Jaap Sahib is the first composition recorded in the holy Dasam Granth which is completely authored by the tenth Master Guru Gobind Singh. When he wrote Jaap Sahib, he had a vision of God in all His splendour and effulgence, and thus he described what he saw. The words of any language are inadequate to describe either that dimension of enlightenment or the attributes of God as revealed in the divine vision. Therefore the Guru says in the first stanza “Who can ever describe all Thy attributes or recite all Thy names? Inspired by Thy grace, I recite only Thy names related to Thy deeds.”

In this manner, the Guru uttered God’s names relating to His attributes in all their many splendoured hues and glory. In each stanza he saluted him as the omnipresent power pervading on earth, heavens, all stars and planets of the Universe, and all that exists therein. He bowed to Him as cause and effect of all that happens, the giver of sustenance, master of battles and ordainer of peace, the nemesis of tyrants and saviour of the righteous, the fountainground of wisdom and the source of all that is beautiful, ever merciful and ever compassionate.

When we recite Jaap Sahib, its effect works on us in two ways. On the spiritual plane we begin to perceive, perhaps dimly, the splendour of God in His varied attributes. It brings us closer to ultimate Reality and His grace prepares us for further divine experience. On the material plane, it helps us to overcome the greatest difficulties and face the mightiest challenges of life. It unleashes a surge of energy, strength and confidence which delivers us from fear and nervousness. This happens because in Jaap Sahib, we pray and invoke His blessings in different attributes. When we pray to Him as most fearless, He grants us fearlessness; when invoked as mightiest in battles, He grants us strength and success in our battles. When
we bow to Him as a sustainer and provider, He grants us sustenance and livelihood. When we hail Him as the fountainhead of enlightenment, He sets our mind on the path of enlightenment.

Viewed from another dimension, all that happens to us in life is the outcome of our Karmas, or the past deeds, may be in this life or the earlier ones. These karmas leave an imprint on our psyche in the form of samskaras or predispositions. The karmas are very powerful and even the gods like moon, sun and Brahma have not been able to escape the negative effects of karma. There is only one power that can change karma and grant a release, and that is God’s compassion, for He as the Lord of universe is also the lord of karma. His grace and benediction alone can help us transcend the effects of karma. Thus when we pray to him, He breaks the shackles of karma and sets us free. This indeed is the miraculous power of prayer enshrined in the divine words of Jaap Sahib.

Jaap Sahib is not a prayer of a particular religion or faith. It is a universal prayer which hails God in all His varied attributes and in the process seeks His grace. In fact Jaap Sahib itself says, “Namastang amajbe”, that is, salutation to god who belongs to no one religion. Even the language of Jaap Sahib belongs to no one particular religion, country or region.

Some people compare it with Vishnu Sahasranama. In fact, apart from Vishnu Sahasranama, there are three more Sahasranamas available i.e. Siva Sahasranama, Lalita Sahasranama, and Sri Rama Sahasranama. In all these works, the authors have described the attributes in the manifest forms of their spiritual guide or god. But in Jaap Sahib, Guru Gobind Singh has described and bowed to the unmanifest aspect of the Supreme Being. He is described as formless, most powerful, without any faults and above all worldly entanglements, as the creator as well as the destroyer; beautiful as well as horrifying; generous as well as hard hearted.

In the compositions of the saints of the middle ages as well as in Gurbani, the Lord is described as kind, forgiving and...
benevolent. But by the times of Guru Gobind Singh, the situation had changed. The tyrannical rulers had made life difficult for the public and thus self-preservation was of great importance. To inculcate the feeling of courage in the minds of frightened population and prepare them for wars, Guru Ji included the attributes of the Lord that showed Him as destroyer of the sinners and bestower of all strength to the righteous.

The meters used in Jaap Sahib are such that inspire zeal and enthusiasm in the reader. These are arranged in such a way that a soldier while fighting in the battle could follow movements of sword fight as well as gain vigour and inspiration from the Lord’s powerful names by reciting Jaap Sahib.

Jaap Sahib is a composition purely in praise of the Unmanifest Lord and rises above the narrow shackles of any particular religion or belief. It can be safely said that it is meant for the whole universe and not for any specific faith, country, region or culture.

Ik Oankar Satgur Prasad.
Jaap
Shri Mukhvaak Patshahi Dasveen
Chhapai Chhand, Tav Prasadi.

There is only one God, who is unmanifest as well as manifest and is all pervading. He can only be realised by the grace of the Lord.
"JAAP"

The sacred words uttered by the tenth Guru, Chhapai style of verse, by Thy grace

1) O Lord! You are without any form, symbol, caste, class or lineage.
2) None can describe thy form, hue, garb or shape.
3) Eternal and Immutable! Resplendent in your own light, your powers are without any limit.
4) You are the Lord of crores of Indras, (god of the deities) and king of all the kings.
5) Sovereign of the three worlds, you are ever proclaimed as infinite by gods, men, demons, even by the blades of grass in the forest.
6) Who can ever recite all your names! Inspired by your grace, I recite your names related to your deeds. (1)
Bhujang Prayaat Chhand.

Bhujang Prayaat style of verse
2) Salutations to the Eternal. Salutations to the merciful. Salutations to the Formless. Salutations to the Peerless.
3) Salutations to the garbless, (he who has no specific dress code) Salutations to the One beyond the scope of the written word. It can also be salutations to the One beyond the law of karma. Salutations to the formless. Salutations to the One beyond the scope of birth.
4) Salutations to the Unconquerable, Salutations to the Indestructible. Salutations to the Nameless, Salutations to the Abode less. (Not restricted to any one place)
5) Salutations to the One beyond deeds. Salutations to the One beyond creeds. Salutations to the One beyond names. Salutations to the One beyond any fixed locale.


7) Salutations to the One without any colour or hue. Salutations to the One who had no beginning. Salutations to the One who is Impenetrable. Salutations to the One who is Unfathomable.

8) Salutations to the One who is unconquerable. Salutations to the One who is indestructible. Salutations to the One who is generous. Salutations to the One who is unfathomable.

9) Salutations to the Absolute One. Salutations to him who is in myriad of forms. Salutations to the One beyond the physical elements. Salutations to the One beyond all bonds or suffering.

10) Salutations to the One beyond all actions. Salutations to the One beyond all delusions. Salutations to the One who has no country. Salutations to the One who has no garb.

Nitinem

(112)
Salutations to the One who has no name. Salutations to the One who has no desires. Salutations to the One who is beyond physical elements. Salutations to the One who is beyond death or assault.

Salutations to the One who is always steady. Salutations to the One who is beyond birth or elements. Salutations to the One who can not be seen. Salutations to the One who is beyond sorrow or grief.

Salutations to the One who is beyond any affliction or disease. Salutations to the One who cannot be established by any one. Salutations to the One who is worshipped in all the three times i.e. present, past and future and in all the three worlds. Salutations to the One who is treasure of all the boons.

Salutations to the Unfathomable. Salutations to the Unshakable. Salutations to the One who has all the three
Salutations to the Divine revearer. Salutations to the Divine Ascetic or the One united with all. Salutations to the One who is absolutely pure i.e. without any hue. Salutations to the Lord, ever Indestructible.

15) Salutations to the Divine revearer. Salutations to the Divine Ascetic or the One united with all. Salutations to the One who is absolutely pure i.e. without any hue. Salutations to the Lord, ever Indestructible.

16) Salutations to the Lord, beyond the reach of knowledge. Salutations to the Lord of beauty and truth. Salutations to the Lord of mighty oceans. Salutations to the Lord who needs no support.

17) Salutations to the One who has no caste. Salutations to the One who has no lineage. Salutations to the One who is beyond the confines of religion. Salutations to the One who is all wonders.

18) Salutations to the One who has no country. Salutations to the One who has no garb. Salutations to the One who has no...
abode. Salutations to the One who is not affected by maya.

19) Salutations to the Universal annihilator or who is present in all times. Salutations to the ever merciful Lord. Salutations to the one manifest in all the forms. Salutations to the one who is sovereign of all.

20) Salutations to the destroyer of all. Salutations to the creator of all. Salutations to the annihilator of all. Salutations to the preserver of all.


21) Salutations to the Lord of light and truth. Salutations to the Lord, ever mysterious. Salutations to the Lord who is never born. Salutations to the Lord of beauty.

22) Salutations to the Lord immanent everywhere. Salutations to the Lord who pervades everything. Salutations to the Lord manifest in all the colours. Salutations to the Lord who destroys everything.
23) Salutations to the Lord, the annihilator of death. Salutations to the Lord of truth and compassion. Salutations to the Lord, beyond caste or colour. Salutations to the Lord, beyond reach of death.

24) Salutations to the Lord, unaffected by age. Salutations to the Lord, the Creator and Doer. Salutations to the Lord cause of all works. Salutations to the Lord, ever free of bondage.

25) Salutations to the Lord, without kith or kin. Salutations to the Lord, who is ever merciful. Salutations to the Lord, who is ever compassionate.

26) Salutations to the Lord, ever infinite. Salutations to the Lord ever the greatest. Salutations to the Lord of love and truth. Salutations to the Lord ever prosperous and magnificent.

27) Salutations to the Lord who consumes and destroys all. Salutations to the Lord who preserves and nurtures all. Salutations to the Lord who creates everything. Salutations to the Lord who annihilates everything.

28) Salutations to the Lord who is the greatest yogi or ascetic. Salutations to the Lord greatest in enjoyment. Salutations to the Lord, ever merciful to everyone. Salutations to the Lord sustainer of everyone.
Chachree Chhand, Tav prasaad


Chachree style of verse, by His grace

29) O Lord! You are formless, peerless, beyond birth and beyond physical elements.

30) O Lord! You are beyond description and are garbless. You are nameless and also beyond desires.

Nitinem (117)
31) O Lord! You are beyond contemplation, and ever mysterious. You are invincible and fearless.

32) O Lord! You are worshipped in all times i.e. past, present and future. You are treasure of all the sublime things. You are master of four objects of life i.e. performance of duties of life, enjoyment of life, wealth, and spiritual attainment. (Dharma, Artha, Kama and Moksha) You are your own creator.

33) O Lord! You are without any hue or colour. You are without any beginning. You are ever invincible. You are free of bondage of birth.

34) O Lord! You are never born. You are without any colour or caste. You are not made of five elements, but are the spirit. You are without any garb or decorations.

35) O Lord! You are immortal. You are indestructible. You are invincible. You are detached and without strife.

36) O Lord! You are unfathomable. You are benefactor of all. You are beyond the worldly snares. You are beyond any type of bondage.

37) O Lord! You are beyond any knowledge. You are beyond human comprehension. You are beyond time. You are beyond any bondage.

38) O Lord! You are the Supreme Lord (Allah). You are Omnipresent. You are infinite. You are the greatest. (38)

Lord! You are ever nourishing love. You are unrivalled.
You are beyond reach. You are self-created and beyond birth.

Lord! You are unfathomable. You are beyond birth and
death. You are beyond matter i.e. the five elements. You
are beyond perception of senses.

Lord! You are otherworldly numinous or celestial. You
are beyond any anxiety or sorrow. You are beyond any
actions or karmas. You are beyond any delusions.

Lord! You are invincible. You are fearless. You are
unshakeable. You are unfathomable.

Lord! You are beyond any measurement or estimation.
You are ever lasting treasure of all virtues. You are
countless. You are still only One.

Lord! You are invincible. You are fearless. You are
unshakeable. You are unfathomable.

Lord! You are invincible. You are fearless. You are
unshakeable. You are unfathomable.

Lord! You are invincible. You are fearless. You are
unshakeable. You are unfathomable.

Lord! You are invincible. You are fearless. You are
unshakeable. You are unfathomable.
**Bhujang Prayaat Chhand.**


_Bhujang Prayaat_ style of verse.

44) _O Lord! Salutations to you who is universally worshipped._  
_You are the ever lasting treasure of all objects and virtues._  
_You are the God of all gods. You are garbless and ever mysterious._

45) _O Lord! Salutations to you who is the master of death._  
_Salutations to you who is the universal sustainer. Salutations to you who is all pervading. Salutations to you who is omnipresent._

46) _O Lord! Salutations to you who has no limbs and also your own master. Salutations to you who is without accomplice and who adjudges correctly. Salutations to you who is the sun of all the suns. Salutations to you who is the honour of all the honoured ones._

47) _O Lord! Salutations to you who is the moon of all the moons. Salutations to you who is the sun of all the suns. Salutations to you who is the song of all songs. Salutations to you who is the melody of all the music._

48) _O Lord! Salutations to you who is the dance of all the dances. Salutations to you who is the melody of all music. Salutations to you who is the Lord of all hands. Salutations to you who is creating all the celestial music._

49) _O Lord! Salutations to you who is without form or name._  
_Yet all the creation is your manifestation. You are the ultimate annihilator. You are the source of all power and treasures._

Nitinm __________________________ (120)
50) O Lord! You are without blemish or stigma. Salutations to you who is the king of kings and supremely splendid.

Salutations to the Lord of all the yogis and who controls all the powers. Salutations to the king of all the kings who is ever supreme and great.

Salutations to you who is wielder of all the weapons. Salutations to you who has all the knowledge of arrows and missiles. Salutations to you who is perfect in all the knowledge. Salutations to you who is the mother of all worlds.

53) O Lord! You are without any garb and delusions. You neither have worldly desires nor are you consumed by
such desires. Salutations to the master of all the yogis and perfect adept.

54) O Lord! Salutations to you who are the eternal sustainer of the universe, doer of cruel actions (like annihilation of the wicked) You are the Lord of all the lost souls as well as the angels and the fountainhead of all the righteousness.

55) Salutations to you who is dispeller of all the diseases and embodiment of love. Salutations to you who is sovereign of all the sovereigns and king of all the kings.

56) O Lord! Salutations to you who is most bountiful of all the magnanimous and honour of all the honoured. Salutations to you who is destroyer of all the diseases and the greatest purifier.

57) O Lord! Salutations to you who is master of all the mystic formulas. Salutations to you who is master of all the mystic diagrams. Salutations to you who greatest of all the deities.
Salutations to you who master of all the occult.

58) O Lord! You are eternal, ever conscious and ever blissful; and ultimate annihilator of all. You are formless and yet of unrivalled beauty and intrinsic in all beings.

59) O Lord! You are the bestower of all the spiritual powers, wisdom and prosperity. You pervade the skies, the earth and all in between. You are the destroyer of all evil and all sins.

60) O Lord! You are the Supreme God of all the gods. You are the immediate sustainer of the universe. You are eternal master of all the spiritual powers and ever compassionate bestower.

61) O Lord! You are impregnable, indestructible, name less and desire less. You are unconquerable, lord of all and omnipresent.

62) O Lord! You are in water. You are in land. You do not frighten anybody. You are without any fear.

63) O Lord! You are the Supreme Master. You are unchangeable. You belong to no country. You have no garb.

Teraa Jor, Chaachree Chhand.

By Your powers, Chaachree style of verse.

Byt M. PKqg Cm [ ]

Nitinem (123)
Bhujang Prayaat Chhand, Tav Prasad

Bhujang Prayaat style of verse, By Your Grace
64) O Lord! You are unfathomable and free of any bondage and harm. You are bliss incarnate. You are worshipped by all. You are treasure of all virtues and objects.
65) O Lord! You are Your own master. Salutations to you the ultimate annihilator. Salutations to you the unconquerable. Salutations to you the ever indestructible
66) O Lord! Salutations to you who is immortal. Salutations to you who are self sustained. Salutations to you who has no country. Salutations to you who are present in all the garbs.
67) O Lord! Salutations to you who are the king of kings. Salutations to the creator of all the creation. Salutations to the lord of all the sovereigns. Salutations to the sovereign of all the planets.
68) Salutations to you the song of all the songs. Salutations to you the greatest of all the lovers. Salutations to the fury of all the furies. Salutations to the annihilator of the universe.
SALUTATIONS TO THE MASTERS OF ALL THE MALADIES

69) Salutations to the master of all the maladies. Salutations to the reveiller of the entire universe. Salutations to the greatest conqueror. Salutations to the one who inspires awe among all.

70) Salutations to you the ultimate source of all the knowledge. Salutations to you the wielder of ultimate power. Salutations to the source of all the mystic divine mantras. Salutations to the source of all the mystic diagrams.

71) Salutations to you the master of the entire panorama. Salutations to you who exercises the universal attraction. Salutations to you who is omnipresent in all the hues and forms. Salutations to the annihilator of all the three qualities (sattvik, rajasik, and tamasik) who is without any form.

Note: - The Brahman Gyan or Jiwan Mukta is above the three qualities of Maya as these three have been destroyed by God's Grace.
72) Salutations to you the essence of all life. Salutations to you the seed of all the creation. Salutations to you who is ever calm and detached. Salutations to you who bestows grace on all.

73) O Lord! My salutations to you who is embodiment of compassion and destroyer of wickedness and sins. Salutations to you who are the everlasting source of wealth and spiritual powers. (73)

Charpat Chhand, Tav Prasaad
Anmrit karme. Anbrit dharme. Achalk joge. Achalk bhoge. (74)
Sarbang maane. (76) Sarbang praanang. Sarbang traanang.
Sarbang bhugtaa. Sarbang jugtaa. (77) Sarbang devang.
Sarbang bhevang. Sarbang kaale. Sarbang paale. (78)

Charpat style of verse, by Thy Grace
74) O Lord! Your deeds are pure like nectar. Your laws are immutable. You are permeating the entire universe. You are the eternal reveller.

75) O Lord! Your kingdom is eternal. Your creation is everlasting. Your laws are universal. Your deeds are incomprehensible.

Nitinem

(126)
76) O Lord! You bestow every thing on every body. You know all. You illuminate all. You are adored by all.

77) O Lord! You are the essence of life of all. You are the protector of all. You are the universal reveller. You are united with all.

78) O Lord! You are the master of all the gods. You are the knower of the mysteries of the universe. You are the ultimate annihilator. You are the ultimate sustainer.

Ruaal Chhand, Tav prasaad

Nitinm _______________________________ (127)
**Rualal style of verse, by Thy Grace**

79) O Lord! You are the primal being, without beginning, not born and infinite consciousness. You are adored by all, worshipped in all the three worlds, incomprehensible and ever bountiful. You are the sustainer of all, annihilator of all and you finally absorb all the creation in yourself. You permeate everywhere in detached manner yet are merciful and benign.

80) O Lord! You are without name, abode, caste, form, colour or contour. You are primal being, bountiful, unborn and ever perfect. You belong to no country; have no garb, form, shape or attachment. You permeate the entire universe in all directions as the essence of sublime love.

81) O Lord! You are nameless and desireless with no abode. You are adored by all, worshipped everywhere and glorified evermore. You are One yet manifold and manifest in myriad forms. You are playing the divine game of creation and merging all creation into yourself in the final act. (81)
82) O Lord! Your mysteries are unfathomable by gods, Vedas and other holy scriptures of all religions. You have no form, colour, caste or clan. How can one know you? You have no father, mother or lineage and are beyond birth and death. Your awesome power prevails in all directions and is worshipped in all the three worlds everywhere.

83) O Lord! Your name is chanted in fourteen worlds and whole of the universe. You are the primal Lord without beginning and you created the whole universe. Your existence is supremely beautiful and pure. You are perfect and infinite consciousness. You are the self-existent creator of the whole universe and its preserver as well as its annihilator.

84) O Lord! Salutations to you who are beyond time, source of all powers, Immortal and Omnispresent. You are repository of all religions, free of delusions, beyond physical elements invisible and garbless. You are beyond physical attachments, having no colour, caste, lineage or name. You are the destroyer of pride, chastiser of the wicked and bestower of emancipation.
Awp rø Amlk An aqqiq eκ pk AVDq [grbgMnsrb B|Mn Awd rø Asq [Aqg hln ABŋ Anqmeκ pk Awp [srb lwek srb Gwek srb koprwp [85] srb gMwsrb hMsrb qyAŋBĶ [srb swqRn jwnhl ij hr pr M Aruk [prm byl pmwn jwik nh ñ BKq inq [kıt isMnq pmwn swqRn Awhl vhuicq [86]

Awp rø Amlk An aqqiq eκ pk AVDq [grbgMnsrb B|Mn Awd rø Asq [Aqg hln ABŋ Anqmeκ pk Awp [srb lwek srb Gwek srb koprwp [85] srb gMwsrb hMsrb qyAŋBĶ [srb swqRn jwnhl ij hr pr M Aruk [prm byl pmwn jwik nh ñ BKq inq [kıt isMnq pmwn swqRn Awhl vhuicq [86]


85) O Lord! You are self-created in your own image, unfathomable, beyond praise, unique and totally detached. You are destroyer of pride, annihilator of all, and are the Primal Unborn Being. You are without body or limbs, indestructible, without soul and One Infinite Being. You are capable of all actions, annihilate every body and everything and also sustain every body and everything.

86) O Lord! Your power extends everywhere, you are the annihilator of all, yet you are unique. None of the scriptures know your form, colour or outline. Even the supreme Vedas and Puranas proclaim you as infinite and immortal. Millions of texts like Smritis, Puranas and sastras can not comprehend you.

Nitnem

(130)
AnBau rws [insid n Anvs [Aव वन bwhu[s vह vन s vह u][88][r vन r vज][Bw vन Bw n][dy vन dy][ap mw mh v n][89][ie vध n ie vर bव वन bव n][r M vन r M][k vन k v][90][AnBj Aγx][AnBw ABM][gi q imiq Apw][g n n adw][91][m n gi pRv n][InrBYinRv n][Aiq diq pRv][imiq gi q AK][92][Awi s krm][Avidk Drm][sr bw Brx vFX][An f M bvFX][93][md bw CM][q Bw d][Mdhubhaar Chhando, Tav PrasaaD

Mdhubhaar style of verse, by Your Grace

87) O Lord! You are very generous in blessings with your virtues. Your glory is infinite. Your existence is eternal. Your grace is incomparable.

88) O Lord! You are the fountainhead of all the concrete manifest knowledge. You are Omniscient day and night and indestructible. Your might is infinite. You are the king of the kings.

89) O Lord! You are the king of the kings. You are the sun

Nitinem

(131)
of the suns. You are the lord of all the angels. Your glory is incomparable.

90) O Lord! You are the king of Indras. You are the greatest among the great. You are poorest among the poor. You are annihilator of death. (90)

91) O Lord! You are beyond the physical elements and limbs. You are ever resplendent with light. Your state is beyond any measure. You are the treasure of all the virtues and are ever generous with them.

92) O Lord! You are worshipped by the sages. You are fearless and desire less. Your glow of light is very bright and powerful. You are indivisible and immeasurable.

93) O Lord! You do not have to make any special effort for your actions. Your laws and rules are the noblest ideals. You fill the entire universe with adornments. You are not governed by any rules involving punishment.

Chaachree Chhand, Tav Prasaad
Gubinde. Mukande. Udaare. Apaare. (94)

Chaachree style of verse, by Your Grace

94) O Lord! You are the sustainer of the universe. You are the bestower of emancipation. You are ever compassionate. You are infinite.

95) O Lord! You are the ultimate annihilator. You are the primordial creator. You have no name. You have no desires.
Bhujang Prayaat Chhand.

Bhujang prayaat style of verse
96) O Lord! You are the creator in all the four directions. You are the ultimate annihilator in all the four directions. You are the donor in all the four directions. You are the knower of all the four directions.
97) O Lord! You prevail in all the four directions. You sustain everything in all the four directions. You nourish everything in all the four directions. You destroy everything in all the four directions.
98) O Lord! You are ever so near in all the four directions. You are residing and are inherent in all the four directions. You are worshipped in all the four directions. You give everything to everybody in all the four directions.

Nitnem

(133)
A jnM[ A jw e y [[10]| n ic qK[[ n im qK[[ pr y h Y[[ p l v q M[[10]| i p R l s Y[[ A d l s Y[[ A i d Ø Y[[ A i Ø s Y[[ 102][

C h a c h r e e Chhand


C h a c h r e e style of verse

99) O Lord! You are without any enemy. You are without any friend. You have no delusions. You have no fear from anybody.

100) O Lord! You do not perform any actions or earn the fruit of actions (karma) You have no form. You are beyond birth. You have no progeny.

101) O Lord! You have no semblance or image. You have no friends. You are limitless and ever pure.

102) O Lord! You are the master of the earth. You are the primal Lord. You are invisible. You are ever almighty. (102)

B g v q l C M [[ q B w d K q y[[ ik A w l C j d y Y[[ ik A w B j B y Y[[ ik A w g M k r m Y[[ ik A w B M B r m Y[[103][[ ik A w B ] l b y Y[[ ik A w d q s w Y[[ ik A v D ß b r n Y[[ ik A w b h k r n Y[[104][[ ik r w M p B w h N[[ ik D r m Ë ð w h M[[ ik A w b b r n Y[[ ik s r b w A B r n Y[[105][[ ik j g q M i q l h M[[ ik C q N c R h M[[ ik b N m Ø s r b y Y[[ ik A n B a u A n h Y[[106][

B g v q l C M [[ q B w d K q y[[ ik A w C t j d y Y[[ ik A w B ][ B y Y[[ ik A w g M k r m Y[[ ik A w B M B r m Y[[103][[ ik A w B ] l b y Y[[ ik A w d q s w Y[[ ik A v D ß b r n Y[[ ik A w b h k r n Y[[104][[ ik r w M p B w h N[[ ik D r m Ë ð w h M[[ ik A w b b r n Y[[ ik s r b w A B r n Y[[105][[ ik j g q M i q l h M[[ ik C q N c R h M[[ ik b N m Ø s r b y Y[[ ik A n B a u A n h Y[[106][

B h a g v a t i Chhand, Tav Prasaad Kathate
Ke a a c h i j desai. Ke a a b h i j bhasai. Ke a a g a n j karmai. Ke
Nitinm __________ (134)
Bhagvati style of verse, uttered by Your Grace

103) O Lord! Imperishable is your kingdom. Your form cannot be destroyed or defiled. Your deeds are indestructible. Your delusions are impenetrable.

104) O Lord! You are detached from the world you created. You are capable of extinguishing the mighty sun. You are ever detached and above maya. You are the fountainhead of all the spiritual and worldly powers.

105) O Lord! You are the glory of the kings. You are the flag of all the faiths or dharma. You are beyond grief or sorrow. You adorn and sustain the universe.

106) O Lord! You are the creator of the world. You are the bravest of the brave fighters. You are the all pervading supreme spirit. Your realisation is the bliss unrivalled.
107) O Lord! You are the supreme and primal God. You are beyond all mysteries. Your form can not be drawn in a picture. You are your own master.

108) O Lord! You give sustenance to all. You are the merciful emancipator. You are ever immaculate, without any blemish. You are invisible and mysterious.

109) O Lord! You pardon all sins and crimes. You are the king of kings. You are the cause of all actions. You provide sustenance to every one.

110) O Lord! You are the merciful provider of sustenance to all. You are ever gracious and fountain of compassion. You are the source of all the arts and powers. You are also the chastiser and annihilator of all.

111) O Lord! You are adored and worshipped everywhere. You are the bestower of everything to everybody. Your reach is everywhere. You reside in everything.

112) O Lord! You reside in all the countries. You are present in all the garbs. You are the king of everywhere. You are the creator of the universe.

113) O Lord! You are the source of all the faiths and present everywhere. You permeate all things. Your glory is everywhere. You illuminate everything.

114) O Lord! You are present in all the countries. You are present in all garbs. You are the universal annihilator. You sustain everything everywhere.

115) O Lord! You are the ultimate annihilator. You have the reach and knowledge of everything. You manifest everywhere in varied forms. You oversee everything everywhere.

Ke sarbattr kaajai. Ke sarbattr raje. Ke sarbattr sokhe. Ke Nitnem (137)

116) O Lord! You are the doer of all the works in the universe. Your kingdom extends everywhere. You are the annihilator of everything. You are the sustainer of everything in the universe.

117) O Lord! You are the source of strength and energy thus reliever of misery of everybody. You are the source of very breath of everybody. You are present in all the lands. You manifest in all the garbs or forms.

118) O Lord! You are adored and worshipped everywhere. You are ever the Supreme Master. Your name is chanted everywhere. Your kingdom is established everywhere.

119) O Lord! You are the sun who illuminates everything everywhere. Your glory is acknowledged everywhere. You are the supreme Master of all the gods. You are the moon who gives peace and coolness everywhere.

120) O Lord! You are the source of all the spoken word and conversation among all beings. You are the source of all the wisdom. You are the source of all the learning and enlightenment. You are the master of all the scriptures (holy books) of all the faiths.

121) O Lord! You are the essence of all the beauty everywhere. You pay attention to the totality of creation. You are eternally perfect and your beautiful adornments in the universe are permanent. Your creation is ever lasting.

122) O Lord! You are the vanquisher of the tyrants. You are the protector of the poor. Your mansion is very lofty. You fill all the space between the earth and the sky.

123) O Lord! You exercise perfect discrimination between your creations. You are centre of all the meditations. You are the perfect friend. You are the certain provider of sustenance to all.

124) O Lord! You are like an ocean with countless waves. You are unfathomable and eternal. You are the saviour of the devotees. You reprimand their enemies.

125) O Lord! Your Existence or Form is beyond description. Your glory is beyond the three qualities of maya (Sattva, rajas and tamas gunas) Your light and energy is enjoyed by whole universe. Your nectar is inherent in all your creation.

126) O Lord! Your Existence is eternal. You are beyond contemplation and incomparable. You are the vanquisher of all. You are the creator of everybody and everything.

127) O Lord! You are worthy of adoration by all. You are always desire less. You glory is always beyond any obstruction. Your form is imperishable. You are unfathomable and incomparable.

128) O Lord! You are the universal soul. Your existence has no beginning. You are form less and name less. You are the fulfiller of the desires connected with the three qualities (gunas) and the three boons i.e. spiritual, wealth and worldly [dharma, Artha and Moksha (liberation)] etc.

129) O Lord! You are the master of the three worlds and bestower of the three boons. You are unconquerable and unfathomable. You are the benevolent ordainer of every one’s fate You love your whole creation.

Nitinem ____________________________________________ (140)
130) O Lord! You are the source of bliss of the three worlds. You are imperishable and pure. You are the deliverer from the hell. You pervade the entire universe.

131) O Lord! Your glory is indescribable. You are eternal. You are detached from the material world. You are pervading the entire universe and are incomparable.

132) O Lord! You are eternally beyond description. Your illumination (energy) is enjoyed by the whole world. (through the saints and prophets) Your existence is indescribable. You permeate the entire universe and are incomparable.

Chaachree Chhand.
Nitinem (141)
Nitnem


Chahree style of verse.

133) O Lord! You are imperishable. You are formless. You are garbless. You are indescribable.
134) O Lord! You are beyond delusions. You are free from the bondage of karma. You are without any beginning. You are beyond any limitations of yugas (Satya Yuga, Treta Yuga, Dwapar Yuga and Kaliyuga)
135) O Lord! You are invincible. You are beyond destruction. You are beyond the five elements (space, air, fire, water and earth) You are unshakeable.
136) O Lord! You are imperishable. You are ever detached from everything. You are beyond the worldly affairs. You are free from any bonds.
137) O Lord! You do not worship anybody. You are free from any attachments. You are imperishable. You are pure Consciousness and Bliss.

138) O Lord! You are free from all worries. You are Eternal. You are beyond description. You are invisible.
139) O Lord! You cannot be described (beyond the written
word). You are garbless. You are ever invincible. You are unfathomable.

140) O Lord! You are beyond birth. You are beyond comprehension. You are ever pure without any stigma. You are without any origin.

141) O Lord! You are pervading the ever changing universe. You are ever eternal. You are free from birth. You are free from all bonds.

Charpat Chhand, Tav Prasaad

Charpat style of verse, by Your Grace

142) O Lord! You are the annihilator of all. You are present in all. You are praised by all. You know everybody and everything.

143) O Lord! You can take away everything from everybody. You perform all your deeds through everybody. You are the breath of life for everybody and everything. You are the source of strength for everybody and everything.

144) O Lord! You are performing all your deeds through everybody. You are the source of all the religious paths. You are connected with everything and everybody. You are free from everything and everybody.

Nitinem (143)
Rasaavai Chhand, Tav Prasaad.

Rasaavali style of verse, by Your Grace
145) O Lord! You are the deliverer from hell. You are the eternal source of enlightenment. You are formless. Your powers and treasures are inexhaustible.
146) O Lord you are the highest attainment of all the spiritual attainments. You are constant supporter of all. Your Existence is unfathomable. Your treasures are limitless.
147) O Lord! You are without limbs and name. You are the annihilator as well as fulfiller of the desires of everybody in all the three worlds. You are indestructible in all your forms. You are incomparably beautiful in all your forms.
148) O Lord! You have no grandson or son. You have no enemy

Nitinem

(144)
or friend. You have no father or mother. You have no caste or lineage.

149) O Lord! You have no relatives or rivals. You are beyond limitations and measurements. Your splendour and glory is eternal. You are un-conquerable and un-born.

Bhagvati Chhand, Tav Prasad.


Bhagvati style of verse, by Your Grace

150) O Lord! You are ever manifesting in all your splendour. You are ever present everywhere. You are the source of Nitnem

(145)
eternal peace. You are the source of all the Holy Scriptures.
151) O Lord! You are the master of wisdom and intellect. You are the fountain of all the beauty. You are perfect bestower of all the boons. You are the merciful provider of livelihood to all.
152) O Lord! You are the source of livelihood to all. You are the giver of sustenance and emancipation. You are perfect in your compassion. You are ever beautiful and resplendent.
153) O Lord! You make the tyrants pay penalty for their sins. You are the saviour of the poor. You destroy the wicked oppressors. You are the destroyer of fear.
154) O Lord! You are the destroyer of sins and stigmas. You are present in everybody. You are ever victorious over the enemies i.e. evil. You are the merciful provider of sustenance.
155) O Lord! You speak through all the tongues. You are O Master! Always so near. You are the liberator from hell. You are the master of the heavens.

156) O Lord! Your reach is everywhere. You are present and are dynamic in everything. You know the reality of everyone. Yet you love everybody.

157) O Lord! You are the Supreme Lord and Master. You are the universal primal God. You belong to no country and are indescribable. You are ever without any garb.

158) O Lord! You pervade the earth and the sky. The mystery of your faith is immeasurable. Your compassion is incomparable. Your bravery and beauty is splendid.

159) O Lord! Your enlightenment is eternal. Your fragrance is beyond all measures. Your form is full of wonders. Your glory and splendour is beyond any measure.

160) O Lord! Your creation is beyond measure. Your consciousness sheds splendour everywhere. You are ever steady, eternal and formless. You are beyond any measure and indestructible. (160)
MAdhubhaar Chhand, Tav Prasaad.

Madhubhaar style of verse, by Your Grace.
161) O Lord! The great sages are always bowing to you in their hearts. You are always the source of countless virtues. You cannot be harmed by mighty enemies. You destroy them as you destroyed them in the incarnation of Narsingh (in the case of saving saint Prahalad.)
162) O Lord! Countless people of the world are bowing to you in worship. You are being saluted by great sages in their minds. You are immortal and imperishable. You are splendid and a great Being.
163) O Lord! You are the Divine Experience and indestructible. You are the Divine Light in the minds of sages. You are the treasure of virtues and I salute you. You are the master of the land and the sea.
164) O Lord! Your form is inviolable. Your throne is unassailable. Your glory is incomparable. Your measure is unfathomable.
165) O Lord! Your splendour is established on the land and the oceans. Your glory is beyond criticism and it extends in all directions. You are the mighty master of the lands and oceans. You abide in all directions and are limitless.

Nitinem (148)
An Bv Anw [[ iDq Dr Dw [[ Awjn bhuh [[ ek Ysdwuh [[ 166 [[ EA Aqaw Awid [[ kQnI Anw [[ Kl Kµ iKAw [[ ga br Akw [[ 167 [[ Gr Gr pRwm [[ icq crn nwm [[ Añicj gwo [[ Añwj n bwo [[ 168 [[ AñM gwo [[ AñrM bwo [[ AñtB BMrw [[ AñTt Ap [[ 169 [[ AñFT Drm [[ Aiq FT kr [[ AxbR AnM [[ dwm mh [[ 170 [[

166) O Lord! You are intuitively experienced and are indestructible. You are the centre and support of the universe. You have long arms and reach. You are always only One.
167) O Lord! You are Unmanifest as well as the Primal Manifestation prevailing everywhere. You are the origin of the universe and are beyond description. Your contemplation destroys evil. You are the Supreme Master and beyond time, space and causation.
168) O Lord! You are universally worshipped in every heart. Your name is recited with contemplation on your feet. Your Existence is imperishable. You are never needy or helpless for anything.
169) O Lord! You are beyond involvement in the strife of the world. You are ever without anger. Your treasures are inexhaustible. You are Self-created and beyond any limit.
170) O Lord! Your laws are subtle, unique and invisible. Your deeds are mighty and resolute. Your Existence is infinite

Nitinem ______________________________(149)
and inviolable. You are the greatest benefactor and giver.

(170)

Har Bolmanaa Chhand, Tav Prasaad.
Karunaul i hain. Ar ghaliya hain. Khal khandan hain. Mahi
mandan hain. (171) Jagtesvar hain. Parmesvar hain. Kal
kaaran hain. Sarab ubaar hain. (172) Dhrit ke dharan hain.
Jag ke karan hain. Mun maaniya hain. Jag jaaniya hain. (173)
Sarbang bhar hain. Sarbang kar hain. Sarab paasiya hain.
Sarbesvar hain. Jagtesvar hain. (175) Brahmandas hain. Khal
khandas hain. Par te par hain. Karunaa kar hain. (176)

Har Bolmanaa style of verse, by Your Grace.
171) O Lord! You are the abode of mercy. You are the
annihilator of the (evil) enemies. You are the annihilator
of the evil and wicked. You adorn and glorify the earth.
172) O Lord! You are the Master of the universe. You are the
highest Lord and Master. Even though you are the cause
of strife by your will; You are also the merciful saviour
of all.

Nitinem

(150)
173) O Lord! You are the support and sustenance of the earth. You are the creator of the universe. You are adored by all in their minds. You are acquainted with the entire universe.

174) O Lord! You are the source of sustenance of all. You are the creator of all. You are ever so close and provide support to all. You are the ultimate annihilator of all.

175) O Lord! You are the fountain of mercy. You are the sustainer of the universe. You are the Master of all. You are the Lord of the Universe.

176) O Lord! You are the Master of the universe. You are destroyer of the evil and wicked. You are higher than the highest. You are the fountain of mercy.

Ajpwjp h[M[ A Qpw Qp h[M[ A i qwi q h[M[ At lm\wim\[ h[M[ 177[ A lm\wim\[ h[M[ kr\w\ q h[M[ A i qwi q h[M[ D r x I idq h[M[ 178[ A imq q h[M[ prmy q h[M[ A i qwi q h[M[ A lm\wim\[ h[M[ n r \nwek h[M[ K l Gwek h[M[180[ i s b M h[M[ kr\w X h[M[ i n \nwek h[M[ srb p\wek h[M[181[ B v B M n h[M[ A ir g M n h[M[ irpu wpn h[M[ j puj wpn h[M[182[ A k l i q h[M[ srb\wi q h[M[ kr q w kr h[M[ hr q w h r h[M[183[ prmw q m h[M[ srb A q m h[M[ A q m b\ s h[M[ j s k y j s h[M[184[}

Ajpwjp h[M[ A Qpw Qp h[M[ A i qwi q h[M[ A m\wim\[ h[M[177[ A m\wim\[ h[M[ kr\w\ q h[M[ A i qwi q h[M[ D r x I idq h[M[178[ A imq q h[M[ prmy q h[M[ A i qwi q h[M[ A m\wim\[ h[M[ n r \nwek h[M[ K l Gwek h[M[180[ i s b M h[M[ kr\w X h[M[ i n \nwek h[M[ srb p\wek h[M[181[ B v B M n h[M[ A ir g M n h[M[ irpu wpn h[M[ j puj wpn h[M[182[ A k l i q h[M[ srb\wi q h[M[ kr q w kr h[M[ hr q w h r h[M[183[ prmw q m h[M[ srb A q m h[M[ A q m b\ s h[M[ j s k y j s h[M[184[]


177) O Lord! You cannot be brought under control by any mantra or any other type of remembrance. You cannot be installed as an idol or picture. Your deeds are done without your doing. You are the nectar of immortality.

178) O Lord! You are eternal and the nectar of immortality. You are always compassionate and merciful. Your deeds are done without your doing. You are the support and sustenance of the earth.

179) O Lord! You are the Master of the nectar of immortality. You are the Supreme Master. Your deeds are done without your doing. You are the nectar of immortality.

180) O Lord! Your creation is wonderful. You are the nectar of immortality. You are the guiding spirit for the human kind. You are the destroyer of the evil.

181) O Lord! You are the sustenance of the universe. You are the abode of mercy. You are the supreme among the sovereigns. You are the sustenance for all.

182) O Lord! You are the destroyer of all fears. You are the annihilator of the enemies. You are the chastiser of the sinners. You are the inspiration for worship.

183) O Lord! You are the source all the wisdom. You are the supreme creator of everything. You are the creator of the creators (like Lord Brahma). You are the annihilator of the annihilators (like Lord Shiva).

184) O Lord! You are the supreme soul. You manifest as the soul of everyone. You are controlled by yourself only (no body can exercise control over you). Your glory and praise is supreme.

Nitnem ____________________________ (152)
Bhujang Prayaat Chhand


Bhujang Prayaat style of verse
185) O Lord! Salutations to you, the sun of all the suns, salutations to the moon of all the moons. Salutations to you, O! The king

Nitinem
of kings, salutations to you the Lord of all the Indras. Salutations to you, O! The lord of darkness, salutations to you the light of all the lights. Salutations to you, O! The Lord of multitudes, salutations to you the seed of all the creation.

186) O Lord! Salutations to you the Lord of the three qualities (sattvik, rajasik and tamasik gunas) Salutations to you the supreme soul and beyond the three qualities of Maya. Salutations to you the highest of the yogis. Salutations to you the essence of all knowledge. Salutations to you the source of all the mantras, salutations to you the essence of all the meditations.

187) O Lord! Salutations to you the supreme in battles, salutations to you the essence of all knowledge. Salutations to you the essence of all foods, salutations to you the essence of all drinks. Salutations to you the cause of all strife, salutations to you the embodiment of peace. Salutations to you the Lord of Indras and master of beginningless treasures.

188) O Lord! Your existence is without blemish and you are the adoration of all adornments. Salutations to you the support of all hopes, salutations to you the supreme in elegance. Your existence is imperishable, you are formless and nameless. You are the destroyer of the three worlds, master of the three times, without form and without desires. (188)

Nitinem
Ek Achhari Chhand


One word style of verse

189) O Lord! You are invincible, indestructible, fearless and eternal.

190) O Lord! You are beyond birth. You are unshakeable. You are imperishable. You are pervading everywhere.

191) O Lord! You are invincible. You are imperishable. You are beyond comprehension. You are beyond description.

192) O Lord! You are beyond time. You are compassionate. You are beyond accountability. You are without any garb.

193) O Lord! You are nameless. You are desireless. You are unfathomable. You are invincible.

194) O Lord! You are your own master. You are the ultimate annihilator. You are beyond birth. You are the master of speech i.e. never silenced or blank.

195) O Lord! You are without attachment. You are without any colour. You are without form. You are without any shape or outline. (195)

196) O Lord! You are connected with no rituals. You are beyond delusions. You are indestructible. You are beyond accountability.
Bhujang Prayaat Chhand


Bhujang Prayaat style of verse

197) O Lord! Salutations to you. You are universally adored and worshipped. You are the universal annihilator. You are indestructible and nameless. You abide in all. You are desireless, source of all treasures and are manifest in all forms. You are the destroyer of sins and fountain of righteousness.

198) O Lord! You are Eternal Existence, Knowledge and Bliss. You are the destroyer of the evil enemies. You are the compassionate creator and abiding in all. You are wonderful treasure of power and glory. You are the terrific punisher of the tyrants. You are the destroyer as well the creator. You are ever merciful and compassionate.
199) O Lord! Your domain is in all the four directions. You are the sovereign and your will prevails in all the four directions. You are self-created, compassionate and auspicious and ever united with all. You are the destroyer of the two bad times i.e. the times of birth and death. (This may also be interpreted as bestower of salvation) You are the embodiment of compassion. You are always alongside with every one and are the everlasting treasure of glory and power.
TAVPRASAAD SWAYAS

These Swayas are composed by the tenth master Shri Guru Gobind Singh and are included in his larger composition "Akal Ustat". These are recited in the morning prayers and at the time of baptism ceremony when five compositions including Japji Sahib, Jaap Sahib, Benti Chaupai and Anand Sahib are recited. These compositions have been very systematically arranged in an order so as to create feelings of discrimination, surrender, dispassion, prayer and bliss in the mind of the devotee at the time of baptism.

The God is One both unmanifest and manifest. He is the

Nitinem
True Teacher and can be realised by His grace only. This composition is by the Tenth Master. O Lord! It is composed by Your Grace.

1) I have seen the gatherings of Jains, Buddhists, followers of ritual worship, perfect Sidhas, as well as those of the yogis and the Brahmacaryas.

2) I have seen great brave warriors, demons, demi-gods and sages of various denominations.

3) I have very keenly scrutinised all the religious paths of all the countries, but I could not find any path which would show the way to meet the Lord.

4) Without the Lord's Grace, blessings and love for Him, all these paths are of no worth. (1)

1) If there are big tall power-intoxicated elephants decorated with golden ornaments in his possession.
2) If he possesses crores of horses capable of jumping like deer and running so fast so as to beat the wind, and jump from the hills.
3) If there are innumerable powerful kings with powerful arms bowing to the person.

Nitnem (159)
4) What is if somebody assumes such a great status and glory? At the end even they have to leave this world bare footed. (2)

1) If somebody continues to conquer country after country and there is great celebration by beating of drums of various kinds.

2) If he has thousands of beautiful and powerful elephants and horses of high class and good breeding.

3) Such innumerable powerful kings have been there in the past times and they shall be there in future as well.

4) All such possessions are of no value because without the remembrance of the Lord's Name, they are subject to death. All their possessions remain behind in this world. (3)
1) Tirath nan dayia dum daan su sanjam naim anek bisekhai.
2) Bed puran kateb Koran jimin jamaan sabaan ke paikhai.
3) Panu akhar jati jat dhaar sabe su bichaar hajarak dekhai.
4) Sri Bhagwan bhaje bin bhupat ek rati bin ek na lekhai. (4)

1) If somebody has bath at all the holy pilgrimage centres, shows mercy to the needy, controls his mind from sins, gives alms and performs acts of piety and follows all noble principals.
2) If somebody recites holy books like Vedas, Puranas, Koran and other holy books of other faiths; and is able to see happenings on the earth and heavens (by clairvoyant powers)
3) If somebody can survive on air, has total control on his senses and emotions; is a total celibate and engages in the study of thousands of holy subjects.
4) If such a person does not meditate on the Lord’s Name and has not developed love and faith in the Lord, all the above mentioned noble deeds are of no value. (4)
1) Those brave warriors who are perfect in battle field skills and whose attack cannot be defended.

2) Those brave warriors who are confident that even if the mountains fly from their position with wings, but they shall not leave the battle field.

3) Those brave warriors who can defeat their opponents by twisting their necks as well as break the pride of the power intoxicated elephants.

4) Such great warriors, if they have not been able to attain the grace of the Lord; at the end shall leave the world with empty hands. (5)

5) Bir Apwr bfybirAwribcwrih swrk1 Dw BCXw

6) Bir apaar bade badiaar abicharih saark1 dhaar bhachhayaa.

7) Torat des malind mawasan mate gajan ke maan Malayaa.

8) Gare garaan ke toranhaar su batan hi chak chaar lavayya.

9) Sahib Sri sabh ko sirnaik jachik anek su ek divayya. (6)

10) Great brave warriors who can withstand attacks of weapons without any fear in the battle field.

11) Those who can conquer many countries; bring great rebels under their control and defeat powerful intoxicated elephants.

12) Those who can conquer strong forts and can easily obtain control over large lands.

13) Such great warriors ask for boons from the Lord like beggars. Whole world is the recipient of His boons but He is the only one giver. (6)
1) Danav dev phanind nisachar bhoot bhavikh bhavaan japenge. 2) Jeev jite jal main thal main pul hi pul me sabh thaap thapenge. 3) Pun partaapan badh jait dhun papan ke bahu punj khapenge. 4) Sadh samuh prasan phire jug satr sabhe avlok chapenge. (7)

1) The demons, gods, Sheshnaga the snake god and the ghosts as well as the other types of lost souls have always been worshipping the Lord in the past, are worshipping now and shall do so in the future.

2) The Lord creates all living beings in water as well as on the land in a moment.

3) (By worshipping the Lord), the effect of charity and other noble deeds shall multiply. The past sins shall be destroyed.

4) Those sages who are worshipping the Lord will roam about freely and happily and their enemies shall fret and become unhappy. (7)
1) Maanav indr gajindr naradhap jaun trilok ko raaj karenge. 2) Koti isnaan gajajadik daan anek suambar saaj barenge. 3) Braham mahesar hisan sachipatan tath phase jum phaas parengen. 4) Je nar Sri Patke pras hain pug te nar pher na deh dharenge. (8)

1) Those persons who own large number of elephants and rule over all the three words (whole world).
2) Those who visit and take bath at crores of holy places; give horses and elephants to Brahmans in charity and marry many wives in swayam vars.
3) Apart from these great emperors, even the gods like Brahma, Vishnu, Shiva and Indra all shall face death with the Yama.
4) Those persons who worship the Lord and follow the path of devotion; they shall never be reborn. (8)

1) Kaha bhayo jo dou lochan moond kai baith rahio buk diyhan lagaiyo. 2) Nhat phirio liye saat samundran lok gayio parlok gaavaio. 3) Baas kio bakhian so baith kai aise hi aise su bais bitaio. 4) Saach kahon sun lehu sabhai jin prem kio tin hi Prabhu paaio. (9)

1) If somebody sits motionless (in false Samadhi) like a heron (with the intention of attracting victims) is wasting his life.
2) If somebody takes bath at the seven seas (i.e. all the holy places), he not only wastes his present life but is not doing anything to do any good for future lives.
3) If somebody has spent all his time in enjoyments and useless tasks, he has wasted his whole life.
4) O my beloved ones! Listen (very carefully) I am telling the truth. (Useless actions and remaining busy in worldly activities do not lead you to the Lord.) Only such a person attains the Lord who loves Him as well as His creation. (9)

1) Some people worship stone shiv linga and wear it on their head. Some wear it around their neck and worship it.
2) Some people visualize God in southern direction (Because Dwarka the abode of Lord Krishna is in the south of northern states) Some people bow to the west because Mecca is in the west of India.
3) Some people worship the stone images of the gods; and some worship the dead souls at the graves and cremation grounds.
4) All these rituals and rites are false and unproductive. Nobody has been able to get the secret of the Creator Lord by following these practices. (10) (30)