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# Sukhmani Sahib

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*Guru Arjan (1563–1606)*

*Max Arthur Macauliffe (1909)*

# Credits

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|---|---|
| Author | Guru Arjan (1563–1606) |
| Date | c. 1602 |
| Original language | Punjabi |
| Version | Max Arthur Macauliffe (1909) |
| Edition | 1.1 |
| Translation | Max Arthur Macauliffe |
| Source | Internet Archive — The Sikh Religion, vol. 3 (1909): Sukhmani |
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About:

*The Sukhmani Sahib, "the jewel of peace" or "peace of mind", is a long hymn of the Guru Granth Sahib, the sacred scripture of Sikhism, composed by Guru Arjan (1563–1606), the fifth Guru, who also compiled the first edition of the scripture.*

*Many Sikhs recite it every morning after the Japji, and in times of distress, for the hymn promises serenity to whoever keeps it in the heart.*

*It is divided into 24 ashtapadis, each opened by a slok (couplet) and made up of eight stanzas. Its theme is the constant remembrance of God's Name (simran): what it brings to those who practise it, the figure of the saint and of the man who knows God (brahm giani), the vanity of riches and outward rites, and God's sovereignty over creation.*

*The English version is Max Arthur Macauliffe's, published in 1909 in "The Sikh Religion" and made with the help of Sikh scholars.*

Source: https://archive.org/details/TheSikhReligionItsGurusSacredWritingsAndAuthorsVolIII

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# Contents

Ashtapadi 1

Ashtapadi 2

Ashtapadi 3

Ashtapadi 4

Ashtapadi 5

Ashtapadi 6

Ashtapadi 7

Ashtapadi 8

Ashtapadi 9

Ashtapadi 10

Ashtapadi 11

Ashtapadi 12

Ashtapadi 13

Ashtapadi 14

Ashtapadi 15

Ashtapadi 16

Ashtapadi 17

Ashtapadi 18

Ashtapadi 19

Ashtapadi 20

Ashtapadi 21

Ashtapadi 22

Ashtapadi 23

Ashtapadi 24

## ASHTAPADI 1

✦

I bow to the primal Guru;
I bow to the Guru of the primal age;
I bow to the true Guru;
I bow to the holy divine Guru.

Remember, remember God; by remembering Him you shall obtain happiness.
And erase from your hearts trouble and affliction.
Remember the praises of the one all-supporting God.
Numberless persons utter God's various names.
Investigating the Veds, the Purans, and the Simritis,
Men have made out the one word which is God's name.
His praises cannot be recounted,
Who treasureth God's name in his heart even for a moment.
Saith Nanak, save me, O Lord, with those who are desirous of one glance of Thee.
In this Sukhmani is the name of God which like ambrosia bestoweth happiness.
And giveth peace to the hearts of the saints.

By remembering God man doth not again enter the womb;
By remembering God the tortures of Death disappear;
By remembering God death is removed;
By remembering God enemies retreat;
By remembering God no obstacles are met;

By remembering God we are watchful night and day;
By remembering God fear is not felt;
By remembering God sorrow troubleth not:
Men remember God in the company of the saints—
Nanak, by the love of God all wealth is obtained.

By remembering God we obtain wealth, supernatural power, and the nine treasures;
By remembering God we obtain divine knowledge, meditation, and the essence of wisdom;
Remembrance of God is the real devotion, penance, and worship;
By remembering God the conception of duality is dispelled;
By remembering God we obtain the advantages of bathing at places of pilgrimage;
By remembering God we are honoured at His court;
By remembering God we become reconciled to His will;
By remembering God men's lives are very profitable:
They whom He hath caused to do so remember Him—
Nanak, touch the feet of such persons.

To remember God is the most exalted of all duties.
By remembering God many are saved;
By remembering God thirst is quenched;
By remembering God man knoweth all things;
By remembering God there is no fear of death;
By remembering God our desires are fulfilled;
By remembering God mental impurity is removed,

And the ambrosial Name filleth the heart.
God abideth on the tongue of the saint
Whose most humble slave Nanak is.

They who remember God are wealthy;
They who remember God are honoured;
They who remember God are acceptable;
They who remember God are distinguished;
They who remember God feel not want;
They who remember God rule the world;
They who remember God dwell in happiness;
They who remember God live for ever;
They to whom God showeth mercy ever remember Him—
Nanak prayeth for the dust of such men's feet.

They who remember God are philanthropic;
I am ever devoted to those who remember God.
The faces of those who remember God look bright;
They who remember God pass their lives in bliss;
They who remember God chasten their hearts;
The ways of those who remember God are holy;
They who remember God feel extreme joy;
They who remember God dwell near Him,
And by the favour of the saints are watchful night and day—
Nanak, meditation on God is obtained by complete good fortune.

By remembering God everything is accomplished;
By remembering God man never grieveth;
By remembering God man uttereth His praises;

By remembering God man is easily absorbed in Him;
By remembering God man findeth an immovable seat;
By remembering God the lotus of man's heart bloometh;
By remembering God man heareth the unbeaten melody;
The happiness which is obtained by remembering God hath no end or limit:
They to whom God is merciful remember Him;
Nanak seeketh the protection of such men.

By remembering God His saints have become distinguished;
By remembering God the Veds were composed;
By remembering God men have obtained supernatural power, continence and generosity;
By remembering God even the lowly are known in every direction;
By remembering God the whole earth is supported;
Remember, remember God the Cause of causes.—
For the remembrance of God He created the whole world:
Where God is remembered there is God Himself:
Nanak, the pious whom God hath mercifully instructed.
Have obtained the boon of remembering Him.

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## ASHTAPADI 2

✦

O Thou Destroyer of the pain and grief of the distressed,
Lord of every heart, Thyself without a lord,
I have come under Thy protection; O God, be with Nanak!

Where man hath neither mother, nor father, nor son, nor friend, nor brother,
There, O my soul, God's name shall be with thee and assist thee.
Where the very terrible ministers of Death crush thee,
There the name of God alone shall go with thee.
Where there are very great obstacles,
The name of God will remove them in a moment.
Thou shalt not be saved even by many expiations;
It is the name of God which removeth millions of sins.
O my soul, utter the name of God under the Guru's instruction;
Thus shalt thou, saith Nanak, have manifold joys.

The king of the whole world is miserable;
Only he is happy who uttereth God's name.
Even though there be millions of entanglements,
By uttering the name of God, we shall be freed from them all.
The various pleasures of the world allay not our thirst,
But by pondering on God's name it is quenched.
On the road on which man goeth alone,
The name of God is with him to cheer him.

Ever ponder on such a Name in thy heart,
And under the Guru's instruction, Nanak, thou shalt obtain the supreme state.

Even though thou have millions of arms, thou shalt not be saved;
But, if thou utter the Name, thou shalt be saved.
When many obstacles harass thee,
The name of God will at once save thee.
Man dieth and is born in many births,
But he shall obtain rest by uttering the Name.
The soul is defiled by filthy pride—filth which is never washed away;
But the name of God cleanseth all impurity:
Repeat such a Name, O my soul, with love:
Nanak, it is obtained in the company of the saints.

On the way where the miles cannot be counted.
The name of God shall there be thy provision;
On the way where there is pitch darkness,
The name of God shall accompany and light thee;
On the way where nobody knoweth thee,
The name of God shall be there to recognize thee;
Where there is very terrible heat and great sunshine,
There the name of God shall be a shadow over thee.
O man, where thirst tormenteth thee,
There, saith Nanak, the name of God shall rain nectar on thee.

Uttering the Name is the business of the pious;
It giveth peace to the hearts of the saints.
God's name is the shelter of His servants;

By God's name millions have been saved.
The saints day and night praise God:
The pious use God's name as their medicine.
The name of God is the treasure of the holy;
The Supreme Being gave this gift to man.
Nanak, the pursuit of divine knowledge is the rule of the holy,
Whose souls and bodies are dyed with the love of the one God.

The name of God is the way of salvation for His servant;
The food of God's name satisfieth His servant;
The name of God is His servant's beauty and delight;
By uttering God's name harm never befalleth one;
God's name is His servant's glory;
From God's name man obtaineth lustre;
God's name is enjoyment and salvation to His servant;
By uttering God's name man is never separated from Him.
Nanak, every demigod worshippeth him
Who is dyed with the worship of God's name.

God's name is wealth and treasure to His servants;
God Himself gave His name as a boon to man;
God's name is to His servant a powerful stronghold;
God's servant knoweth naught but God's glory.
The man of God who is the warp and the woof, is dyed with God's love;
In deep meditation man is intoxicated with the essence of the Name;
During the eight watches of the day the man of God repeateth His name.

The saints of God are distinguished and not obscure;
The worship of God conferreth salvation upon many—
Nanak, how many shall be saved with holy men?

This name of God is as the tree which groweth in heaven;
The singing of God's praises is as the gifts of Kamdhen;
Speaking of God is the best of all utterances;
By hearing the Name pain and sorrow are removed:
The praise of the Name dwelleth in the hearts of the pious;
By their influence all sins depart.
It is by great good fortune association with the pious is obtained;
It is by serving them man meditateth on God's name:
There is nothing equal to God's name—
Nanak, a few men obtain it by the Guru's instruction.

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## ASHTAPADI 3

✦

I have seen many Shastars, many Simritis, and searched them all—
They are, Nanak, not equal to God's priceless name.

Muttering spells, doing penance, pretended knowledge, all meditation,
The exposition of the six Shastars and of the Simritis,
The practice of Jog, the performance of vain religious ceremonies,
The abandonment of everything, wandering in the forest,
Superstitious efforts of various descriptions.
Almsgiving, the sacrifice of horn, the bestowal of many jewels,
Cutting pieces off one's body and making them a burnt offering,
The performance of fasting and vows of many kinds—
All are not equal to the contemplation of God's name,
Nanak, even if it be only once repeated as directed by the Guru.

Were one to wander through the nine continents of the earth, live for a long time,
And become a great anchoret and penitent;
Were one to burn oneself in the fire,
Make gifts of gold, excellent horses, and lands.
Perform the niwali feat, adopt many Jogi attitudes,
Adopt the Jain mortifications, make great spiritual efforts,
And cut one's body into pieces—
Even then the filth of pride would not depart.

There is nothing equal to God's name:
Nanak, by the utterance of the Name under the Guru man obtaineth salvation.

Even though the soul leave the body at a place of pilgrimage; yet if it retain worldly desires,
Pride and arrogance will not depart from it.
Even though one practice purification day and night,
The filth of the heart will not leave the body.
Even though man subject his body to much mortification,
Evil passions will never abandon his heart.
Even though we wash this temporary body with much water,
How can a wall of mud become clean?
O my soul, exalted is the name of God.
Nanak, the worst sinners have been saved by the Name.

By too much cleverness man shall feel the fear of Death:
Even by various efforts his thirst shall not be satisfied;
Even by adopting various religious garbs the fire of his worldly love is not quenched;
Even by millions of other religious efforts man is not acceptable in God's court.
He over whom worldly love hath spread its net,
Shall not escape in heaven or hell.
Death heedeth naught but the praises of God;
He punisheth all other works of man.
By repeating God's name grief is dispelled:
Nanak uttereth the Name without effort.

Let him who prayeth for the four boons,
Apply himself to the service of holy men.
Let him who desireth to remove his troubles,
Continually sing the name of God in his heart.
Let him who desireth honour for himself,
Renounce pride by association with holy men.
Let him who feareth transmigration,
Come under the protection of holy men.
Nanak is a sacrifice, a sacrifice
Unto those who thirst for the sight of God.

Among all men foremost is he
Who by association with the pious effaceth pride.
He who deemeth himself lowly,
Shall be deemed the most exalted of all.
They whose minds are the dust of all men's feet,
Shall see God's name in their inmost hearts.
They who expel evil from their hearts,
Shall regard the whole world as their friends.
The holy man who looketh upon weal and woe as the same,
Shall not, Nanak, be affected by evil or good.

To him who hath no wealth, O God, Thy name is wealth;
To him who hath no home, Thy name is a home;
To him who hath no honour, Thy name is an honour:
Thou givest gifts to all persons.
Thou, O Lord, actest and causest to act.
It is only Thou, who hast the secrets of all hearts,

Who knowest Thine own condition and limit.
Thou art, O God, Thine own beloved;
It is Thou alone who canst praise Thyself.
Saith Nanak, no one else knoweth Thy praises.

Of all devotion, the best devotion is
To utter the name of God and do pious works;
Of all rites, the best rite is
To remove the filth of evil inclinations by association with saints;
Of all efforts, the best effort is
Ever heartily to repeat God's name;
Of all speech, the divine speech is
To utter with the tongue God's praises heard from the Guru;
Of all places, that is the best place
Nanak, where God's name dwelleth in the heart.

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## ASHTAPADI 4

✦

O unworthy and foolish man, ever remember God.
Fix thy heart upon Him, Nanak, who made thee; this will avail thee in the end.

Mortal, think upon the goodness of God,
What thine origin is, and what thou appearest now—
That God who made thee, fashioned thee, and adorned thee,
Who preserved thee in the fire of the womb,
Who in thine infancy gave thee milk to drink,
In thy youth food, comfort, and intelligence,
In thine old age relations to watch over thee,
And who put food into thy mouth as thou wast seated.
Unworthy man, however, value not these favours.
If Thou, O God, pardon him, then, O Nanak, he shall be acceptable.

Thou feelest an affection for others, and abandonest Him
By whose favour thou dwellest in comfort on the earth,
And rejoicest with children, brothers, friends, and wives;
By whose favour thou drinkest cool water,
And the pleasant winds and the priceless fire are at thy service;
By whose favour thou enjoyest all pleasures,
And livest with all the necessaries of life;
Who gave thee hands, feet, ears, eyes, and a tongue—
Such sins of ingratitude attach to blind and foolish man:
Nanak prayeth, save us, O Lord, from such sins.

The ignorant man loveth not Him
Who protecteth him in the beginning and the end;
The fool fixeth not his heart on Him
By service to whom the wealth of the world is obtained,
The Lord who is ever and ever present
Is thought by the blind to be far away;
The stupid and foolish forget Him
By service to whom honour is obtained at His court.
Man erreth ever and ever:
Nanak, the Infinite One is the only Preserver.

Man abandoneth a jewel and loveth a kauri;
He renounceth truth and occupieth himself with falser hood;
What he shall have to part with he deemeth enduring;
The thought of death which is to happen he putteth away from him;
He troubleth himself about what he must part with;
He spurneth the Succourer who abideth with him;
He washeth away and removeth the coating of sandal,
And like a donkey conceiveth a love for ashes to roll in.
Man hath fallen into a terrible blind well:
Saith Nanak, O Merciful God, extricate him:

He is only man in appearance; his acts are those of a brute;
He beguileth people day and night;
He weareth a religious dress, but within him is the filth of worldly love;
However much he try, he cannot conceal his sins;
Before the world he practiseth contemplation, meditation, and ablution,
While in his heart he hath the greed of a dog;

In his heart is the fire of avarice while he applieth ashes to his body;
There is a stone tied to his neck: how shall he cross over the bottomless ocean?
He in whose heart God Himself dwelleth,
Shall, O Nanak, be easily absorbed in Him,

How shall a blind man find the road even though he hear where it is?
Take his hand and he shall reach the goal.
How can a deaf man understand riddles?
Talk to him of the night, and he will think you are talking of the dawn;
How can a dumb man sing a stave
When, though he try, it would break his voice,
How can a cripple roam on a mountain?
He could never reach there.
O merciful Creator, Nanak humbly supplicateth Thee,
That by Thy favour he may be saved.

Man thinketh not upon the Succourer who abideth with him;
He loveth what is hostile to him;
He dwelleth within a house of sand,
And indulgeth in joy, and sports, and the pleasures of the world:
He is certain in his heart that they shall last for ever.
Attached to the sins of revenge, enmity, lust, wrath, worldly love,
Falsehood, excessive avarice, and deceit,
The thought of death never entereth his foolish heart.
In this way he hath passed several lives;
Nanak prayeth, O God, save him by Thy favour.

Thou art the Lord: I make this supplication unto Thee.
Soul and body are all Thy property;
Thou art mother and father, we are Thy children.
By Thy favour we obtain many comforts:
Nobody knoweth Thy limit.
O God, Thou art the most exalted of the exalted.
All things are strung on Thy string,
And must obey the orders Thou issuest.
It is only Thou Thyself who knowest Thine own condition and limit:
Nanak, Thy slave, is ever a sacrifice unto Thee.

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## ASHTAPADI 5

✦

They who leave God the Giver and attach themselves to other pleasures,
Shall never be acceptable; O Nanak, without the Name their honour shall depart.

If man obtain ten things and lay them by,
Shall he basely forfeit his faith for the sake of one thing?
If God give not even one thing and take away the ten things,
Say what can foolish man do?
Ever bow down to that Lord
With whom force is of no avail.
All happiness abideth in him
To whose heart God is dear.
The man whom God hath caused to obey His order,
Hath, Nanak, obtained all things.

The Banker giveth countless capital to man:
He eateth, and drinketh, and useth it with pleasure and joy;
But if God the Banker take back some of what He hath entrusted to man,
The fool becometh angry.
He by his own act forfeiteth confidence.
And God will not again trust him.
If thou place the things before their Owner,
And obey God's order with all thy might,
He will make thee fourfold happy.
Nanak, the Lord is ever compassionate.

Man is enamoured of the various forms of mammon,
But it is temporary; know this for a certainty.
Man falleth in love with the shadow of a tree:
When that vanisheth he mourneth in his heart.
Everything we see is transitory;
Yet man, thoroughly blind that he is, is attached to it.
He who giveth his love to a passing visitor,
Shall gain nothing thereby.
O my soul, the love of God's name is comfortable.
Nanak, God attacheth to Himself those to whom He showeth mercy.

Perishable are body, wealth, and family;
Perishable are pride, egoism, and worldly love;
Perishable are dominion, youth, wealth, and property;
Perishable are lust and direful wrath;
Perishable are carriages, elephants, horses, and raiment;
Perishable the love of worldly things, a sight of which causeth man to rejoice;
Perishable are deceit, worldly love, and pride;
Perishable is self-conceit;
Imperishable the worship performed under the protection of holy men—
Nanak liveth by meditating on God's feet—

Perishable the ears which listen to slander of others;
Perishable the hands which steal the property of others;
Perishable the eyes which behold the beauty and other charms of another's wife;
Perishable the tongue which tasteth dainty food and other savours;

Perishable the feet which run after evil;
Perishable the heart which coveteth another's goods;
Perishable the body which benefiteth not others;
Perishable the nose which delighteth in the smell of evil;
Without understanding God everything is perishable.
Fruitful is the body, Nanak, which taketh the name of God.

Vain is the life of the infidel.
How can man be pure without truth?
Vain are the spiritually blind without God's name;
Foul breath issueth from their mouths:
Without remembering the Name their days and nights pass away in vain.
As the crop perisheth without rain,
As the money of the miser is worthless,
So everything is vain without repeating God's name.
They are to be highly congratulated in whose hearts the name of God abideth:
Nanak is a sacrifice, a sacrifice unto them.

He who professeth one thing and doeth another,
In whose heart there is no love, but who attacheth men to him by his words,
Shall be tried by the Lord, who is wise, who knoweth everything,
And is not pleased simply by outward appearances.
He who practiseth not what he preacheth,
Shall come and go, shall be born and die.
The world shall be saved by his teaching

In whose heart the Formless One dwelleth.
Only they who are pleasing to Thee, O God, can know Thee:
Nanak falleth at the feet of such men.

Supplicate the Supreme Being who knoweth all things.
God accepteth the prayers of His creatures:
He Himself and by Himself decideth:
To one man He showeth Himself afar, and to another near.
He Himself is free from all stratagems and wiles;
He thoroughly knoweth the ways of man's heart;
The man who is pleasing to Him He attacheth to His skirt—
He is contained in every place—
He to whom He showeth favour is His servant.
Nanak, every moment repeat God's name.

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## ASHTAPADI 6

✦

Nanak hath taken Thy protection, O Divine Guru; mercifully grant
That his lust, wrath, avarice, worldly love, and pride may depart.

Bear that God in thy mind
By whose favour thou eatest of the thirty-six dishes.
Thou shalt obtain salvation by remembering Him
By whose favour thou appliest perfume to thy body.
Meditate on Him continually in thy heart
By whose favour thou dwellest comfortably at home.
Repeat His name with thy tongue for the eight watches
By whose favour thou dwellest in comfort with thy family.
Nanak ever meditateth on Him
By whose favour thou enjoyest mental and bodily pleasure; He is worthy of meditation.

Why shouldest thou be enamoured of others and forsake Him
By whose favour thou wearest silks and satins?
O man, sing His praises for the eight watches
By whose favour thou sleepest in comfort on thy bed.
Repeat His praises with thy mouth and with thy tongue
By whose favour every one honoureth thee.
O man, ever think upon the Supreme Being alone
By whose favour thy faith is preserved.
By uttering the name of God thou shalt obtain honour at His court,
O Nanak, and go home with honour.

Fix thine attention on that lovable God
By whose favour thy beautiful body remaineth healthy.
O man, thou shalt obtain happiness by uttering God's praises,
By whose favour thy honour is preserved.
O man, take shelter in that Lord God
By whose favour all thy defects are concealed.
O man, at every breath remember the Most High
By whose favour none can equal thee.
Nanak, perform His service
By whose favour thou obtainest a human body so difficult to obtain.

O man, why art thou slow in remembering Him
By whose favour thou wearest jewels?
O man, never forget thy God
By whose favour thou ridest on horses and elephants.
String and keep God in thy heart
By whose favour thou hast gardens, and property, and wealth.
Standing or sitting, O man, ever meditate upon Him
Who made the framework of thy body.
Meditate upon Him who is the Invisible One,
And he will preserve thee, Nanak, in this world and the next.

Meditate upon Him during the eight watches of the day
By whose favour thou bestowest much in charity.
Remember that God at every breath
By whose favour thou performest thy religious and worldly duties.
Remember that God ever incomparable
By whose favour thy form is beautiful.

Meditate on that God day and night
By whose favour thou hast obtained the superior state.
By the Guru's favour, Nanak, repeat His praises
By whose favour thine honour is preserved.

Why attach thyself to any other and forsake Him
By whose favour thine ears hear melody,
By whose favour thou beholdest wonders,
By whose favour thou utterest ambrosial words,
By whose favour thou abidest in ease and comfort,
By whose favour thy hands move to discharge their duties,
By whose favour thou art completely successful,
By whose favour thou obtainest supreme bliss,
By whose favour thou shalt be filled with happiness and comfort?
Awaken thy heart, Nanak, by the Guru's favour.

Never at all forget that God in thy heart
By whose favour thou art distinguished in the world.
O foolish man, repeat His name
By whose favour thou obtainest glory.
Know in thy heart that He is ever present
By whose favour thine affairs are completed.
O my soul, attach thyself to Him
By whose favour thou obtainest the truth.
Nanak, utter the name of Him
By whose favour all are saved.

He uttereth God's name whom He causeth to utter it;
He singeth God's praises whom He causeth to sing them.
Through God's mercy man becometh enlightened;
Through God's compassion the lotus of the heart bloometh.
If God be pleased, He abideth in man's heart.
By God's compassion man's intellect is superior to that of others.
All wealth is obtained, O God, by Thy kindness;
No one obtaineth anything by himself.
We apply ourselves to the duties to which Thou hast appointed us, O Master:
Nanak, we have no power in ourselves.

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## ASHTAPADI 7

✦

The supreme Being is inaccessible and unfathomable;
He who repeateth His name shall be saved.
Hear, O my friends, Nanak's representation
And the wonderful story of the saints:—

By association with saints the face becometh bright,
By association with saints all filth is removed.
By association with saints pride is effaced,
By association with saints divine knowledge is revealed,
By association with saints God is known to be near,
By association with saints everything is decided,
By association with saints the jewel of the Name is obtained,
By association with saints we should strive for the one God—
What mortal can express saints' praises?
Nanak, the glory of saints is merged in that of God.

By association with saints the Unseen is obtained,
By association with saints man ever flourisheth.
By association with saints the five evil passions are restrained,
By association with saints man partaketh of the ambrosial essence of the Name,
By association with saints man becometh the dust of all men's feet,
In the association of saints is fascinating converse,
By association with saints, the mind wandereth not in any direction,

By association with saints it becometh stable,
By association with saints the mind is free from illusion—
Nanak, by association with saints, God is well pleased.

By association with saints all enemies become friends,
By association with saints man becometh very pure,
By association with saints man feeleth not enmity for any one,
By association with saints man's feet walk not awry—
A man cannot be evil who associateth with saints—
By association with saints man knoweth the Supreme Joy,
By association with saints there is no fever of pride,
By association with saints man abandoneth all selfconceit.
Only God knoweth His saints greatness—
Nanak, there is an understanding between God and His saints—

By association with saints the mind never wandereth,
By association with saints happiness is ever obtained,
By association with saints man obtaineth what is unseen,
By association with saints man beareth intolerable things,
By association with saints man dwelleth in an exalted position.
By association with saints man shall reach God's palace.
By association with saints man's faith is completely established,
In the association of saints the Supreme Being alone is mentioned,
By association with saints man obtaineth the treasure of the Name—
Nanak is a sacrifice to the saints—

By association with saints all one's family is saved,
By association with saints acquaintances, friends, and family are saved,
By association with saints that wealth is obtained

From which every one gaineth advantage—
Dharmraj performeth service for those who associate with saints—
By association with saints the king of the demigods singeth man's praises.
By association with saints sins flee away,
By association with saints man singeth the praises of the ambrosial Name,
By association with saints man reacheth every place,
Nanak, by association with saints man's birth is profitable.

By association with saints man hath no travail—
On beholding and meeting them man becometh happy—
By association with saints blemishes are removed,
By association with saints hell is avoided,
By association with saints man shall be happy in this world and the next,
By association with saints they who are separated from God shall meet Him,
By association with saints man departeth not empty,
But obtaineth the fruit he desireth.
The Supreme Being dwelleth in the hearts of saints;
Nanak, man hearing God's delicious name from saints shall be saved.

In the association of saints hear God's name,
In the association of saints sing God's praises,
In the association of saints God is not forgotten,
In the association of saints man shall assuredly be saved—
To the association of saints God is dear—
By association with saints He is seen in every heart,
By association with saints man becometh obedient,

By association with saints I have been saved.
By association with saints all maladies are healed.
Nanak, association with saints is obtained by good fortune.

Even the Veds know not the greatness of saints;
They described them as far as they had heard of them.
The greatness of saints is beyond the three qualities,
The greatness of saints pervadeth every place;
There is no end to the glory of saints;
The glory of saints is ever endless,
The glory of saints is the highest of the high.
The glory of saints is the greatest of the great,
The glory of saints appertained to them alone;
Saith Nanak, my brethren, there is no difference between God and His saints.

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## ASHTAPADI 8

✦

He whose heart is true and whose words are true
Looketh at nobody but the one God.
Nanak, these are the marks of a man who knoweth God:—

The man who knoweth God is ever uncontaminated.
As the lotus is untouched by the water;
The man who knoweth God is ever stainless,
As all things purified by the sun;
The man who knoweth God looketh on all men as equal.
As the wind bloweth on the rich and poor alike;
The man who knoweth God is uniformly patient,
Like the earth which one man diggeth up and another smeareth with sandal.
This is the attribute of the man who knoweth God;
Nanak, his nature is like that of fire.

The man who knoweth God is the purest of the pure,
As filth cannot permanently attach to water;
The mind of the man who knoweth God is enlightened.
Like the firmament above the earth;
To the man who knoweth God a friend and foe are the same;
The man who knoweth God hath no pride;
The man who knoweth God is the most exalted of the exalted;

Yet his mind is the most humble of all—
Nanak, only those are Brahmgyanis
Whom God Himself maketh so—

The man who knoweth God is the dust of all men's feet,
The man who knoweth God feeleth spiritual pleasure,
The man who knoweth God showeth kindness to all.
From the man who knoweth God cometh nothing evil,
The man who knoweth God ever looketh on all with an equal eye—
Nectar raineth from the glance of him who knoweth God—
The man who knoweth God is free from entanglements;
The way of the man who knoweth God is pure;
Divine knowledge is the food of the man who knoweth God;
The man who knoweth God meditateth on Him,

The man who knoweth God hath his hopes on One alone.
The man who knoweth God shall never perish,
The man who knoweth God is steeped in humility,
The man who knoweth God delighteth to show kindness to others,
The man who knoweth God is not involved in worldly affairs.
The man who knoweth God restraineth his wandering mind;
Very good are the acts of the man who knoweth God;
Everything prospereth with him who knoweth God;
In the company of the man who knoweth God all shall be saved—
Nanak, the whole world praiseth the man who knoweth God.

The man who knoweth God loveth Him alone;
God abideth with the man who knoweth Him;
The Name is the support of the man who knoweth God,

The Name is a halo for the man who knoweth God;
The man who knoweth God is ever watchful,
The man who knoweth God renounceth pride.
The heart of him who knoweth God feeleth supreme delight,
The home of him who knoweth God is ever happy.
The man who knoweth God dwelleth in peace and rest,
The man who knoweth God, O Nanak, shall never perish—

The man who knoweth God is called a Brahmgyani,
The man who knoweth God loveth but Him alone,
The man who knoweth God is free from care;
Pure is the doctrine of him who knoweth God;
He is a Brahmgyani whom God maketh so;
Great is the glory of the man who knoweth God.
A sight of the man who knoweth God is only obtained by good fortune;
Be a sacrifice to the man who knoweth God;
Shiv searcheth for the man who knoweth God—
Nanak, the Brahmgyani is himself God.

The man who knoweth God is priceless,
The man who knoweth God knoweth everything—
Who knoweth the secret of him who knoweth God?
Obeisance ever to him who knoweth God!
Even half a letter of his praises who knoweth God cannot be written—
The man who knoweth God is the lord of all—
Who can tell the worth of the man who knoweth God?

Only the man who knoweth God knoweth his own state;
The man who knoweth God hath no end or limit.
Nanak ever boweth to the man who knoweth God.

The man who knoweth God is the creator of the whole world,
The man who knoweth God liveth for ever and dieth not,
The man who knoweth God bestoweth on creatures spiritual and temporal benefits,
The man who knoweth God is the perfect being, the arranger,
The man who knoweth God is the patron of the patronless,
The man who knoweth God holdeth his arm over all,
The man who knoweth God owneth the whole world,
The man who knoweth God is himself the Formless One—
The glory of the man who knoweth God is peculiar to himself—
Nanak, the man who knoweth God is the lord of all.

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## ASHTAPADI 9

✦

Nanak, he is an Aparas and saveth all.
Who preserveth the Name in his inmost heart,
Who seeth God in all things,
And who every moment boweth to the Lord.

Nanak, among millions there is scarcely an Aparas
Whose tongue toucheth not falsehood,
Whose heart loveth to behold the Bright One,
Whose eyes gaze not on the beauty of others' wives,
Who serveth holy men and loveth saints,
Whose ears hear not slander of any one,
Who deemeth himself the worst of all men.
Who by the favour of the Guru renounceth all wickedness,
Who banisheth all evil desires from his heart,
Curbeth his passions, and refraineth from the five deadly sins.

He is a Vaishnav with whom God is pleased.
Who is free from the influence of mammon,
Who in performing good acts looketh not for reward—
Of such a Vaishnav pure is the religion—
Nanak, that Vaishnav shall obtain final salvation,
Who desireth not a reward for anything,
Who is only attached to God's service and singing His praises,

Who remembereth God in his mind and body,
Who is merciful to all creatures,
Who himself holdeth fast God's name and causeth others to repeat it.

He is a Bhagauti who loveth God's service,
Who forsaketh the company of all wicked men,
Who removeth all superstition from his mind,
Who deemeth and worshippeth all nature as the Supreme Being,
Who by association with the saints washeth away the filth of sin—
Of such a Bhagauti supreme is the wisdom—
He who continually serveth God,
And dedicateth his soul and body to His love,
Who placeth God's feet in his heart—
Nanak, such a Bhagauti shall obtain God.

He is a Pandit who awakeneth his own mind,
Who searcheth for God's name in his heart,
Who drinketh the excellent juice of God's name—
The world liveth by that Pandit's instruction—
The Pandit who implanteth God's word in his heart
Shall not be born again.
Nanak ever maketh obeisance to that Pandit
Who understandeth the real meaning of the Veds, the Purans, and the Simritis,
Who recognizeth the great in the minute,
And who instructeth the four castes.

The Name, the ground spell, giveth knowledge to all;
He who among the four castes
Repeateth it, shall obtain salvation.
Some rare man obtaineth it by association with the saints.
By the favour of God, the keeping of the Name in the heart
Shall save brutes, sprites, blockheads and hard-hearted persons.
The Name is the medicine for all diseases;
Singing God's praises is beatitude and joy.
God's name is found not in any other way or by any other religion.
Nanak, he for whom such destiny was written from the first, shall obtain God's name.

He in whose heart is God's dwelling,
May truly be called God's slave.
The soul of the world appeareth to his gaze.
And he hath obtained the state of God's slave of slaves.
The servant of God who believeth that He is ever near,
Shall be acceptable at His court.
His servant to whom He showeth kindness,
Shall obtain all knowledge.
The man who among all men is a recluse at heart,
Thus becometh, O Nanak, a slave of God.

He whose heart loveth God's order
Is said to have obtained salvation during life
To him joy and sorrow are the same;
He is ever happy and is never separated from God,
To him as is gold so is dross,

As is nectar so is bitter poison,
As is honour so is dishonour,
As is the poor man so is the king.
He who deemeth what cometh from God as best,
Shall, O Nanak, be said to have obtained salvation during life.

All places belong to the Supreme Being;
Creatures have different names according to where God placed them.
God is able to act and cause others to act;
What pleaseth Him shall ultimately be.
God extended Himself in endless waves;
The play of the Supreme Being cannot be understood.
Man's enlightenment is according to the understanding God giveth him.
The Supreme Being, the Creator, is imperishable;
He is ever, ever, ever compassionate:
By remembering and remembering Him, Nanak hath become happy.

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## ASHTAPADI 10

✦

Many people praise Him who hath neither end nor limit:
Nanak, God created His creatures of many kinds and various species.

Many millions are His worshippers,
Many millions are engaged in religious and worldly duties.
Many millions dwell at places of pilgrimage.
Many millions wander as anchorets in the forest,
Many millions listen to the Veds,
Many millions perform excessive penances.
Many millions meditate on God in their hearts,
Many millions of poets compose verses in His praise,
Many millions meditate on His ever new names—
Even then, Nanak, they find not the Creator's limit.

Many millions are proud,
Many millions are in blind ignorance,
Many millions are hard-hearted misers,
Many millions are unsociable and morose at heart,
Many millions steal others' property,
Many millions bring false charges against others.
Many millions make efforts to acquire wealth,
Many millions wander in foreign lands;
Where Thou didst place men, O God, there are they:
Nanak, only the Creator knoweth His own creatures.

Many millions are Sidhs, Jatis, and Jogis;
Many millions are Kings and enjoy pleasures;
Many millions of birds and serpents have been created;
Many millions of stones and trees have been produced;
Many millions of winds, waters, and fires;
Many millions of countries and regions of the earth
Many millions of moons, suns, and stars;
Many millions of demigods, demons, and crowned Indars.
God holdeth all things by His string,
And, O Nanak, saveth those whom He pleaseth.

Many millions of beings were created with the three qualities of impulse, darkness, and goodness,
Many millions of Veds, Purans, Simritis, and Shastars,
Many millions of jewelled oceans,
Many millions of animals of various descriptions;
Many millions were made long-lived,
Many millions of hills and golden mountains,
Many millions of Yakshas, Kinars, and Pishachas,
Many millions of sprites, ghosts, pigs, and tigers—
God is near all, yet far from all;
Nanak, God filleth everything, and yet is separate.

Many millions inhabit the nether regions,
Many millions dwell in hell and heaven,
Many millions are born, live, and die,
Many millions wander through many wombs,
Many millions live without exertion,

Many millions are wearied with labour,
Many millions are created wealthy,
Many millions are anxious for riches,
Wherever God pleaseth He placeth them;
Nanak, everything is in God's power.

There are many millions of Bairagis
Who love God's name;
Many millions search for God,
And find Him in their hearts;
Many millions thirst for a sight of God,
And find Him, the Imperishable One;
Many millions pray for the society of the saints—
They are those who love the Supreme Being.
Nanak, they are ever blest
With whom God is well pleased.

Many millions of sources of life and regions were created,
Many millions of skies, mundane eggs,
Many millions of incarnations.
In divers shapes the world was spread out;
Many times was extension extended.
Ever and ever there is but One God—
Many millions of creatures were made of many descriptions;
From God they emanated and in God shall they be absorbed.
No one knoweth His limit;
Nanak, God Himself is all in all.

There are many millions of His slaves
Whose minds are enlightened;
Many millions who know the Real Thing,
And ever look with their eyes on the One alone;
Many millions drink the essence of the Name,
Become immortal, and live for ever and ever;
Many millions sing the excellences of the Name,
And are absorbed in divine bliss, happiness, and tranquillity.
God watcheth over every breath of His servant.
For, O Nanak, God's servants are dear to Him.

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## ASHTAPADI 11

✦

The Cause of causes is the One God, there is none other.
Nanak is a sacrifice to Him who is contained in sea and land, in the nether regions and the firmament.

The Cause of causes is capable of acting;
What pleaseth Him shall come to pass.
He who hath no end or limits
Established and disestablished in a moment.
By His order He supporteth and holdeth the firmament;
By His order there is creation, and by His order absorption in Himself;
The occupations of high and low are according to His order;
By His order there are the varied phases of nature;
Having created, He beholdeth His own greatness—
Nanak, God is contained in all things.

If it please God, man obtained salvation;
If it please God, He maketh a stone cross the ocean of the world;
If it please God, He can restore the lifeless body;
If it please God, then man recounted His praises;
If it please God, then He saveth sinners.
He Himself createth, He Himself designed,
He Himself is the Lord of both worlds.
The Searcher of hearts sporteth and is pleased;
He caused man to do as He wished.
Nanak, there is nothing seen but Him.

Say what can be accomplished by man;
What pleased God He causeth to be done;
If man had the power he would acquire all things.
God doeth what pleased Himself,
Through not knowing God man is attached to sin;
If he knew God, he would save himself from it.
The mind led astray by superstition wandered in every direction,
And in a moment returneth.
God bestoweth His service on him to whom He is merciful;
Nanak, such a man shall be absorbed in the Name.

God the cherisher of the poor
Can in a moment make a humble worm a king;
Him who is totally obscure
God can at once render everywhere famous.
The Lord of the world will not take the accounts of those
On whom He bestoweth His favours.
Soul and body are all His property;
Every heart is full of God's light;
He made His own handiwork—
Nanak liveth by beholding His greatness.

Man's power is not at his own disposal;
The Cause of causes is the Lord of all.
Helpless creatures must obey orders;
What pleaseth God shall ultimately be.
Man is sometimes exalted, and sometimes debased;
Sometimes he mourneth, and sometimes he laugheth with delight and joy;

Sometimes he engageth in blame and praise,
Sometimes he is up in heaven, sometimes down in hell;
Sometimes he is acquainted with divine knowledge,
Nanak, God Himself causeth us to meet Him.

Sometimes man danceth in a variety of ways.
Sometimes he sleepeth day and night,
Sometimes he is terrible in his mighty wrath,
Sometimes he is the dust of all men's feet,
Sometimes he is enthroned as a great king,
Sometimes he weareth the attire of a lowly beggar.
Sometimes he falleth into evil repute,
Sometimes he is called very good;
As God keepeth him so he remaineth—
By the favour of the Guru, Nanak speaketh the truth.

Sometimes as a Pandit man expoundeth texts,
Sometimes vowed to silence he practiseth contemplation,
Sometimes he batheth at places of pilgrimage,
Sometimes as a Sidh or Striver he preacheth divine knowledge.
Sometimes his soul wandereth in many wombs—
Is in an elephant, a worm, or a moth.
As a player he playeth several parts;
As God pleaseth so He maketh man dance.
What pleaseth God shall come to pass;
Nanak, there is none other than He.

Sometimes man obtaineth the saints' society,
From which He returneth not again.
And which shall not perish:
The light of divine knowledge shall then shine in his heart.
His soul and body dyed with the name of the one God
Shall ever abide with the Supreme Being.
As water blendeth with water.
So light is blended with light.
Transmigration is ended and rest obtained—
Nanak is ever a sacrifice to the Lord.

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## ASHTAPADI 12

✦

They who have effaced themselves and become humble are happy,
While the very haughty, O Nanak, are consumed by their pride.

He in whose heart is the pride of dominion.
Shall fall into hell and become a dog;
He who boasteth of his youth,
Shall become a creature of filth;
He who calleth himself good
Shall die and be born again, and wander in many a womb;
He who is proud of his wealth and property,
Is stupid and blind and ignorant;
He in whose heart God mercifully planteth meekness,
Shall obtain, O Nanak, salvation in this world and happiness in the next.

Not so much as a straw shall go with him,
Who, becoming wealthy, plumeth himself thereon.
He who relieth on his large army and men.
Shall be destroyed in a moment;
He who deemeth himself stronger than all.
Shall in a trice become dust;
Dharmraj shall disgrace him
Who in his pride thinketh naught of any one.
He whose pride is effaced by favour of the Guru,
Shall be acceptable, Nanak, in God's court.

If man do millions of good acts but possess pride,
He incurreth only trouble; all his acts are vain.
He who is proud of his various mortifications,
Shall be born again and again in hell and heaven.
How shall he who, though making many efforts,
Softeneth not his heart, go to God's court?
Goodness shall not even approach him
Who calleth himself good.
Saith Nanak, pure shall be the glory of him
Whose heart is the dust of all men's feet.

Man hath no happiness
So long as he thinketh he can do something;
As long as man thinketh he can do something,
So long shall he wander in wombs;
As long as man deemeth any one an enemy or a friend,
So long shall his mind not be stable;
As long as man is intoxicated with the love of mammon,
So long shall Dharmraj punish him.
It is by God's grace man's bonds are burst,
And by the Guru's favour pride, O Nanak, is removed.

Even though man earn thousands, he will run after a lakh;
He will never be satisfied in his pursuit of wealth.
Though he devote himself to the enjoyment of many evil passions.
He will never be satisfied; he will kill himself pursuing more.
No one can be satisfied without contentment;
Otherwise all efforts are vain like the illusion of a dream.

All happiness is obtained by loving the Name;
But only a few obtain it by great good fortune—
God Himself is all in all, the Cause of causes;
Ever and ever, Nanak, repeat His name.

The Creator is the Cause of causes;
What resource hath man?
He becometh as God regardeth him—
There is only God;
Whatever was created was according to His pleasure.
He is far from all, and yet with all;
He understandeth, beholdeth, and exerciseth judgement;
He Himself is one and He Himself is many;
He neither dieth nor perisheth; He neither cometh nor goeth;
Nanak, He is ever diffused throughout creation;

He Himself instructeth, and He Himself understandeth;
He Himself is blended with everything;
He made His own expansion;
Everything is His, He is the Creator—
Say can anything be effected without Him?
The one God is in every place;
He Himself acteth His own parts;
He exhibiteth plays of endless kinds;
He is in the soul, and the soul is in Him;
Nanak, His worth cannot be described.

True, true, true is the Lord God;
By the Guru's favour some rare person describeth Him.
True, true, true is He who created all.
Among millions some rare one knoweth Thee, O God;
Excellent, excellent, excellent is Thy form,
Very beautiful, unbounded, and incomparable.
Pure, pure, pure is Thy Word;
Every one heareth it with his ears, and repeateth it.
Holy, holy, holy, holy
Is Thy name; Nanak uttereth it with heartfelt love.

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## ASHTAPADI 13

✦

He who entereth the asylum of the saints shall be saved;
He who slandereth the saints, Nanak, shall be born again and again.

By calumniating the saints man's life is shortened,
By calumniating the saints man escapeth not from Death,
By calumniating the saints all happiness vanisheth,
By calumniating the saints man falleth into hell,
By calumniating the saints the understanding is clouded,
By calumniating the saints man is without glory—
None can save him who is accursed of the saints—
By calumniating the saints man falleth from his position.
Nanak, even a slanderer shall be saved in the company of the saints,
If the merciful saints but show him mercy.

By calumniating the saints man's face becometh crooked,
By calumniating the saints man croaketh like a raven.
By calumniating the saints man is born as a serpent,
By calumniating the saints man is born as a creeping worm.
By calumniating the saints man burneth with thirst,
By calumniating the saints man deceiveth every one,
By calumniating the saints all man's influence departeth.
By calumniating the saints man becometh the lowest of the low;
There is no abiding place for him who calumniateth the saints;
But if it please the saints, O Nanak, he too may obtain salvation.

The slanderer of the saints is a great malefactor,
The slanderer of the saints hath not a moment's rest,
The slanderer of the saints is a great murderer.
The slanderer of the saints is accursed of God,
The slanderer of the saints loseth his dominion,
The slanderer of the saints becometh afflicted and poor,
The slanderer of the saints contracteth every disease.
The slanderer of the saints is ever separated from God,
The slanderer of the saints committeth sin upon sin;
But, O Nanak, if it please the saints, he too may obtain salvation.

He who slandereth the saints is ever impure.
He who slandereth the saints is no man's friend,
He who slandereth the saints shall be punished.
He who slandereth the saints shall be abandoned by all.
He who slandereth the saints is very proud,
He who slandereth the saints is ever a sinner,
He who slandereth the saints dieth and is born again,
He who slandereth the saints swerveth from happiness,
He who slandereth the saints hath no abiding place;
But if it please the saints, O Nanak, they will join him with themselves—

He who slandereth the saints breaketh down half way,
He who slandereth the saints succeedeth in nothing,
He who slandereth the saints shall wander in deserts,
He who slandereth the saints shall fall into the wilderness,
He who slandereth the saints is hollow within—
As the corpse of a dead man hath no breath—

He who slandereth the saints hath no root whatever;
He shall himself eat of the fruit he hath planted;
He who slandereth the saints hath no protector;
But if it please the saints, O Nanak, they will save him too—

He who slandereth the saints shall cry aloud,
As a fish without water wriggleth in agony;
He who slandereth the saints shall never be full,
As a fire is not satisfied with firewood;
He who slandereth the saints is left alone
Like a miserable barren sesame stalk in a field;
He who slandereth the saints is void of honesty;
He who slandereth the saints ever uttereth falsehood—
Such is the fate of the slanderer from the beginning;
Nanak, whatever pleaseth God shall take place—

He who slandereth the saints shall become deformed,
He who slandereth the saints shall receive punishment in God's court,
He who slandereth the saints ever gaspeth,
He who slandereth the saints is neither dead nor living,
He who slandereth the saints never hath his hopes fulfilled,
He who slandereth the saints departeth disappointed;
No one obtaineth permanence by slandering the saints—
Man is as it pleaseth God to make him;
No one can set aside his destiny—
Nanak, the True One knoweth everything;

Every heart is His, He is the Creator;
Ever and ever bow to Him;
Praise God day and night;
Meditate on Him at every breath you draw and at every morsel you eat.
Everything prevaileth that God hath done.
Man shall become as God maketh him.
God playeth His own play;
Who else can criticize Him?
He giveth His name to those to whom He is merciful;
And, Nanak, very fortunate are they.

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## ASHTAPADI 14

✦

Quit devices, my good friends, and remember God, God the King;
Treasure in thy heart thy hopes in the one God, O Nanak, so shall suffering, error, and fear depart.

Know that all reliance on man is vain;
It is God alone who bestoweth,
By whose gifts we remain satisfied,
And not again feel thirst.
The one God alone destroyeth and protecteth;
There is nothing in man's power.
Happiness cometh from understanding the will of God;
String His name and wear it on thy neck;
Remember, remember, remember that God,
Nanak, and no obstacle shall come in thy way.

O man, praise the Formless One in thy heart;
O man, practise works of righteousness;
Quaff the nectar of the Name, and thy tongue shall become pure,
And thou shalt render thy soul for ever happy.
Behold God's splendour with thine eyes.
In the company of the saints love for all other company shall vanish.
Walk with thy feet in God's way:
Thy sins shall be erased if thou even for a moment repeat God's name.
Do God's work, hear His story with thine ears,
And thy countenance, O Nanak, shall be bright in His court.

Very fortunate are they in the world
Who ever and ever sing God's praises.
He who meditateth on God's name
Shall be accounted rich in the world.
Know that he shall ever and ever be happy
Who uttereth the Supreme God's name with mind and tongue.
He who recognizeth the one only God
Shall obtain knowledge of this world and the next.
He whose mind is won over to the Name,
Nanak, shall know God the Pure One.

Know that his thirst shall be quenched
Who by the Guru's favour knoweth himself.
The holy man who repeateth God's praises in the company of the saints,
Shall be exempt from all disease.
He who night and day singeth the one God's praises
Shall be saved even in the bosom of his family.
Death's noose shall be cut for him
Who putteth his hopes in God alone.
He whose soul hungereth for the Supreme God,
Shall, O Nanak, have no suffering.

He who thinketh upon the Lord God,
Is a happy saint and wavereth not.
The servant to whom God showeth His mercy—
Say of whom shall he be afraid:
As God is, so doth He appear unto him—
Contained in His own creation.

He who is successful in his long search for God,
By the Guru's favour knoweth the whole reality.
When I look I see God is the root of all things;
Nanak, He is at once minute and great;

He is not born, neither doth He die;
He playeth His own parts.
Things visible and invisible, which come and go,
The whole creation is supported by the Commander,
And He Himself is contained in everything.
Employing many devices He maketh and unmaketh.
He is imperishable and infrangible;
He supporteth the universe;
He is unseen, inscrutable, and glorious.
Nanak, they whom He Himself causeth to repeat His name repeat it.

They who know God are glorious;
The whole world shall be saved by their spell.
God's servants shall save all:
God's servants shall cause sorrow to be forgotten.
They who repeat the Name under the Guru's instruction shall be happy;
The Merciful One shall blend them with Himself;
The fortunate man to whom God showeth mercy,
Shall apply Himself to their service.
He who uttereth the Name shall obtain rest;
Nanak, consider him as the best:

Whatever he doeth is for the love of God;
He shall ever and ever abide with Him—
Whatever naturally happeneth, happeneth—
And recognize Him as the Creator.
What God doeth is pleasing to the saints;
As He is, so He appeareth unto them.
They shall be absorbed in Him from whom they have sprung,
And be alone deemed worthy of the treasure of happiness.
He Himself giveth honour to His own;
Nanak, know that God and His servant are one.

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## ASHTAPADI 15

✦

God is full of all power and knoweth the affairs of His creatures;
I am a sacrifice to Him, O Nanak, by remembering whom salvation is obtained.

God is the mender of what is broken;
He Himself cherisheth all creatures.
Nobody applieth in vain to Him
Whose heart feeleth anxiety for all.
O man, ever repeat God's name;
He Himself is the imperishable Lord.
From what man doeth himself nothing resulteth.
O mortal, even though thou desire it hundreds of times,
Without God nothing shall avail thee.
Salvation, Nanak, is obtained by repeating the name of the one God.

If man be handsome, he should not be charmed thereby,
Since it is God's light that shineth in everybody.
If man be wealthy, why should he be proud thereof,
Since all the wealth that God hath given belongeth to Him?
Even though one be a mighty hero,
What efforts can he make without obtaining power from God?
If any one plume himself on being very liberal,
God the real Giver will think him a fool.
He whose malady of pride is cured by the Guru's favour.
Shall, O Nanak, never suffer from it again.

As a pillar supporteth a house,
So the word of the Guru supporteth the heart;
As a stone floateth when put into a boat,
So are mortals saved by clinging to the Guru's feet;
As a lamp giveth light in the darkness,
So man shineth on beholding the Guru;
As man can find his way in a great wilderness if he have a guide,
So light shall shine for him when he joineth the congregation of the saints.
I desire the dust of such saints' feet;
O God, fulfil Nanak's desires.

O foolish man, why dost thou bewail?
Thou shalt obtain what was written for thee in the beginning.
God is the Dispenser of woe and weal;
Abandon others and think of Him:
Whatever He doeth gladly agree to—
Why wanderest thou astray, O thoughtless one?
O greedy moth, attached to pleasures,
What came into the world with thee?
Repeat God's name in thy heart,
Nanak, and thou shalt go to thy home with honour.

In the dwelling of the saints God's name is found—
The merchandise thou camest into the world to obtain.
Renounce pride, weigh God's name in thy heart.
And purchase it with thy life.
Load thy merchandise, set out with the saints.
And, having freed thyself from the entanglements of the deadly sins,

Every one will congratulate thee;
Thy countenance shall be bright, and thou shalt obtain honour in God's court.
Few are the merchants who deal in this merchandise,
And to them Nanak is ever a sacrifice.

Bathe the saints' feet and afterwards drink the bathing water;
Dedicate thy soul to the saints;
Bathe thyself in the dust of the saints' feet.
And become a sacrifice unto them.
The service of the saints is obtained by good fortune;
Sing God's praises in their company:
The saints preserve man from various dangers.
He who singeth God's praises shall taste the savour of nectar.
He who cometh to the door of the saints and seeketh their protection,
Shall, O Nanak, obtain all happiness.

God reanimateth the dead;
He giveth support to the hungry;
All wealth is in His glance;
But man only obtaineth what was originally destined him.
Everything is God's; He is Omnipotent.
There neither was nor shall be any but Him;
O man, ever and ever repeat His name day and night;
This is the most exalted and sacred duty.
He to whom God hath mercifully granted His name.
Shall, O Nanak, become pure.

He whose heart hath faith in the Guru
Shall remember the Lord God;
They in whose hearts is the one God,
Are called saints in the three worlds.
True are the acts and true the ways of those
In whose hearts is the truth, and who utter the truth with their mouths.
True is God's glance, true His world,
True His practice, and true His creation.
He who recognizeth the Supreme Being as true,
Shall, O Nanak, be absorbed in the True One.

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## ASHTAPADI 16

✦

God hath no form, outline, or colour; He is exempt from the three qualities;
He causeth him, O Nanak, with whom He is well pleased to know Him.

Keep thou the imperishable God in thy heart,
And renounce human love.
There is nothing superior to God;
He is one without interruption in all things;
He is far-seeing; He is knowing.
O deep, profound, and all-wise,
Supreme Brahm, Supreme God, Gobind,
Treasure of mercy, compassionate Pardoner,
Nanak's heartfelt desire is
To fall at the feet of Thy saints.

God is the fulfiller of desires and capable of giving protection;
What He hath inscribed in man's destiny shall take place.
He can destroy and create in the twinkling of an eye;
None but Himself knoweth His counsel;
He is ever happy and joyous;
All things are, I have heard, in His palace;
He is King of kings and Supreme Jogi among Jogis;
In penance He is king of the penitents; in the domestic state He is an en-

joyer:
By constant meditation on Him the saints obtain happiness—
Nanak, no one hath found the limit of such a Being;

To His play there is no limit;
All the demigods have grown weary searching for it.
What doth a son know of His father's birth?
God hath strung all things on His own string.
His servant to whom He giveth wisdom, divine knowledge, and meditation,
Meditateth on Him.
They whom He leadeth astray among the three qualities,
Die to be born again, and again suffer transmigration.
The high and the low places of the earth are His—
O Nanak, man knoweth as God causeth him to know Him.

God hath various forms and various colours;
He assumeth various guises, and yet remaineth the same.
God the indestructible who hath one form,
Hath extended Himself in various ways;
He acteth various parts in a moment.
The Perfect One filleth every place;
He hath made creation in various forms;
He Himself knoweth His own worth;
All hearts are His, all places are His.
Nanak liveth by ever uttering God's name.

By the Name are sustained all creatures;
By the Name are supported the regions of the earth and the universe;
By the Name are supported the Simritis, the Veds, and the Purans;
By the support of the Name we hear God's praises, and obtain divine knowledge and meditation;
By the Name are supported the firmament and the nether regions;
By the Name is the whole world upheld;
By the Name are maintained all cities and houses;
By hearing the Name with attention man is saved.
He whom God mercifully attacheth to His name,
Shall, O Nanak, obtain final deliverance.

God's form is true, true is His place;
He is the True Spirit, He alone is Supreme;
His acts are true, His word is true;
The true Spirit is contained in everything;
His deeds are true, His creation is true;
The Root of the world is true, and true what springeth from it;
Pure are His acts, the purest of the pure.
Everything turneth out well for him to whom God giveth knowledge.
The true name of God bestoweth happiness;
True faith, Nanak, is obtained from the Guru.

True are the words and instruction of the saints;
True are they into whose hearts they enter.
He who knoweth how to search for the truth,
Shall obtain salvation by uttering the Name.
God Himself is true, and true is everything He hath made;

He Himself knoweth His own measure and condition.
The creation belongeth to its Maker;
He taketh counsel with none but Himself.
The measure of the Creator is not known to the creature;
Nanak, what pleaseth God prevaileth.

Man wondereth at the wonders upon wonders of creation.
But it is only he who knoweth God who obtaineth bliss.
The men of God who are enamoured with His love,
Receive under the Guru's instruction the great boons;
They are generous and dispellers of sorrow;
In their company the world shall be saved.
He who serveth the saints is very fortunate;
In the society of the saints man fixeth his attention on the one God.
They who sing the excellences and praises of God,
Shall, Nanak, by the favour of the Guru obtain their reward.

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## ASHTAPADI 17

✦

The True One was in the beginning; the True One was in the primal age.
The True One is now also, O Nanak; the True One also shall be.

His feet are true, and true is he who toucheth them;
His worship is true, and true is His worshipper;
A sight of Him is true, and true is he who obtaineth it;
True is His name, and true is he who meditateth on it;
He Himself is true, and so is everything He sustaineth;
He Himself is excellence and the Bestower of excellence;
The Word is true, and true is God who uttereth it;
The ears are true which hear the praises of the True One;
To him who understandeth, everything is true—
Nanak, God is altogether true.

He who knoweth in his heart Him whose form is true.
Shall recognize the Root of all things, the Cause of causes.
Divine knowledge shall be revealed to him
Into whose heart faith in God hath entered;
He shall abide free from fear.
And be absorbed in Him from whom he sprang.
If one take a thing and blend it with another of the same kind,
It cannot be said to be separate from it.
A man of understanding can understand that.
When God is found, O Nanak, man becometh one with Him.

The servant of the Lord obeyeth His order,
The servant of the Lord ever adoreth Him,
The servant of the Lord possesseth faith in his heart;
Pure is the conduct of the Lord's servant:
His servant knoweth that God is with him.
God's servant is dyed with His name,
God cherisheth His servant,
The Formless One preserveth the honour of His servant—
He is a servant to whom the Lord showeth mercy;
Nanak, such a servant remembereth God at every breath.

God will draw a veil over the faults of His servant,
And will assuredly preserve his honour;
He will bestow greatness on His slave,
Cause him to repeat His name.
And preserve his honour.
No one knoweth God's condition or measure—
No one is equal to God's servant;
God's servant is the most exalted of the exalted.
The servant whom God applieth to His service,
Shall be renowned, O Nanak, in every direction.

If God infuse power into a little ant.
It can reduce to ashes armies of hundreds of thousands and millions of men.
God preserveth and holdeth out a hand to him
Whom He desireth not to deprive of life.
Though man make efforts of many kinds,

His exertions are in vain.
No one can kill or preserve but God;
He is the Preserver of all creatures.
Why art thou anxious, O mortal?
Nanak, repeat the name of God the unseen, the wonderful;

Ever, ever, ever repeat God's name;
Satisfy thy soul and body by quaffing its nectar.
The holy man who obtaineth the jewel of the Name,
Will look on no one but God;
He will deem the Name his wealth, the Name his beauty and delight,
The Name his happiness, God's name his companion.
He who is satisfied with the savour of God's name,
Shall be absorbed soul and body in it.
To utter the Name standing, sitting, or sleeping,
Saith Nanak, is ever the duty of the man of God.

God gave the gift to His worshipper
To utter His praises day and night.
They who serve with heartfelt love,
Shall be absorbed in the Lord.
They shall know the past and the present,
And recognize the order of their God.
Who can describe His greatness?
I know not how to describe even one of His excellences.
They who abide the whole day in the presence of God,
Saith Nanak, are the perfect men.

O man, take shelter with them;
Give them thy soul and body.
He who recognizeth his God
Is bountiful in all things;
In His shelter thou shalt find all happiness;
By a sight of Him thou shalt blot out all sin.
Renounce all other cleverness.
And attach thyself to His service.
Nanak, ever worship His feet,
And thou shalt suffer no more transmigration.

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## ASHTAPADI 18

✦

He who knoweth the True Being is called the true Guru;
His disciple is saved by association with him, O Nanak, and by singing God's praises.

The true Guru cherisheth his disciple,
The true Guru is ever compassionate to his servant,
The Guru will remove the filth of his disciple's wickedness—
Under the Guru's instruction the disciple will repeat God's name—
The true Guru will cut the fetters of his disciple,
If the disciple recoil from evil deeds.
The disciple to whom the true Guru giveth the wealth of the Name,
Is very fortunate.
The true Guru adjusteth this world and the next for his disciple.
Nanak, the true Guru loveth his disciple as his life.

The servant who dwelleth in his Guru's house,
Should heartily accept his order,
Not overrate himself,
Ever meditate on God's name in his heart,
And sell his soul to the true Guru—
The affairs of such a man shall prosper.
He who serveth the true Guru without any desire
Of reward, shall obtain the Lord.
The servant to whom God showeth favour,
Nanak, will accept the Guru's instruction;

The servant who fully conciliateth the Guru,
Shall know the state of the Supreme Being.
He in whose heart is God's name is the true Guru;
I am many times a sacrifice to such a Guru;
He bestoweth all treasure on men,
And is day and night imbued with love for the Supreme Being.
The holy man is in God and God in the holy man,
God Himself is one; of this there is no doubt.
The Guru is not obtained by a thousand devices;
Nanak, such a Guru is only found by good fortune.

A sight of the Guru is profitable; he who beholdeth him is purified;
By touching his feet man's conduct and practice become spotless;
He who on meeting him uttereth God's praises,
Shall arrive at the court of the Supreme Being.
On hearing his words the ears are satisfied;
The mind gaineth contentment and the spirit consolation.
He on whom the perfect Guru, whose spell is immortal,
Looketh with his ambrosial glance becometh a saint.
His excellences are endless; his worth cannot be appraised.
Nanak, whoso pleaseth him he blendeth with himself.

Man has but one tongue, God's praises are manifold;
He is the True Being of perfect discrimination;
Mortal cannot by any words succeed in describing Him.
He is inaccessible, incomprehensible and unperturbed.
He liveth not by food, He is without enmity, the Giver of comfort;
No one hath found His worth.

Many saints continually make obeisance to Him,
And meditate in their hearts on His lotus feet.
Nanak is ever a sacrifice to his true Guru,
By whose favour the name of such a God is repeated.

This divine essence only few obtain,
But they who drink it become immortal.
That being shall never perish
In whose heart the Lord of excellences appeareth.
He who taketh God's name during the eight watches,
Who giveth true instruction to his servant.
Who is not veneered by worldly love,
Who keepeth but the one God in his heart—
For him a lamp shall shine in the darkness,
And, O Nanak, his doubts, worldly love, and sorrows flee away.

By the perfect instruction of the saints,
Man becometh cool in the midst of heat;
Sorrow is put to flight, happiness resulteth,
The fear of birth and death is removed.
Fear ceaseth, man abideth fearless,
And all troubles vanish from his mind.
God showeth mercy to his own
Who in the company of the saints repeat His name.
By listening, O Nanak, to God's praises with attention
Mental stableness is obtained, and superstition and transmigration cease.

He whose power fascinateth the whole world,
Is without the three qualities, and yet possesseth all qualities.
God Himself performeth His own play;
Only He Himself knoweth His worth.
There is no other than God;
He, the one Spirit, pervadeth all things without interruption;
He, the warp and the woof, is contained in all forms and colours;
He becometh manifest by association with the saints;
He who made creation infused His power into it—
Nanak is many times a sacrifice unto Him.

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## ASHTAPADI 19

✦

Except God's worship nothing shall go with thee, O man; worldly things are ashes:
Nanak, the essence of wealth is the repetition of God's name.

In the company of the saints reflect on God;
Remember the one God and rest upon His name;
Forget all other efforts, my friend;
Put God's lotus feet into thy heart;
He is the Omnipotent, the Cause of causes;
Firmly grasp His name; it is the best thing;
Lay up this wealth and thou shalt be fortunate.
Pure is the instruction of the saints;
Keep the hope of the one God in thy heart,
Nanak, and all thy maladies shall be healed.

By serving God thou shall obtain the wealth
After which thou now hastest in every direction.
The happiness which thou ever desirest, my friend,
Shall be found by loving the society of the saints.
The glory for which thou performest good acts.
Shall be obtained by hastening to God for protection.
It is not by many remedies maladies are healed;
It is by administering the medicine of God's name.
Of all treasures God's name is the treasure;
Repeat it, Nanak, and thou shalt be acceptable in God's court.

Thy mind which now wandereth in every direction, shall rest
By enlightening it with God's name.
No obstacle can impede him
In whose heart God abideth.
This Kal age is hot; God's name is cool;
Remember it, remember it, and thou shalt ever be happy.
By service and love the mind becometh enlightened,
Fears depart, all hopes shall be fulfilled,
Man shall abide in the imperishable home,
Saith Nanak, and Death's noose be cut for his escape.

It is the true man who meditateth on God;
It is the falsest of the false who suffer transmigration;
But transmigration shall be effaced by serving God.
Abandon pride and seek the protection of the divine Guru,
So shall thy precious human life be saved.
Remember God who is the support of the soul—
Man shall not be saved by many devices.
Or by studying the Simritis, the Shastars, and the Veds.
Nanak, heartily serve God,
And thou shalt obtain thy heart's desire.

Thy wealth shall not depart with thee;
Why art thou wrapped up in it, O foolish man?
Son, friend, family, and wife—
Say what ownership hast thou in them.
Dominion, worldly pleasure, and extensive wealth—
Say who can escape from these.

Horses, elephants, carriages, and equipages,
Are delusive shows and false displays;
Ignorant man knoweth not Him who gave them;
Nanak, he forgetteth the Name and afterwards regretteth.

Take the advice of the Guru, O silly man;
Without devotion many clever men have been lost.
Worship God with thy heart, O my friend,
And thy mind shall become pure;
Put His lotus feet into thy heart.
And the sins of many births shall depart;
Repeat His name thyself and cause others to do so;
By hearing it, and uttering it, and abiding by it thou shalt obtain salvation.
The real thing is God's true name—
Nanak, sing His excellences with devotion and love.

By singing God's praises filth shall be washed away,
And the poison of pride, which overspreadeth thee, shall depart.
By remembering God's name at every breath thou drawest,
Thou shalt become free from care and abide in happiness—
O man, lay aside all thy cleverness;
The true wealth thou shalt acquire in the company of the saints.
Obtain God's name as thy capital, deal with it,
And thou shalt be happy in this world and victorious in the next—
Saith Nanak, he on whose forehead such fate hath been written,
Seeth the one God without interruption in all things.

Repeat the name of the one God, magnify the one God,
Remember the one God, make Him thy heart's desire,
Sing the excellences of the one God who is endless;
With soul and body repeat the name of the one God—
God Himself is the only, only, only one;
The perfect God filleth every place;
There have been many expansions of the one God.
Worship the one God, and all thy sins shall depart.
Nanak, by the favour of the Guru the one God is known by him
Whose soul and body are thoroughly imbued with His love.

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## ASHTAPADI 20

✦

After many wanderings, O God, I have come to Thine asylum;
Nanak's prayer, O God, is—'Let me apply myself to Thy service.'

I, a beggar, beg a gift of Thee, O God:
Mercifully grant me Thy name.
I crave for the dust of the saints' feet;
Fulfil my desire, O Supreme Being.
Let me ever sing Thine excellences,
And meditate on Thee, at every breath;
Let me ever love Thy lotus feet,
And continually perform Thy service.
Thou art mine only shelter, mine only support:
Nanak craveth Thine excellent name.

In God's favouring glance there is great happiness.
But few obtain God's savour;
They who have tasted it are satisfied,
They have become perfect beings and waver not,
They are filled with the sweetness and delight of love,
And in the company of the saints feel desire to meet God.
They enter His asylum forsaking all others,
Their hearts are enlightened, and they fix their attention on Him day and night.
Very fortunate are they who repeat God's name;
Nanak, they who are dyed with it are happy.

The desires of God's servant are fulfilled;
He obtaineth pure instruction from the true Guru.
God is merciful to His servant,
And rendereth him ever happy.
God cutteth his fetters, he is emancipated,
And the ignorance from which the pain of birth and death resulteth is no more;
His wishes are fulfilled, his desires are all fulfilled;
He is blended with God and is ever present with Him.
God to whom he belonged hath blended him with Himself—
Nanak is absorbed in God's service and His name.

Why forget Him who destroyeth not the effects of labour?
Why forget Him who regardeth what is done for Him?
Why forget Him who gave us everything?
Why forget Him who is the life of living beings?
Why forget Him who preserveth us in the fire of the womb?
By the Guru's favour some rare one seeth Him—
Why forget Him who extricateth man from sin,
And joineth with Him those who had broken with Him during many births?
The perfect Guru hath taught me the real thing;
So Nanak hath meditated on his God.

O holy saints, do this—
Abandon all else and repeat God's name;
Remember it, remember it, remember it, and you shall be happy;
Repeat it yourselves and cause others to repeat it.

By service and love you shall cross over the world;
Without service the body shall be as dust.
From the treasure of the Name all beatitude and happiness are obtained,
And even they who are drowning obtain rest—
O Nanak, repeat the name of the Lord of excellences,
And all thy sorrow shall depart.

The wish of my soul and body is
That the pleasures of love, affection, and desire for God may spring up in me;
That I may have the happiness of beholding Him with mine eyes;
And that my soul may be gladdened by washing the saints' feet.
Few there are who can obtain association with the saints,
And whose souls and bodies are filled with love for Thee.
Mercifully grant me one thing, O God,
To repeat Thy name by the Guru's favour.
Nanak, God's praises cannot be expressed;
He is contained in all things;

He is the Pardoner, compassionate to the poor,
Kind to the saints, and ever merciful.
Gobind Gopal, the Patron of the patronless,
Cherisheth all creatures;
He is the primal Being, the Creator of the world,
The support of the souls of holy men.
He shall become pure who repeateth His name,

And devoteth to Him service, affection, and heartfelt love.
Devoid of virtue, low, and ignorant
Nanak seeketh thy protection, O Supreme Power.

He who singeth God's praises even for a moment,
Shall obtain everything—heaven, salvation, deliverance.
He to whose heart the story of God's name is pleasing,
Shall enjoy the various pleasures and greatness of a monarch.
They whose tongues continually repeat God's name,
Shall enjoy plenteous food, raiment, singing, and dancing.
Good are his deeds, glorious and wealthy is he
In whose heart the perfect Guru's spell abideth.
O God, grant Nanak a dwelling with Thy saints,
Where all happiness shall be manifested unto him.

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## ASHTAPADI 21

✦

The Formless One who possesseth all qualities, and yet is devoid of them is in profound contemplation;
Nanak, what He hath made He again absorbeth in Himself.

Before this world in any wise appeared,
By whom were bad and good acts committed?
When God was in profound meditation,
With whom were enmity and strife?
When no colour or trace of man was seen.
Say who then felt joy or sorrow.
When there was only the Supreme Being Himself,
Where was worldly love? Who had superstition?
He Himself performed His own play;
Nanak, there was no other Creator.

When God was the sole master,
Say who was accounted bond or free.
When there was only the one God, inaccessible, limitless,
Say who was born in hell or heaven.
When God who is without attributes was in profound repose.
Say where were Shiv and his consort.
When God Himself held His own light,
Who was fearless, who feared any one?
He Himself performed His own play;
Nanak, God is inaccessible and illimitable.

When the Imperishable One was seated on His comfortable throne.
Say where were then transmigration and destruction.
When there was only the perfect God the Creator,
Say who had any fear of Death.
When there was only the one invisible and incomprehensible God,
Whom did Chitr and Gupt call on for his account?
When there was only the pure, incomprehensible, and unfathomable Lord,
Who was then emancipated? Who was bound with fetters?
God is wonderful in Himself;
Nanak, it was He Himself created His own form.

When there was only the pure Being, the Lord of men.
And there was no filth of sin, say what was the need, of ablution.
When there was only the bright, formless, and undisturbed One,
Who was held in honour and who in dishonour?
When there was only the Lord of the world,
Say who was the victim of deceit and fraud.
When God's light was contained in Himself,
Who felt hunger? who satiety?
The Creator is the Cause of causes;
Nanak, the Creator is beyond calculation.

When God's glory was contained in Himself,
Who was then mother, father, friend, son, or brother?
When He Himself was versed in all accomplishments,
Where did any one see the Veds and Muhammadan books?
When God kept His designs to Himself,

Who thought of favourable or unfavourable omens?
When He Himself was far and He Himself was near,
Who was Master and who was slave?
Man is astonished at the wonders of creation:
Nanak, only God Himself knoweth His own condition.

When the undeceivable, the impenetrable, and the inscrutable One was contained in Himself,
Who felt the influence of mammon?
When there was no one to offer obeisance to God but Himself,
The three qualities had not yet entered the world.
When there was only the one God,
Who was free from care, who felt care?
When God was content with Himself,
Who preached and who listened?
God is totally infinite, the most exalted of the exalted:
O Nanak, He Himself is His own parallel.

When God made this illusion of the world,
He diffused the three qualities in it,
Demerits and merits began to be spoken of;
Some suffered hell and others enjoyed heaven.
God made the snares and entanglements of mammon,
Pride, worldly love, doubt, excessive fear,
Woe and weal, honour and dishonour,
And delivered different kinds of doctrines.
God Himself performeth and beholdeth His own play;
When He collecteth the stage properties, O Nanak, He alone remaineth.

Where there are saints of the Invisible, there is He Himself.
When God extended Himself, the saints became glorious;
He Himself is the arbiter of both states;
God's glory is peculiar to Himself;
He Himself performeth plays, amusements, and frolics;
He enjoyeth pleasures and yet remaineth separate from them;
He attacheth whomsoever He pleaseth to His name,
And causeth whomsoever He pleaseth to play the play of the world.
He is incalculable, unfathomable, uncountable, and unrivalled—
His slave Nanak speaketh as He causeth him to speak.

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## ASHTAPADI 22

✦

O Lord of men and lower animals, Thou art contained in everything;
Nanak, the one God is everywhere extended; where is there another seen?

Thou Thyself art the speaker, Thou Thyself the hearer;
Thou art one, and Thou art many.
When it pleased God, He created the world;
And when it pleased Him, He absorbed it in Himself.
Without Thee, O God, nothing is done;
Thou holdest the whole world on Thy string.
He whom God Himself instructeth,
Obtaineth the true Name,
Looketh on all with an equal eye, knoweth the truth,
And is, O Nanak, victorious over the universe.

Men and the lower animals are in the power of Him
Who is compassionate to the poor and the Patron of the patronless.
No one can destroy whom God preserveth;
He whom God forgetteth is already dead.
Why should any one leave God and go to another?
The one bright Monarch is over all.
Know that He in whose power are the ways of all creatures,
Is with thee whether at home or abroad.
The Ocean of excellences is endless and illimitable;
The slave Nanak is ever a sacrifice unto Him.

The perfect compassionate God filleth every place:
He is merciful to all,
And knoweth His own affairs.
The Searcher of hearts is contained in everything,
And cherisheth creatures in divers ways.
Whatever creatures He made meditate on Him.
He blendeth with Himself whosoever pleaseth Him,
Performeth His service, and singeth His praises.
He who hath hearty faith in Him,
O Nanak, recognizeth the one God, the Creator.

The hopes of him who is attached to the name of the one God,
Shall not be in vain.
Service is the duty of the servant:
He who obeyeth God's order shall obtain the supreme state,
Than which nothing more exalted can be conceived.
He in whose heart the Formless One dwelleth,
And who night and day worshippeth the Guru's feet,
Shall burst his fetters and be free from enmity:
He shall be at ease in this world, happy in the next,
And, O Nanak, God will blend him with Himself.

Be joyous in the company of the saints;
Sing the praises of God who is the Primal Joy;
Meditate on God's name the real thing;
Save thy human life so difficult of attainment;
And sing the ambrosial words of God's praises—
That is the way to save thy soul.

He who beholdeth God ever near him,
Shall be delivered from his ignorance, and his spiritual darkness dispelled.
Hearken to instruction, and treasure it in thy heart.
So shalt thou, Nanak, obtain the reward thy heart desireth.

Arrange both this world and the next for thyself
By clasping God's name to thy heart.
Perfect is the teaching of the perfect Guru;
He in whose heart it dwelleth assayeth the truth.
With thy soul and body attentively repeat God's name,
And sorrow, pain, and fear shall depart from thy heart.
O dealer, deal in the true merchandise of the Name,
And thy cargo shall go to heaven with thee.
Put the prop of the one God into thy heart,
Nanak, and thou shalt not again suffer transmigration.

Where can any one go far from God?
Thou shalt be saved by meditating on the Preserver.
All his fear shall depart who uttereth the name of the Fearless One,
And he shall be saved by God's mercy.
He whom God preserveth shall not feel misery;
By repeating God's name his mind shall be happy,
His anxieties shall depart, his pride be erased,
And there shall be none equal to him—
Nanak, all his affairs shall succeed
Over whom the brave Guru watcheth.

The world shall be saved by beholding the Guru,
Whose understanding is perfect, whose glance is nectar.
And whose lotus feet are incomparable.
Profitable is a sight of him, beautiful his form.
Blessed his service, and acceptable his servant.
He in whose heart the Searcher of hearts,
The Supreme Being, dwelleth is happy.
And Death shall not approach him.
Nanak, he who in the company of the saints meditateth on God
Becometh immortal, and obtaineth the immortal rank.

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## ASHTAPADI 23

✦

The Guru hath given the eye-salve of divine knowledge by which the darkness of ignorance is dispelled;
The mind of him, O Nanak, who by God's favour meeteth the saints is enlightened.

In the company of the saints I have seen God within me;
God's name to me is sweet—
All things of various colours and divers forms
Are in the heart of the one God.
God's name is the nine treasures and ambrosia
For him in whose body it findeth a resting-place.
Where there is deep meditation, the unbeaten sound is heard;
The wonder and marvel of it cannot be described.
He to whom God showeth Himself, beholdeth Him,
And, O Nanak, obtaineth understanding.

The Endless One is with thee whether at home or abroad;
He is contained in every heart,
In earth, heaven, and nether regions;
In all worlds He is the Perfect Cherisher;
In forest, glade, and mountain He is the Supreme Being;
As He ordereth so are His creatures' acts.
In wind, water, fire,

And in every direction is He contained;
There is no place where He is not.
Nanak, by the Guru's favour obtain happiness;

Consult the Veds, Purans, and Simritis, and thou shall know
That the one God is in the moon, the sun, and the stars.
Everybody speaketh with the voice of God,
Who is unwavering and never wavereth.
He playeth His play with all His appliances;
He cannot be obtained by purchase, His attributes are priceless;
His light is in all things.
He holdeth the warp and woof of the world.
Nanak, this is the creed of those who
By the Guru's favour are freed from superstition.

In the sight of the saints everything is God;
In their hearts is all faith.
It is only good words the saints hear;
They love God who is contained in all things.
The rule of the saint who knoweth God is to speak the truth to everybody;
Whatever happeneth he taketh for the best.
For he recognizeth God as the Cause of causes.
God dwelleth within as also without man;
Nanak, on beholding Him all men are fascinated.

He Himself is true; true is everything that He hath made:
Everything was created by God.
If it please Him He expandeth Himself,
If it please Him His form alone remaineth.

His manifold power cannot be seen;
He blendeth with Himself whomsoever He pleaseth.
What can be described as near Him and what distant,
Since He Himself filleth all space?
Nanak, God causeth that man to understand Him
Whom he teacheth that He Himself is within him.

God Himself abideth in all the elements;
He beholdeth all things with His own eyes;
The whole creation is His body;
He Himself heareth His own praises;
He hath made transmigration as a play,
And rendered Maya subservient to Him.
Included in everything, He yet remaineth distinct.
Whatever order is to be given, He giveth Himself;
By His order man cometh, by His order man goeth;
Nanak, when it pleaseth Him, He blendeth man with Himself.

Whatever cometh from Him is not evil;
Say hath any one except Him done anything.
He Himself is good; His acts are very good;
He Himself knoweth His own mind;
He Himself is true, and true is everything that He supported;
The warp and woof of the world He hath blended with Himself;
His condition and measure cannot be described;
If any one else were like Him, he would know how to describe Him.
Nanak, by the favour of the Guru
It is known that all God's acts must be accepted.

He who knoweth Him must always be happy,
And God will blend him with Himself.
He in whose heart God dwelleth is wealthy,
Of high family, honoured, and obtained salvation during life.
Hail, hail, hail! a man hath come
By whose favour the whole world shall be saved.
The object of his coming was
That through him the Name might be remembered.
He was saved himself and he saved the world:
To him, Nanak, I ever make obeisance.

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## ASHTAPADI 24

✦

He who worshipped the perfect God whose name is perfect.
And who singed the praises of the perfect One, O Nanak, obtained the perfect One.

Hear the instruction of the perfect Guru—
Regard the Supreme Being as ever near thee;
Repeat His name at every breath,
And the anxiety of the heart shall depart.
Abandon the fleeting wave of desire,
And heartily pray for the dust of the saints' feet.
Renounce pride, make supplication,
And thus shalt thou in the company of the saints cross the ocean of fire.
Fill thy storehouses with divine wealth,
Nanak, and bow before the perfect Guru.

By repeating God's name in the company of the saints,
Thou shalt obtain rest, comfort, peace, and happiness.
Drink the nectareous essence of God's praise,
And thou shalt avoid hell and save thy soul.
Think in thy heart of the one God
Who hath one form but many manifestations.
Gopal, Damodar, compassionate to the poor,
Destroyer of pain, completely merciful—
Remember, remember for ever His name;
Nanak, it is the support of the soul.

The saints' words are the holiest hymns;
Priceless rubies are those gems;
He who heareth them and liveth according to them shall be saved;
He shall be saved himself and save others;
Profitable his life and the lives of his associates.
Whose heart is touched by divine love.
He for whom the unbeaten music of rejoicing playeth,
Shall on hearing it be happy, and sing God's praises.
God shineth in the countenance of the holy man;
Nanak, in his company men are saved.

Hearing that God is able to give shelter, I have come to seek it.
God hath mercifully blended me with Himself.
No hatred remaineth me; I have become the dust of all men's feet;
And I have in the saints' company obtained God's nectareous name.
The divine Guru was pleased with me.
And the service of his servant hath been rewarded.
By hearing God's name and repeating it with my tongue
I have become freed from entanglements and sin.
God hath Himself kindly shown me compassion,
And, O Nanak, my cargo hath arrived at its haven.

Praise God, my dear saints,
With attentive and composed minds.
In the Sukhmani are composure and God's praises and name.
He who hoardeth it in his heart shall become wealthy,
And all his desires shall be fulfilled;
He shall become a distinguished person, renowned throughout the world;

He shall obtain the highest place of all,
And shall not again undergo transmigration.
Nanak, he who obtaineth the Sukhmani,
Shall depart after earning the wealth of God's name.

These advantages shall be obtained by him who reciteth the Sukhmani,
And heartily heareth Guru Nanak's words in praise of the Name:—
Rest, peace, wealth, the nine treasures,
Understanding, divine knowledge, all spiritual power,
Wisdom, devotion, union with and meditation on God,
The best divine knowledge, the most excellent ablutions,
The four desirable objects, mental enlightenment,
Contempt of all things, though in the midst of them,
Beauty, cleverness, knowledge of the truth,
And the power of looking on all men as equal.

If any one heartily utter this precious hymn,
He shall obtain salvation in every age.
It containeth the sound of God's name,
Which the Simritis, Shastars, and Veds repeat.
God's name is the sum-total of all faith;
It dwelleth in the hearts of His saints.
Millions of sins are erased in the company of the saints,
And by their favour man escapeth Death.
They on whose foreheads God recorded such destiny,
Have, O Nanak, entered the asylum of the saints.

He in whose heart this Sukhmani dwelleth or who listeneth to it with love,
Shall remember the Lord God;
The pain of birth and death shall be removed from him;
His human life so hard to obtain shall that moment be saved;
His renown shall be spotless and his speech nectar;
The one Name shall be contained in his heart;
Sorrow, disease, fear, and doubt shall not exist for him;
His acts shall be pure, he shall be called a holy man,
And his fame shall be the most exalted of all.
Nanak, such are the merits of the composition called Sukhmani.

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