà des Dominations
Et des Désignations (63)

Bhuyang Pryat Chhand

Salutations
Al'Infini
A Celui qui n'a pas de liens
A la Forme Extatique
A l'Honoré
A la Source de tous les Trésors (64)

Salutations
A Celui
Qui ne connaît de Maître
Qui contrôle Tout
Qui ne peut être conquis
Qui ne peut être détruit (65)

Salutations
A Celui
Qui est au-delà du Temps
Et du Soutien
Qui règne sur tous les pays
Sur toutes les apparences (66)

Salutations
Au Roi des rois
Au Créateur de Tout
Au Seigneur de tous les pays
A la Lumière de toutes les lunes (67)

Salutations
A la Musique de tout ce qui se chante
A l'Amour de tout ce qui se désire
A l'Ancre de toutes les humeurs
Au Seigneur de toutes les saisons (68)

Salutations

A la Cause de toute destruction

A la Source de toute consommation

Au Souverain

Au Maître (69)

Salutations

A la Connaissance Ultime

Au Pouvoir Suprême

Qui soumet Tout

Qui contrôle l'Univers entier (70)

Salutations

Au Grand Prophète

Qui maintient tout dans Son Etreinte

Qui prend des Apparences diverses

Qui n'est part d'aucun Tout (71)

Salutations

A la Vie de tous les Etres
A la Cause de tout Mouvement
Qui ne peut être blessé
Qui ne peut être divisé
Qui est Généreux (72)

Salutations

A la Source de toute Bonté
Au Destructeur de tout Mal
Qui assimile en Lui-même
Les Miracles et les Mystères (73)

Charpat Chhand

L'Acteur Immortel
La Loi sans entraves
L'Union Universelle
Le Seigneur Eternel (74)

Le Royaume Invincible
La Création Eternelle
L'Empire de la Loi
Le Chemin de l'Action (75)

Le Généreux
Le Sage
La Lumière Universelle
La Fierté Universelle (76)

La Source de toute Vie
La Source de toute Forme
La Source de toute Discipline
La Source de toute Dépendance (77)

Le Dieu de tous les dieux
Le Mystère Eternel
La Mort Universelle
Le Souffle Universel (78)

Rual Chhand

La Première Forme
La Silhouette Initiale
Au-delà de la Naissance et de la Mort
Le Seigneur des Trois Mondes
Généreux, Charitable
La Croissance et le Dépérissement de Tout
Omniprésent
Au-delà de l'Illusion
Et de la Duperie (79)

Au-delà du Nom
Et du Milieu
Au-delà de la Couleur
Et du Teint
Le Premier Etre
Le Bienveillant
Au-delà de la Vie et du Droit privilégié
Qui n'a pas de pays
Pas de contrat
Pas même de cérémonie
Toute Pénétration
Tout Amour (80)

Au-delà de la Demeure
Ou du Désir
Au-delà de l'Exploit
Ou de la Définition
Le Seigneur de l'Univers
Respecté de Tous
Une Seule Essence
Des Formes Infinies
Des Manifestatins Innombrables
Un Etre Unique (81)

Au-delà de la Compréhension
Des Védas
D'autres Livres
Dont le genre et la croyance
La forme ou la fiction
Dépassent l'Entendement
Qui n'est pas né
D'un père et d'une mère
Devant Qui
Les plus grands et les plus puissants
S'inclinent respectueusement (82)

Objet de Méditation
Dans les Quatorze Mondes
La Première Personne
Le Moteur Initial
La Forme la Plus Pure
L'Etre Parfait
Le Créateur de Tout
Le Préservateur, le Destructeur (83)

Immortel
Omnipotent
Au-delà du Temps
Et de l'Espace
Invisible
Au-delà du nom, de la caste et de la croyance
Au-delà de la forme et de l'aspect
Le Destructeur Impitoyable
De tout orgueil et de tout mal
Le Salut de toutes les Créatures (84)

Auto-Créé
Mystérieux
Au-delà de la louange
Ou de la Comparaison
L'Exterminateur
De toute tyrannie
Et de la tentation
L'Unique
Au-delà des parties
Ou de la séparation
L'Etre Parfait
Le Maître de toute action
Le Seigneur de toute faction
Le Protecteur de Tous (85)

Omniprésent
Omnipotent
Au-delà de l'Entendement
De tous les Textes
Tous les Vedas et les Puranas
Proclament Sa Suprématie
Mais aucun n'a appréhendé
Sa Véritable Essence (86)

Madhubhar Chhand

Le Trésor des Vertus
Le Magnanime
Au-delà de toute louange
Ou persévérance
Souverain Inégalé
Un Tout Indivisé (87)

La Source de toute Connaissance
Le Créateur du Jour et de la Nuit
Le Maître de tous les moyens
Le Roi de tous les rois (88)

Le Souverain de tous les souverains
La Lumière de tous les soleils
Le Dieu de tous les dieux
Le Plus Haut (89)

L'Indra de tous les indras
Le Plus Grand de Tous
Le Plus Pauvre parmi les pauvres
Le Temps de tous les temps (90)

Par-delà tous les Elements
La Lumière Eternelle
Infinie
Vertueuse, Généreuse (91)

Honoré de tous les ascètes
Au-delà de la Mort
Ou du Désir
La Plus Pure des Lumières
La Majesté Invincible (92)

La Plus Sûre des Actions
L'Exploit Idéal
Le Plus Riche
Qui ne prête à objection (93)

Chachri Chhand

La Source de toute Vie
Le Salut de toutes les Créatures
Le Généreux
L'Infini (94)

Le Destructeur
Le Créateur
Au-delà de la Définition
Ou du Désir (95)

Bhuyang Pryat Chhand

La Source de toute Création
La Source de toute Destruction
La Source de toute Compassion
La Source de toute Connaissance (96)

La Source de toute Existence
La Source de toute Croissance
Le Protecteur de toutes les Créatures
Le Temps Universel (97)

Présence Eternelle
Eternelle Existence
Dans le Plus Haute Considération
Une Assurance pour Tous (98)

Par-delà l'ennemi
Ou l'ami
Au-delà de l'Illusion
Ou de la Tromperie (99)

Chachri Chhand

Au-delà de l'action
Ou du désir
Pas né
D'une femme (100)

Au-delà de l'image
Ou de la comparaison
Celui Qui n'est pas compromis
Le Plus Pur (101)

Le Seigneur de tous les pays
La Première Personne
L'Invisible
L'Invincible (102)

Bhagwati Chhand

Figure Eternelle
Forme Immortelle
Au-delà de l'Action
Ou de l'Illusion (103)

Univers Indestructible
Le Plus Brillant des Etres
Au-delà des pièges du Monde (104)

La Source de tous les Empires
La Source de toutes les Religions
Transparent
Le Joyau de Tous (105)

Le Créateur de l'Univers
Le Plus Brave des Guerriers
La Béatitude Incarnée
La Source de toute Connaissance (106)

Le Premier Dieu
Par-delà le Mystère
Ou la Mesure
Le Maître de Sa Propre Destinée (107)

Le Généreux
Le Compatissant
Le Plus Pur
Le Transparent
Le Plus Mystérieux (108)

Le Rédempteur des péchés
Le Roi des rois
La Cause de tous les exploits
Le Plus Prévoyant (109)

Le Plus Bienveillant
Le Plus Compatissant
Le Maître de Tous
L'Exterminateur (110)

Le Plus Honorable
Le Plus Généreux
Omniscient
Omniprésent (111)

Dans tous les pays
Dans tous les costumes
Dans tous les royaumes
Dans toutes les créations (112)

La Bienveillance de tous les rois
En toutes circonstances
Partout
La Gloire de Tous (113)

En tous pays
Dans toutes les sphères
En tous temps
Le Protecteur de Tous (114)

La Mort de Tous
La Vie de Tous
Dans toutes les formes
Toutes les facettes (115)

La Source de tous les exploits
De tous les Empires
La Source de toute Destruction
Et de toute Protection (116)

La Source de toute Force
Et de toute Lutte
Dans tous les Pays
Sous toutes les Lumières (117)

Respecté de Tous
Seigneur Eternel
Médité dans chaque coeur
L'Existence de toutes les Sphères (118)

La Lumière de tous les soleils
Le Plus Honoré
L'Indra de tous les indras
La Lune de toutes les lunes (119)

Dans chaque Propos
Le Plus Pénétrant
Le Plus Sage
Le Maître du Mot (120)

Le Plus Beau
Le Plus Attentif
L'Eternel
L'Ordre Harmonieux (121)

La Défaite de l'ennemi
Le Secours du pauvre
Le Plus Haut
Omniprésent dans tous les pays (122)

L'Entendement de tous les êtres
Le Trésor de Vertu
L'Ennemi de tout mal
La Foi de l'Humanité (123)

Dans les diverses vicissitudes
Dans les ambiances mystérieuses
L'Ami des amis
L'Ennemi des ennemis (124)

Par-delà la Description
Dans la Gloire splendide
La Lumière de toute âme
La Douceur de tout nectar (125)

La Forme Eternelle
L'Etre Prodigueux
L'Impitoyable
Le Créateur (126)

La Source de toute Sérénité
Celui Qui n'est pas compromis
Qui ne prête à objection
Le Mystérieux
La Béatitude (127)

La Forme Première
La Figure Initiale
Par-delà les parties
Et les passions
Le Zénith de tous les désirs (128)

Le Souverain de tous les pays
La Source de toutes les conquêtes
L'Etre Prodigueux
Le Plus Aimant (129)

Immergé dans les Trois Univers
Au-delà du contact
Ou de la ternissure
Le Destructeur de l'enfer
Le Voyageur Eternel (130)

La Gloire Eternelle
Infiniment Durable
La Source de tout Bonheur
L'Unique (131)

Par-delà la Description
Au-delà de l'Image
Le Plus Illuminé
Le Plus Splendide (132)

Invincible
Au-delà des Parties
Ou des Séparations
Au-delà de la Forme
Ou de la Figure (133)

Au-delà de l'Exploit
Ou de la Duperie
Par-delà le Commencement
Ou la Fin (134)

Au-delà de la Victoire
Ou de la Vindicté
Au-delà des Elements
Ou de l'Animation (135)

Indestructible
Au-delà de la Malveillance
ou de l'Illusion
Au-delà de toute Obscurité (136)

Détaché
Dévoué
Lumière Eternelle (137)

Par-delà la Douleur
Ou la Passion
Au-delà de la Figure
Ou de la Fiction (138)

Au-delà du Calcul
Ou de la Convention
Au-delà de l'Appui
Ou de la Suspension (139)

Au-delà de l'Atteinte
Ou de la Réception
Le Commencement
L'Abondance pour Tous (140)

Le Prodige des prodiges
L'Eternel
Le Non-Né
L'Origine de Tout (141)

Charpat Chhand

La Cause de tout Dépérissement
A la Portée de tous
Le Connu
Ce Qui peut être connu (142)

La Source de toute Destruction
Et de toute Création
La Source de toute Vie
Et de toute Relation (143)

La Source de tout Exploit
Et du Devoir
Omniprésent
Le Salut de tous (144)

Rasawal Chhand

Salutations

A l'Anéantisseur de l'enfer
A la Lumière Perpétuelle
A Celui Qui n'a pas de Forme
A la Gloire Eternelle (145)

L'Effaceur du Mal

Le Camarade de toutes les Créatures
Le Plus Incroyable
Le Plus Haut (146)

Par-delà les définitions

Ou les divisions
Le Maître des Trois Mondes
L'Etre Eternel
La Forme Parfaite (147)

Au-delà des fils ou de la société
Au-delà des amis ou de la fraternité
Au-delà de toutes les relations
Des castes ou des croyances (148)

Inégalé
Incomparable
Le Plus Profond
Le Plus Splendide (149)

Bhagwati Chhand

Toujours Présent
En Majesté Prodigieuse
En Mesure Eternelle
L'Objet de toute Prière (150)

Le Seigneur de la Sagesse
Et de la Béatitude
L'Acteur Parfait
La Providence (151)

La Nourriture de tout corps
La Liberté de toute âme
Le Compatissant
Le Glorieux (152)

La Sortie des ennemis
Le Secours des pauvres
Le Guerrier Impitoyable
Au-delà de la Crainte et de l'Agitation (153)

Transparent, Pur
Omniprésent
La Destruction de l'ennemi
Le Compatissant (154)

Le Mot de toute langue
Le Maître de toute destinée
Le Destructeur de l'enfer
Le Paradis Incarné (155)

A la Portée de Tous
En Harmonie parfaite
Reconnu de Tous
L'Aimé de toute âme (156)

Le Premier
Le Plus Grand
Dans tous les pays
Au-delà de tous les costumes
De tous les continents (157)

En tous Temps
Dans toutes les Sphères
Le Geste le Plus Gracieux
Le Seigneur de la Compassion
Le Maître du Courage (158)

La Lumière Eternelle
La Brise la Plus Douce
La Figure Prodigueuse
Le Plus Splendide (159)

La Diffusion sans bornes
La Lumière sans Limites
L'Etre le Plus Equilibré
La Figure Indestructible (160)

Madhubhar Chhand

La Prière des ascètes
Le Seigneur de la Vertu
L'Invincible
Le Maître de Tous (161)

Objet de Méditation pour chaque être
Salué par chaque âme
Le Souverain de toutes les sphères
Le Plus Haut dans chaque état (162)

Auto-Créé
Auto-Existant
La Lumière de tous les esprits
Le Vertueux
Le Seigneur de la Terre et des Océans (163)

L'Ensemble Parfait
Le Siège Splendide
Le Plus Honorable
Le Plus Compatissant (164)

Par-delà les formes et la figure
Dans chaque sphère
Pas né d'une femme
Le Plus Haut dans tous les pays
L'Infini (165)

La Connaissance Innée
Le Chef Prééminent
Le Créateur
le Maître de tous les moyens (166)

La Présence Originelle
Par-delà toute Description
Par-delà toute Pensée
Et par-delà le Temps (167)

Salué dans chaque foyer
Médité par chaque esprit
L'Eternel
L'Omniscient (168)

Au-delà de toutes les disputes
Et des contestations
Le Plus Charitable
La Compassion Infinie (169)

Suprême
Dans le Devoir et l'Action
Le Plus Courageux
Le Plus Généreux (170)

Le Compatissant
Le Destructeur de l'ennemi
L'Impitoyable
Le Glorieux (171)

Le Seigneur de l'Univers
Le Dieu le Plus Elevé
Le Guerrier le Plus Brave
Le Plus Grand Sauveur (172)

Le Support de la Terre
La Cause du Monde
La Source de toute Méditation
La Source de toute Connaissance (173)

Le Préserveur
Le Créateur
A la portée de Tous
Le Destructeur (174)

La Source de toute Pitié
La Source de toute Création
Le Seigneur de tous les Empires
Le Maître de l'Univers (175)

Omniprésent
Le Plus Impitoyable
Le plus Haut
La Source de toute Compassion (176)

L'Objet de toute Méditation
La Forme de toute Attention
La Création Non-Créée
Immortel (177)

Eternel
Généreux
Auto-Créé
Le Support de l'Univers (178)

Au-delà de la Manière
Ou de la Mesure
Le Dieu Originel
Au-delà de la Forme
Ou de la Formation (179)

Le Plus Prodigueux
L'Eternel
Le Plus Grand Chef
Le Seigneur de la Mort et de la Destruction (180)

Le Seigneur de la Création
Le Maître de la Compassion
Le Plus Haut Roi
Le Plus Grand Sauveur (181)

Seigneur Suprême
Qui brise le cycle de la Naissance et de la Mort
Impitoyable envers l'ennemi
Adoré de Tous (182)

Le Plus Pur
Le Parfait
Le Créateur de Tout
La Cause de toute Chute (183)

Le Suprême
L'Ame Eternelle
Le Maître de Lui-même
Le Plus Glorieux (184)

Bhuyang Pryat Chhand

Salutations
Au Soleil des soleils
A la Lune des lunes
Au Roi des rois
A l'Indra des indras
Salutations
A la Cause de toute Obscurité
Et de toute Lumière
A la Réunion de tous les Etres
A la Semence Originelle (185)

Salutations

A l'Action Originelle

A l'Obscurité et à la Profondeur

A la Vérité et à la Lumière

A l'Etre Suprême

Au-delà de toute Cause et de tout Effet

Au Yoga Eternel

A la Connaissance Ultime

A la Mantra de toutes les mantras

A la Méditation de toutes les méditations (186)

Salutations

Au Plus Grand Vainqueur

A la Connaissance Universelle

A l'Opulence

A la Protection de toutes les Créatures

A toutes les Causes

Et aux Crises

A la Paix et à la Prospérité

Au Dieu des dieux

A la Plus Grande Félicité (187)

Salutations
Au Plus Pur
Au Parfait
A l'Espoir et au Bonheur de Tous
Au-delà de toute définition
De tout dessin
Qui détruit les Trois Mondes
Et imprègne les trois Temps
Au-delà de tout désir
Et de toute tromperie (188)

Ek Achhri Chhand

Par-delà la Mort
Ou la Défaite
Au-delà de la Crainte
Et de l'Excitation (189)

Non-Né
Non-Déplacé
Invincible
Omniprésent (190)

Par-delà la Défaite
Ou la Destruction
Invisible
Souverain de l'Univers (191)

Par-delà le Temps
Ou la Tentation
Au-delà de la Forme
Ou de la Figure (192)

Au-delà de l'Exploit
Ou du Désir
Au-delà de la Mesure
Ou de la Demeure (193)

Au-delà de la Dépendance
Ou de la Discipline
Au-delà de la Naissance
Ou de la Bénédiction (194)

Ni Humeur
Ni Tentation
Ni Forme
Ni Représentation (195)

Ni Action
Ni Séduction
Ni Rite
Ni Rituel (196)

Bhuyang Pryat Chhand

Salutations

Au Seigneur de l'Univers

Omniprésent

Immergé en toute Créature

Salutations

A la Forme de toutes les formes

A l'Anéantisseur de tout mal

Au-delà de l'Exploit ou du Désir

La Cause de toute Existence (197)

Salutations

Au Seigneur de toute Vérité

A la Félicité Ultime

Au Destructeur des ennemis

Qui imprègne toutes les Sphères

La Cause de toute Action

Le Compatissant

Le Miséricordieux (198)

Salutations

Au Seigneur des Quatre Univers

Au Souverain de Tous

Auto-Créé

L'Essence de tout Projet

Salutations

Au Seigneur du Temps

Au Plus Généreux

Au Camarade Eternel

A l'Etre le Plus Prodigieux (199)

JAAP SAHIB

original text

ਜਾਪੁ ਸਾਹਿਬ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

॥ ਜਾਪੁ ॥

ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦॥

ਛਪੈ ਛੰਦ ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ ॥

ਚੱਕ੍ਰਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ
ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥ ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ
ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਕਹਿੰਜੈ ॥ ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸਾਹਿ ਸਾਹਾਣਿ
ਗਣਿੰਜੈ ॥ ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ
ਕਹਤ ॥ ਤ੍ਰ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥ ੧ ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮਸਤ੍ਰ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਰ ਕ੍ਰਿਪਾਲੇ ॥ ਨਮਸਤ੍ਰ ਅਰੂਪੇ ॥ ਨਮਸਤ੍ਰ
ਅਨੂਪੇ ॥ ੨ ॥ ਨਮਸਤ੍ਰ ਅਭੇਖੇ ॥ ਨਮਸਤ੍ਰ ਅਲੇਖੇ ॥ ਨਮਸਤ੍ਰ ਅਕਾਏ ॥
ਨਮਸਤ੍ਰ ਅਜਾਏ ॥ ੩ ॥ ਨਮਸਤ੍ਰ ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਰ ਅਭੰਜੇ ॥ ਨਮਸਤ੍ਰ
ਅਨਾਮੇ ॥ ਨਮਸਤ੍ਰ ਅਠਾਮੇ ॥ ੪ ॥ ਨਮਸਤ੍ਰ ਅਕਰਮੰ ॥ ਨਮਸਤ੍ਰ ਅਧਰਮੰ ॥
ਨਮਸਤ੍ਰ ਅਨਾਮੰ ॥ ਨਮਸਤ੍ਰ ਅਧਾਮੰ ॥ ੫ ॥ ਨਮਸਤ੍ਰ ਅਜੀਤੇ ॥ ਨਮਸਤ੍ਰ
ਅਭੀਤੇ ॥ ਨਮਸਤ੍ਰ ਅਬਾਹੇ ॥ ਨਮਸਤ੍ਰ ਅਢਾਹੇ ॥ ੬ ॥ ਨਮਸਤ੍ਰ ਅਨੀਲੇ ॥
ਨਮਸਤ੍ਰ ਅਨਾਦੇ ॥ ਨਮਸਤ੍ਰ ਅਛੇਦੇ ॥ ਨਮਸਤ੍ਰ ਅਗਾਧੇ ॥ ੭ ॥ ਨਮਸਤ੍ਰ
ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਰ ਅਭੰਜੇ ॥ ਨਮਸਤ੍ਰ ਉਦਾਰੇ ॥ ਨਮਸਤ੍ਰ ਅਪਾਰੇ ॥ ੮ ॥
ਨਮਸਤ੍ਰ ਸੁ ਏਕੈ ॥ ਨਮਸਤ੍ਰ ਅਨੇਕੈ ॥ ਨਮਸਤ੍ਰ ਅਭੂਤੇ ॥ ਨਮਸਤ੍ਰ
ਅਜੂਪੇ ॥ ੯ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਕਰਮੇ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਭਰਮੇ ॥ ਨਮਸਤ੍ਰ
ਨ੍ਰਿਦੇਸੇ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਭੇਸੇ ॥ ੧੦ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਨਾਮੇ ॥ ਨਮਸਤ੍ਰ
ਨ੍ਰਿਕਾਮੇ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਧਾਤੇ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਘਾਤੇ ॥ ੧੧ ॥ ਨਮਸਤ੍ਰ
ਨ੍ਰਿਧੂਤੇ ॥ ਨਮਸਤ੍ਰ ਅਭੂਤੇ ॥ ਨਮਸਤ੍ਰ ਅਲੋਕੇ ॥ ਨਮਸਤ੍ਰ ਅਸੋਕੇ ॥
੧੨ ॥ ਨਮਸਤ੍ਰ ਨ੍ਰਿਤਾਪੇ ॥ ਨਮਸਤ੍ਰ ਅਥਾਪੇ ॥ ਨਮਸਤ੍ਰ ਤ੍ਰਿਮਾਨੇ ॥

ਨਮਸਤੰ ਨਿਧਾਨੇ॥ ੧੩॥ ਨਮਸਤੰ ਅਗਾਹੇ॥ ਨਮਸਤੰ ਅਬਾਹੇ॥
 ਨਮਸਤੰ ਤ੍ਰਿਬਰਗੇ॥ ਨਮਸਤੰ ਅਸਰਗੇ॥ ੧੪॥ ਨਮਸਤੰ ਪ੍ਰਭੋਗੇ॥
 ਨਮਸਤੰ ਸੁਜੋਗੇ॥ ਨਮਸਤੰ ਅਰੰਗੇ॥ ਨਮਸਤੰ ਅਭੰਗੇ॥ ੧੫॥ ਨਮਸਤੰ
 ਅਗੰਮੇ॥ ਨਮਸਤਸਤੁ ਰੰਮੇ॥ ਨਮਸਤੰ ਜਲਾਸਰੇ॥ ਨਮਸਤੰ ਨਿਰਾਸਰੇ
 ॥੧੬॥ ਨਮਸਤੰ ਅਜਾਤੇ॥ ਨਮਸਤੰ ਅਪਾਤੇ॥ ਨਮਸਤੰ ਅਮਜਬੇ॥
 ਨਮਸਤਸਤੁ ਅਜਬੇ॥ ੧੭॥ ਅਦੇਸੰ ਅਦੇਸੇ॥ ਨਮਸਤੰ ਅਭੇਸੇ॥
 ਨਮਸਤੰ ਨ੍ਰਿਧਾਮੇ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਮੇ॥ ੧੮॥ ਨਮੋ ਸਰਬ ਕਾਲੇ॥ ਨਮੋ
 ਸਰਬ ਦਿਆਲੇ॥ ਨਮੋ ਸਰਬ ਰੂਪੇ॥ ਨਮੋ ਸਰਬ ਭੂਪੇ॥ ੧੯॥ ਨਮੋ ਸਰਬ
 ਖਾਪੇ॥ ਨਮੋ ਸਰਬ ਥਾਪੇ॥ ਨਮੋ ਸਰਬ ਕਾਲੇ॥ ਨਮੋ ਸਰਬ
 ਪਾਲੇ॥ ੨੦॥ ਨਮਸਤਸਤੁ ਦੇਵੈ॥ ਨਮਸਤੰ ਅਭੇਵੈ॥ ਨਮਸਤੰ ਅਜਨਮੇ
 ॥ ਨਮਸਤੰ ਸੁਬਨਮੇ॥ ੨੧॥ ਨਮੋ ਸਰਬ ਗਉਨੇ॥ ਨਮੋ ਸਰਬ ਭਉਨੇ॥
 ਨਮੋ ਸਰਬ ਰੰਗੇ॥ ਨਮੋ ਸਰਬ ਭੰਗੇ॥ ੨੨॥ ਨਮੋ ਕਾਲ ਕਾਲੇ॥
 ਨਮਸਤਸਤੁ ਦਿਆਲੇ॥ ਨਮਸਤੰ ਅਬਰਨੇ॥ ਨਮਸਤੰ ਅਮਰਨੇ॥ ੨੩॥
 ਨਮਸਤੰ ਜਰਾਰੰ॥ ਨਮਸਤੰ ਕ੍ਰਿਤਾਰੰ॥ ਨਮੋ ਸਰਬ ਧੰਧੇ॥ ਨਮੋ ਸਤ
 ਅਬੰਧੇ॥ ੨੪॥ ਨਮਸਤੰ ਨ੍ਰਿਸਾਕੇ॥ ਨਮਸਤੰ ਨ੍ਰਿਬਾਕੇ॥ ਨਮਸਤੰ
 ਰਹੀਮੇ॥ ਨਮਸਤੰ ਕਰੀਮੇ॥ ੨੫॥ ਨਮਸਤੰ ਅਨੰਤੇ॥ ਨਮਸਤੰ ਮਹੰਤੇ॥
 ਨਮਸਤਸਤੁ ਰਾਗੇ॥ ਨਮਸਤੰ ਸੁਹਾਗੇ॥ ੨੬॥ ਨਮੋ ਸਰਬ ਸੇਖੰ॥ ਨਮੋ
 ਸਰਬ ਪੇਖੰ॥ ਨਮੋ ਸਰਬ ਕਰਤਾ॥ ਨਮੋ ਸਰਬ ਹਰਤਾ॥ ੨੭॥ ਨਮੋ ਜੋਗ
 ਜੋਗੇ॥ ਨਮੋ ਭੋਗ ਭੋਗੇ॥ ਨਮੋ ਸਰਬ ਦਿਆਲੇ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ॥ ੨੮॥

ਚਾਚਰੀ ਛੰਦ॥ ੩ ਪ੍ਰਸਾਦਿ॥

ਅਰੂਪ ਹੈ॥ ਅਨੂਪ ਹੈ॥ ਅਜੂ ਹੈ॥ ਅਭੂ ਹੈ॥ ੨੯॥ ਅਲੇਖ ਹੈ॥
 ਅਭੇਖ ਹੈ॥ ਅਨਾਮ ਹੈ॥ ਅਕਾਮ ਹੈ॥ ੩੦॥ ਅਧੇ ਹੈ॥ ਅਭੇ ਹੈ॥
 ਅਜੀਤ ਹੈ॥ ਅਭੀਤ ਹੈ॥ ੩੧॥ ਤ੍ਰਿਮਾਨ ਹੈ॥ ਨਿਧਾਨ ਹੈ॥ ਤ੍ਰਿਬਰਗ
 ਹੈ॥ ਅਸਰਗ ਹੈ॥ ੩੨॥ ਅਨੀਲ ਹੈ॥ ਅਨਾਦਿ ਹੈ॥ ਅਜੇ ਹੈ॥
 ਅਜਾਦਿ ਹੈ॥ ੩੩॥ ਅਜਨਮ ਹੈ॥ ਅਬਰਨ ਹੈ॥ ਅਭੂਤ ਹੈ॥ ਅਭਰਨ
 ਹੈ॥ ੩੪॥ ਅਰੀਜ ਹੈ॥ ਅਭੰਜ ਹੈ॥ ਅਝੂਝ ਹੈ॥ ਅਝੰਝ ਹੈ॥ ੩੫॥
 ਅਮੀਕ ਹੈ॥ ਰਫੀਕ ਹੈ॥ ਅਧੰਧ ਹੈ॥ ਅਬੰਧ ਹੈ॥ ੩੬॥ ਨ੍ਰਿਬੂਝ ਹੈ॥
 ਅਸੂਝ ਹੈ॥ ਅਕਾਲ ਹੈ॥ ਅਜਾਲ ਹੈ॥ ੩੭॥ ਅਲਾਹ ਹੈ॥ ਅਜਾਹ
 ਹੈ॥ ਅਨੰਤ ਹੈ॥ ਮਹੰਤ ਹੈ॥ ੩੮॥ ਅਲੀਕ ਹੈ॥ ਨ੍ਰਿਸ਼੍ਰੀਕ ਹੈ॥ ਨ੍ਰਿਲੰਭ

ਹੈ॥ ਅਸੰਭ ਹੈ॥ ੩੯॥ ਅਰੀਮ ਹੈ॥ ਅਜੀਮ ਹੈ॥ ਅਭੂਤ ਹੈ॥ ਅਛੂਤ
ਹੈ॥ ੪੦॥ ਅਲੋਕ ਹੈ॥ ਅਸੋਕ ਹੈ॥ ਅਕਰਮ ਹੈ॥ ਅਭਰਮ ਹੈ॥ ੪੧॥
ਅਜੀਤ ਹੈ॥ ਅਭੀਤ ਹੈ॥ ਅਬਾਹ ਹੈ॥ ਅਗਾਹ ਹੈ॥ ੪੨॥ ਅਮਾਨ
ਹੈ॥ ਨਿਧਾਨ ਹੈ॥ ਅਨੇਕ ਹੈ॥ ਫਿਰਿ ਏਕ ਹੈ॥ ੪੩॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ॥

ਨਮੋ ਸਰਬ ਮਾਨੇ॥ ਸਮਸਤੀ ਨਿਧਾਨੇ॥ ਨਮੋ ਦੇਵ ਦੇਵੇ॥ ਅਭੇਖੀ
ਅਭੇਵੇ॥ ੪੪॥ ਨਮੋ ਕਾਲ ਕਾਲੇ॥ ਨਮੋ ਸਰਬ ਪਾਲੇ॥ ਨਮੋ ਸਰਬ
ਗਉਣੇ॥ ਨਮੋ ਸਰਬ ਭਉਣੇ॥ ੪੫॥ ਅਨੰਗੀ ਅਨਾਥੇ॥ ਨਿਸੰਗੀ
ਪ੍ਰਮਾਥੇ॥ ਨਮੋ ਭਾਨ ਭਾਨੇ॥ ਨਮੋ ਮਾਨ ਮਾਨੇ॥ ੪੬॥ ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ॥
ਨਮੋ ਭਾਨ ਭਾਨੇ॥ ਨਮੋ ਗੀਤ ਗੀਤੇ॥ ਨਮੋ ਤਾਨ ਤਾਨੇ॥ ੪੭॥ ਨਮੋ ਨਿੱਤ
ਨਿੱਤੇ॥ ਨਮੋ ਨਾਦ ਨਾਦੇ॥ ਨਮੋ ਪਾਨ ਪਾਨੇ॥ ਨਮੋ ਬਾਦ ਬਾਦੇ॥ ੪੮॥
ਅਨੰਗੀ ਅਨਾਥੇ॥ ਸਮਸਤੀ ਸਰੂਪੇ॥ ਪ੍ਰਭੰਗੀ ਪ੍ਰਮਾਥੇ॥ ਸਮਸਤੀ
ਬਿਭੂਤੇ॥ ੪੯॥ ਕਲੰਕ ਬਿਨਾ ਨੇਕਲੰਕੀ ਸਰੂਪੇ॥ ਨਮੋ ਰਾਜ ਰਾਜੇਸ਼੍ਵਰੰ
ਪਰਮ ਰੂਪੇ॥ ੫੦॥ ਨਮੋ ਜੋਗ ਜੋਗੇਸ਼੍ਵਰੰ ਪਰਮ ਸਿੱਧੇ॥ ਨਮੋ ਰਾਜ ਰਾਜੇ
ਸ਼੍ਵਰੰ ਪਰਮ ਬ੍ਰਿੱਧੇ॥ ੫੧॥ ਨਮੋ ਸਸਤ੍ਰ ਪਾਣੇ॥ ਨਮੋ ਅਸਤ੍ਰ ਮਾਣੇ॥ ਨਮੋ
ਪਰਮ ਗਿਆਤਾ॥ ਨਮੋ ਲੋਕ ਮਾਤਾ॥ ੫੨॥ ਅਭੇਖੀ ਅਭਰਮੀ ਅਭੇਗੀ
ਅਭੁਗਤੇ॥ ਨਮੋ ਜੋਗ ਜੋਗੇਸ਼੍ਵਰੰ ਪਰਮ ਜੁਗਤੇ॥ ੫੩॥ ਨਮੋ ਨਿੱਤ
ਨਾਰਾਇਣੇ ਕ੍ਰਮ ਕਰਮੇ॥ ਨਮੋ ਪ੍ਰੇਤ ਅਪ੍ਰੇਤ ਦੇਵੇ ਸੁਧਰਮੇ॥ ੫੪॥ ਨਮੋ
ਰੋਗ ਹਰਤਾ ਨਮੋ ਰਾਗ ਰੂਪੇ॥ ਨਮੋ ਸਾਹ ਸਾਹੰ ਨਮੋ ਭੂਪ ਭੂਪੇ॥ ੫੫॥
ਨਮੋ ਦਾਨ ਦਾਨੇ ਨਮੋ ਮਾਨ ਮਾਨੇ॥ ਨਮੋ ਰੋਗ ਰੋਗੇ ਨਮਸਤੰ ਇਸ਼ਨਾਨੰ॥
੫੬॥ ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ॥ ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ॥ ਨਮੋ ਇਸਟ ਇਸਟੇ॥ ਨਮੋ ਤੰਤ੍ਰ
ਤੰਤ੍ਰੰ॥ ੫੭॥ ਸਦਾ ਸੱਚਦਾਨੰਦ ਸਰਬੰ ਪ੍ਰਣਾਸੀ॥ ਅਨੂਪੇ ਅਰੂਪੇ
ਸਮਸਤੁਲ ਨਿਵਾਸੀ॥ ੫੮॥ ਸਦਾ ਸਿੱਧਦਾ ਬੁੱਧਦਾ ਬ੍ਰਿਧ ਕਰਤਾ॥ ਅਧੇ
ਉਰਧ ਅਰਧ ਅਘੰ ਓਘ ਹਰਤਾ॥ ੫੯॥ ਪਰੰ ਪਰਮ ਪਰਮੇਸ਼੍ਵਰੰ ਪ੍ਰੇਛ
ਪਾਲੰ॥ ਸਦਾ ਸਰਬਦਾ ਸਿੱਧ ਦਾਤਾ ਦਿਆਲੰ॥ ੬੦॥ ਅਛੇਦੀ ਅਭੇਦੀ
ਅਨਾਮੰ ਅਕਾਮੰ॥ ਸਮਸਤੋਪਰਾਜੀ ਸਮਸਤਸਤੁ ਧਾਮੰ॥ ੬੧॥

ਤੇਰਾ ਜੋਰੁ ॥ ਚਾਚਰੀ ਛੰਦ ॥

ਜਲੇ ਹੈ ॥ ਥਲੇ ਹੈ ॥ ਅਭੀਤ ਹੈ ॥ ਅਭੇ ਹੈ ॥ ੬੨ ॥ ਪ੍ਰਭੂ ਹੈ ॥ ਅਜੁ
ਹੈ ॥ ਅਦੇਸ ਹੈ ॥ ਅਭੇਸ ਹੈ ॥ ੬੩ ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਅਗਾਧੇ ਅਬਾਧੇ ॥ ਅਨੰਦੀ ਸਰੂਪੇ ॥ ਨਮੋ ਸਰਬ ਮਾਨੇ ॥ ਸਮਸਤੀ
ਨਿਧਾਨੇ ॥ ੬੪ ॥ ਨਮਸਤ੍ਰੇ ਨਿਨਾਥੇ ॥ ਨਮਸਤ੍ਰੇ ਪ੍ਰਮਾਥੇ ॥ ਨਮਸਤ੍ਰੇ
ਅਗੰਜੇ ॥ ਨਮਸਤ੍ਰੇ ਅਭੰਜੇ ॥ ੬੫ ॥ ਨਮਸਤ੍ਰੇ ਅਕਾਲੇ ॥ ਨਮਸਤ੍ਰੇ
ਅਪਾਲੇ ॥ ਨਮੋ ਸਰਬ ਦੇਸੇ ॥ ਨਮੋ ਸਰਬ ਭੇਸੇ ॥ ੬੬ ॥ ਨਮੋ ਰਾਜ ਰਾਜੇ ॥
ਨਮੋ ਸਾਜ ਸਾਜੇ ॥ ਨਮੋ ਸ਼ਾਹ ਸ਼ਾਹੇ ॥ ਨਮੋ ਮਾਹ ਮਾਹੇ ॥ ੬੭ ॥ ਨਮੋ ਗੀਤ
ਗੀਤੇ ॥ ਨਮੋ ਪ੍ਰੀਤ ਪ੍ਰੀਤੇ ॥ ਨਮੋ ਰੇਖ ਰੇਖੇ ॥ ਨਮੋ ਸੇਖ ਸੇਖੇ ॥ ੬੮ ॥ ਨਮੋ
ਸਰਬ ਰੋਗੇ ॥ ਨਮੋ ਸਰਬ ਭੋਗੇ ॥ ਨਮੋ ਸਰਬ ਜੀਤੰ ॥ ਨਮੋ ਸਰਬ ਭੀਤੰ ॥
੬੯ ॥ ਨਮੋ ਸਰਬ ਗਿਆਨੰ ॥ ਨਮੋ ਪਰਮ ਤਾਨੰ ॥ ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ॥ ਨਮੋ
ਸਰਬ ਜੰਤ੍ਰੰ ॥ ੭੦ ॥ ਨਮੋ ਸਰਬ ਦ੍ਰਿਸ਼ੰ ॥ ਨਮੋ ਸਰਬ ਕ੍ਰਿਸ਼ੰ ॥ ਨਮੋ ਸਰਬ
ਰੰਗੇ ॥ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ॥ ੭੧ ॥ ਨਮੋ ਜੀਵ ਜੀਵੰ ॥ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥
ਅਖਿੰਜੇ ਅਭਿੰਜੇ ॥ ਸਮਸਤ ਪ੍ਰਸਿੰਜੇ ॥ ੭੨ ॥ ਕ੍ਰਿਪਾਲੇ ਸਰੂਪੇ ਕੁਕਰਮੰ
ਪ੍ਰਣਾਸੀ ॥ ਸਦਾ ਸਰਬ ਦਾ ਰਿਧਿ ਸਿਧੰ ਨਿਵਾਸੀ ॥ ੭੩ ॥

ਚਰਪਟ ਛੰਦ ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ ॥

ਅੰਮ੍ਰਿਤ ਕਰਮੇ ॥ ਅੰਬ੍ਰਿਤ ਧਰਮੇ ॥ ਅਖੱਲ ਜੋਗੇ ॥ ਅਚੱਲ ਭੋਗੇ ॥
੭੪ ॥ ਅਚੱਲ ਰਾਜੇ ॥ ਅਟੱਲ ਸਾਜੇ ॥ ਅਖੱਲ ਧਰਮੰ ॥ ਅਲੱਖ ਕਰਮੰ ॥
੭੫ ॥ ਸਰਬੰ ਦਾਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ ॥ ਸਰਬੰ ਭਾਨੇ ॥ ਸਰਬੰ ਮਾਨੇ ॥
੭੬ ॥ ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ ਤ੍ਰਾਣੰ ॥ ਸਰਬੰ ਭੁਗਤਾ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥
੭੭ ॥ ਸਰਬੰ ਦੇਵੰ ॥ ਸਰਬੰ ਭੇਵੰ ॥ ਸਰਬੰ ਕਾਲੇ ॥ ਸਰਬੰ ਪਾਲੇ ॥ ੭੮ ॥

ਰੂਆਲ ਛੰਦ ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ ॥

ਆਦਿ ਰੂਪ ਅਨਾਦਿ ਮੂਰਤਿ ਅਜੋਨਿ ਪੁਰਖ ਅਪਾਰ ॥ ਸਰਬ ਮਾਨ
ਤ੍ਰਿਮਾਨ ਦੇਵ ਅਭੇਵ ਆਦਿ ਉਦਾਰ ॥ ਸਰਬ ਪਾਲਕ ਸਰਬ ਘਾਲਕ
ਸਰਬ ਕੋ ਪੁਨਿ ਕਾਲ ॥ ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਬਿਰਾਜਹੀ ਅਵਧੂਤ ਰੂਪ ਰਸਾਲ ॥
੭੯ ॥ ਨਾਮ ਠਾਮ ਨ ਜਾਤਿ ਜਾਕਰ ਰੂਪ ਰੰਗ ਨ ਰੇਖ ॥ ਆਦਿ ਪੁਰਖ
ਉਦਾਰ ਮੂਰਤਿ ਅਜੋਨਿ ਆਦਿ ਅਸੇਖ ॥ ਦੇਸ ਔਰ ਨ ਭੇਸ ਜਾਕਰ ਰੂਪ

ਰੇਖੰਨ ਰਾਗ॥ ਜੱਤ੍ਰ ਤੱਤ੍ਰ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ॥੮੦॥
 ਨਾਮ ਕਾਮ ਬਿਹੀਨ ਪੇਖਤ ਧਾਮ ਹੂੰ ਨਹਿ ਜਾਹਿ॥ ਸਰਬ ਮਾਨ ਸਰਬੱਤ੍ਰ
 ਮਾਨ ਸਦੈਵ ਮਾਨਤ ਤਾਹਿ॥ ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ
 ਅਨੇਕ॥ ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੇ ਫਿਰਿ ਏਕ॥੮੧॥ ਦੇਵ ਭੇਵ
 ਨ ਜਾਨਹੀ ਜਿਹ ਬੇਦ ਅਉਰ ਕਤੇਬ॥ ਰੂਪ ਰੰਗ ਨ ਜਾਤਿ ਪਾਤਿ ਸੁ
 ਜਾਨਈ ਕਿਹ ਜੇਬ॥ ਤਾਤ ਮਾਤ ਨ ਜਾਤ ਜਾਕਰ ਜਨਮ ਮਰਨ ਬਿਹੀਨ॥
 ਚੱਕ੍ਰ ਬੱਕ੍ਰ ਫਿਰੈ ਚਤੁਰ ਚੱਕ੍ਰ ਮਾਨਹੀ ਪੁਰਤੀਨ॥੮੨॥ ਲੋਕ ਚਉਦਹ
 ਕੇ ਬਿਖੈ ਜਗ ਜਾਪਹੀ ਜਿਹ ਜਾਪ॥ ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ ਥਾਪਿਓ
 ਸਬੈ ਜਿਹ ਥਾਪ॥ ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ ਪੂਰਨ ਪੁਰਖੁ ਅਪਾਰ॥ ਸਰਬ
 ਬਿਸ੍ਵ ਰਚਿਓ ਸੁਯੇਭਵ ਗੜਨ ਭੰਜਨਹਾਰ॥੮੩॥ ਕਾਲ ਹੀਨ ਕਲਾ
 ਸੰਜਗਤਿ ਅਕਾਲ ਪੁਰਖ ਅਦੇਸ॥ ਧਰਮ ਧਾਮ ਸੁ ਭਰਮ ਰਹਿਤ ਅਭੂਤ
 ਅਲਖ ਅਭੇਸ॥ ਅੰਗ ਰਾਗ ਨ ਰੰਗ ਜਾਕਹਿ ਜਾਤਿ ਪਾਤਿ ਨ ਨਾਮ॥
 ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ ਮੁਕਤਿ ਦਾਇਕ ਕਾਮ॥੮੪॥ ਆਪ ਰੂਪ
 ਅਮੀਕ ਅਨ ਉਸਤਤਿ ਏਕ ਪੁਰਖ ਅਵਧੂਤ॥ ਗਰਬ ਗੰਜਨ ਸਰਬ
 ਭੰਜਨ ਆਦਿ ਰੂਪ ਅਸੂਤ॥ ਅੰਗ ਹੀਨ ਅਭੰਗ ਅਨਾਤਮ ਏਕ ਪੁਰਖ
 ਅਪਾਰ॥ ਸਰਬ ਲਾਇਕ ਸਰਬ ਘਾਇਕ ਸਰਬ ਕੋ ਪ੍ਰਤਿਪਾਰ॥੮੫॥
 ਸਰਬ ਗੀਤਾ ਸਰਬ ਹੇਤਾ ਸਰਬ ਤੇ ਅਨਭੇਖ॥ ਸਰਬ ਸਾਸਤ੍ਰ ਨ ਜਾਨਹੀ
 ਜਿਹ ਰੂਪ ਰੰਗੁ ਅਰੁ ਰੇਖ॥ ਪਰਮ ਬੇਦ ਪੁਰਾਣ ਜਾਕਹਿ ਨੇਤ ਭਾਖਤ
 ਨਿੱਤ॥ ਕੋਟਿ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ਨ ਆਵਈ ਵਹੁ ਚਿੱਤ॥੮੬॥

ਮਧੁਭਾਰ ਛੰਦ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ॥

ਗੁਨ ਗਨ ਉਦਾਰ॥ ਮਹਿਮਾ ਅਪਾਰ॥ ਆਸਨ ਅਭੰਗ॥ ਉਪਮਾ
 ਅਨੰਗ॥੮੭॥ ਅਨਭਉ ਪ੍ਰਕਾਸ॥ ਨਿਸਦਿਨ ਅਨਾਸ॥ ਆਜਾਨ ਬਾਹੁ
 ॥ ਸਾਹਾਨ ਸਾਹੁ॥੮੮॥ ਰਾਜਾਨ ਰਾਜ॥ ਭਾਨਾਨ ਭਾਨ॥ ਦੇਵਾਨ
 ਦੇਵ॥ ਉਪਮਾ ਮਹਾਨ॥੮੯॥ ਇੰਦ੍ਰਾਨ ਇੰਦ੍ਰ॥ ਬਾਲਾਨ ਬਾਲ॥ ਰੰਕਾਨ
 ਰੰਕ॥ ਕਾਲਾਨ ਕਾਲ॥੯੦॥ ਅਨਭੂਤ ਅੰਗ॥ ਆਭਾ ਅਭੰਗ॥ ਗਤਿ
 ਮਿਤਿ ਅਪਾਰ॥ ਗੁਨ ਗਨ ਉਦਾਰ॥੯੧॥ ਮੁਨਿ ਗਨ ਪ੍ਰਨਾਮ॥ ਨਿਰਭੈ
 ਨਿਕਾਮ॥ ਅਤਿ ਦੁਤਿ ਪ੍ਰਚੰਡ॥ ਮਿਤਿ ਗਤਿ ਅਖੰਡ॥੯੨॥ ਆਲਿਸਜ
 ਕਰਮ॥ ਆਦ੍ਰਿਸਜ ਧਰਮ॥ ਸਰਬਾ ਭਰਣਾਢਯ॥ ਅਨਡੰਡ ਬਾਢਯ॥
 ੯੩॥

ਚਾਚਰੀ ਛੰਦ ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਬਿੰਦੇ ॥ ਮੁਕੰਦੇ ॥ ਉਦਾਰੇ ॥ ਅਪਾਰੇ ॥ ੯੪ ॥ ਹਰੀਅੰ ॥
ਕਰੀਅੰ ॥ ਨਿਨਾਮੇ ॥ ਅਕਾਮੇ ॥ ੯੫ ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਰਤਾ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਹਰਤਾ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨੇ ॥ ਚੱਤ੍ਰ
ਚੱਕ੍ਰ ਜਾਨੇ ॥ ੯੬ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭਰਤੀ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ
ਪਾਲੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਕਾਲੇ ॥ ੯੭ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਪਾਸੇ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਾਸੇ ॥
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਮਾਨਯੈ ॥ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਦਾਨਯੈ ॥ ੯੮ ॥

ਚਾਚਰੀ ਛੰਦ ॥

ਨ ਸੱਤ੍ਰੇ ਨ ਮਿੱਤ੍ਰੇ ॥ ਨ ਭਰਮੰ ॥ ਨ ਭਿੱਤ੍ਰੇ ॥ ੯੯ ॥ ਨ ਕਰਮੰ ॥
ਨ ਕਾਏ ॥ ਅਜਨਮੰ ॥ ਅਜਾਏ ॥ ੧੦੦ ॥ ਨ ਚਿੱਤ੍ਰੇ ॥ ਨ ਮਿੱਤ੍ਰੇ ॥
ਪਰੇ ਹੈ ॥ ਪਵਿੱਤ੍ਰੇ ॥ ੧੦੧ ॥ ਪ੍ਰਿਥੀਸੈ ॥ ਅਦੀਸੈ ॥ ਅਦ੍ਰਿਸੈ ॥ ਅਕ੍ਰਿਸੈ ॥
੧੦੨ ॥

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਰ ਪ੍ਰਸਾਦਿ ਕਥਤੇ ॥

ਕਿ ਆਭਿੱਜ ਦੇਸੈ ॥ ਕਿ ਆਭਿੱਜ ਭੇਸੈ ॥ ਕਿ ਆਰੀਜ ਕਰਮੈ ॥ ਕਿ
ਆਭਿੱਜ ਭਰਮੈ ॥ ੧੦੩ ॥ ਕਿ ਆਭਿੱਜ ਲੋਕੈ ॥ ਕਿ ਆਦਿੱਤ ਸੋਕੈ ॥ ਕਿ
ਅਵਧੂਤ ਬਰਨੈ ॥ ਕਿ ਬਿਭੂਤ ਕਰਨੈ ॥ ੧੦੪ ॥ ਕਿ ਰਾਜੇ ਪ੍ਰਭਾ ਹੈ ॥ ਕਿ
ਧਰਮੰ ਧੁਜਾ ਹੈ ॥ ਕਿ ਆਸੋਕ ਬਰਨੈ ॥ ਕਿ ਸਰਬਾ ਅਭਰਨੈ ॥ ੧੦੫ ॥
ਕਿ ਜਗਤੰ ਕ੍ਰਿਤੀ ਹੈ ॥ ਕਿ ਛਤ੍ਰੰ ਛਤ੍ਰੀ ਹੈ ॥ ਕਿ ਬ੍ਰਹਮੰ ਸਰੂਪੈ ॥ ਕਿ
ਅਨਭਉ ਅਨੂਪੈ ॥ ੧੦੬ ॥ ਕਿ ਆਦਿ ਅਦੇਵ ਹੈ ॥ ਕਿ ਆਪਿ ਅਭੇਵ
ਹੈ ॥ ਕਿ ਚਿਤ੍ਰੰ ਬਿਹੀਨੈ ॥ ਕਿ ਏਕੈ ਅਧੀਨੈ ॥ ੧੦੭ ॥ ਕਿ ਰੋਜ਼ੀ ਰਜ਼ਾਕੈ ॥
ਰਹੀਮੈ ਰਿਹਾਕੈ ॥ ਕਿ ਪਾਕ ਬਿਐਬ ਹੈ ॥ ਕਿ ਗੈਬੁਲ ਗੈਬ ਹੈ ॥ ੧੦੮ ॥
ਕਿ ਅਫਵੁਲ ਗੁਨਾਹ ਹੈ ॥ ਕਿ ਸ਼ਾਹਾਨ ਸ਼ਾਹ ਹੈ ॥ ਕਿ ਕਾਰਨ ਕੁਨਿੰਦ ਹੈ ॥
ਕਿ ਰੋਜ਼ੀ ਦਿਹੰਦ ਹੈ ॥ ੧੦੯ ॥ ਕਿ ਰਾਜਕ ਰਹੀਮ ਹੈ ॥ ਕਿ ਕਰਮੰ ਕਰੀਮ
ਹੈ ॥ ਕਿ ਸਰਬੰ ਕਲੀ ਹੈ ॥ ਕਿ ਸਰਬੰ ਦਲੀ ਹੈ ॥ ੧੧੦ ॥ ਕਿ ਸਰਬਤ੍ਰ
ਮਾਨਯੈ ॥ ਕਿ ਸਰਬਤ੍ਰ ਦਾਨਯੈ ॥ ਕਿ ਸਰਬਤ੍ਰ ਗਉਨੈ ॥ ਕਿ ਸਰਬਤ੍ਰ
ਭਉਨੈ ॥ ੧੧੧ ॥ ਕਿ ਸਰਬਤ੍ਰ ਦੇਸੈ ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ ॥ ਕਿ ਸਰਬਤ੍ਰ
ਰਾਜੈ ॥ ਕਿ ਸਰਬਤ੍ਰ ਸਾਜੈ ॥ ੧੧੨ ॥ ਕਿ ਸਰਬਤ੍ਰ ਦੀਨੈ ॥ ਕਿ ਸਰਬਤ੍ਰ

ਲੀਨੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਜਾ ਹੋ॥ ਕਿ ਸਰਬਤ੍ਰ ਭਾ ਹੋ॥ ੧੧੩॥ ਕਿ ਸਰਬਤ੍ਰ
 ਦੇਸੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਕਾਲੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਪਾਲੈ॥
 ੧੧੪॥ ਕਿ ਸਰਬਤ੍ਰ ਹੰਤਾ॥ ਕਿ ਸਰਬਤ੍ਰ ਗੰਤਾ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਖੀ॥
 ਕਿ ਸਰਬਤ੍ਰ ਪੇਖੀ॥ ੧੧੫॥ ਕਿ ਸਰਬਤ੍ਰ ਕਾਜੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਰਾਜੈ॥
 ਕਿ ਸਰਬਤ੍ਰ ਸੋਧੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਪੋਧੈ॥ ੧੧੬॥ ਕਿ ਸਰਬਤ੍ਰ ਤ੍ਰਾਣੈ॥ ਕਿ
 ਸਰਬਤ੍ਰ ਪ੍ਰਾਣੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਦੇਸੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਭੇਸੈ॥ ੧੧੭॥ ਕਿ
 ਸਰਬਤ੍ਰ ਮਾਨਯੈ॥ ਸਦੈਵ ਪ੍ਰਧਾਨਯੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਜਾਪਯੈ॥ ਕਿ ਸਰਬਤ੍ਰ
 ਥਾਪਯੈ॥ ੧੧੮॥ ਕਿ ਸਰਬਤ੍ਰ ਭਾਨੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਮਾਨੈ॥ ਕਿ ਸਰਬਤ੍ਰ
 ਇੰਦ੍ਰੈ॥ ਕਿ ਸਰਬਤ੍ਰ ਚੰਦ੍ਰੈ॥ ੧੧੯॥ ਕਿ ਸਤਬੰ ਕਲੀਸੈ॥ ਕਿ ਪਰਮੰ
 ਫਹੀਸੈ॥ ਕਿ ਆਕਲ ਅਲਾਸੈ॥ ਕਿ ਸਾਹਿਬ ਕਲਾਸੈ॥ ੧੨੦॥ ਕਿ
 ਹੁਸਨੁਲ ਵਜੂ ਹੈ॥ ਤਮਾਮੁਲ ਰੁਜੂ ਹੈ॥ ਹਮੇਸੁਲ ਸਲਾਸੈ॥ ਸਲੀਖਤ
 ਮੁਦਾਸੈ॥ ੧੨੧॥ ਗ਼ਨੀਮੁਲ ਸਿਕਸਤੈ॥ ਗ਼ਰੀਬੁਲ ਪਰਸਤੈ॥ ਬਿਲੰਦੁਲ
 ਮਕਾਨੈ॥ ਜ਼ਮੀਨੁਲ ਜ਼ਮਾਨੈ॥ ੧੨੨॥ ਤਮੀਜ਼ੁਲ ਤਮਾਸੈ॥ ਰੁਜੂਅਲ
 ਨਿਧਾਨੈ॥ ਹਰੀਫੁਲ ਅਜੀਸੈ॥ ਰਜਾਇਕ ਯਕੀਨੈ॥ ੧੨੩॥ ਅਨੇਕੁਲ
 ਤਰੰਗ ਹੈ॥ ਅਭੇਦ ਹੈ ਅਭੰਗ ਹੈ॥ ਅਜੀਜ਼ੁਲ ਨਿਵਾਜ਼ ਹੈ॥ ਗ਼ਨੀਮੁਲ
 ਖ਼ਿਰਾਜ਼ ਹੈ॥ ੧੨੪॥ ਨਿਰੁਕਤ ਸਰੂਪ ਹੈ॥ ਤ੍ਰਿਮੁਕਤਿ ਬਿਭੂਤ ਹੈ॥
 ਪ੍ਰਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈ॥ ਸੁਜੁਗਤਿ ਸੁਧਾ ਹੈ॥ ੧੨੫॥ ਸਦੈਵ ਸਰੂਪ ਹੈ॥
 ਅਭੇਦੀ ਅਨੂਪ ਹੈ॥ ਸਮਸਤੋਪਰਾਜ਼ ਹੈ॥ ਸਦਾ ਸਰਬ ਸਾਜ਼ ਹੈ॥ ੧੨੬॥
 ਸਮਸਤੁਲ ਸਲਾਮ ਹੈ॥ ਸਦੈਵਲ ਅਕਾਮ ਹੈ॥ ਨ੍ਰਿਬਾਧ ਸਰੂਪ ਹੈ॥
 ਅਗਾਧ ਹੈ ਅਨੂਪ ਹੈ॥ ੧੨੭॥ ਓਅੰ ਆਦਿ ਰੂਪੇ॥ ਅਨਾਦਿ ਸਰੂਪੇ॥
 ਅਨੰਗੀ ਅਨਾਸੈ॥ ਤ੍ਰਿਭੰਗੀ ਤ੍ਰਿਕਾਸੈ॥ ੧੨੮॥ ਤ੍ਰਿਬਰਗੀ ਤ੍ਰਿਬਾਧੇ॥
 ਅਰੀਜੇ ਅਗਾਧੇ॥ ਸੁਭੰ ਸਰਬ ਭਾਗੇ॥ ਸੁ ਸਰਬਾ ਅਨੁਗਾਗੇ॥ ੧੨੯॥
 ਤ੍ਰਿਭੁਗਤ ਸਰੂਪ ਹੈ॥ ਅਛਿੱਜ ਹੈ ਅਛੂਤ ਹੈ॥ ਕਿ ਨਰਕੰ ਪ੍ਰਣਾਸ ਹੈ॥
 ਪ੍ਰਿਥੀਉਲ ਪ੍ਰਵਾਸ ਹੈ॥ ੧੩੦॥ ਨਿਰੁਕਤਿ ਪ੍ਰਭਾ ਹੈ॥ ਸਦੈਵ ਸਦਾ ਹੈ॥
 ਬਿਭੁਗਤਿ ਸਰੂਪ ਹੈ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ ਹੈ॥ ੧੩੧॥ ਨਿਰੁਕਤਿ ਸਦਾ
 ਹੈ॥ ਬਿਭੁਗਤਿ ਪ੍ਰਭਾ ਹੈ॥ ਅਨਉਕਤਿ ਸਰੂਪ ਹੈ॥ ਪ੍ਰਜੁਗਤਿ ਅਨੂਪ
 ਹੈ॥ ੧੩੨॥

ਚਾਚਰੀ ਛੰਦ ॥

ਅਭੰਗ ਹੈ ॥ ਅਨੰਗ ਹੈ ॥ ਅਭੇਖ ਹੈ ॥ ਅਲੇਖ ਹੈ ॥ ੧੩੩ ॥
 ਅਭਰਮ ਹੈ ॥ ਅਕਰਮ ਹੈ ॥ ਅਨਾਦਿ ਹੈ ॥ ਜੁਗਾਦਿ ਹੈ ॥ ੧੩੪ ॥ ਅਜੈ
 ਹੈ ॥ ਅਬੈ ਹੈ ॥ ਅਭੂਤ ਹੈ ॥ ਅਧੂਤ ਹੈ ॥ ੧੩੫ ॥ ਅਨਾਸ ਹੈ ॥ ਉਦਾਸ
 ਹੈ ॥ ਅਧੰਧ ਹੈ ॥ ਅਬੰਧ ਹੈ ॥ ੧੩੬ ॥ ਅਭਗਤ ਹੈ ॥ ਬਿਰਕਤ ਹੈ ॥
 ਅਨਾਸ ਹੈ ॥ ਪ੍ਰਕਾਸ ਹੈ ॥ ੧੩੭ ॥ ਨਿਚਿੰਤ ਹੈ ॥ ਸੁਨਿੰਤ ਹੈ ॥ ਅਲਿੱਖ
 ਹੈ ॥ ਅਦਿੱਖ ਹੈ ॥ ੧੩੮ ॥ ਅਲੇਖ ਹੈ ॥ ਅਭੇਖ ਹੈ ॥ ਅਢਾਹ ਹੈ ॥
 ਅਗਾਹ ਹੈ ॥ ੧੩੯ ॥ ਅਸੰਭ ਹੈ ॥ ਅਗੰਭ ਹੈ ॥ ਅਨੀਲ ਹੈ ॥ ਅਨਾਦਿ
 ਹੈ ॥ ੧੪੦ ॥ ਅਨਿੱਤ ਹੈ ॥ ਸੁਨਿੱਤ ਹੈ ॥ ਅਜਾਤਿ ਹੈ ॥ ਅਜਾਦਿ ਹੈ ॥
 ੧੪੧ ॥

ਚਰਪਟ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਸਰਬੰ ਹੰਤਾ ॥ ਸਰਬੰ ਗੰਤਾ ॥ ਸਰਬੰ ਖਿਆਤਾ ॥ ਸਰਬੰ ਗਿਆਤਾ
 ॥ ੧੪੨ ॥ ਸਰਬੰ ਹਰਤਾ ॥ ਸਰਬੰ ਕਰਤਾ ॥ ਸਰਬੰ ਪ੍ਰਾਣੰ ॥ ਸਰਬੰ
 ਤ੍ਰਾਣੰ ॥ ੧੪੩ ॥ ਸਰਬੰ ਕਰਮੰ ॥ ਸਰਬੰ ਧਰਮੰ ॥ ਸਰਬੰ ਜੁਗਤਾ ॥ ਸਰਬੰ
 ਮੁਕਤਾ ॥ ੧੪੪ ॥

ਰਸਾਵਲ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਨਮੋ ਨਰਕ ਨਾਸੇ ॥ ਸਦੈਵੰ ਪ੍ਰਕਾਸੇ ॥ ਅਨੰਗੰ ਸਰੂਪੇ ॥ ਅਭੰਗੰ
 ਬਿਭੂਤੇ ॥ ੧੪੫ ॥ ਪ੍ਰਮਾਥੰ ਪ੍ਰਮਾਥੇ ॥ ਸਦਾ ਸਰਬ ਸਾਥੇ ॥ ਅਗਾਧਿ ਸਰੂਪੇ
 ॥ ਨ੍ਰਿਬਾਧਿ ਬਿਭੂਤੇ ॥ ੧੪੬ ॥ ਅਨੰਗੰ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੰ ਤ੍ਰਿਕਾਮੇ ॥
 ਨ੍ਰਿਭੰਗੰ ਸਰੂਪੇ ॥ ਸ੍ਰਬੰਗੰ ਅਨੂਪੇ ॥ ੧੪੭ ॥ ਨ ਪੋਤ੍ਰੈ ਨ ਪੁੱਤ੍ਰੈ ॥ ਨ ਸੱਤ੍ਰੈ
 ਨ ਮਿਤ੍ਰੈ ॥ ਨ ਤਾਤੈ ਨ ਮਾਤੈ ॥ ਨ ਜਾਤੈ ਨ ਪਾਤੈ ॥ ੧੪੮ ॥ ਨ੍ਰਿਸਾਕੰ
 ਸਰੀਕੰ ਹੈ ॥ ਅਮਿਤੰ ਅਮੀਕੰ ਹੈ ॥ ਸਦੈਵੰ ਪ੍ਰਭਾ ਹੈ ॥ ਅਜੈ ਹੈ ਅਜਾ ਹੈ ॥
 ੧੪੯ ॥

ਭਗਵਤੀ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਕਿ ਜਾਹਰ ਜ਼ਹੂਰ ਹੈ ॥ ਕਿ ਹਾਜ਼ਰ ਹਜ਼ੂਰ ਹੈ ॥ ਹਮੇਸੁਲ ਸਲਾਮ
 ਹੈ ॥ ਸਮਸਤੁਲ ਕਲਾਮ ਹੈ ॥ ੧੫੦ ॥ ਕਿ ਸਾਹਿਬ ਦਿਮਾਗ਼ ਹੈ ॥ ਕਿ
 ਹੁਸਨੁਲ ਚਰਾਗ਼ ਹੈ ॥ ਕਿ ਕਾਮਲ ਕਰੀਮ ਹੈ ॥ ਕਿ ਰਾਜਕ ਰਹੀਮ ਹੈ ॥
 ੧੫੧ ॥ ਕਿ ਰੋਜ਼ੀ ਦਿਹਿੰਦ ਹੈ ॥ ਕਿ ਰਾਜਕ ਰਹਿੰਦ ਹੈ ॥ ਕਰੀਮੁਲ

ਕਮਾਲ ਹੈਂ॥ ਕਿ ਹੁਸਨੁਲ ਜਮਾਲ ਹੈਂ॥ ੧੫੨॥ ਗ਼ਨੀਮੁਲ ਖ਼ਿਰਾਜ਼ ਹੈਂ॥
ਗ਼ਰੀਬੁਲ ਨਿਵਾਜ਼ ਹੈਂ॥ ਹਰੀਫ਼ੁਲ ਸ਼ਿਕੰਨ ਹੈਂ॥ ਹਿਰਾਸੁਲ ਫਿਕੰਨ ਹੈਂ॥
੧੫੩॥ ਕਲੰਕ ਪ੍ਰਣਾਸ ਹੈਂ॥ ਸਮਸਤੁਲ ਨਿਵਾਸ ਹੈਂ॥ ਅਗੰਜੁਲ ਗ਼ਨੀਮ
ਹੈਂ॥ ਰਜਾਇਕ ਰਹੀਮ ਹੈਂ॥ ੧੫੪॥ ਸਮਸਤੁਲ ਜੁਬਾਨ ਹੈਂ॥ ਕਿ ਸਾਹਿਬ
ਕਿਰਾਨ ਹੈਂ॥ ਕਿ ਨਰਕ ਪ੍ਰਣਾਸ ਹੈਂ॥ ਬਹਿਸਤੁਲ ਨਿਵਾਸ ਹੈਂ॥ ੧੫੫॥
ਕਿ ਸਰਬੁਲ ਗਵੰਨ ਹੈਂ॥ ਹਮੇਸੁਲ ਰਵੰਨ ਹੈਂ॥ ਤਮਾਮੁਲ ਤਮੀਜ਼ ਹੈਂ॥
ਸਮਸਤੁਲ ਅਜੀਜ਼ ਹੈਂ॥ ੧੫੬॥ ਪਰੰ ਪਰਮ ਈਸ ਹੈਂ॥ ਸਮਸਤੁਲ
ਅਦੀਸ ਹੈਂ॥ ਅਦੇਸੁਲ ਅਲੇਖ ਹੈਂ॥ ਹਮੇਸੁਲ ਅਭੇਖ ਹੈਂ॥ ੧੫੭॥
ਜ਼ਮੀਨੁਲ ਜ਼ਮਾ ਹੈਂ॥ ਅਮੀਕੁਲ ਇਮਾ ਹੈਂ॥ ਕਰੀਮੁਲ ਕਮਾਲ ਹੈਂ॥ ਕਿ
ਜ਼ੁਰਅਤਿ ਜਮਾਲ ਹੈਂ॥ ੧੫੮॥ ਕਿ ਅਚਲੰ ਪ੍ਰਕਾਸ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ
ਸੁਬਾਸ ਹੈਂ॥ ਕਿ ਅਜਬ ਸਰੂਪ ਹੈਂ॥ ਕਿ ਅਮਿਤੋ ਬਿਭੂਤ ਹੈਂ॥ ੧੫੯॥
ਕਿ ਅਮਿਤੋ ਪਸਾ ਹੈਂ॥ ਕਿ ਆਤਮ ਪ੍ਰਭਾ ਹੈਂ॥ ਕਿ ਅਚਲੰ ਅਨੰਗ ਹੈਂ॥
ਕਿ ਅਮਿਤੋ ਅਭੰਗ ਹੈਂ॥ ੧੬੦॥

ਮਧੁਭਾਰ ਛੰਦ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ॥

ਮੁਨਿ ਮਨਿ ਪ੍ਰਨਾਮ॥ ਗੁਨਿ ਗਨ ਮੁਦਾਮ॥ ਅਰਿ ਬਰ ਅਗੰਜ॥
ਹਰਿ ਨਰ ਪ੍ਰਭੰਜ॥ ੧੬੧॥ ਅਨ ਗਨ ਪ੍ਰਨਾਮ॥ ਮੁਨਿ ਮਨਿ ਸਲਾਮ॥
ਹਰਿ ਨਰ ਅਖੰਡ॥ ਬਰ ਨਰ ਅਮੰਡ॥ ੧੬੨॥ ਅਨਭਵ ਅਨਾਸ॥ ਮੁਨਿ
ਮਨਿ ਪ੍ਰਕਾਸ॥ ਗੁਨਿ ਗਨ ਪ੍ਰਨਾਮ॥ ਜਲ ਥਲ ਮੁਦਾਮ॥ ੧੬੩॥
ਅਨਛਿੱਜ ਅੰਗ॥ ਆਸਨ ਅਭੰਗ॥ ਉਪਮਾ ਅਪਾਰ॥ ਗਤਿ ਮਿਤਿ
ਉਦਾਰ॥ ੧੬੪॥ ਜਲ ਥਲ ਅਮੰਡ॥ ਦਿਸ ਵਿਸ ਅਭੰਡ॥ ਜਲ ਥਲ
ਮਹੰਤ॥ ਦਿਸ ਵਿਸ ਬਿਅੰਤ॥ ੧੬੫॥ ਅਨਭਵ ਅਨਾਸ॥ ਪ੍ਰਿਤ ਧਰ
ਧੁਰਾਸ॥ ਆਜਾਨ ਬਾਹੁ॥ ਏਕੈ ਸਦਾਹੁ॥ ੧੬੬॥ ਓਅੰਕਾਰ ਆਦਿ॥
ਕਥਨੀ ਅਨਾਦਿ॥ ਖਲ ਖੰਡ ਖਿਆਲ॥ ਗੁਰਬਰ ਅਕਾਲ॥ ੧੬੭॥
ਘਰ ਘਰ ਪ੍ਰਨਾਮ॥ ਚਿਤ ਚਰਨ ਨਾਮ॥ ਅਨਛਿੱਜ ਗਾਤ॥ ਆਜਿਜ ਨ
ਬਾਤ॥ ੧੬੮॥ ਅਨਝੰਝ ਗਾਤ॥ ਅਨਰੰਜ ਬਾਤ॥ ਅਨਟੁਟ ਭੰਡਾਰ॥
ਅਨਠਟ ਅਪਾਰ॥ ੧੬੯॥ ਆਡੀਠ ਧਰਮ॥ ਅਤਿ ਢੀਠ ਕਰਮ॥
ਅਣਬ੍ਰਣ ਅਨੰਤ॥ ਦਾਤਾ ਮਹੰਤ॥ ੧੭੦॥

ਹਰਿਬੋਲਮਨਾ ਛੰਦ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ॥

ਕਰੁਣਾਲਯ ਹੈ ॥ ਅਰਿ ਘਾਲਯ ਹੈ ॥ ਖਲ ਖੰਡਨ ਹੈ ॥ ਮਹਿ ਮੰਡਨ
 ਹੈ ॥ ੧੭੧ ॥ ਜਗਤੋਸ੍ਰਰ ਹੈ ॥ ਪਰਮੇਸ੍ਰਰ ਹੈ ॥ ਕਲਿ ਕਾਰਣ ਹੈ ॥ ਸਰਬ
 ਉਬਾਰਣ ਹੈ ॥ ੧੭੨ ॥ ਪ੍ਰਿਤ ਕੇ ਧਰਨ ਹੈ ॥ ਜਗ ਕੇ ਕਰਨ ਹੈ ॥ ਮਨ
 ਮਾਨਿਯ ਹੈ ॥ ਜਗ ਜਾਨਿਯ ਹੈ ॥ ੧੭੩ ॥ ਸਰਬੰ ਭਰ ਹੈ ॥ ਸਰਬੰ ਕਰ
 ਹੈ ॥ ਸਰਬ ਪਾਸਿਯ ਹੈ ॥ ਸਰਬ ਨਾਸਿਯ ਹੈ ॥ ੧੭੪ ॥ ਕਰੁਣਾਕਰ ਹੈ ॥
 ਬਿਸ੍ਰੰਭਰ ਹੈ ॥ ਸਰਬੇਸ੍ਰਰ ਹੈ ॥ ਜਗਤੋਸ੍ਰਰ ਹੈ ॥ ੧੭੫ ॥ ਬ੍ਰਹਮੰਡਸ ਹੈ ॥
 ਖਲ ਖੰਡਸ ਹੈ ॥ ਪਰ ਤੇ ਪਰ ਹੈ ॥ ਕਰੁਣਾਕਰ ਹੈ ॥ ੧੭੬ ॥ ਅਜਪਾ
 ਜਪ ਹੈ ॥ ਅਥਪਾ ਥਪ ਹੈ ॥ ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈ ॥
 ੧੭੭ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈ ॥ ਕਰੁਣਾ ਕ੍ਰਿਤ ਹੈ ॥ ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈ ॥
 ਧਰਣੀ ਪ੍ਰਿਤ ਹੈ ॥ ੧੭੮ ॥ ਅਮ੍ਰਿਤੋਸ੍ਰਰ ਹੈ ॥ ਪਰਮੇਸ੍ਰਰ ਹੈ ॥ ਅਕ੍ਰਿਤਾ
 ਕ੍ਰਿਤ ਹੈ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈ ॥ ੧੭੯ ॥ ਅਜਬਾ ਕ੍ਰਿਤ ਹੈ ॥ ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ
 ਹੈ ॥ ਨਰ ਨਾਇਕ ਹੈ ॥ ਖਲ ਘਾਇਕ ਹੈ ॥ ੧੮੦ ॥ ਬਿਸ੍ਰੰਭਰ ਹੈ ॥
 ਕਰੁਣਾਲਯ ਹੈ ॥ ਨਿਪ ਨਾਇਕ ਹੈ ॥ ਸਰਬ ਪਾਇਕ ਹੈ ॥ ੧੮੧ ॥ ਭਵੰ
 ਭੋਜਨ ਹੈ ॥ ਅਰਿ ਰੀਜਨ ਹੈ ॥ ਰਿਪੁ ਤਾਪਨ ਹੈ ॥ ਜਪੁ ਜਾਪਨ ਹੈ ॥
 ੧੮੨ ॥ ਅਕਲੰ ਕ੍ਰਿਤ ਹੈ ॥ ਸਰਬਾ ਕ੍ਰਿਤ ਹੈ ॥ ਕਰਤਾ ਕਰ ਹੈ ॥ ਹਰਤਾ
 ਹਰਿ ਹੈ ॥ ੧੮੩ ॥ ਪਰਮਾਤਮ ਹੈ ॥ ਸਰਬਾਤਮ ਹੈ ॥ ਆਤਮ ਬਸ ਹੈ ॥
 ਜਸ ਕੇ ਜਸ ਹੈ ॥ ੧੮੪ ॥

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ॥

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ ॥ ਨਮੋ ਰਾਜ ਰਾਜੇ ਨਮੋ ਇੰਦ੍ਰ
 ਇੰਦ੍ਰੇ ॥ ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ ॥ ਨਮੋ ਬ੍ਰਿੰਦ ਬ੍ਰਿੰਦੇ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥
 ੧੮੫ ॥ ਨਮੋ ਰਾਜਸੰਤਾਮਸੰਤਾ ਰੂਪੇ ॥ ਨਮੋ ਪਰਮਤੰਤੰ ਅਤੰਤੰ ਸਰੂਪੇ ॥
 ਨਮੋ ਜੋਗ ਜੋਗੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥ ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੇ ਨਮੋ ਧਿਆਨ
 ਧਿਆਨੇ ॥ ੧੮੬ ॥ ਨਮੋ ਜੁਧ ਜੁਧੇ ਨਮੋ ਗਿਆਨ ਗਿਆਨੇ ॥ ਨਮੋ ਭੋਜ
 ਭੋਜੇ ਨਮੋ ਪਾਨ ਪਾਨੇ ॥ ਨਮੋ ਕਲਹ ਕਰਤਾ ਨਮੋ ਸਾਂਤ ਰੂਪੇ ॥ ਨਮੋ ਇੰਦ੍ਰ
 ਇੰਦ੍ਰੇ ਅਨਾਦਿ ਬਿਭੂਤੇ ॥ ੧੮੭ ॥ ਕਲੰਕਾਰ ਰੂਪੇ ਅਲੰਕਾਰ ਅਲੰਕੇ ॥ ਨਮੋ
 ਆਸ ਆਸੇ ਨਮੋ ਬਾਂਕ ਬੰਕੇ ॥ ਅਭੰਗੀ ਸਰੂਪੇ ਅਨੰਗੀ ਅਨਾਮੇ ॥ ਤ੍ਰਿਭੰਗੀ
 ਤ੍ਰਿਕਾਲੇ ਅਨੰਗੀ ਅਕਾਮੇ ॥ ੧੮੮ ॥



- le parc Montsouris
en ce début de fin d'hiver
- ou de promesse de printemps -
orn ses pelouses
de perce-neige, de crocus et de jonquilles...
- les branches de ses arbres
se gonflent de bourgeons
et se prolongent
de pousses toutes fraîches
et de cascades de chatons...
- leurs feuilles
s'enveloppent discrètement d'un halo coloré
à l'aide d'une palette
qui va du grenat au vert tendre
en passant par toutes les nuances de bruns et de beige
- le hêtre tortillard encore de nudé
qui se destine à devenir parasol et parapluie
laisse apparaître
au-dessus des eaux du lac
un nid en attente de jeunes occupants...
- La nature qui s'éveille
sous le ciel bleu, en plein soleil,
belle comme un amour naissant
s'apprête à célébrer comme il convient
la tendrissime fête de SAINT VALENTIN.