

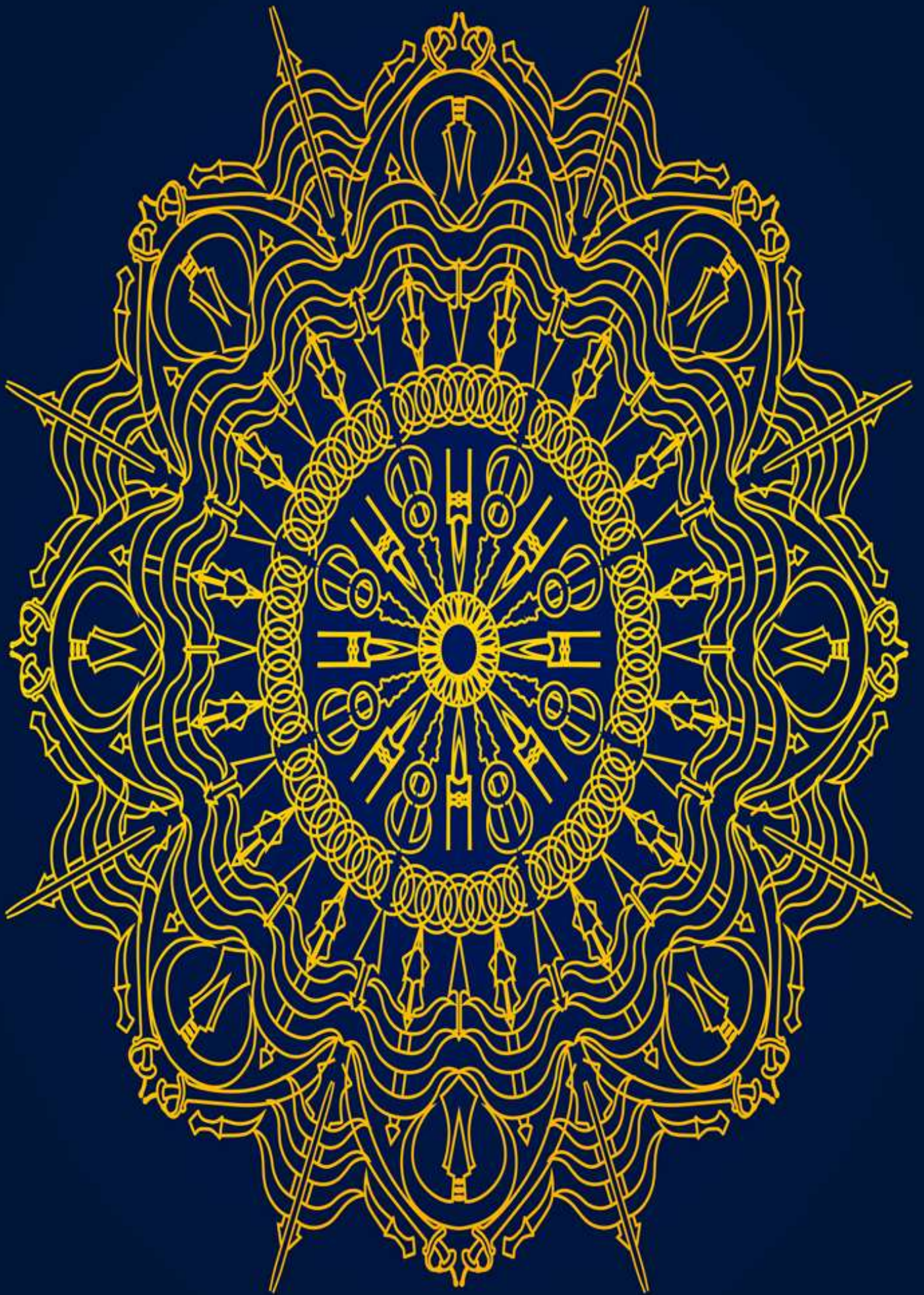
SRI SARBLOH GRANTH SAHIB JI

Composed by Guru Gobind Singh



With the blessings of
Jathedar Akali Baba Santa Singh 96 Krori
Shiromani Panth Akali Buddha Dal
Panjva Takht Chalda Vahir Vishav

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ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥

Ik oāṅkār vāhigurū jī kī phatiha.
One *Oankar*, Victory is of the revered Wondrous Guru.

ਭਾਗ ਪਹਿਲਾ

bhāga pahilā
First Chapter

ਅਧਯਾਇ ੧

adhayāi 1

Chapter I

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Ik oṅkār

One *Oankar*¹

¹ See philosophical works on non-duality/*advait*, for example: Arvind-Pal Mandair, “The Politics of Non-Duality: The Work of Transcendence in Modern Sikh Hermeneutics.” *Journal of the American Academy of Religion* 73, no. 3 (January 2006).

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ॥²

srī vāhigurū jī kī phatiha.

Victory belongs to the Supreme *Vahiguru*.

² In the *saṭīk* it's ਫਤਹ, compared to the printed *sarūp*.

ਸ੍ਰੀ ਭਵਾਨੀ ਜੀ ਸਹਾਇ॥

srī bhavānī jī sahāi.

The Supreme *Bhavani* provides support.³

ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਸਹਾਇ॥

srī māyā lachamī jī sahāi.

The Supreme *Maya Lakshmi* provides support.⁴

³ The Creative Feminine power of life.

⁴ The Sustaining Feminine power.

ਉਸਤਤਿ ਸ੍ਰੀ ਮਾਯਾ ਲਛਮੀ ਜੀ ਕੀ॥

usatati srī māyā lachamī jī kī.

Praise of the Supreme *Maya Lakshmi*.

ਸ੍ਰੀ ਮੁਖਿਵਾਕਯ ਪਾਤਿਸ਼ਾਹੀ ੧੦॥

srī mukhivākaya pātishāhī 10.

The Holy oration of Sri Guru Gobind Singh, the Tenth Sovereign Guru.⁵

⁵ Spoken by the 10th Sovereign.

ਦੋਹਿਰਾ॥

dohirā.

Couplet.

ਛਾਯਾ ਰੂਪੀ ਹੋਇ ਕੈ, ਬਿਚਰਤ ਸ੍ਰੀ ਗੋਪਾਲ॥⁶

chāyā rūpī hoi kai, bicarata sṛī gopāla.

Taking the form of illusion (shadow), *Sri Gopal* is roaming.

ਆਪਹਿ ਲਛਮੀ ਬਪੁ ਧਰੇ, ਜੀਉ ਜੰਤੁ ਪ੍ਰਤਿਪਾਲ॥੧॥

āpahi lachamī bapu dhare, jīu jaṇtu pratipāla.1.

Who has Himself taken on the form of *Lakshmi*, to sustain all living beings.1.

ਚੌਪਈ॥

chaupāī.

Quatrain.

ਸ੍ਰੀ ਮਾਯਾ ਮੁਖਿ ਕਰੇ ਉਚਾਰ॥

sṛī māyā mukhi karo ucāra.

Recite the name of *Sri Maya* with the mouth.

ਦਰਿਦ੍ਰ ਸਾਗਰ ਤੇ ਲੇਹੁ ਉਬਾਰਿ॥੧॥ਰਹਾਉ॥

daridra sāgara te lehu ubārī.1. rahāu.

That rescues us from this dreadful worldly ocean of poverty.1. Pause.⁷

ਦੋਹਿਰਾ॥

dohirā.

Couplet.

ਆਦਿ ਭਵਾਨੀ ਈਸੁਰੀ ਮਾਯਾ ਜਾ ਕੇ ਨਾਮ॥

ādi bhavānī īsurī māyā jā ko nāma.

The Primal *Bhavani*, *Ishvari*, Whose name is *Maya*.

ਇਨ ਬਿਨ ਸਰੈ ਨ ਏਕ ਛਿਨ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮ॥੨॥

ina bina sarai na eka china pūrana hota na kāma.2.

Without Her, nothing is accomplished for even a moment, nor is any task fulfilled.2.

ਸੁਖਦਾਇਕ ਮੰਗਲ ਕਰਨ ਪ੍ਰਤਿਪਾਲੇ ਬਹੁ ਭਾਂਤਿ॥

sukhadāika maṅgala karana pratipāle bahu bhānti.

As the giver of happiness, the bestower of blessings, in various ways She nurtures.

ਸੁਬੁਧਿ ਦੈਨ ਜੈ ਜੈ ਕਰਨਿ ਮਾਯਾ ਸ੍ਰੀ ਜਗਮਾਤਿ॥੩॥

subudhi daina jai jai karani māyā sṛī jagamāti.3.

Giver of sublime intellect, proclaiming Your Victory! *Sri Maya*, the Mother of the Universe.3.

⁶ ਮਹਾਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ॥ Mahā māiā tā kī hai chhāiā. ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਅੰਗ 868. Sri Guru Granth Sahib Ji, ang 868. 'From the three qualities, the one mechanism of Maya was produced. The great Maya is only His shadow.'

⁷ Most likely to complete the quartet this should be said twice or it is completed with the next couplet.

ਬਿਸਨੁਪਦ ਸਾਰੰਗ॥

*Bisanupad*⁸ *Rag Sarang*.⁹

bisanupada sārāṅga.

ਜਗਬੰਦਨਿ ਜਗਨਾਥ ਜਗਤਪਾਲਕ ਹਰਿ ਅੰਬੈ॥

jagabaṇḍani jaganātha jagatapālaka hari aṁbai.

Universally worshipped, Master of the Universe, Sustainer of the Universe, Divine Mother *Hari Amba*.

ਪ੍ਰਜਾਨਾਥ ਜਗਨਾਥ ਸੇਵਕ¹⁰ ਰੱਛਕ ਜਗਦੰਬੈ॥

prajānātha jaganātha sevaka racchaka jagadaṁbai.

The Empress of the subjects, the Empress of the Universe, the Protector of servants, the Empress of the world.

ਜਗਤਾਰਨਿ ਭਯ ਹਰਨਿ ਪ੍ਰਜਾਪਤਿ ਆਦਿ ਭਵਾਨੀ॥

jagatārani bhaya harani prajāpati ādi bhavānī.

Primal *Bhavani* Who Ferries across the universe, Eliminator of fears, the Empress of the Universe.

ਮਾਯਾ ਕੇ ਬਪੁ ਧਾਰਿ ਜਗਤ ਮਹਿ ਅਲਖ ਲਖਾਨੀ॥

māyā ko bapu dhāri jagata mahi alakha lakhānī.

Having assumed the body of *Maya* (illusion/mammon), in this world, She cannot be comprehended.

ਅਪਦ ਬਿਨਾਸਨਿ ਸੁਖ ਕਰਨ ਦਾਸ ਰੱਛਕ ਹਰਿ ਮਾਯਾ॥

apada bināsani sukha karana dāsa racchaka hari māyā.

Hari Maya is the Destroyer of adversity, the Giver of peace, the Protector of Her servants.

ਤੀਨ ਲੋਕ ਸਭਿ ਬਸਿ ਕਰਨਿ ਅਮਿਤਿ ਗਤਿ ਪ੍ਰਗਟ ਸੁਭਾਯਾ॥੪॥

tīna loka sabhi basi karani amiti gati pragaṭa subhāyā.⁴

She Who has all three worlds under Her command, possesses an immeasurable state, and manifests as auspiciousness.⁴

⁸ A purely religious metre in praise of Vishnu, that has many types but usually has four metrical foot consisting of an accented syllable followed by two unaccented syllables, with the main on the 26th syllable, and a pause between 10-16 syllable, and a long syllable at the end. *Visanpadas* are of various kinds; some are about the greatness of God, and man's servitude, and some about the sports of Krishan and others are about separation. Although every *Visanpada* should be either of eight, or of four, lines, still if any are of lessor more lines than this, they do not consider it any fault; and the opening bar, which is at the opening of every *Visanpada*, is, at the time of singing, brought in and sung (as chorus) after each couplet, when a *Visanpada* is sung, to whatever kind of words it be sung, still the worship of God is necessarily related in it; and, from hearing it, the love of people is, in a more or less degree, drawn to God (Trumpp 1877). It is very important to note this, and would explain why Swami Harnam Das, writer of the first commentary on the Sri Sarbloh Granth Sahib, which was edited by Akali Baba Santa Singh Ji 96 *Krori* Jathedar, may have considered that there are infact many incomplete *Visanpadas* in the manuscripts.

⁹ *Rāg Sārāṅg*, also known as *Brindāvanī* or *Vṛindāvanī Sārāṅg*, is characterized by specific *swara* combinations, such as *Ṇ S R R P; m P; R R m; S R S*, which evoke the warmth of noon, romance, and the essence of the summer season, to which this melody is particularly suited. The nature of this *rāga* is neither profound nor playful. Key phrases (*svara-saṅgatis*) like *R-P, m-Ṇ, n-P, m-R* are considered *rāg-vācak* (essential to the *rāga*'s identity), while combinations like *R m P (m) R; n P m R* reflect the unique *sārāṅg aṅg* (distinctive aspect) of this *rāga*. Other popular forms of *Sārāṅg* include *Shuddha Sārāṅg*, *Miyā kī Sārāṅg*, *Madhumad Sārāṅg*, etc. It can be expanded in *madhya* and *tār saptaks*. Notes: *Gāndhār* and *Dhaivat* are *varjya* (omitted), and both *Niṣāds* are used. The remaining *swaras* are *Shuddha*. *Jāti*: *audhav–audhav*. *Thāt*: *Kāfi*. *Vādī–saṁvādī*: *Rishabh* and *Pañcam*. Time: Afternoon. *Āroh–avroh*: *S R m P Ṇ S' - S' n P m R S, Ṇ S*. The heading of ਛਪਯਾ॥ or *chapaya* in six lines, is not in any handwritten manuscript.

¹⁰ In the *saṭīk* (commentary) it is ਸੇਵਿ compared to the printed Sri Sarbloh Granth Sahib by Buddha Dal.

ਦੇਹਿਰਾ॥

Couplet.

ਤੁਮ ਬਿਨੁ ਸਰੇ ਨ ਏਕ ਛਿਨ ਕਾਰਜ ਹੋਤ ਨ ਸਿੱਧਿ॥

tuma binu sare na eka china kāraja hota na siddhi.

Without You, not even for a moment can anything be accomplished, nor can any task succeed.

ਜਿਨ ਕੇ ਤੁਮ ਕਿਰਪਾ ਕਰੀ ਤਿਨ ਕੇ ਗ੍ਰਿਹ ਨਵਨਿੱਧਿ॥੫॥

jina ko tuma kirapā karī tina ke griha navaniddhi.5.

Those upon Whom You bestow grace, their homes are filled with the nine treasures.5.

SARBLOH GRANTH SĀHIB SARŪP AṄG 2

ਅਘਰਾ ਦਰਿਦ੍ਰ ਨਿਵਾਰਨੀ ਭਵਹਾ ਜਾ ਕੇ ਨਾਮ॥

aghahā daridra nivāranī bhavahā jā ko nāma.

Destroyer of sins, She is the Eradicator of poverty, Who is known by the name of *Bhavaha*.¹¹

ਸ਼ਤ੍ਰੁਘਾਤਨੀ ਅਮਿਤਿਗਤਿ ਮਿਤ੍ਰਪਾਲ ਸੁਖਧਾਮ॥੬॥

shatrughātānī amitigati mitrapāla sukhadhāma.6.

She is the Destroyer of adversaries, the One with immense speed, the Friend and supporter, the Abode of happiness.6.

ਮਨ ਬਾਂਛਤਿ ਫਲ ਦੇਤ ਹਰਿ ਭਗਤ ਆਪੁਨੇ ਜਾਨੁ॥

mana bāñchati phala deta hari bhagata āpuno jānu.

Hari fulfils all the desires of the mind, and considers His *bhaktas* as His own.

ਸੁਜਸਿ ਦੇਤਿ ਮੰਗਲ ਕਰਨ ਸਭ ਕੇ ਕਰੇ ਕਲਯਾਨ॥੭॥

sujasi deti maṅgala karana sabha ko kare kalyāna.7.

You provide great fame and fortune, happiness, and liberate all.7.

ਦੀਨਬੰਧੁ ਜਗ ਤਾਰਨੀ ਮਾਯਾ ਬਪੁ ਹਰਿ ਰਾਇ॥

dīnabaṇḍhu jaga tāranī māyā bapu hari rāi.

Friend of the meek, She ferries the universe across, the King *Hari* Who has taken the form of *Maya*.ਜ੍ਵਾਲ ਬਿਸਾਲ ਮੁਖ ਤੇ ਜ੍ਵਲਿਤ¹² ਸੰਕਟ ਕਰੇ ਸਹਾਇ॥੮॥

jvāla bisāla mukha te jvalita saṅkaṭa karo sahāi.8.

May the One Who emanates immense fire from Her mouth, protect me in turbulent times.8.

ਮਹਿ ਪਾਲਿਨ ਜਗ ਮੰਡਨੀ ਖਲ ਖੰਡਨਿ ਜਗਮਾਤ॥

mahi pālina jaga maṇḍanī khala khaṇḍani jagamāta.

Nurturer within the world, Who beautifies this world,¹³ Destroyer of the wicked, Mother of the Universe.

ਅਚਲ ਸ੍ਵਰੂਪ ਅਨੂਪ ਗਤਿ ਮਾਯਾ ਸ੍ਰੀ ਜਗਨਾਥ॥੯॥

acala svarūpa anūp gati māyā sṛī jaganātha.9.

Maya, the Supreme Master of the Universe has an extremely beautiful stride¹⁴ and a form that is unchanging.9.

ਦਾਸ ਨਿਵਾਜਨ ਭਗਤ ਹਿਤੁ ਸਿਖਯਨ ਕੇ ਪ੍ਰਤਿਪਾਲ॥

dāsa nivājana bhagata hitu sikhyān ke pratipāla.

Protector of the humble, the benefactor of Her devotees, the Nurturer of seekers (Sikhs).

ਮੁਕਤ ਦੈਨ ਰੱਛਾ ਕਰਨ ਮਾਯਾ ਸ੍ਰੀ ਗੋਪਾਲ॥੧੦॥

mukata daina racchā karana māyā sṛī gopāla.10.

Granting liberation, protecting the meek, *Sri Maya* is the Sustainer of the entire world.10.¹⁵

ਦਾਨ ਦੇਨ ਬਹੁ ਜਗਤ ਕੇ ਪ੍ਰਤਿਪਾਲੇ ਬਹੁ ਭਾਂਤਿ॥

dāna dena bahu jagata ko pratipāle bahu bhānti.

You bestow immense charities to the universe and sustain it in various ways.

¹¹ The destroyer of the cycle of life and death.¹² ਜ੍ਵਾਤ in the Mastuana Sahib, Sangrur 1698 AD recension, herein known as the ‘Sangrur 1698 AD.’¹³ Or Who embellishes the Kings of the world.¹⁴ Or incomparably graceful.¹⁵ *Go*-world, *pal*-sustainer.

ਕਾਲਰੱਛ ਜਗ ਪਾਲਨੀ ਬਿਧਨਾ ਸ੍ਰੀ ਪ੍ਰਭੂ ਨਾਥ॥੧੧॥

kālaraccha jaga pālānī bidhanā sṛī prabhu nātha.11.

Protector in time, She is the Nurturer of the world, Architect, the Supreme Lord and Master of all.11.

ਦਯਾ ਕਰਨ ਕਿਲਬਿਖ ਹਰਨ ਮਾਯਾ ਅਛਲ ਸਰੂਪ॥

dayā karana kilabikha harana māyā achala sarūpa.

Dispeller of sins Who acts from compassion, the unassailable embodiment of *Maya*.

ਬਯਾਧਿ ਹਰਨ ਸੰਕਟ ਦਰਨ ਖਲ ਖੰਡਨ ਜਗ ਭੂਪ॥੧੨॥

byādhi harana saṅkaṭa darana khala khaṇḍana jaga bhūpa.12.

Dispeller of diseases, remover of afflictions, Destroyer of the wicked, the King of the Universe.12.

ਭਗਤ ਦਾਯਨੀ ਦਾਸ ਹਿਤੁ ਰੱਛ ਕਰਨ ਸਭ ਜਾਨ॥

bhagata dāyanī dāsa hitu raccha karana sabha jāna.

She is the Giver to the devotees, the Sustainer Who protects the humble, known by all.

ਦੀਨ ਨਿਵਾਜਨ ਭਯ ਹਰਨ ਕਰੁਨਾ ਨਿਧਿ ਭਗਵਾਨ॥੧੩॥

dīna nivājana bhaya harana karuna nidhi bhagavāna.13.

Protector of the meek, Destroyer of fear, the Ocean of compassion, *Bhagavan*.13.

ਸਿਧਿ ਕਰਨ ਮੰਗਲ ਸਭਨ ਬਯਾਪਕ ਸਕਲ ਸੰਸਾਰ॥

sidhi karana maṅgala sabhana byāpaka sakala saṁsāra.

Bestowing success, happiness to all, pervasive in the entire universe.

ਚੌਰਾਸੀ ਜੇਇਨ ਕਟਤਿ ਸਿਮ੍ਰਿਤਿ ਸ੍ਰੀ ਸੁ ਮੁਰਾਰਿ॥੧੪॥

caurāsī joina kaṭati simriti sṛī su murāri.14.

The eighty-four *lakhs* of life cycles are destroyed by contemplating *Sri Murari*.14.

ਸੋਰਠਾ॥¹⁶

sorathā.

Soratha.

ਧਨ ਦਾਯਕ ਦ੍ਰਬਯ ਦੇਨ ਪ੍ਰਜਾ ਪਾਲਨੀ ਪ੍ਰਜਾਪਤਿ॥

dhana dāyaka drabya dena prajā pālānī prajāpati.

The Giver of wealth, the Bestower of material riches, She is the Sustainer of beings, the Lord of creation, the Leader of all beings.

ਕੁਮਤਿਨਾਸ ਮਤਿਦੇਨ ਅਮਿਤ ਤੇਜ ਅਮਿਤੋਜ ਗਤਿ॥੧੫॥

kumatināsa matidena amita teja amitoja gati.15.

Destroyer of ill thinking, Giver of wisdom, Infinite in power, Who has Infinite power in Their movement.15.¹⁷

¹⁶ A *Sorathā* is a reverse Couplet (*Dohirā*) with the shorter line proceeding the longer one.

¹⁷ Or dynamic Omnipresence.

ਬਿਸਨੁਪਦ ਛੰਦ ਛਪੇ॥¹⁸

Bisanupad in a metre of six lines.

bisanupada chapaya chaṇḍa.

ਨਵਲਨਾਥ ਨਿਰਬਾਨ ਸੁਬੁਧਿ ਦਾਇਕ ਮੰਗਲ ਕਰ॥

The Master Whose form remains forever new, Who remains detached, Giver of sublime wisdom, Who brings good fortune.

navalanātha nirabāna subudhi dāika maṅgala kara.

ਕਾਲ ਬਿਨਾਸਨ ਰਹਿਤ ਕਾਲ ਸੁਤ ਦਾਇਕ ਨਰ ਹਰਿ॥

The Destroyer of death, Who is Beyond the constraints of time, Grantor of progeny, the form of *Narsingh*.

kāla bināsana rahita kāla suta dāika nara hari.

ਕਰੁਨਾਨਿਧਿ¹⁹ ਕ੍ਰਿਪਾਲੁ ਕਲਪਥ੍ਰਿਛ ਜਾ ਕੀ ਛਾਯਾ॥

The Ocean of compassion, the Merciful One, Whose shade is like the wish-fulfilling tree (*Kalpavriksha*).

karunānidhi kripālu kalapabricha jā kī chāyā.

ਸੁ ਨਾਥ ਨਿਰੰਜਨ ਨਰ ਹਰੀ ਸਭ ਜਗਤ ਸਹਾਯਾ॥

He is the pure master *Narhari*, the immaculate One, the helper of the whole world.

su nātha nirañjana nara harī sabha jagata sahāyā.

¹⁸ The heading of **ਬਿਸਨੁਪਦ ਸਾਰੰਗ ਛਪਯ ਛੰਦ॥** is not in any handwritten manuscript. Swami Harnam Das, being a classicist, used a strict method to analyse Sikh scripture. More often than not, he found what he considered to be mistakes in all three major Sikh scriptures — the *Adi Guru Granth Sahib*, the *Dasam Granth Sahib*, and the text at hand, the *Sri Sarbloh Granth Sahib*. Using a *śāstrī* (scriptural/grammatical) method to examine the verses, pronunciation, and structure, he identified perceived errors; yet this very method sometimes allowed unintended errors to creep in. In the tradition, many verses in the *Sri Sarbloh Prakāsh* — such as this one — are considered original creations of the Guru. However, since the metrical units often did not align with Harnam Das's aesthetic or grammatical preferences, he relabelled many of them — alterations which are not found in earlier handwritten *svarūps* (manuscripts).

¹⁹ ਸੁ is in the *saṭīk*, but omitted in the modern print, Mai Bhago, Hazur Sahib recension, and in the Sangrur 1698 AD recension.

Several significant manuscripts of *Sri Sarbloh Granth* have been referred to for this translation, including the recension preserved at Sachkhand Sri Hazur Sahib, Nanded, traditionally regarded as one of the earliest (c. 1696-1708), known as the Mai Bhago recension due to it being in the *Bunga* of Mai Bhago Ji; the manuscript held at Gurdwara Mastuana Sahib, Sangrur, completed in Vikram Samvat 1755 (1698 CE); the version archived at Khalsa College, Sri Amritsar, associated with late-eighteenth-century Nihang Singh transmission; the manuscript located at Gurdwara Shahidi Bagh, Anandpur Sahib written by 96 *krori* Akali Baba Teja Singh Ji, which bears strong resemblance to the Hazur Sahib tradition; the manuscript from Gurdwara Shahi Samadhan, Sangrur, believed to have stemmed from the same regional lineage; the manuscript at Gurdwara Angitha Sahib, Patiala, dated to *Vikram Samvat* 1935 (1878 CE); and the copy preserved at Gurdwara Bari Sangat, Burhanpur, dated *Vikram Samvat* 1928 (1871 CE); the Bhai Maharaj Singh manuscript preserved in Amritsar Sahib; the Buddha Dal manuscript from Lower Mall Road, Patiala; a Muktsar recension held in private custody; a Canadian manuscript associated with Bhai Harkinder Singh, with unclear provenance; and a digitised version available through the Punjab Digital Library. Of these, only the Hazur Sahib and Mastuana Sahib recensions have been relied upon for this translation, as they are the most complete and textually authoritative among all extant versions.

ਮਾਯਾ ਬਪੁ ਜਗ ਮਾਹਿ ਦੁਖ ਹਰਤਾ ਸਭ ਜਗਤ ਕੀ॥

māyā bapu jaga māhi dukha haratā sabha jagata kī.

The One Who has taken up the form of *Maya* in this world, Who removes the sorrows of the entire Universe.

ਜਿਸੁ ਸੁਨਿਯਤ ਦੁਖ ਜਾਂਹਿ ਜਸੁ ਪੂਰਨ ਹਰਿ ਲੱਛਮੀ॥੧੬॥

jisu suniyata dukha jāñhi jasu pūrana hari lacchamī.16.

Listening to Whom, sorrows depart, and Whose praise is complete, O' *Hari Lakshmi*.16.

ਦੋਹਰਾ॥

SARBLOH GRANTH SĀHIB SARŪP AṄG 3

dohirā.

Couplet.

ਨਰਕ ਨਿਵਾਰਨ ਜਗਤ ਗੁਰ ਮੋਹਨ ਸਕਲ ਸੰਸਾਰ॥

naraka nivārana jagata gura mohana sakala saṁsāra.

Saviour from hell, the Guru of the Universe, You have mesmerised the entire Universe.

ਰਿਜਕ ਦੇਨ ਸਭ ਜਗਤ ਕੇ ਜਸ ਪੂਰਨ ਭੰਡਾਰ॥੧੭॥

rijaka dena sabha jagata ko jasa pūrana bhaṇḍāra.17.

The Provider of sustenance to all the world, Whose praise completely fills the storehouse.17.

ਸ੍ਰਯਾ ਛੰਦ॥²⁰

Metre of Six Lines.

ਅਘ ਕੰਦਨ ਭਵਹਰਨ ਜੋਗ ਜ਼ਾਲਾ ਛਤ੍ਰੀ ਬ੍ਰਿਤ॥

agha kaṇḍana bhavaharana joga jvālā chatrī brita.

O' Destroyer of sin and fear, the fire²¹ of Yoga, the Protector of *Warrior-dharma*.²²

ਧਰਮ ਧੁਜਾ ਫਰਹਰਤ ਧਰਮ ਮੂਰਤਿ ਧਰਮਾਕ੍ਰਿਤਿ॥

dharama dhuajā pharaharata dharama mūrati dharamākṛiti.

The Battle Standard of righteousness, the Plume of righteousness, the Embodiment of righteousness, the Enforcer of righteousness.

ਅਸੀਪਾਨ ਅਸਿਕੇਤੁ ਖੜਗਧੁਜ²³ ਧਰਮ ਧਨੁਰਧਰ॥

asīpāna asiketu kharagadhuja dharama dhanuradhara.

The Chief Destroyer Who wields a sword in His Hands and Battle-standard, the *kharagh* and Battle-standard, the Righteous donner of the bow and arrow.

ਅਕਾਲ ਮੂਰਤਿ ਅਨੁਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜ ਅਟਲ ਬਰ॥

akāla mūrati anubhau prakāsa amitoja aṭala bara.

The Timeless form, the Eternal light, the Immeasurable, Firm, and Unapproachable.

ਨਿਰਕਲੰਕ ਨਿਰਬਾਨ ਅਬਿਚਲ ਸ੍ਵਰੂਪ ਅਨੁਭਵ ਜੁਗਤ॥

nihakalaṅka nirabāna abicala svarūpa anubhava jugata.

Stainless, Beyond suffering, Unwavering form, Who knows all without any method.

ਨਿਰਾਕਾਰ ਨਿਰਬਯਾਧਿ ਮਦਨਮੂਰਤਿ ਬਿਦਯਾ ਸੁ ਪਤਿ॥੧੮॥

nirākāra nirabyādhi madanamūrati bidyā su pati.18.

The Formless, Beyond afflictions, Immensely beautiful, Master of all arts.18.

ਛੰਦ ਛਪੈ॥

chapaya chaṇḍa.

Metre of Six Lines.

ਨਵਤਨ ਨਵਲ ਕਿਸੇਰ ਅਮਰਗਤਿ ਜਾ ਕੀ ਬਾਨੀ॥

navatana navala kisora amaragati jā kī bānī.

The Eternal, Ever-youthful like a child, Whose words are like that of an Angel.²⁴

ਅਤਿ ਸੁੰਦਰਿ ਛਬਿ ਧਰੇ ਪ੍ਰਜਾਪਤਿ ਜ਼ਾਲਾ ਰਾਨੀ॥੨੫॥

ati suṇdari chabi dhare prajāpati jvālā rānī.

The Goddess of fire, Queen *Jvala*, hath assumed an exceedingly beautiful form.

ਧਰਮ ਸਿੰਧੁ ਕਲਜਾਨ ਸੁਧਾ ਗਤਿ ਮਾਯਾ ਕਰਨੀ॥

dharama siṇḍhu kalyāna sudhā gati māyā karanī.

She is the ocean of righteousness, the Ambrosia of auspiciousness, the path to salvation is governed by *Maya*.

ਏਕ ਦ੍ਰਿਸਟਿ ਭਵ ਤਰਤਿ ਜਾਸ ਗਤਿ ਊਨਵ ਤਰਨੀ॥

eka drisṭi bhava tarati jāsa gati ūnava taranī.

With Your single gaze, one crosses the ocean of worldly existence; Whose exalted state is the vessel of liberation.

²⁰ Appears as *svaiya chaṇḍa* in the Mai Bhago recension, and in the Sangrur 1698 AD recension not ਛਪਯ ਛੰਦ.²¹ *Tapas*.²² Alternatively, the 'Circle of protection' around warriors.²³ ਖੜਗ originates from the Sanskrit word खड्ग (*Khaḍga*), meaning 'that which cuts or slices.' It primarily refers to a sword, specifically a broad, sharp-edged weapon used in battle. According to *Dhanurveda*, it should be four fingers wide and fifty fingers long (approximately 75 cm or 30 inches) and has 32 recorded methods of use. In a symbolic sense, it is associated with *Mahakal* (the Destroyer of the world), signifying

ਕਲਾ ਧਾਰਿ ਸਭ ਮਧਯ ਰਾਜਤ ਗਾਜਤ ਕੇਹਰਿ ਸਮ॥

kalā dhāri sabha madhya rājata gājata kehari sama.

Possessing immense manifest power, ruling in the midst of all like a roaring lion.

ਨੂਪਰ ਚਰਨ ਅਪਾਰ ਧੁਨਿ²⁶ ਸੁਨਿਅਤ ਭਾਜੈ ਸੁ ਜਮ॥੧੯॥

nūpara carana apāra dhuni suniata bhājai su jama.19.

Listening to the incomparable melody of the anklets of Your divine feet, even the grim reaper runs away.19.

ਦੋਹਰਾ ਸੋਰਠਾ॥²⁷

dohā sorathā.

Couplet Soratha.

ਸਭ ਕਿਛੁ ਤੁਮਰੇ ਹਾਥ ਜਿਸ ਦੇਵੇ ਸੇ ਪਾਵਹੀ॥

sabha kichu tumare hātha jisa deve so pāvahī.

Everything is in Your hands, whoever You give to will receive it.

ਸ੍ਰੀ ਨਾਥਾਂ ਕੇ ਨਾਥ ਮਾਯਾ ਚਰਨ ਧ੍ਯਾਵਹੀ॥੨੦॥

srī nāthān ke nātha māyā carana dhyāvahī.20.

O' Lord of Lords *Maya*, I contemplate Your Divine feet.20.

ਦਯਾ ਰੂਪ ਭਗਵੰਤ ਦਰਿਦ੍ਰ ਨਿਵਾਰਨ ਸੁਖ ਕਰਨ॥

dayā rūpa bhagavaṇta daridra nivārana sukha karana.

O' *Bhagavan*, the Form of kindness, Dispeller of poverty, Bringer of happiness.

ਮੰਗਲ ਰੂਪ ਅਨੰਤ ਅਪਦ ਬਿਨਾਸਨ ਜੈ ਕਰਨ॥੨੧॥

maṅgala rūpa ananta apada bināsana jai karana.21.

O' Form of Auspiciousness, Infinite One, Destroyer of calamities, and Giver of Victory.21.

ਲੋਕ ਚਤੁਰਦਸ ਨਾਥ ਰਮਾ ਰਾਵ ਸਭ ਜਗਤ ਕੀ॥

loka caturadasa nātha ramā rāva sabha jagata kī.

O' Lord permeating the fourteen worlds, *Maya Lakshmi*,²⁸ the Sovereign of all.

ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਮਯਾ ਕਰੇ ਇਸ ਪਤਿਤ ਕੀ॥੨੨॥

dīnā nātha anātha mayā karo isa patita kī.22.

The Lord and refuge of the helpless, please have mercy on this sinner.22.

ਮੈ ਧਰ ਓਟ ਨ ਅਉਰ ਢਰਿ²⁹ ਪਏ ਦ੍ਵਾਰ ਮਾਯਾ ਹਰੀ॥

mai dhara oṭa na ura dhahi pae dvāra māyā harī.

I have not taken the refuge of another; I lie at Your doorstep O' *Maya Hari*.

ਦੂਸਰ ਨਾਹੀ ਠਉਰ ਕਿਸ ਕੇ ਜਾਚੇ ਨਰਹਰੀ॥੨੩॥

dūsara nāhī ṭhaura kisa ko jāco naraharī.23.

There is no other refuge, Who else should I pray to O' *Narhari*.23.

ਹਰਹੁ ਦੀਨ ਅਪਦਾ ਹਰੀ ਮਿਹਰ ਉਪਾਵਹੁ ਦੁਖ ਹਰੇ॥

harahu dīna apadā harī mihara upāvahu dukha haro.

Remove the sufferings of this destitute, shower Your blessings and remove my pain.

ਮਯਾ ਕਰੇ ਇਸ ਪਤਿਤ ਪਰ ਮੰਗਲ ਕਰ ਅਪਦਾ ਹਰੇ॥੨੪॥

mayā karo isa patita para maṅgala kara apadā haro.24.

Have mercy on this sinful one, bring bliss and remove my distress.24.

divine power and transformation. Guru Gobind Singh Ji also references 'ਖੜਗ' in a spiritual context, such as in 'ਨਮਸਕਾਰ ਸ੍ਰੀ ਖੜਗ ਕੇ' (*Bachitra Nāṭak*), saluting the Sword as a divine entity. It is similar to the Claymore but shorter and lighter.

²⁴ *Deva*.

²⁵ In the *saṭīk* after 'ਜ਼ੁਲਾ ਰਾਨੀ' there is a **ਛਪਯ ਛੰਦ** that is not in the printed *sārūp*, it makes no sense for it to be repeated. It is not found after verse 26 in either the Mai Bhago or Sangrur recension.

²⁶ ਧੁਨਿ has been written without the *halant* in the commentary and recensions.

²⁷ In the printed editions it is **ਦੋਹਰਾ ਸੋਰਠਾ** but Mai Bhago and Sangrur recension as **ਦੋਹਰਾ ਸੋਰਠਾ**.

²⁸ Also meaning the 'Pervading light.'

²⁹ Not in the *saṭīk*, but present in manuscripts.

ਦਰਿਦ੍ਰ ਸਾਗਰ ਮਹਿ ਡੂਬਤੇ ਹੇ ਮਾਯਾ ਜਗ ਤਾਤ॥³⁰

daridra sāgara mahi ḍūbate he māyā jaga tāta.

In the ocean of poverty, I am drowning O' *Maya*, You are the essence of the universe.

ਤੁੱਛ ਬਾਤ ਤੁਮ ਨਿਕਟਿ ਹੈ ਗਹਿ ਭੁਜ ਲਿਹੁ ਰਾਘੁਨਾਥ॥੨੫॥

tuccha bāta tuma nikaṭi hai gahi bhuja lihu raghunātha.25.

This trivial matter is before You; grasp my arm, O' *Raghunath*.25.

ਕਰਮ ਹੀਨ ਮਤ ਹੀਨ ਹੋਂ ਅਲਪ ਬੁਧਿ ਮਤਿ ਥੋਰ॥

karama hīna mata hīna hauṇ alapa budhi mati thora.

I am without good deeds, without wisdom, with little intelligence and limited understanding.

ਮਹਾ ਪਤਿਤ ਦੁਖੀਆ ਅਧਿਕ ਚਿਤਵਉ ਅਪਨੀ ਓਰ॥੨੬॥

mahā patita dukhīā adhika citavau apanī ora.26.

I am greatly fallen and sorrowful; look upon me with greater compassion.26.

ਮਿਹਰ ਨਜ਼ਰ ਕੀ ਫਜ਼ਲ ਸੇ ਚਿਤਵਹੁ ਦੀਨ ਦਯਾਲ॥

mihara nazara kī fazala se citavahu dīna dayāla.

With the grace of Your merciful glance, look upon me, O' compassionate Lord of the meek.

ਮੀਨ ਤਪਤ ਜਲ ਦੇਹੁ ਹਰਿ ਕਰੁਨਾਨਿਧਿ ਗੋਪਾਲ॥੨੭॥

mīna tapata jala dehu hari karunānidhi gopāla.27.

Like a fish longing for water, grant me relief, O' *Hari*, treasure of compassion, O' *Gopal*.27.

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੰਕਟ ਹਰਨ ਕਲਪ ਬ੍ਰਿਛ ਜਿਹ ਛਾਹ॥

kripā siṇḍhu saṅkaṭa harana kalapa bricha jiha chāha.

O' Ocean of compassion, Destroyer of adversity, Whose shade is like the wish-fulfilling tree.

ਸਿਧਿ ਰੂਪ ਅਨਹਦ ਸ਼ਬਦ ਜਿਹ ਸਮ ਦੂਸਰ ਨਾਹ॥੨੮॥

sidhi rūpa anahada shabada jiha sama dūsara nāha.28.

Whose form is perfect, Whose word is unstruck melody, like Whom there is no other.28.

ਚਾਰਨੀ ਦੇਹਰਾ॥

cāranī doharā.

Moving Couplet.

ਸ੍ਰੀ ਮਾਯਾ ਜਗ ਮੋਹਨੀ ਨਿਹਕਲੰਕ ਜਿਹ ਰੂਪ॥

srī māyā jaga mohanī nihakalaṅka jiha rūpa.

O' *Sri Maya*, the Enchantress of the world, Whose form is stainless.

ਤੀਨ ਲੋਕ ਬੰਦਤ ਚਰਨ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਅਨੂਪ॥੨੯॥³¹

tīna loka baṇdata carana brahamā bisanu anūpa.29.

The three worlds, along with *Brahma* and *Vishnu*, bow to Your incomparable feet.29

ਬਿਸਨੁਪਦ ਸਾਰੰਗ ਛਪਯੈ॥³²

bisanupada sārāṅga chapaya.

Bisanupad Sarang In Six Lines.

ਸੇਸ ਸਹਸ ਫਨਿ ਰਟਤ ਤਦਯਪਿ ਤੁਮ ਅੰਤੁ ਨ ਪਾਵਤ॥

sesa sahasa phani raṭata tadyapi tuma aṇtu na pāvata.

Even *Sheshanag* with a thousand hoods, who constantly repeats Your name, cannot find Your end.

ਨੇਤ ਨੇਤ ਸਭ ਕਹਿਤ ਬੇਦ ਸੁਰ ਨਰ ਮੁਨਿ ਧਯਾਵਤ॥

neta neta sabha kahita beda sura nara muni dhyāvata.

The *Vedas*, gods, humans, and silent sages who all meditate on You, declaring Your endlessness (not this – not this).³³

³⁰ ਜਗਤਾਤ in the *saṭīk*, the literal translation could also be 'Father of the Universe'.

³¹ The celestial, earthly, and netherworlds.

³² One type of verse. Since it has six feet, it is called *Khatpada* and *Chhappaya*. Three variations of this verse are well known. It is spelt ਛਪਯ in the print.

³³ 'Neti Neti' (Not this, not this). The *Ātman* (soul) is not the body, not the breath, not the mind. Meaning – it is beyond everything. 'Neti Neti, say the *Vedas*.' - 'ਨੇਤ ਨੇਤ ਕਥੰਤਿ ਬੇਦਾ.' (ਸਹਸ ਮਃ ੫).

ਚਿਤ ਚਿੰਤਾ ਨਰ ਹਰਤ ਮਾਯ ਇਛਾ ਪੂਰਨ ਜਗਿ॥

cita cīntā nara harata māya ichyā pūrana jagi.

Sri Maya is the reliever of mankind's worries of the heart, the fulfiller of the desires of the whole universe.

ਕਲਿਮਲ ਅਘ ਸਭਿ ਹਰਤ ਮੁੱਖ ਮੰਡਲ ਨਵਤਨ ਛਬਿ॥

kalimala agha sabhi harata mukkha maṇḍala navatana chabi.

You remove all types of sins and impurities of the *Kali Yuga*; with Your face that shines with ever-fresh beauty.

ਕਵਲ ਨਯਨ ਸੁ ਨ੍ਰਿਪਣ ਨ੍ਰਿਪਤਿ ਕਟ ਕੇਹਰਿ ਮ੍ਰਿਗ ਲੋਚਨੀ॥

kavala nayana su nripaṇa nripati kaṭa kehari mriga locanī.

With lotus-like eyes, so noble and regal; with the fierce gaze of a lion and a slender, graceful frame.

ਕਦਲਿ ਸੁ ਜੰਘੁ ਆਜਾਨੁ ਬਾਹੁ ਪ੍ਰਜਾਪਾਲ ਦੁਖ ਮੋਚਨੀ॥੩੦॥

kadali su jaṅghu ājānu bāhu prajāpāla dukha mocanī.30.

Your legs are slender like a banana stem, Your long arms extend to Your knees, O' Sustainer of Your subjects and Reliever of sorrow.30.

ਬਡਾ ਦੇਹਰਾ॥

baḍā doharā.

Large Couplet.

ਹੈ ਚਤੁਰ ਬਾਹੁ ਅਸਟਾਕਰੀ ਨਾਰਸਿੰਗ ਜਹ ਕੇ ਭੇਸ॥

hai catura bāhu ashaṭākārī nārasiṅga jaha ke bhesa.

You have four arms and an eightfold form; in Your manifestation like *Narsingh*.

ਪ੍ਰਹਿਲਾਦ ਉਬਾਰਯੋ ਦੁਖ ਹਰਯੋ ਹਰਨਾਖਸ ਹਰਯੋ ਨਰੇਸ॥੩੧॥

prahilāda ubāryo dukha haryo haranākhasa haryo naresa.31.

You saved *Prahlad*, relieved his agony, and You destroyed the King *Harnakash* (*Hiranyakashipu*).31.

ਇੰਦ੍ਰ ਦੇਹਰਾ॥

iṇdra doharā.

Indra Couplet.

ਮੁਕਤਿ ਦੇਨ ਮੰਗਲਕਰਨ ਛੇਮ ਕਰਨ ਹਰਿ ਰਾਇ॥

mukati dena maṅgala karana chema karana hari rāi.

You grant liberation, You bring auspiciousness, You bring happiness, O' *Hari Rai*.

ਸ੍ਰੁਤਿ ਬਚਨੀ ਸ੍ਰੁਤਿ ਕਰਨ ਹਰਿ ਸਭ ਕੇ ਕਰੇ ਸਹਾਇ॥੩੨॥

sruti bacanī sruti karana hari sabha ko karo sahāi.32.

O' *Hari*, the listener of the *Shruti* (Vedic utterances) and divine speech, be the helper of all.32.

ਬਿਸਨੁਪਦ ਗਉਰੀ॥³⁴

Bisanupad Gauri.

bisanupada gaurī.

ਛੇਮ ਕਰਨ ਇਛ ਪੁਜਨ ਅਮਰ ਧਨ ਬ੍ਰਿਤ ਮਹੀਧਰ॥

You grant happiness, fulfill the desires of worship, grant eternal wealth, *Dharma* and lordship.

chema karana icha pujana amara dhana brita mahīdhara.

ਰੱਛ ਕਰਨ ਭਯ ਹਰਨ ਸਦਾ ਜੈ ਧਰਮ ਧਨੁਰਧਰ॥

The Protector, Eliminator of fear, forever victorious, O' wielder of the bow of righteousness.

raccha karana bhaya harana sadā jai dharama dhanuradhara.

ਮਾਯਾ ਨਾਮ ਅਪਾਰ ਜਗਤ ਮਹਿ ਪ੍ਰਗਟ ਭਵਾਨੀ॥

The name of *Maya* is infinite, Who is manifest in the world as *Bhavani*.

māyā nāma apāra jagata mahi pragaṭa bhavānī.

ਸੰਕਟ ਦਰਿਦ੍ਰ ਅਪਦਾ ਪੀਰ ਹਰਨ ਤ੍ਰੈਲੋਕ³⁵ ਪਛਾਨੀ॥੩੩॥

Recognised as the remover of affliction, poverty, calamity, and pain in all three worlds.33.

saṅkaṭa daridra apadā pīra harana trailoka pachānī.33.

ਦੀਨਾਨਾਥ ਸਨਾਥ ਸਭਨ ਪ੍ਰਤਿਪਾਲ ਕਰੱਯਾ॥

Lord of the humble, Sustainer of all, Nurturer of the world.

dīnānātha sanātha sabhana pratipāla karayyā.

ਜਗਬੰਦਨ ਭਯ ਹਰਨ ਮਾਯ ਦੁਧ ਪੂਤ ਦਿਵੱਯਾ॥

Worshiped by the world, Destroyer of fear, the Mother Who provides milk and progeny.

jagabaṇḍana bhaya harana māya dudha pūta divayyā.

ਮਨਿ ਬਾਂਛਤ ਫਲ ਦੇਤ ਬਿਰਦ³⁶ ਕੀ ਲਾਜ ਰਖੱਯਾ॥

Granting prosperity and the desires of the heart, the protector of divine tradition and honour.

mani bāṅchata phala deta birada kī lāja rakhayyā.

ਦੀਨਨ ਕੀ ਪ੍ਰਤਿਪਾਲ ਧਰਮ ਬ੍ਰਿਤ ਅਪਦ ਮਿਟੱਯਾ॥੩੪॥

Nurturer of the meek, Who follows the principles of *dharma*, Destroyer of adversity.34.

dīnana kī pratipāla dharama brita apada miṭayyā.34.

SARBLOH GRANTH SĀHIB SARŪP AṄG 5

ਇੰਦ੍ਰ ਸੋਰਠਾ॥

Indra Soratha.

indra sorathā.

ਮਾਯਾ ਅਛਲ ਅਪਾਰ ਮੋਛ ਕਰਨ ਸੰਕਟ ਹਰਨ॥

Maya the unfathomable and boundless One, the Giver of liberation, the Remover of distress.

māyā achala apāra mocha karana saṅkaṭa harana.

ਬਿਧਨਾ ਸਕਲ ਸੰਸਾਰ ਰਿਜਕ ਦੇਨ ਇਛਯਾ ਪੁਜਨ॥੩੫॥

Fashioner of the entire Universe, Provider of sustenance and Fulfiller of desires.35.

bidhanā sakala saṁsāra rijaka dena ichyā pujana.35.

³⁴ *Rāg Gaurī* is the third *rāg* in the *rāg* orientated chapters of *Shabads* in *Sri Guru Granth Sahib Ji*. *Gaurī* encompasses the largest number of compositions, covering about fourteen percent of the total number of *aṅgs* of the scripture. The compositions in this *rāg* appear across a total of 196 *aṅgs*, from numbers 151 to 347. In Hindustani Classical Music, *Rāg Gaurī* is of *Pūrāvī Aṅg*. In *Gurmat Sangīt*, this *rāga* is prevalent as a *Bhairav Aṅg*. Several forms of *Gaurī* exist in *Sri Guru Granth Sahib*, including: *Gaurī Guārērī*, *Gaurī Dakhañī*, *Gaurī Chēṭī*, *Gaurī Bairāgan*, *Gaurī Dīpakī*, *Gaurī Pūrābī Dīpakī*, *Gaurī Pūrābī*, *Gaurī-Mājh*, *Gaurī Mālāvā*, *Gaurī Mālā*, and *Gaurī Sorath*. In *Rāg Gaurī*, *Rishab* and *Dhaivat* are *komal surs* (flat notes). In the *Āroh* (ascending scale), *Dhaivat* is absent. In the *Avroh* (descending scale), all the *surs* (notes) are present, thus making its *jāti Chāḍav Sampūraṇ*. The *vādī svar* (dominant note) is *Rishab*, and the *saṁvādī svar* (subdominant note) is *Pancham*. This is an evening *rag*. The *thāt* of *Pūrī Gaurī* is *Bhairav*. *Āroh*: S r G r M P N S *Avroh*: S N d M P ; d P M G ; r G r S n (*mandra*) S *Pakar*: M d P d M P ; M G r ; G r S n (*mandra*) S ; r g r S.

³⁵ ਤ੍ਰੈਲੋਕ in the *saṭīk*.

³⁶ Also *dharma* or word.

ਰਸਾਲ ਦੇਹਰਾ॥

Blissful Couplet.

ਸੁਖਦ ਦੇਨ³⁷ ਅਨਹਦ ਕਰਨ ਜੈ ਜੈ ਮੰਗਲ ਰੂਪ॥

You continually are bestowing happiness, Victory, Victory to Your auspicious and exquisite form.

ਅਬਿਨਾਸੀ ਅਬਿਚਲ ਸਦਾ ਬਿਧਨਾ ਬ੍ਰਹਮ ਸਰੂਪ॥੩੬॥

Imperishable, Unchanging forever, is the form of the Creator.36.

sukhada dena anahada karana jai jai maṅgala rūpa.

abināsī abicala sadā bidhanā brahama sarūpa.36.

ਦ੍ਰਬਜ ਉਪਾਵਨ ਕੇ ਨਮਿੱਤ ਸਿਮਰੇ ਸ੍ਰੀ ਜਗਮਾਇ॥

For acquiring wealth always humbly remember the Supreme Mother of the world.

drabya upāvana ke namitta simaro sṛī jagamāi.

ਆਦਿ ਅੰਤ ਰਛਯਾ ਕਰਨ ਸਭ ਕੇ ਕਰੇ ਸਹਾਇ॥੩੭॥

The One Who protects from the beginning to the end, the helper of all.37.

ādi aṅta rachyā karana sabha ko karo sahāi.37.

ਅਗਮ ਰੂਪ ਮਾਯਾ ਹਰੀ ਪਰਮ ਸਿਧਿ ਕੀ ਖਾਨਿ॥

The incomprehensible form of *Maya Hari*, the Treasury of Supreme powers.

agama rūpa māyā harī parama sidhi kī khāni.

ਕੁਮਤਿ ਬਿਨਾਸਨਿ ਜੈ ਕਰਨ ਦਾਤਾ ਸਗਲ ਜਹਾਨਿ॥੩੮॥

Destroyer of evil intellect, Granter of Victory, Giver to all worlds.38.

kumati bināsani jai karana dātā sagala jahāni.38.

ਦੂਖ ਨਿਵਾਰਨਿ ਅਘ ਹਰਨਿ ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ॥

Dispeller of pain, Remover of sin, Compassionate and merciful to the meek.

dūkha nivārani agha harani dīna dayāla kripāla.

ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖਤੀ ਦਾਤਾ ਸਗਲ ਗੁਪਾਲ॥੩੯॥

Protector of those who seek refuge, the Giver to all, *Gopal*.39.

sarani pare kī rākhatī dātā sagala gupāla.39.

ਸ੍ਰੀ ਨਾਰਾਇਣ ਜਗਤ ਪਿਤ ਭਵਖੰਡਨ ਜਗਮਾਤਿ॥

Lord *Narayan* the Father of the world, and the Destroyer of the world, the Mother of the Universe.

sṛī nārāiṇa jagata pita bhavakhaṇḍana jagamāti.

ਸ੍ਰਿਸ੍ਰਿ ਉਪਾਵਨ ਜਗ ਕਰਨ ਪ੍ਰਤਿਪਾਲੇ ਦਿਨ ਰਾਤਿ॥੪੦॥

Creator of creation, Who has brought the universe into existence, Who provides sustenance day and night.40.

srisṭi upāvana jaga karana pratipāle dina rāti.40.

³⁷ ਸੁਖ ਦੇਨ as per *saṭīk*.

ਕਿਰਤਾਰਥ ਮੰਗਲ ਕਰਨ ਕਰੁਨਾ ਨਿਧਿ ਕਰਤਾਰ॥

kiratāratha maṅgala karana karunā nidhi karatāra.

The Creator that fulfills desires and grants happiness, the Treasure of Mercy, the Creator.

ਕਾਲ ਰੱਛ ਤਾਰਨ ਪ੍ਰਭੂ ਮਾਯਾ ਰੂਪ ਮੁਰਾਰਿ॥੪੧॥

kāla raccha tārana prabhū māyā rūpa murāri.41.

O' Lord You rescue and protect us from death, O' *Murari* Whose form is *Maya*.41.

ਮਧੁਰ ਧੁਨਿ ਛੰਦ ਦੋਹਰਾ॥

madhura dhuni chaṇḍa doharā.

Verse of sweet melodies, Couplet.

ਬਿਧਨਾ ਸਕਲ ਸੰਸਾਰ ਕੀ ਸਿਰਜਾ ਧਰਨਿ ਅਕਾਸ॥

bidhanā sakala saṁsār kī sirajā dharani akās.

The Creator of the entire universe fashioned the earth and sky.

ਚੰਦ ਸੂਰਜ ਦੁਇ ਦੀਵੜੈ ਕੀਨੇ ਬਿਬਿਧਿ ਪ੍ਰਕਾਸ॥੪੨॥

caṇḍa sūraja dui dīvaṛai kīne bibidhi prakāsa.42.

The sun and the moon, are two lamps, that emit diverse types of light.42.

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਉਪਾਇ ਕੈ ਕੀਨੀ ਸਕਤਿ ਪਸਾਰ॥

brahamā bisanu upāi kai kīnī sakati pasāra.

The Creator of *Brahma* and *Vishnu*, the One Whose power (*shakti*) is Omnipotent.

ਕੋਟਿ ਤੇਤੀਸਾ ਸੁਰ ਭਏ ਨਾਲੇ ਇੰਦ੍ਰ ਭੂਆਰ॥੪੩॥

koṭi tetīsā sura bhae nāle indra bhūāra.43.

Then the thirty-three million gods, along with their King *Indra*.43.

ਸੁਰ ਨਰ ਮੁਨਿ ਗੰਧ੍ਰਬ ਰਚੇ ਜਖ ਕਿੰਨਰ ਗਨ ਪ੍ਰੇਤ॥

sura nara muni gaṇḍhraba race jakha kinnara gana preta.

The gods, humans, silent sages, celestial singers, nature-spirits, third-gender, celestial musicians and evil spirits were created.

ਅਸੁਰ ਪ੍ਰਬਲ ਦਾਨੇ ਬਿਕਟ ਰਾਹੁ ਨਿਛਤ੍ਰ ਗ੍ਰਿਹ ਹੇਤ॥੪੪॥

asura prabala dāno bikaṭa rāhu nichatra griha heta.44.

Powerful demons and horrible titans, the malevolent *Rahu*, constellations and planets were also formed.44.

ਛੰਦ ਛਪੈ॥

Verse in Six Lines.

chapaya chaṇḍa.

ਸਪਤ ਸਿੰਧੁ ਸਪਤ ਦੀਪ ਖੰਡ ਨਵ ਖੰਡ ਬਨਾਯੇ॥

You created the seven seas, the seven islands, the nine regions and further regions.³⁸

sapata siṇḍhu sapata dīpa khaṇḍa nava khaṇḍa banāyo.

ਜਲ ਥਲ ਪਰਬਤ ਕਨਕ ਮੇਰੁ ਹਿਮ ਭੂਮਿ ਰਚਾਯੇ॥

The water, land, the golden mountain Sumer,³⁹ and the snow capped Himalyas; were created on earth.

jala thala parabata kanaka meru hima bhūmi racāyo.

ਪਸੁ ਪੰਛੀ ਜਲ ਜੀਵ ਅਨਲ ਗਗਨੰਤਰਿ ਕੀਨਾ॥

The animals, birds, aquatic creatures, and *anala*⁴⁰ bird in the sky itself, were created.

pasu pañchī jala jīva anala gaganaṇtari kīnā.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਪ੍ਰਗਟ ਸੁ ਕੀਨਾ॥

Those born from eggs, from wombs, from sweat, and those sprouted from the ground; were fashioned.

aṇḍaja jeraja setaja utabhuja pragata su kīnā.

ਨਰਕ ਸੁਰਗ ਚਹੁ ਜੁਗ ਬਨੇ ਰਾਤ੍ਰਿ ਦਿਨਸੁ ਪਲ ਮਾਸ॥

He created heaven and hell, the four ages, nights and days, months and seconds.

naraka suraga cahuṇ juga bane rātri dinasu pala māsa.

SARBLOH GRANTH SĀHIB SARŪP AṄG 6

ਪਵਨ ਪਾਨੀ ਬੈਸੰਤਰੇ ਠਾਕੁਰ ਚੇਰੇ ਦਾਸ॥੪੫॥

The air, water, and vegetation, are the servants of the Master.⁴⁵

pavana pānī baisāntaro ṭhākura cero dāsa.⁴⁵

³⁸ The seven islands are as follows: *Jamb, Palak, Shalmal, Kush, Kranch, Shak* and *Pushkar*. The nine regions are: *Bharat, Ilavrit, Kanpursh, Bhadra, Ketumal, Hari, Hiranya, Ramya* and *Kush*.

³⁹ Mount Meru, a golden mountain that stands in the centre of the universe and is the axis of the world.

⁴⁰ In Sanskrit, ‘अलिल’ (*Alila*) refers to a mythical bird, also known as ‘अनलपक्ष’ (*Analapakṣa*). According to legend, this bird never lands on the ground, remaining forever soaring in the sky. Its eggs fall from above but hatch midair before touching the earth, and the young birds instantly take flight into the vast sky. This imagery is echoed in *Akal Ustat*, where it is written: ‘ਅਨਲ ਅਕਾਸ ਪੰਛੀ ਡੋਲਬੇ ਕਰਤ ਹੈ.’, meaning ‘The fire-bird of the sky wanders, ever soaring.’

ਦੋਹਰਾ॥

Couplet.

doharā.

ਦੁਖ ਸੁਖ ਦੁਇ ਕਪਰੇ ਬਨੇ ਮਾਨੁਖ ਕਾ ਬਿਵਹਾਰ॥

Pain and pleasure are like two garments, woven from the conduct of a human.

dukha sukha dui kapare bane mānukha kā bivahāra.

ਧਰਮ ਪਾਪ ਸਾਖੀ ਦੇਉ ਬਿਧਨਾ ਠਟਯੋ ਅਪਾਰ॥੪੬॥

Dharma and sin are both witnesses to the fact that what the Creator has fashioned is immense.46.

dharama pāpa sākhī doū bidhanā ṭhaṭyo apāra.46.

ਕਨਕ ਦੋਹਰਾ॥

Golden Couplet.

kanaka doharā.

ਜਾਤ ਜਾਤ ਰਚਨਾ ਭਈ ਸਭ ਮਹਿ ਆਪ ਖਿਲੰਤ॥

Even in various classes of life that are created, it is the Creator Who is playing in all.

jāta jāta racanā bhaī sabha mahi āpa khilaṇta.

ਨੀਚ ਉਚ ਮਹਿ ਅਪ⁴¹ ਹਰਿ ਬਿਰਲਾ ਕੋਇ ਬੁਝੰਤ॥੪੭॥

In both the low and high is *Hari* Himself, only a few understand this.47.

nīca ūca mahi apa hari biralā koi bujhaṇta.47.

ਰਾਵ ਰੰਕ ਪ੍ਰਜਾ ਭਈ ਗ੍ਰਾਮ ਨਗਰ ਸਭ ਦੇਸ॥

In Kings and beggars, subjects living in villages, districts, and all lands that were created.

rāva raṅka prajā bhaī grāma nagara sabha desa.

ਭੂਪ ਛਤ੍ਰਪਤਿ ਤੇਜਬਰ ਸੂਰੇ ਜੇਧ ਨਰੇਸ॥੪੮॥

In Emperors, chiefs, radiant powerful heroes, warriors, and Kings.48.

bhūpa chatrapati tejabara sūre jodha naresa.48.

ਖਤ੍ਰੀ ਬ੍ਰਹਮਨ ਸੂਦ ਵੈਸ ਚਾਰ ਵਰਨ ਕੀ ਖਾਨ॥

In the *Kshatriyas*, *Brahmins*, *Shudras*, and *Vaishyas*, resides the origin of the four classes.

khatrī brahamana sūda vaisa cāra varana kī khāna.

ਮਾਯਾ ਸੁਪਨ ਸੁਖੇਪਤੀ ਪੁਨਯ ਦਾਨ ਇਸਨਾਨ॥੪੯॥

In *Maya*, dreams, dreamless sleep, in good deeds, charity, and bathing.49.

māyā supana sukhopatī punya dāna isanāna.49.

⁴¹ ਆਪ in the *saṭīk*.

ਬਲੀ ਤਪੀ ਜੋਗੀ ਕਿਯੇ ਜਟਾ ਜੁਟ ਨਖਧਾਰ॥

balī tapī jogī kiye jaṭā jūṭa nakhadhāra.

Within men of strength, ascetics, *yogis* wearing dreadlocks, keeping hair top to toe, and extremely long nails.

ਗ੍ਰਹੀ ਜਤੀ ਜਾਪੀ ਹੁਏ ਨਾਨਾ ਬਿਧਿ ਬੈਪਾਰ॥੫੦॥

grahī jāṭī jāpī hue nānā bidhi baipāra.50.

Resides in householders, celibates, meditators, and traders engaged in various kinds of business.50.

ਸੁਰ ਨਰ ਮੁਨਿ ਦੇਵੀ ਬਨੇ ਆਪ ਬਨੇ ਅਵਤਾਰ॥

sura nara muni devī bane āpa bane avatāra.

You manifest as gods, humans, silent sages, goddesses, and *avatars*.

ਰਤਨ ਲਾਲ ਹੀਰਾ ਮੁਕਤ ਕੰਚਨ ਰੂਪ ਸੁਧਾਰ॥੫੧॥

ratana lāla hīrā mukata kañcana rūpa sudhāra.51.

As gems, rubies, diamonds, pearls, gold, in forms embellished with endless beauty.51.

ਸਭ ਮਹਿ ਤੁਹੀਂ ਨਿਰੰਜਨਾ ਊਨੀ ਠਉਰ ਨ ਕੋਇ॥

sabha mahi tuhīn nirañjanā ūnī ṭhaura na koi.

You are pure and present in all, there is no refuge like You.

ਘਟਿ ਘਟਿ ਮਹਿ ਬਿਚਰੇ ਪ੍ਰਭੂ ਨ ਕੋਇ ਹੁਆ ਨ ਹੋਇ॥੧॥ ਰਹਾਉ॥⁴²

ghaṭi ghaṭi mahi bicare prabhū na koi huā na hoi.1.rahāu.

In every heart it is You Who roams Lord, there is no one else, nor will there ever be.1. Pause.

ਚਾਰ ਬੇਦ ਖਟ ਅਸਟ ਦਸ ਬਿਧਨਾ ਰਚਿ ਬਿਸਥਾਰ॥

cāra beda khaṭa asaṭa dasa bidhanā raci bisathāra.

The four *Vedas*, the six *Shastras*, the eighteen *Puranas*, and their extensive exposition.

ਤੀਨ ਲੋਕ ਰਚਨਾ ਭਈ ਕਰਤਾ ਸਿਰਜਨਹਾਰ॥੫੨॥

tīna loka racanā bhaī karatā sirajanahāra.52.

Say the three worlds were created; by the Creator Who is the ultimate architect.52.

ਤੁਮ ਬਿਨ ਸਰੇ ਨ ਏਕ ਛਿਨ ਤੁਮ ਸਭ ਜੀਅਨ ਪ੍ਰਾਨ॥

tuma bina sare na eka china tuma sabha jāna prāna.

Without You, nothing can exist even for a moment; You are the life force of all beings.

ਤੁਮ ਕਰਤਾ ਸਭਿ ਜਗਤ ਕੀ ਤੁਮ ਹੀ ਤੇ ਸਭਿ ਮਾਨ॥੧॥ ਰਹਾਉ॥

tuma karatā sabhi jagata kī tuma hī te sabhi māna.1. rahāu.

You are the Creator of the entire world; everyone honours and acknowledges You.1. Pause.

ਕਰਮ ਧਰਮ ਸੁਚਿ ਨੇਮ ਜਪ ਖਟ ਕਰਮਨ ਕੀ ਰੀਤਿ॥

karama dharama suci nema japa khaṭa karamana kī rīti.

You reside in action, righteousness, purity, vows, meditation and six ritual actions.⁴³

ਸੰਨਯਾਸੀ ਪੁਨਿ ਸੁਤਿ ਪੁਨਿ ਨਟ ਨਾਟਕ ਸੰਗੀਤ॥੫੩॥

sannyāsī puni shruti dhuni naṭa nāṭaka saṅgīta.53.

In ascetics, in the sound of singing of scriptures, dance, theatre and song.53.

ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਤੰਤ੍ਰਨ ਭਈ ਥਿਤਿ ਵਾਰੁ ਰੁਤਿ ਮਾਸ॥

jantra maṅtra taṅtrana bhaī thiti vāru ruti māsa.

In the science of sacred geometry (*jantra*), chants (*mantra*), and rituals (*tantra*), the days, nights, seasons, and months.

ਰਸ ਕਸ ਭੋਜਨ ਬਿੰਜਨਾ ਦੁਗਧ ਖੀਰ ਜਗਰਾਸ॥੫੪॥

rasa kasa bhojana biñjanā dugadha khīra jagarāsa.54.

You are in delicacies and drinks, fresh milk, clarified butter, milk pudding and all the tastes of the universe.54.

⁴² 51 in the *saṭīk*.

⁴³ like *sucha*, *santosha*, *tapas*, etc.

ਨੇਕੀ ਬਦੀ⁴⁴ ਖੁਸ਼ੀਆ ਘਨੀ ਜੋਗ ਭੋਗ ਕੀ ਖਾਨ॥

nekī badī khushīā ghanī joga bhoga kī khāna.

You reside in goodness, evil, immense happiness, *yoga*, and pleasures.

ਰਿਧਿ ਸਿਧਿ ਚਿੰਤਾ ਸਕਲ ਜੀਅ ਜੰਤ ਪ੍ਰਮਾਨ॥੫੫॥

ridhī sidhī cīntā sakala jīa jaṅta pramāna.**55.**

Within prosperity, spiritual powers, and the worries of all creatures and living beings.**55.**

ਬਿਪਤਿ ਸਪਤਿ ਅਪਦਾ ਰਚੀ ਰਚਨਾ ਅਨਿਕ ਪ੍ਰਕਾਰ॥

bipati sapati apadā racī racanā anika prakāra.

You have created calamities, happiness, and misfortunes in various ways.

ਬਨ ਤ੍ਰਿਨ ਪਰਬਤ ਭੂਮਿਧਰ ਉਡਗ ਨਛਤ੍ਰ ਗਨਾਰ॥੫੬॥

bana trina parabata bhūmidhara uḍaga nachatra ganāra.**56.**

In forests, grass, mountains, *Sheshanag*, rising stars, constellations and angels.**56.**

⁴⁴ ਬਦਿ in the *saṭīk*.

ਸਭ ਮਹਿ ਏਕ ਨਾਰਾਇਣਾ ਮਾਯਾ ਕੇ ਬਪੁ ਧਾਰ॥

In all resides the One *Narayan*, taking on the body of *Maya*.

Sabha mahi eka nārāiṇā māyā ko bapu dhāra.

ਪ੍ਰਤਿਪਾਲੇ ਬਹੁ ਜੀਅ ਜੰਤੁ ਸਭ ਕੇ ਦੇਤ ਅਹਾਰ॥੫੭॥

Nurturing countless living beings, providing sustenance to all.⁵⁷

pratipāle bahu jīa jāntu sabha ko deta ahāra.⁵⁷

ਮਾਧੇ ਦੇਹਰਾ॥

Beloved Couplet.

mādhō doharā.

ਫੂਲ ਫਲ ਬਿਰਖਾ ਤੁਹੀਂ ਤੁਹੀਂ ਸਭਨ ਕੀ ਸਾਰ॥

You are the essence of all flowers, fruits, and trees.

phūla phala birakhā tuhīṇ tuhīṇ sabhana kī sāra.

ਤੁਮ ਸਭ ਕੇ ਪੈਦਾ ਕਰੇ ਤੁਮ ਹੀ ਕਰਹੁ ਸੰਘਾਰ॥੫੮॥

You create all, and You alone bring about their destruction.⁵⁸

tuma sabha ko paidā karo tuma hī karahu saṅghāra.⁵⁸

ਪੰਚਾਲ ਦੇਹਰਾ॥

*Panchal*⁴⁵ Couplet.

pañcāla doharā.

ਜਬਿ ਮਾਯਾ ਹਰਿ ਬਪੁ ਧਰਯੇ ਤਬਿ ਸਭ ਹੀ ਬਿਵਹਾਰ॥

When *Hari* assumed the form of *Maya*, then all worldly activities began.

jabi māyā hari bapu dharyo tabi sabha hī bivahāra.

ਗੁਪਤਿ ਪ੍ਰਗਟਿ ਸਭ ਘਟਿ ਬਿਖੈ ਵਰਤੇ ਰੂਪ ਅਪਾਰ॥੫੯॥

Both hidden and manifest, You pervade all beings, assuming infinite forms.⁵⁹

gupati pragaṭi sabha ghaṭi bikhai varate rūpa apāra.⁵⁹

ਜੁਗਿ ਜੁਗਾਂਤਿ ਸੁੰਨ ਧੁੰਧ ਤੇ ਏਕ ਅਲਖ ਕਰਤਾਰ॥

Throughout the ages and in the abyss of emptiness, is the One Unfathomable Creator.

jugi jugānti sunna dhuṇḍha te eka alakha karatāra.

ਗੁਪਤਿ ਪ੍ਰਗਟਿ ਸਭ ਘਟਿ ਬਿਖੈ ਵਰਤੈ ਰੂਪ ਅਪਾਰ॥੬੦॥

Both hidden and manifest, You pervade all beings, assuming infinite forms.⁶⁰⁴⁶

gupati pragaṭi sabha ghaṭi bikhai varatai rūpa apāra.⁶⁰

⁴⁵ *Panchal* is a place in the *Mahabharat*.

⁴⁶ This verse appears twice.

ਅਨੰਦ ਦੇਹਰਾ॥

Blissful Couplet.

ਸਰਬਲੋਹ ਰਛਾ ਕਰਨ ਸੰਤਨ ਕੇ ਸੁਖ ਧਾਮ॥

*Sarbloh*⁴⁷ is the protector of the saints, the abode of peace.

sarabaloha rachyā karana saṁtana ke sukha dhāma.

ਸ੍ਰੀ ਮਾਯਾ ਜਗ ਬੰਦਨੀ ਲਛਮੀ ਜਾ ਕੇ ਨਾਮ॥੬੧॥

srī māyā jaga baṇḁanī lachamī jā ko nāma.**61.**

O' *Sri Maya*, the world bows to the One Whose name is *Lakshmi*.**61.**

ਮੰਗਲ ਦੇਹਰਾ॥

Happiness Couplet.

maṅgala doharā.

ਕਰੁਨਾਕਰ ਸੁ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹੋਂ ਮਤਿ ਮੰਦ ਅਭਾਗ॥

karunākara su kripā karahu hauṁ mati maṇḁa abhāga.

O' Merciful One, shower Your grace, I am ignorant and unfortunate.

ਦੁ ਕਰ ਜੇਰ ਬਿਨਤੀ ਕਰਤਿ ਰਤੀ ਭਾਗ ਮੇਹਿ ਜਾਗ॥੬੨॥

du kara jora binatī karati ratī bhāga mohi jāga.**62.**

With folded hands, I plead, awaken even a fraction of fortune within me.**62.**

ਕਰਮ ਰੇਖ ਮਾਯਾ ਤੁਹੀਂ ਤੁਹੀਂ ਸਭਨ ਕੀ ਸਾਰ॥

karama rekha māyā tuhīṁ tuhīṁ sabhana kī sāra.

You alone are the writer of destiny O' *Maya*; You are the essence of all.

ਜਬਿ ਤੁਮਰੀ ਕਿਰਪਾ ਭਈ ਜਾਗਤਿ ਭਾਗ ਲਿਲਾਰ॥੬੩॥

jabi tumarī kirapā bhaī jāgati bhāga lilāra.**63.**

When Your grace descends, the fortune inscribed upon the forehead awakens.**63.**

ਅਨੰਦ ਦੇਹਰਾ॥

Blissful Couplet.⁴⁸

anaṇḁa doharā.

ਅਨੰਦ ਰੂਪ ਅਨਹਦ⁴⁹ ਸਦਾ ਅਨੁਦਿਨੁ ਅਨਦ ਅਨੰਦ॥

anaṇḁa rūpa anahada sadā anudinu anada anaṇḁa.

Eternal blissful form, Eternal joy day and night.

ਅਨਦ ਬਿਨੇਦ ਅਨੰਤ ਹਰਿ ਅਨਹਤ ਅਨਦ ਗੁਬਿੰਦ॥੬੪॥

anada binoda anaṇṁta hari anahata anada gubiṇḁa.**64.**

Endless play, Endless *Hari*, O' *Gobind*, the unstruck sound.**64.**

⁴⁷ All-Steel or All-Light.

⁴⁸ A feature of the forthcoming verses is they employ the same letter as the first word of the metre.

⁴⁹ ਅਨਹ in the *satik*.

ਜਯ ਦੇਹਰਾ॥

Victory Couplet.

jaya doharā.

ਜਯਸ ਜਯਤੁ ਜਯਕਰ ਜਯੀ ਜੈ ਜੈ ਜੈ ਜਗਦੀਸ॥

jayasa jayatu jayakara jayī jai jai jai jagadīsa.

Victory, triumph, and glorious praise! Hail, Hail, Hail to the Lord of the Universe - *Jagdish*.

ਜਵਤ ਜਮੁਨ ਜਤ ਬ੍ਰਤ ਜਗਤ ਜਗਮਗ ਜਗ ਜਹਿਈਸ॥੬੫॥

javata jamuna jata brata jagata jagamaga jaga jahiīsa.65.

Who removes worldly suffering, restrains *Yama* 's forces, and Whose divine radiance illuminates the entire universe.65.

ਪਵਿਤ੍ਰ ਦੇਹਰਾ॥

Pure Couplet.

pavitra doharā.

ਪਰਮ ਪਵਿਤ੍ਰ ਪੁਨੀਤਿ ਪਤਿ ਪੀਤੰਬਰ ਪ੍ਰਤਿਨਾਮ॥

parama pavitra punīti pati pītaṅbara pratināma.

The Supreme, the most sacred and pure, the honourable One, the wearer of the yellow robe, called by many names.

ਪਾਪ ਪਰਨ ਪੂਰਨ ਪਿਤ੍ਰ ਪੀਰ ਪਰਾ ਪਰਧਾਮ॥੬੬॥

pāpa parana pūrana pitra pīra parā paradhāma.66.

The destroyer of sin, the Embodiment of completeness, the Supreme ancestor, the Healer of suffering, and the Transcendent Supreme abode.66.

ਧਰਮ ਸੋਰਠਾ॥

Righteousness *Soratha*.

dharama soraṭhā.

ਧਰਮ ਧਾਰ ਧਨ ਧਾਨ੍ਯ ਧਨ੍ਯ ਧਨ੍ਯ ਧਰਨੀਧਰਾ॥

dharama dhāra dhana dhānya dhanya dhanya dharanīdharā.

The supporter of righteousness, the sustainer of wealth, the giver of prosperity, the most blessed, and the bearer of the earth.

ਧੀਰਜ ਧਰਮ ਸੁ ਧ੍ਯਾਨ ਧੁੰਧ ਧੂਰਿ ਧੀਰਕ ਧਰਾ॥੬੭॥

dhīraja dharama su dhyāna dhuṇḍha dhūri dhīraka dharā.67.

The One Who grants patience and righteousness, the embodiment of true meditation, Who dispels darkness amidst the storm of dust, and Who steadies and supports the earth.67.

ਮੋਹਨ ਸੋਰਠਾ॥

Enchanting *Soratha*.

mohana soraṭhā.

ਮਨ ਮੋਹਨ ਮਿਹਰਵਾਨ ਮੰਗਲ ਮਗਨ ਮਹਾਨ ਮਤਿ॥

mana mohana miharavāna maṅgala magana mahāna mati.

Enchanting the mind, Compassionate, Engulfed in glory, Profound in wisdom.

ਮਾਧੋ ਮਦਨ ਮੁਰਾਰਿ ਮਧੂਸੂਦਨ ਮੋਹਕ ਮਹਤਿ॥੬੮॥

mādhō madana murāri madhusūdana mohaka mahati.68.

The Beloved, the Alluring, the Destroyer of demons, Charming with great wisdom.68.

SARBLOH GRANTH SĀHIB SARŪP AṄG 8

ਚਿਤਾਨੰਦ ਸੋਰਠਾ॥

Consciousness and Bliss *Soratha*.

citānaṇḍa soraṭhā.

ਚਿੰਤਾਮਨਿ ਚਿਰਕਾਲ ਚਿੱਤ ਚੀਰ ਚੈਤੰਨ ਚਿਤ॥

cintāmani cirakāla citta cīra caitanna cita.

The wish-fulfilling gem, eternal and ever-present in the mind, the One Who tears apart the coverings of the intellect, revealing pure consciousness.

ਚੰਚਲ ਚਪਲ ਅਚਾਲ ਦ੍ਰਿਗ ਚਕੋਰ ਪੰਕਜ ਅਚੁਤ॥੬੯॥

cañcala capala acāla driga cakora pañkaja acuta.69.

O' *Achyuta*, the unshakable One! Your restless yet steady eyes resemble the chakor bird, and from all four directions, they bloom like lotuses.69.

ਛਤ੍ਰੀ ਸੋਰਠਾ॥

chatrī soraṭhā.

Warrior *Soratha*.

ਛਤ੍ਰੀ ਛਿੱਤਿ ਛਿਤਾਰਿ ਛੀਰ ਛਮੋਹ ਛੇਤ੍ਰ ਛਕਤਿ॥

chatrī chitti chitāri chīra chamoha chetra chakati.

The sovereign ruler of the earth, Who establishes dominion over all lands, the merciful One Whose grace flows like pure milk, The sustainer of all regions, and the nourisher of creation.

ਛਿਪ੍ਰ ਛੇਮ ਛੈ ਛਾਰਿ ਛਾਰ ਕਰਨ ਛੁਦ੍ਰਨ ਬਿਪਤਿ॥੭੦॥

chipra chema chai chāri chāra karana chudrana bipati.70.

The One Who swiftly grants mercy, destroys reduces all misfortune to ashes, and eradicates the suffering of the poor.70.

ਭਾਵੀਉਦੋਤ ਸੋਰਠਾ॥

bhāvīudota sorathā.

Beautiful Sunrise *Soratha*.

ਭਾਵੀ ਭੁਗਤ ਭੰਡਾਰ ਭੀਰ ਭੀਮ ਭੈਰਵ ਹਰਨ॥

bhāvī bhugata bhaṇḍāra bhīra bhīma bhairava harana.

The One Who holds the treasury of fate and experience, the fearless and mighty One, the fierce *Bhairava*, the remover of fear.

ਭਵਹਾ ਭੂਤ ਭਵਾਨ ਭਗਤਿ ਭਾਵ ਭਵਜਲ ਤਰਨ॥੭੧॥

bhavahā bhūta bhavāna bhagati bhāva bhavajala tarana.71.

The One Who transcends past, present, and future; the embodiment of devotion, love, and the saviour Who ferries beings across the ocean of existence.71.

ਪਾਰਸ ਸੋਰਠਾ॥

pārasa sorathā.

Philosopher's Stone *Soratha*.

ਪਾਰਸਿ ਪਿਤਾ ਪੁਰਾਨ ਪਰਮਾਨੰਦ ਪ੍ਰੀਤਮ ਪ੍ਰਭੂ॥

pāraṣi pitā purāna paramānaṇḍa prītama prabhū.

Like a philosopher's stone –You possess the power to transform anyone into gold with a single touch, You are the ancient, blissful Father of liberation, the beloved Lord.

ਪੂਰਨ ਪੁਰਖੁ ਪੁਰਾਨ ਪਾਪ ਪੁੰਜ ਗਾਰਤ ਸਭੂ॥੭੨॥

pūrana purakhu purāna pāpa puñja gārata sabhū.72.

The complete and supreme Being, ancient, the destroyer of all accumulated sins.72.

ਨਾਰਾਇਨ ਸੋਰਠਾ॥

nārāina sorathā.

Narayan Soratha.

ਨਾਰਾਇਨ ਨਿਰੰਕਾਰ ਨਾਰਸਿੰਘ ਨਰਹਰਿ ਨਵਲ॥

nārāina niraṅkāra nārasiṅgha narahari navala.

Eternal, Formless, Lion-man, *Narsingh*, fresh and new.

ਨਿਰਬਿਕਾਰ ਨਿਰਹਾਰ ਨੰਦ ਨੰਦਨ ਨੇਤ੍ਰ ਕਵਲ॥੭੩॥

nirabikāra nirahāra naṇḍa naṇḍana netra kavala.73.

Free of vices, One Who needs no sustenance, son of *Nand (Krishna)*, lotus-eyed.73.

ਗਿਰਧਾਰ ਦੇਹਰਾ॥

giradhāra doharā.

*Giradhar*⁵⁰ Couplet.

ਗਿਰਧਾਰੀ ਗੋਬਿੰਦ ਗੁਰੂ ਗੋਵਰਧਨ ਗੋਪਾਲ॥

giradhārī gobiṇḍa gurū govaradhana gopāla.

One Who picked up Mount Govardhan on his fingers, Sustainer of the universe, *Guru*, lifter of Govardhan, Protector of cows - *Gopal*.

ਗੋਸਾਈਂ ਗੋਪੀ ਬਲਭ ਗੋਪਨਾਥ ਗੋਆਲ॥੭੪॥

gosāīṅ gopī balabha gopanātha goāla.74.

Master of the cowherds, Lover of the *gopis*, Master of *Gopis*, Sustainer of the cows.74.

⁵⁰ The Lifter of Govardhan *Giri* – Sri Krishna.

ਕਵਲ ਸੋਰਠਾ॥

Lotus Soratha.

ਕਾਰਨ ਕਰਨ ਕਰੀਮ ਕੇਸਵ ਕਿਰਤਾਰਥਿ ਕਰਨ॥

Cause of causes, Merciful, With unshorn hair, Fulfiller of desires, Creator.

kārana karana karīma kesava kiratārathi karana.

ਕੋਮਲ ਕਮਲ ਨਵੀਨ ਕੋਟ ਕਲੰਕ ਕੰਟਕ ਹਰਨ॥੭੫॥

Soft, Lotus-like, Ever-new, Destroyer of millions of sins, Remover of blemishes and obstacles.75.

komala kamala navīna koṭa kalaṅka kaṇṭaka harana.75.

ਖਾਲਕ ਸੋਰਠਾ॥

Creator Soratha.

ਖਾਲਕ ਖਲਕ ਖੁਦਾਇ ਖੈਰ ਖੂਬ ਖੁਸ਼ਹਾਲ ਖੁਸ਼॥

The Creator of creation, the Divine Lord, the Benevolent, the Beautiful, the Blissful, and the Joyous One.

khālaka khalaka khudāi khairā khūba khushahāla khusha.

ਖਾਲਸ ਖਸਮ ਅਤਾਇ ਖਾਮੇ ਖੂਨ ਖਤਾ ਬਖਸ਼॥੭੬॥

The Sovereign of the *Khalsa* – the pure, the Supreme Lord, the Generous Giver, the Controller of destiny, the Forgiver of sins and transgressions.76.

khālasa khasama atāi khāme khūna khatā bakhasha.76.

ਘਨਿਸ਼ਯਾਮ ਦੇਹਰਾ॥

Dark Shyam Couplet.

ਘਟਿ ਘਟਿ ਮੈ ਘਨਿ ਸਯਾਮ ਜੂ ਘਰਰਤ ਘਨ ਘਨਘੋਰ॥

In every heart, there dwells the dark-complexioned *Ghanshyām*, Who thunders like the dense, mighty storm clouds.

ghaṭi ghaṭi mai ghani syāma jū ghaharata ghana ghanaghora.

ਜੀਅ ਜੰਤੁ ਚਾਤ੍ਰਕ ਮਯੂਰ ਚਿਤਵਤ ਕੋਕਲ ਮੋਰ॥੭੭॥

All beings and creatures, like the rainbird and peacock, longingly call out like the cuckoo and peafowl.77.

jīa jaṅtu cātrika mayūra citavata kokala mora.77.

ਦਯਾ ਦੇਹਰਾ॥

Compassion Couplet.

ਦੀਨ ਦਯਾਲੁ ਦਾਤਾ ਦਯਾ ਦੁਖ ਦਲਿਦ੍ਰ ਦਲ ਦੁੰਦ॥

The compassionate Lord of the humble, the generous giver, the embodiment of mercy, the destroyer of pain, poverty, and vices.

dīna dayālu dātā dayā dukha dalidra dala duṇḍa.

ਦ੍ਰਿਗ ਬਿਸਾਲ ਦੁਤਿ ਅਦ੍ਵਯੰ ਦਿਨਕਰ ਸਮਰ ਮੁਕੰਦ॥੭੮॥

The radiance of Your vast eyes is unparalleled; the non-dual sun, the Supreme liberator in battle.78.

driga bisāla duti advayaṅ dinakara samara mukāṇḍa.78.

ਓਅੰ ਦੇਹਰਾ॥

Oaṅ Couplet.

ਓਅੰ ਵਾਸਦੇਵ ਵੇਦਨ ਵਿਦਤ ਵਾਰ ਵਾਰ ਲੱਖ ਵਾਰ॥

Oaṅ, Vasudeva, You manifest the *Vedas*, and are praised again and again, countless times.

oaṅ vāsadeva vedana vidata vāra vāra lakkha vāra.

ਓਰ ਨਿਬਾਹ ਵੈਰੀ ਨਹੀਂ ਵੈਰ ਹਰਨ ਕਰਤਾਰ॥੭੯॥

The One Who provides continuous support, bears no enmity, and as the Creator removes all hostility.79.

ora nibāha vairī nahīn vaira harana karatāra.79.

ਸਹੰਸਮੁਖੀ ਦੇਹਰਾ॥

sahaṁsamukhī doharā.

Sahansamukhi Couplet (Thousand-mouthed, Sheshnag).

ਸ਼ਹਨਸ਼ਾਹ ਸ਼ਹਪਤਿ ਸਗਲ ਸੰਸਯ ਸਿਹਰ ਸਿਰਾਇ॥

shahanashāha shahapati sagala saṁsaya sihara sirāi.

The embodiment of certainty, the merciful One Who completely removes doubt and annihilates sorcery and fear.

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ਸਜਨ ਸਾਧੁ ਸੰਸਾ ਨਹੀਂ ਸੀਤਲ ਸਤ ਸੁਖਦਾਇ॥੮੦॥

sajana sādhu saṁsā nahīn sītala sata sukhadāi.80.

The true friend of the saints, free from all doubt, cooling and calming, the embodiment of truth and the giver of supreme bliss.80.

ਇੰਦ੍ਰਾ ਦੇਹਰਾ॥

iṇdraga doharā.

Indrag (Indra) Couplet.

ਈਸਰ ਈਸ ਇਮਾਨ ਇਕ ਇਮਨਾਇਕ ਇਮਨਾਇ॥

īsara īsa imāna ika imanāika imanāi.

The Supreme Lord, the Ruler of all, the embodiment of faith, the One and only, the just and the truthful.

ਇਕ ਇਕ ਈਕਾਨ ਇਸ ਇੰਦ੍ਰ ਲਾਇੰਤਹਾਇ॥੮੧॥

ika ika īkāna isa iṇdra lāintahāi.81.

The One and only, singular and supreme, unwavering, the Lord of all, the ruler even over *Indra*, the infinite and eternal.81.

ਝੁਰਨ ਦੇਹਰਾ॥

jhurana doharā.

Regretful Couplet.

ਝੁਰਨ⁵¹ ਝੋਰ ਝੰਕਤ ਝਪਟ ਝਿਮ ਝਿਮ ਝਿਮ⁵² ਝੁਨਕਾਰ॥

jhurana jhora jhaṅkata jhapṭa jhima jhima jhima jhunakāra.

You seize those burning in envy with a sudden strike, annihilating them in a resounding clash of thunder, while the gentle sound of drizzle of Your grace showers down, bringing peace and harmony.

ਝੀਨ ਸਬਦ ਝਾਂਜਨ ਝਰਨ ਝਗਰਾ ਝੂਠ ਝਿੰਕਾਰ॥੮੨॥

jhīna sabada jhāñjana jharana jhagarā jhūṭha jhīnkāra.82.

The Word resounds; melodious like the chime of bells, that destroys conflict and falsehood.82.

⁵¹ ‘Wailing and wailing, the faithless cynic died’ - (ਆਸਾ ਮਃ ੫) ‘ਝੁਰਤ ਝੁਰਤ ਸਾਕਤ ਮੁਆ.’

⁵² Only written twice in the *satīk* and not thrice, in handwritten manuscripts it appears three times. See the Sangrur 1698 AD recension and Mai Bhago recension.

ਟੇਟਕ ਦੇਹਰਾ॥

Breaking Couplet.

ṭoṭaka doharā.

ਟੇਟ ਟੂਟ ਟੰਟਾ ਟਰਨ ਟੀਕਾ ਸੰਸਾਰ॥

ṭoṭa ṭūṭa ṭaṇṭā ṭarana ṭīkā sagala saṁsāra.

The One Who eliminates all defects and brokenness, removes conflicts and obstacles, and is the Supreme Leader of the entire world.

ਟਕ ਟਕ ਟਕ ਨਿਰਖੋਂ ਤੁਮਹਿ ਏਕ ਟਿਕਨ ਕਰਤਾਰ॥੮੩॥

ṭaka ṭaka ṭaka nirakhauṁ tumahi eka ṭikana karatāra.83.

With an unwavering gaze, I behold You alone, fixing my sight upon the One Creator.83.

ਠੈਰ ਠੈਰ ਠਾਕੁਰ ਠਟਯੋ ਬਿਨੁ ਠਾਕੁਰ ਨਹਿੰ⁵³ ਠਾਟ॥

ṭhaura ṭhaura ṭhākura ṭhatyo binu ṭhākura nahiṁ ṭhāṭa.

In every place and existence, it is the Lord Who has manifested; without the Lord, there is no grandeur, decoration, or worldly appearance.

ਠਾਕ ਠੇਕ ਮੈਂ ਦੂਰ ਯਹ ਨਹਿੰ⁵⁴ ਬਾਗਾ ਨਹਿੰ⁵⁵ ਠਾਟ॥੮੪॥

ṭhāka ṭheka sauṁ dūra yaha nahiṁ bāgā nahiṁ ṭhāṭa.84.

All obstacles and conflicts are completely removed by You; Who neither has the need for robes nor worldly splendour.84.

ਨਿਡਰ ਦੇਹਰਾ॥

Fearless Couplet.

niḍara doharā

ਡਾਂਗਰ ਡੀਗਰ ਹੋਂ ਅਧਿਕ ਤੁਮ ਨਿਡਰ ਡਰ ਡਾਰ॥

ḍāṅgara ḍīgara hauṁ adhika tuma niḍara ḍara ḍāra.

I am but a mere beast, an exaggerator Who speaks excessively, while You are fearless, the One Who removes all fear.

ਬਾਰ ਬਾਰ ਡੰਡਉਤ ਤੁਮ ਤੁਹ ਜਸ ਡੰਕ ਅਪਾਰ॥੮੫॥

bāra bāra ḍaṇḍauta tuma tuha jasa ḍaṅka apāra.85.

Again and again, I bow in reverence before You; Your glory resounds like a boundless proclamation.85.

ਢੀਠ ਦੇਹਰਾ॥

Obstuse Couplet.

ḍhīṭha doharā.

ਢੇਰ ਢੀਮ ਢਾਢੀ ਢਿਮਕ ਹੋਂ ਤਰੁ ਢਾਕ ਪਲਾਸ॥

ḍhora ḍhīma ḍhāḍhī ḍhimaka hauṁ taru ḍhāka palāsa.

I am like an ignorant beast, slow and unrefined, a minstrel who sings without true wisdom; like a barren tree, motionless, lacking fruit.

ਢੇਰ ਢੀਠ ਢੁਲਕਤ ਢਿਰਤ ਢਹਿ ਢਹਿ ਪਰਨ ਉਦਾਸ॥੮੬॥

ḍhera ḍhīṭha ḍhulakata phirata ḍhahi ḍhahi parana udāsa.86.

Burdened and stubborn, I wander aimlessly; collapsing again and again, I fall under my burdens, lost in sorrow.86.

ਛਪੇ॥

Six Lines.

chapaya.

ਤਰੁਨ ਤਾਪ ਤਮ ਹਰਨ ਤਾਤ ਤਯਾਗੀ ਤੀਰਥਿ ਤਤਿ॥

taruna tāpa tama harana tāta tyāgī tīrathi tati.

The ever-youthful Divine, the destroyer of suffering and darkness; the true ascetic, the essence of all sacred pilgrimages.

ਤਿਮਰ ਤਪਤ ਤਿਖ ਟਰਨ ਤੇਖ ਤਪੀਅਨ ਅੰਤਰ ਗਤਿ॥

timara tapata tikha ṭarana tokha tapīana aṁtara gati.

Darkness, suffering, thirst, and pain are turned away; the ascetics experience deep inner realization and hidden divine contentment.

⁵³ ‘*Bindī*’ instead of ‘*tippī*’ as per *satīk*, in the manuscripts its simply ਨਹੀਂ.

⁵⁴ ੈ,

⁵⁵ ੈ,

ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਮਹਿ ਆਪ ਆਪ ਤੋਸਾ ਤਕਿਯਾ ਛਿਤਿ॥

jaṅtra maṅtra mahi āpa āpa tosā takiyā chiti.

You are in the *yantra* and *mantra*, You are like the ration one carries during travel and like the lodge for hermits to rest, across the earth.

ਤਟ ਤੀਰਥਿ ਤਿਟਕਾਟ ਆਪ ਆਪੇ ਤਪਸੀ ਬ੍ਰਿਤਿ॥

taṭa tīrathi tiṭakāṭa āpa āpe tapasī briti.

You are the riverbanks and sacred pilgrimages, and *Trataka*—the yogic gazing; You Yourself are the ascetic of unwavering meditation and spiritual discipline.

ਤਾਪ ਨਿਵਾਰਨ ਤਮ ਹਰਨ ਅਘ ਨਾਸਨ ਅਮਿਤੋਜ ਗਤਿ॥

tāpa nivārana tama harana agha nāsana amitoja gati.

You dispel fever, eradicate darkness, destroy terrible sins, and are the state of Infinite power.

ਤਕੀਆ ਤਾਨ ਨਿਤਾਨ ਮਾਨ ਦਾਇਕ ਛਤ੍ਰੀਨ ਪਤਿ॥੮੭॥

takīā tāna nitāna māna dāika chatrīna pati.87.

You are the resting place and the refuge, the strength and support of the weak; the giver of honour and dignity, the sovereign warrior ruler.87.

ਬੀਰਕਤ ਦੋਹਰਾ॥

thīrakata doharā.

Stable Couplet.

ਥਾਨ ਥਨੰਤਰਿ ਰਮਿ ਰਹੇ ਅਸਥਿਰ ਬੀਰ ਦਯਾਲ॥

thāna thanāntari rami rahe asathira thīra dayāla.

Within the places and spaces, You abide, the stable and merciful One, Who gives spiritual attainment.

ਥਕਤ ਥਕਤ ਆਏ ਪ੍ਰਭੂ ਕਰਿ ਗਹਿ ਲੇਹੁ ਗੁਪਾਲ॥੮੮॥

thakata thakata āe prabhū kari gahi lehu gupāla.88.

Fatigued and weary, I have come to You O' Lord, grasp my arm, O' *Gopal*.88.

ਮੰਗਲ ਦੋਹਰਾ॥

maṅgala doharā.

Auspicious Couplet.

ਮੰਗਲ ਨਿਤ ਮੰਗਲ ਸਦਾ ਮੰਗਲ ਮੰਗਲ ਭੂਪ॥

maṅgala nita maṅgala sadā maṅgala maṅgala bhūpa.

Always auspicious, Ever blessed, Auspicious is the King of the universe.

ਜੈ ਮੰਗਲ ਜੈ ਮੰਗਲਾ ਸੁਭ ਮੰਗਲ ਆਨੂਪ॥੮੯॥

jai maṅgala jai maṅgalā subha maṅgala ānūpa.89.

Victory to auspiciousness! Victory to the Divine bringer of blessings! The embodiment of pure goodness, the incomparable source of prosperity and joy!89.

ਫਿਰਤ ਫਿਰਤ ਬਹੁ ਬਿਧਿ ਫਿਰੇ ਫੇਰੀ ਚੁੱਕੀ ਨ ਫੇਰ॥

phirata phirata bahu bidhi phire pherī cukkī na phera.

Wandering in various ways, one wanders, not finding the way out.

ਫਾਹ ਫਾਸ ਫਾਸੀ ਕਟਕ ਜਿਨਹਿ ਕਹਯੋ ਇਕ ਬੇਰ॥੯੦॥

phāha phāsa phāsī kaṭaka jinahi kahyo ika bera.90.

Caught in snares and traps, they are cut free who say Your name only once.90.

ਬਿਸਨੁ ਦੋਹਰਾ॥

SARBLOH GRANTH SĀHIB SARŪP AṄG 10
bisanu doharā.

Vishnu Couplet.

ਬਿਸਨੁ ਸੁ ਬਯਾਪਿਕ ਸਰਬ ਮੈ ਬਯਾਧਿ ਹਰਨ ਬਿਖ ਜਾਲ॥

bisanu su byāpika saraba mai byādhi harana bikha jāla.

Vishnu pervades all, in every form, the remover of afflictions and the net of poison.

ਬਾਰ ਬਾਰ ਬੰਦਤ ਚਰਨ ਬਿਪਤਿ ਬਿਘਨ ਰਛਪਾਲ॥੯੧॥

bāra bāra baṇdata carana bipati bighana rachapāla.91.

Again and again, I bow at Your feet in reverence; You are the Supreme Protector, the remover of all calamities and obstacles.91.

ਰਾਮ ਦੋਹਰਾ॥

Ram Couplet.

rāma doharā.

ਰਾਮ ਰਮਤ ਸਭ ਘਟ ਬਿਖੈ ਸਭ ਮਹਿ ਰਾਮ ਰਹੀਮ॥

rāma ramata sabha ghaṭa bikhai sabha mahi rāma rahīma.

The Divine dwells within all beings; *Ram* and *Rahim*, pervades everything and everywhere.

ਰਾਵ ਰੰਕ ਰਯੱਤ ਤੁਹੀਂ ਰਾਵਤ ਰਾਜ ਕਰੀਮ॥੯੨॥

rāva raṅka rayatta tuhīn rāvata rāja karīma.92.

You are the Sovereign, the pauper, You are the prince and the gracious ruler.92.

ਲਲਿਤ ਦੋਹਰਾ॥

Beautiful Couplet.

lalita doharā.

ਲਾਲ ਗੁਪਾਲ ਦਯਾਲ ਲਾਲਿ ਲਲਿਤ ਬਚਨ ਲਖ ਰੂਪ॥

lāla gupāla dayāla lālī lalita bacana lakha rūpa.

Beloved *Gopal* has merciful flowing speech, gentle like a child, radiant in beauty, and appearing in countless divine forms.

ਲਲਿਤ ਰੰਗ ਲਲਿਤਾ ਲਲਾ ਲਾਲ ਖ਼ਿਆਲ ਅਨੂਪ॥੯੩॥

lalita raṅga lalitā lālā lāla khiāla anūpa.93.

Graceful in splendour, radiant in beauty, beloved like *Lalita*, enchanting like a lover, incomparable in divine contemplation.93.

ਹਰਿਆਵਲ ਦੋਹਰਾ॥

Greenery Couplet.

hariāvala doharā.

ਹਰਿ ਹੀਰਾ ਹਰਿਆਵਲਾ ਹਰਿ ਹਰਿ ਕੀਨੇ ਜੰਗ॥

hari hīrā hariāvalā hari hari kīno jaṅga.

Hari, the priceless jewel, the ever-fresh One, *Hari*, *Hari* Who wages the battle.⁵⁶

ਹਰਨ ਭਰਨ ਹਰਿ ਹਰਿ ਹਰੀ ਹੇਮੰਚਲ ਹਰਿ ਮੰਗ॥੯੪॥

harana bharana hari hari harī hemaṅcala hari maṅga.94.

Hari has a beautiful figure, *Hari*, *Hari*, is fresh like the Himalayas, the fulfiller of desires.94.

ਭਿਆਨੀ ਵਤਨ ਬਿਹੀਨ ਭਿਆਤ ਰੂਪ ਅਨੁਭਉ ਸਦਾ॥

ñiānī ñatana bihīna ñiāta rūpa anubhau sadā.

Even the wise, steadfast in meditation, without effort, cannot perceive the form of the Eternal, Fearless One.

ਰਾਣਾ ਰਾਉ ਪ੍ਰਬੀਨ ਅਚਲ ਅਥਾਹ ਸਦ ਸਰਬਦਾ॥੯੫॥

rāṇā rāu prabīna acala athāha sada sarabadā.95.

The sovereign Lord, wise and steadfast, is eternal, immeasurable, and ever-all-encompassing.95.

⁵⁶ *Hari*, the beloved friend, yet also the adversary, waging battle against His own creation.

ਆਦਿ ਅੰਤੁ ਜੁਗ ਜੁਗ ਅਟਲ ਸਰਬ ਸੁ ਬਯਾਪੀ ਦੇਵ॥

ādi aṁtu juga juga aṭala saraba su byāpī deva.

From the beginning to end, throughout the ages, the Divine is imperishable and pervades all.

ਉਤਪਤਿ ਪਰਲਯ ਕਰਨਹਾਰ ਮਾਯਾ ਅਲਖ ਅਭੇਵ॥੯੬॥

utapati paralaya karanahāra māyā alakha abheva.96.

Who makes creation and destruction, *Maya*, Unfathomable and beyond description.96.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਜੀਅ ਜੰਤੁ ਨਭ ਮੰਡਲ ਪਾਤਾਲ॥

jali thali mahīali jīa jaṁtu nabha maṇḍala pātāla.

In water, on land and in the sky, in the beings, creatures, and the cosmic expanse of the sky and the depths of the netherworld.

ਸ੍ਵਰਗ ਮ੍ਰਿਤੁ ਚਉਦਹ ਭਵਨ ਬਿਧਨਾ ਸ੍ਵਾਮਿ ਗੁਪਾਲ॥੯੭॥

svaraga mṛitu cauda bhavana bidhanā svāmi gupāla.97.

In heaven and mortal realms, in the fourteen realms, the Master *Gopal* is the Creator.97.

ਨਾਮ ਠਾਮ ਘਟਿ ਘਟਿ ਬਿਖੈ ਸਭ ਮਹਿ ਰਮਤ ਪ੍ਰਕਾਸ॥

nāma ṭhāma ghaṭi ghaṭi bikhai sabha mahi ramata prakāsa.

In every place and heart is Your name, in everything is Your radiance.

ਅੱਖਰ ਬਾਨੀ ਸਭ ਤੁਹੀਂ ਸਭ ਮੁਖਿ ਦੇਤਿ ਗਿਰਾਸ॥੯੮॥

akkhara bānī sabha tuhīn sabha mukhi deti girāsa.98.

You are the essence of every letter and word, bestowing sustenance to every mouth.98.

ਦੋਹਰਾ॥

doharā.

Couplet.

ਲਛਮੀ ਕੇ ਬਪੁ ਧਾਰ ਹਰਿ ਮਾਯਾ ਕਰਿ ਪ੍ਰਕਾਸਿ॥

lachamī ko bapu dhāra hari māyā kari prakāsi.

Embodying the form of *Lakshmi*, *Hari* manifests through *Maya*.

ਹਰਨ ਭਰਨ ਸਭ ਜਗਤ ਕੀ ਸੰਤਨ ਕੀ ਸੁਖ ਰਾਸਿ॥੯੯॥

harana bharana sabha jagata kī saṁtana kī sukha rāsi.99.

Destroyer and sustainer of the Universe, You are the reason for the happiness of the Saints.99.

ਨਰਾਜ ਛੰਦ॥⁵⁷

narāja chaṇḍa.

Arrow Verse.

ਅਚੱਲ ਥਾਹ ਗਮਯ ਕਾ ਬਿਅੰਤ ਧ੍ਯਾਨ ਧਾਰਿਯੈ॥

acalla thāha gamya kā bianta dhyāna dhāriyai.

The abode of the Unfathomable is unshakeable, constantly contemplate the Infinite.

⁵⁷ A type of arrow, in which the shaft near the nock is made of iron and has five feathers (wings). It is also a poetic meter (*Chhand*). In some places, the word ‘*Narāch*’ is written instead of ‘*Nārāch*’ in the heading. It has four lines (*charan*), each containing two “*Nagan*” (metrical feet without a specific rhythmic pattern) and four ‘*Ragan*’ (metrical feet with a fixed rhythmic structure). The metrical pattern is represented as: |||, ||| S | S, S | S, S | S, S | S. There is a pause after every nine syllables. This metre is also known as ‘*Mahāmālikā*’ (महामालिका). An example verse: ‘*Karat nar sadā ruchi, dharam ke karam me prem se, jagat mahi sukhī rahai, ant ko mokh hvai nem se,*’ which means ‘A man should always have devotion, perform righteous deeds with love, he shall live happily in the world, and in the end, attain liberation through discipline.’

ਜਗਤਮਾਤ ਅੰਬਿਕਾ ਸੁ ਨਿਤਜ ਨੇਮੁਚਾਰਿਯੈ॥

jagatamāta aṁbikā su nitya nemucāriyai.

Forever chant the name of the Mother of the Universe, *Ambika*.

ਅਖੰਡ ਖਜਾਲ ਖੰਡ ਕਾ ਪ੍ਰਚੰਡ ਜਾਪ ਜਾਪਿਯੈ॥

akhaṇḍa khyāla khaṇḍa kā pracaṇḍa jāpa jāpiyai.

Recite the name of the dazzling One Whose name cuts through endless thoughts.

ਅਕਾਲ ਕਾਲ ਕਾਲਕਾ ਬਿਅੰਤ ਥਾਪਿ ਥਾਪਿਯੈ॥੧੦੦॥

akāla kāla kālakā bianta thāpi thāpiyai.100.

The Timeless One, Who destroys time, Who establishes forms infinitely.100.

ਜਗਤ੍ਰ ਮਾਤ ਜਾਲਪਾ ਸੁ ਨਿਤਜ ਪ੍ਰਤਿ ਗਾਇਯੈ॥

jagatra mātā jālapā su nitya prati gāiyai.

O' Mother of the Universe, You are *Jalpa*,⁵⁸ so I sing Your praises daily.

ਅਖੰਡ ਚੰਡ ਚੰਡਿਕਾ ਪ੍ਰਭਾਤਿ ਉਠ ਧਯਾਇਯੈ॥

akhaṇḍa caṇḍa caṇḍikā prabhāti uṭha dhyāiyai.

Infinite *Chandika*, slayer of demon *Chand*, at sunrise I wake up and meditate on You.

ਸੁ ਅਸ੍ਰਬਾਹੁ⁵⁹ ਈਸੁਰੀ ਕਲਜਾਨ ਰੂਪ ਪੇਖਿਯੈ॥

su ashṭbāhu īsurī kalyāna rūpa pekhiyai.

Eight armed, immensely powerful Goddess, I see You as the embodiment of salvation.

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ਚਤੁਰਭੁਜਾ ਸਿੰਘਾਸਨੀ ਅਨੰਤ ਕੈ ਬਿਸੇਖਿਯੈ॥੧੦੧॥

caturabhujā siṅghāsanī anaṇta kai bisekhiyai.101.

Four-armed Goddess, Rider of a Lion, I see Your form as Infinite.101.

ਜਗੱਤਮਾਤ ਲੱਛਮੀ ਚਰੰਨ ਚਿੱਤ ਲਾਇਯੈ॥

jagattamāta lacchamī caraṇna citta lāiyai.

O' Mother of the World *Lakshmi*, I place my mind at Your lotus feet.

ਅਨੰਤੁ ਰੂਪ ਮੰਗਲਾ ਬਿਸੇਖ ਕੈ ਮਨਾਇਯੈ॥

anaṇtu rūpa maṅgalā bisekha kai manāiyai.

One should appease and worship the Infinite form of the auspicious one with special reverence.

ਜਯੰਤ ਜੈਤੁ ਜੈਕਰੀ ਸੁਧਾਗਤੀ ਬਖਾਨਿਯੈ॥

jayaṇta jaitu jaikarī sudhāgatī bakhāniyai.

Victorious over victors, triumphant in mind, speech, and action—Your supreme speed and wisdom are proclaimed.

ਕਵਲ ਨੈਨਿ ਕੇਸਰੀ ਸੁ ਜਾਪ ਮੰਤ੍ਰ ਠਾਨਿਯੈ॥੧੦੨॥

kavala naini kesarī su jāpa maṅtra ṭhāniyai.102.

With lotus eyes, riding a lion, and saffron attire, I am firmly meditating upon Thy sacred *mantra*.102.

ਅਮਰ ਅਟਲ ਅਗਾਧ ਬੋਧ ਦਯਾਲ ਲਾਲ ਜਾਪਿਯੈ॥

amara aṭala agādha bodha dayāla lāla jāpiyai.

Immortal, Imperishable and Profound in understanding, I meditate upon the compassionate Beloved.102.

ਸੁਸ਼ੀਲ ਸਤ੍ਯ ਧਰਮ ਬ੍ਰਿਤ ਪੇਖ ਪੇਖ ਧ੍ਰਾਪਿਯੈ॥

sushīla satya dharama brita pekha pekha dhrāpiyai.

By seeing again and again Your friendly nature, truthfulness, and exceptional righteousness, I am in immense bliss.

ਅਨਾਸ ਕਾਸ ਬ੍ਰਹਮ ਕੇ ਨਮਸਕਾਰ ਨਿਤਿਯੈ॥

anāsa kāsa brahama ko namasakāra nittiyai.

Daily salutations to the Immortal essence of *Braham* (Creator).

ਅਦਾਗ ਅਦ੍ਵਯਾਤਮਾ ਸਦੀਵ ਸਤ੍ਯ ਚਿਤਿਯੈ॥੧੦੩॥

adāga advayātamā sadīva sataya cittiyai.103.

Unstained, non-dual soul, eternally abiding in truth and pure consciousness.103.

⁵⁸ Goddess of speech.

⁵⁹ In the Sangrur 1698 AD recension this reads as ਅਸਟਬਾਹੁ without the ਸੁ. In the *satīk* it reads as ਸੁਅਸ੍ਰਬਾਹੁ.

ਮੁਰਾਰਿ ਮੰਗਲਾ ਹਰੀ ਬਕਤ੍ਰ ਤੇ ਉਚਾਰਿਯੈ॥

murāri maṅgalā harī bakatra te ucāriyai.

Recite the auspicious name of *Hari*, *Murari* – the slayer of demon *Mur*, with your mouth.

ਸੁ ਬਾਸੁਰੀ ਬਿੰਦੇਸ੍ਵਰੀ ਸੁ ਧ੍ਯਾਇ ਪਾਪ ਟਾਰਿਯੈ॥

su bāsuri bīndesvarī su dhyāi pāpa ṭāriyai.

Meditate upon the fragrant, Supreme *Bindeshwari*—the divine flute-player—Who cuts sins and brings auspicious days.

ਜਯੰਤਿ ਜ੍ਵਾਲ ਜਾਲਪਾ ਰਿਦੈ ਮਝਾਰ ਧਾਰਿਯੈ॥

jayaṁti jvāla jālapā ridai majhāra dhāriyai.

Establish the victorious, blazing *Jalpa* in the center of the heart.

ਬ ਪੁੰਜ⁶⁰ ਪਾਪ ਕੋਟ ਕੋਟ ਧ੍ਯਾਇ ਗਾਇ ਜਾਰਿਯੈ॥੧੦੪॥

ba puñja pāpa koṭa koṭa dhyāi gāi jāriyai.104.

Meditating and singing upon Thee, millions of sins and their vast accumulations are burnt away.104.

ਮੱਛ ਕੱਛ ਨਾਰਸਿੰਘ ਬ੍ਰਾਹ ਰੂਪ ਗਾਇਯੈ॥

maccha kaccha nārasīṅgha brāha rūpa gāiyai.

We sing of You as the form of *Matsya* (Fish), *Kach* (Turtle), *Narasingh*, and *Virah*.

ਪਰਸੁਰਾਮ⁶¹ ਰਾਮ ਕ੍ਰਿਸ਼ਨ ਬਾਵਨਾ ਧ੍ਯਾਇਯੈ॥

parasurāma rāma krisana bāvanā dhyāiyai.

We meditate on You as *Parashuram*, *Ram*, *Krishna*, and *Vaman*.

ਜਗਨਨਾਥ⁶² ਨਿਹਕਲੰਕ ਦੈਵ ਸੰਤ ਨਾਇਯੈ॥

jagananātha nihakalaṅka daiva saṁta nāiyai.

You are known through *Jagannath*, the spotless Divine in which the saints perform ablutions.

ਅਕਾਲ ਮੂਰਤਿ ਸਤਿਨਾਮੁ ਨਾਮਿ ਕੇ ਰਿਝਾਇਯੈ॥੧੦੫॥

akāla mūrati satināmu nāmi ko riḥhāiyai.105.

Please the Timeless embodiment of truth, by chanting the name *Satinamu*.105.

ਜਲੰ ਥਲੰ ਗਿਰੰ ਨਭੰ ਸਮਸਤ ਰੂਪ ਜਾਨਿਯੈ॥

jalaṁ thalaṁ giraṁ nabhaṁ samasata rūpa jāniyai.

Recognise water, land, mountains and the sky, all as Your forms.

ਸੁਕੀਟ ਹਸਤਿ ਤ੍ਰਿਨੰ ਮੇਰੁ ਬ੍ਰਹਮ ਹੀ ਬਖਾਨਿਯੈ॥

sukīṭa hasati trinaṁ meru brahama hī bakhāniyai.

Recognise insects, elephants, a particle of dust and mountains, all as the form of the Creator.

ਅਨੰਤ ਨਾਮ ਬਯੰਤ ਕੇ ਬੈਰਾਟ ਕੇ ਪਛਾਨਿਯੈ॥

anaṁta nāma byaṁta ke bairāṭa ko pachāniyai.

Recognise the infinite names of the cosmic and immeasurable Creator.

ਜਯੰ ਸਦੈਵ ਕਾਲ ਕਾ ਸੁਮੰਤ੍ਰ ਜਾਪ ਠਾਨਿਯੈ॥੧੦੬॥

jayaṁ sadaiva kāla kā sumantra jāpa ṭhāniyai.106.

Victory be to the eternal *Kal*,⁶³ Whose pious name is firmly chanted.106.

⁶⁰ ਬਪੁੰਜ ‘ ‘ ‘.

⁶¹ ਪੱਰਸੁਰਾਮ ‘ ‘ ‘.

⁶² ਜਗੰਨਾਥ ‘ ‘ ‘.

⁶³ Time/Death or Lord of Time/Death.

ਦੋਹਰਾ॥

Couplet.

ਸਤਿ ਸਤਿ ਅਨੁਭਉ ਸਦਾ ਕਹ ਲਗ ਕਰੇ ਬਖਾਨ॥

You are True, True, Eternally Fearless, how can I describe You?

sati sati anubhau sadā kaha laga karo bakhāna.

ਸ੍ਰੀ ਮਾਯਾ ਜਗਤਾਰਨੀ ਰਾਖਹੁ ਲਾਜ ਨਿਦਾਨ॥੧੦੭॥

O' Sri Maya, Saviouress of the Universe, preserve my honour till the very end.107.

srī māyā jagatāranī rākhahu lāja nidāna.107.

ਛੰਦ॥

Metre.

chañda.

ਕਹ ਲਗ ਕਰੋ ਬਖਾਨ॥

How can I describe You?

kaha laga karoṁ bakhyaṇa.

ਹੈਂ ਮੂੜ੍ਹ ਮੱਤਿ ਅਜਾਨ॥

I am foolish, ignorant in mind.

haun mūrha matti ajāna.

ਤੁਅ ਜਸ ਅਗਾਹ ਸਮੁੰਦ॥

Your praises are boundless like the ocean.

tua jasa agāha samuñda.

ਨਿਤ ਨੇਮ ਰਟਤ ਫਨਿੰਦ॥੧੦੮॥

The hooded demi-god (*Sheshnag*) daily recites Your name continuously.108.

nita nema raṭata phaniñda.108.

ਨਿਤ ਰਟਤ ਨਾਮ ਅਪਾਰ॥

Who ceaselessly recites Your limitless Name.

nita raṭata nāma apāra.

ਤਦਯਪਿ ਨ ਪਾਵਤ ਪਾਰ॥

Yet, has not found the end of Your limit.

tadyapi na pāvata pāra.

ਸਿਵ ਬਿਸਨੁ ਐ ਮੁਖ ਚਾਰਿ॥⁶⁴

Shiva, Vishnu, and the four-faced Brahma.

siva bisanu au mukha cāri.

ਨਿਤ ਭਜਤ ਮਾਇ ਮੁਰਾਰਿ॥੧੦੯॥

Continuously worship the Divine Mother *Murari*.109.

nita bhajata māi murāri.109.

⁶⁴ ਮੁਖਚਾਰਿ ‘ ‘ ‘.

ਸੁਕ ਬਯਾਸ ਨਾਰਦ ਦੇਵ॥

Sukh, Vyas, Narad the demi-gods.

suka byāsa nārada deva.

ਸਭ ਕਰਤ ਹਰਿ ਕੀ ਸੇਵ॥

All perform the service of *Hari*.

sabha karata hari kī seva.

ਸਸਿ ਸੂਰ ਉਡਗਨ ਜੇਤ॥

The moons, sun, and countless stars.

sasi sūra uḍagana jeta.

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ਸਭ ਰਟਤ ਮਾਯਾ ਨੇਤ॥੧੧੦॥

All continuously repeat the name of *Sri Maya*.110.

sabha raṭata māyā neta.110.

ਚਹੂੰ ਜੁਗ ਦਿਨਸ ਅਰੁ ਰਾਤਿ॥

Throughout the four ages, day and night.

cahuṇ jugā dinasa aru rāti.

ਸਭ ਜਜਤ ਸ੍ਰੀ ਜਗ ਮਾਤਿ॥੧੧੧॥

All continually worship the revered Mother of the Universe.111.

sabha jajata srī jaga māti.111.

ਕਈ ਕਲਪ ਜੁਗਹ ਜੁਗਾਤ॥

Through many cycles of ages and eons.

kaī kalapa jugaha jugāta.

ਸਭ ਕਥਤ ਲੇ ਜਗਮਾਤ॥⁶⁵

All laud the Mother of the Universe.

sabha kathata lau jagamāta.

ਤੁਅ ਨਾਮ ਕਾ ਬਿਸਥਾਰ॥

The expanse of Your Name.

tua nāma kā bisathāra.

ਕਿਨਹੂ ਨ ਪਾਯਾ ਪਾਰ॥੧੧੨॥

None have found its limits.112.

kinahū na pāyā pāra.112.

ਅਬਿ ਰਾਖੀਏ ਗੁਰੁਦੇਵ॥

Now, save me, O' Divine Guru.

abi rākhīe gurudeva.

ਪ੍ਰਭੁ ਲਾਈਏ ਨਿਜ ਸੇਵ॥

Bestow upon me Your true service.

prabhu lāie nija seva.

ਮੇਹਿ ਅਵਰ ਨਾਹੀ ਜਾਇ॥

I cannot go to anyone else.

mohi avara nāhī jāi.

ਇਕ ਆਸ ਤੁਮ ਜਗਮਾਇ॥੧੧੩॥

O' Univeral Mother You are my one and only hope.113.

ika āsa tuma jagamāi.113.

⁶⁵ The correct version should be ਅਬ ਲੇ ਮਾਤ according to Giani Gurwinder Singh Nangli, which is correct based on the two oldest manuscripts.

ਪੈ ਪਾਯ ਸਰਨੀ⁶⁶ ਆਇ॥

Falling at Your feet, I seek refuge.

pai pāya saranī āi.

ਮੁਰਿ ਲਾਜ ਰਾਖੇ ਰਾਇ॥

O' Queen protect my honour.

muri lāja rākho rāi.

ਬਿਨ ਮਾਇ ਸਰਨੀ ਓਟ॥

Without You O' Mother there is no support.

bina māi saranī oṭa.

ਕਤਹੂੰ ਨ ਪਾਏ ਛੋਟ॥੧੧੪॥

Nowhere else is liberation found.114.

katahūñ na pāe choṭa.114.

ਦੋਹਰਾ॥

Couplet.

doharā.

ਅਪਦ ਸਿੰਧੁ ਮਹਿ ਬੁਢਤੇ ਕਰਿ ਗਹਿ ਲੇਹੁ ਉਬਾਰਿ॥

I'm drowning in the dreadful (world) ocean, please save me by holding my hand.

apada sindhu mahi būḍhate kari gahi lehu ubāri.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਅਪਦਾ ਹਰੇ ਮਾਯ ਦਰਿਦ੍ਰ ਨਿਵਾਰ॥੧੧੫॥

Save me, save me, remove all my difficulties O' Mother, the dispeller of poverty.115.

trāha trāha apadā haro māya daridra nivāra.115.

ਕਰਮ ਰੇਖ ਮਾਯਾ ਹਰੀ ਤੁਹੀਂ ਸਭਨ ਕੀ ਸਾਰ॥

The line of fate is under the control of the Divine *Maya*; You are the essence of all.

karama rekha māyā harī tuhīñ sabhana kī sāra.

ਜਬਿ ਤੁਮਰੀ ਕਿਰਪਾ ਭਈ ਜਾਗਤ ਭਾਗ ਲਿਲਾਰ॥੧੧੬॥

When You bestowed Your grace, all my misfortune turned into good fortune.116.

jabi tumarī kirapā bhai jāgata bhāga lilāra.116.

ਉਦਯ ਹੋਇ ਅੰਕੁਰ ਜਬਹਿ ਪਰਾ ਪੂਰਬਲਾ ਸੋਇ॥

When the seeds of my unseen efforts of my past good karma sprouted forth and grew.

udaya hoi āṅkura jabahi parā pūrabalā soi.

ਪੂਰਨ ਬਿਧਿ ਬਿਧਿਨਾ ਸਕਲ ਜਿਸ ਸਿਮਰੇ ਗਤਿ ਹੋਇ॥੧੧੭॥

Then I found the way to the Creator of all, remembering Whom one attains liberation.117.

pūrana bidhi bidhinā sakala jisa simare gati hoi.117.

ਨਵਲ ਨਿਰੰਜਨ ਦੇਉ ਹਰਿ ਕਰੁਨਾਕਰ ਕਿਰਪਾਲ॥

O' Ocean of Mercy, O' Unblemished Lord, O' Compassionate and Merciful One.

navala nirañjana deu hari karunākara kirapāla.

ਦੀਨਬੰਧੁ ਸੰਕਟ ਹਰਨ ਮਾਯਾ ਸ੍ਰੀ ਗੋਪਾਲ॥੧੧੮॥

The Dispeller of the miseries of the meek, the Destroyer of troubles, O' *Maya Gopal*.118.

dīnabañdhu saṅkaṭa harana māyā srī gopāla.118.

⁶⁶ ਸਰਨੀ in *satik*.

ਸਵੈਯਾ॥⁶⁷

savayā.

Stanza.

ਕਵਲ ਨੈਨ ਮਧੁ ਬਚਨ ਅਮਿਤ ਦੁਤਿ ਸੁੰਦਰਿ ਚੰਡੀ॥

kavala naina madhu bacana amita duti suṇdari caṇḍī.

With lotus eyes, sweet words, and infinite beauty, O' *Chandi*.

ਖਲ ਖੰਡਨ ਖਲ ਘਾਇ ਸਕਲ ਦੁਖ ਰੋਗ ਬਿਹੰਡੀ॥

khala khaṇḍana khala ghāi sakala dukha roga bihaṇḍī.

Destroyer of armies of demons, Eradicator of all sorrows and diseases.

ਮਧੁ ਸੂਦਨ ਮਹਿਖਾਸੁਰੀ ਰਿਪੁ ਦਾਲਨ ਡੰਡੀ॥

madhu sūdana mahikhāsuri ripu dālana ḍaṇḍī.

Killer of *Madhu* and *Mahishasura*, Punisher of enemies.

ਅਕਾਲ ਮੂਰਤਿ ਅਨੁਭਵ ਪ੍ਰਕਾਸ ਜੈ ਜੈ ਜੈ ਚੰਡੀ॥੧੧੯॥

akāla mūrati anubhava prakāsa jai jai jai caṇḍī.119.

Eternal embodiment, Manifesting experience, Victory, Victory, Victory to You, O' *Chandi*.119.

ਮਹਾਂਕਾਲ⁶⁸ ਅਨਕਾਲ ਕਾਲ ਕੀ ਮੂਰਤਿ ਕਾਲੀ॥

mahāṅkāla anakāla kāla kī mūrati kālī.

Great Death, Beyond Death, Embodiment of Death, O' *Kali*.

ਦਯਾ ਸ੍ਵਰੂਪ ਦਯਾਲੁ ਕ੍ਰਿਪਾਨਿਧਿ ਦਾਤਾ ਜ੍ਵਾਲੀ॥

dayā svarūpa dayālu kripānidhi dātā jvālī.

Embodiment of compassion, compassionate One, Treasure of mercy, She is the generous fiery One.

ਜ੍ਵਾਲਾ ਜਗਮਗ ਜੋਤਿ ਗਾਤ ਸੰਤਨ ਰਛਪਾਲੀ॥

jvālā jagamaga joti gāta saṅtana rachapālī.

The radiant fire that lights the Universe that protects the body of the Saints.

ਜੈ ਜੈ ਮੰਗਲ ਰੂਪ ਸਦਾ ਜੈ ਜੈ ਨਿਤ ਕਾਲੀ॥੧੨੦॥

jai jai maṅgala rūpa sadā jai jai nita kālī.120.

Victory to the Eternal auspicious form, Victory, Victory always to You, O' *Kali*.120.

ਸਭ ਬਿਦਯਾ ਕੀ ਦੈਨ ਸੁਬੁਧਿ ਦਾਤਾ ਜੈ ਸਰਸ੍ਵਤਿ॥

sabha bidyā kī daina subudhi dātā jai sarasvati.

Bestower of all knowledge and wisdom, Victory to You, O' *Saraswati*.

ਗਯਾਨ ਬਢਤ ਜਸ ਕਹਿਤ ਦਾਸ ਰੱਛਕ ਜੈ ਨਰਪਤਿ॥

gyāna baḍhata jasa kahita dāsa racchaka jai narapati.

As I praise You my wisdom increases, Victory to You, protector of Your servant, the Lord of Man and all creatures.

ਅਚਲ ਅਗਮਯ ਅਥਾਹ ਬਾਕਦਾਇਕ ਜੈ ਜਸਮਤਿ॥

acala agamya athāha bākadāika jai jasamati.

Immovable, Unfathomable, Unique, the One Who bestows the power to speak, Victory to Your highest wisdom.

⁶⁷ ਲਖੁ ਸਵਯਾ॥ in the printed editions.

⁶⁸ ਮਹਾਂਕਾਲ in the *satik*.

ਮੁਕਤਿ ਦੈਨ ਧਨ ਦੈਨ ਸਦਾ ਜੈ ਜੈ ਜੈ ਸਰਸਵਤਿ॥੧੨੧॥

mukati daina dhana daina sadā jai jai jai sarasvati.121.

Bestower of liberation, bestower of wealth, always Victory, Victory, Victory to You, O' *Saraswati*.121.

ਦੋਹਰਾ॥⁶⁹

doharā.

Couplet.

ਗਨਪਤਿ ਗੌਰੀ ਸੁਤ ਭਜਹੁ ਰਿਧਿ ਸਿਧਿ ਕੇ ਧਾਮ॥

ganapati gaurī suta bhajahu ridhi sidhi ko dhāma.

Ganapati, son of *Gauri* also worships You, the abode of prosperity and spiritual powers.

ਸੁਖ ਪਾਵਹੁ ਨਿਤ ਨਿਤ ਸਦਾ ਧਨ ਪਾਵਹੁ ਬਿਸ੍ਰਾਮ॥

sukha pāvahu nita nita sadā dhana pāvahu bisrāma.

By which one attains peace forever and ever and always finds wealth and rest.

ਏਕ ਰਦਨ ਗਜ ਬਦਨ ਸਦਨ ਗੌਰੀ ਸੁਖ ਨੰਦਨ॥

eka radana gaja badana sadana gaurī sukha naṇḍana.

With one tusk, with an elephant face, dwelling in the abode of *Gauri*, the Bestower of joy.

ਬੁਧਿ ਦਾਇਕ ਅਘ ਹਰਨ ਸਦਾ ਸੁਰ ਕਿਲਵਿਖ ਖੰਡਨ॥

budhi dāika agha harana sadā sura kilavikha khaṇḍana.

Bestower of intellect, destroyer of sins, always destroying the faults of the demi-gods.

⁶⁹ ਛਪਯ ਛੰਦ॥ In the commentary and modern print. It is beyond the scope of this current work to resolve the issue of the verses.

ਸੁਬੁਧਿ ਗਜਾਨ ਦਾਤਾ ਹਰੀ ਅਘ ਪਾਪ ਨਿਕੰਦਨ॥ subudhi gyāna dātā harī agha pāpa nikaṇḍana.

Bestower of sublime wisdom, O' *Hari*, Destroyer of all sins.

ਗਨਪਤਿ ਗੌਰੀ ਦੇਵਿ ਸੁਤ ਜੈ ਜੈ ਸਿਵ ਨੰਦਨ॥੧੨੨॥ ganapati gaurī devī suta jai jai siva naṇḍana.122.

Victory, Victory, to the son of goddess *Gauri*, *Ganpati*, O' son of *Shiva*.122.

ਦੋਹਰਾ॥ doharā.

Couplet.

ਰੇ ਮਨ ਭਜ ਤੂੰ ਸਾਰਦਾ ਜਾ ਸਮ ਅਵਰ ਨ ਕੋਇ॥ re mana bhaja tūn sārādā jā sama avara na koi.

O' mind you should worship *Saraswati*, for there is none other equal to Her.

ਜਿਹ ਸਿਮਰਤ ਕਿਲਬਿਖ ਨਸੋਂ ਅੰਤੁ ਪਰਮਗਤਿ ਹੋਇ॥੧੨੩॥ jiha simarata kilabikha naseñ aṇtu paramagati hoi.123.

Remembering Whom, sins are destroyed and one attains ultimate salvation.123.⁷⁰

ਛੰਦ॥⁷¹ chaṇḍa.

Metre.

ਅਮਿਤ ਦ੍ਰਬਜ ਕੀ ਖਾਨਿ ਖਾਨਿ ਬਿਦਯਾ ਕੀ ਸਾਰਦ॥ amita drabya kī khāni khāni bidyā kī sārada.

The Treasure of infinite wealth, *Saraswati* the Essence of all knowledge.

ਅਮਿਤ ਮਾਨ ਕੇ ਸਿੰਧੁ ਸਿੰਧੁ ਰਤਨਾਗਰ ਸਾਰਦ॥ amita māna ko siṇḍhu siṇḍhu ratanāgara sārada.

The Ocean of immeasurable honour, *Saraswati* the Ocean of precious gems.

ਪਦ ਪੰਕਜ ਕਨਕੰ ਅਚੱਲ ਮੰਗਲ ਕਰ ਸਾਰਦ॥ pada paṅkaja kanakaṇ acalla maṅgala kara sārada.

Your lotus feet are golden-hued, Unmovable, *Saraswati* the Eternal bestower of auspiciousness.

ਗੁਨ ਨਿਧਾਨ ਦਾਤੀ ਜਈ ਜੈ ਜੈ ਹਰਿ ਸਾਰਦ॥ guna nidhāna dātī jāi jai jai hari sārada.

She is the Treasure-house of virtues, the Giver of blessings, Victory, Victory to *Hari Saraswati*.

ਦੋਹਰਾ॥⁷² doharā.

Couplet.

ਰੇ ਮਨ ਜਪ ਤੂੰ ਮੰਗਲਾ ਮੰਗਲਕਰ ਹਰਿ ਨੀਤ॥ re mana japa tūn maṅgalā maṅgala kara hari nīta.

O' mind, chant the auspicious name of *Hari*, the Eternal bestower of auspiciousness.

⁷⁰ Around this point the commentary gives some important footnotes but omits the fact that this is where the *Jap ji Sahib* of Sri Sarbloh Granth Sahib finishes. I was taught this in *santhia* by Baba Gurjant Singh Ji a close *sevak* of 96 *Krori* Baba Santa Singh Ji and Baba Surjit Singh Ji. However, there are different schools of thought about where it ends, as the version by Akali Baba Prem Singh Hazur Sahib vale 96 *Krori* ends at verse 107. The other information is that Sri Sarbloh Granth Sahib is a collection of five scriptures: 1. *Manglacharan Puran* 2. *Sukra Bhasya*, 3. *Saraswati Bhasya*, 4. and in the Dasam Granth Sahib by the Tenth Guru— the 405th *charitra*, 5. it also continues on the meta-narrative of the invocation to the *Akal Ustati Sahib* to *Sri Sarbloh*; the 'Divine Steel Weapon.' Whereas the writings of Guru Gobind Singh Ji are well known, the writer of the commentary says he was unable to find the copies of the original Granths referenced within Sri Sarbloh Granth Sahib: 'ਜੇ ਚਹਿਤ ਤਿਨ ਕੇ ਭੇਦ ਕਉ ਸੇ ਲਖੇ ਸੁਕ੍ਰਭਾਸ਼ਜ ਮਹਿ॥ ਲਹੇ ਭੇਦ ਸਮਸਤ ਬੁਧਿ ਜਨ ਗ੍ਰੰਥ ਜੋਤਿਸ ਪ੍ਰਗਟ ਤਹਿ॥ Whoever desires to know these secrets should study the *Sukra Bhashya*. All the secrets are revealed in the *Jotish* texts.' From this we can deduce that the texts are about *Vedic* astrology or *Jotish*. Continued in footnote 74.

⁷¹ ਛਪਯ ਛੰਦ॥ In the printed editions.

⁷² Found in manuscripts.

ਇਕ ਮਨ ਇਕ ਚਿਤ ਹੁਇ ਭਜੇ ਗਤਿ ਪਾਵਹੁ ਗੇ⁷³ ਮੀਤ॥੧੨੪॥

ika mana ika cita hui bhajo gati pāvahu ge mīta. 124.

With one mind, one consciousness, worship and attain salvation, my friend. 124.

ਨਰਾਜ ਛੰਦ॥

narāja chaṇḍa.

Arrow Meter.

ਨਮਾਮਿ ਮੰਗਲਾ ਹਰੀ ਸਕਲ ਸਿਧਿ ਦਾਯਨੀ॥

namāmi maṅgalā harī sakala sidhi dāyanī.

I bow to the auspicious *Hari*, She is the giver of all accomplishments.

ਪ੍ਰਨਾਮ ਮੰਗਲਾ ਕਰੀ ਸੁਬੁਧਿ ਰਿਧਿ ਭਾਯਨੀ॥

pranāma maṅgalā karī subudhi ridhi bhāyanī.

I offer salutations to the Auspicious One, Who bestows wisdom and prosperity.

ਸੰਸਾਰ ਸਿੰਧੁ ਤਾਰਨੀ ਸ਼ਹਾਨਸ਼ਾਹ ਰਾਵਨੀ॥

saṁsāra sīndhu tāranī shahānashāha rāvanī.

She Who rescues the world from the ocean of existence, the majestic Queen.

ਅਨੰਤ ਰੂਪ ਮੰਗਲਾ ਕਲਪਥ੍ਰਿਛ ਸਾਵਨੀ॥੧੨੫॥

anaṁta rūpa maṅgalā kalapabricha sāvanī. 125.

Infinite in form, auspicious, Who waters the Wish-fulfilling tree. 125.⁷⁴

⁷³ ਪਾਵਹੁਗੇ in the *satīk*.

⁷⁴ From the manuscripts currently available, it is evident that the *Sarbloh Granth Sahib* is also found bound with the *Bachitra Natak*. This is significant because both *Chaupa Sahib Rahitnāma*, c. 1700 CE, and *Bansavalinama* of Kesar Singh Chhibbar, c. 1769, refer to *Bachitra Natak* and also mention another work on the *avtar*s attributed to the Guru. The overarching theme of *dharam yudh* (righteous warfare) found in *Bachitra Natak* is equally present in the *Sarbloh Granth Sahib*. Khalsa College, Amritsar, preserves one manuscript that is bound together with *Bachitra Natak*. Moreover, the 1698 AD Sangrur *sarūp* ends with the *Charitropakhyan*, with *Subudh Bach*, and *Chaupai Sahib*. Then follows the *Hikayats*, *Zafarnamah Sahib*, and other couplets such as *Deg Teg Fateh*, amongst others. This *sarūp* also records that the narrative draws from the *Mārkaṇḍeya Purāṇa*, the *Saptashatī Devī* tradition, and the *Viṣṇu Purāṇa*, *Shrī Bhāgavata Mahāpurāṇa*. This recension also begins from folio 351, clearly indicating that it was originally part of the *Dasam Granth Sahib*, and only later, due to its length, became recognised as a separate *Granth*. In the tradition, Guru Gobind Singh is said to have written the *Manglacharan* from the *Sutras* in his previous incarnation as Dusht Daman. It was given back to him by the Nine Rishis (*Nau Nand*)—in the place now known as Nanded, ownig its name to them. Out of the Rishis, two were Śukra and Sarasvatī, who wrote commentaries on the Guru's work. It is said that one family at Hazur Sahib still has these *Sutras* extant.

ਦੋਹਰਾ॥

Couplet.

ਨਮੋ ਨਮੋ ਬੀਨਾਯਕਾ ਸਾਛੀ ਭੂਤ ਭਵਾਨ॥

I bow, I bow to the Leader *Ganesh*, the One Who is tangible in the past and future.

namo namo bīnāyakā sāchī bhūta bhavāna.

ਅਪਦ ਹਰਾ ਸੰਪਦ ਸਦਾ ਮੰਗਲ ਕਰ ਕਲਜਾਨ॥੧੨੬॥

Dispeller of miseries, the Eternal bestower of wealth and auspiciousness.126.

apada harā saṁpada sadā maṅgala kara kalyāna.126.

ਨਰਾਜ ਛੰਦ॥

Arrow Meter.

ਨਮਾਮਿ ਸ੍ਵਾਮਿ ਕਾਰਤਿਕੰ⁷⁵ ਸੁ ਬਾਹਨਾ ਮਯੂਰਿਯੰ॥

I salute Lord *Kartikeya*, the Rider of the peacock.

narāja chaṇḍa.

namāmi svāmi kāratikaṁ su bāhanā mayūriyaṁ.

ਪ੍ਰਸਿੱਧ ਬ੍ਰਹਮ ਰੂਪਿਯੰ ਸੰਤਾਪ ਪਾਪ ਚੂਰਿਯੰ॥

Renowned form of *Brahman*, the Alleviator of suffering, the Destroyer of sins.

prasiddha brahama rūpiyaṁ saṁtāpa pāpa cūriyaṁ.

⁷⁵ ਸ੍ਵਾਮਿਕਾਰਤਿਕੰ and ਸੁਬਾਹਨ in the *satīk*.

ਤ੍ਰਿਲੋਕ ਨਾਥ ਸੰਭੁ ਸੁਤ ਗੌਰਿ ਨੰਦ ਜਾਪਿਯੇ॥

triloka nātha saṁbhu suta gauri naṇḍa jāpiye.

Meditate on Lord of the Three Worlds, the son of *Sambhu* (*Shiva*), and the son of *Gauri* (*Parvati*).

ਗਨੇਸ਼ ਸ੍ਵਾਮਿ ਕਾਰਤਿਕੰ⁷⁶ ਮਯੂਰ ਬਾਹ ਥਾਪਿਯੇ॥੧੨੭॥

ganesha svāmi kāratikaṇ mayūra bāha thāpiye.127.

Enshrine within, Lord *Ganesh* and *Kartikeya* (*Skanda*), the One Who rides the peacock.127.

ਦੋਹਰਾ॥

doharā.

Couplet.

ਤਿਲ ਤਿਲ ਬਸੁਧਾ ਰਤਨ ਹੈ ਹੇਮ ਰੂਪ ਬਹੁ ਥਾਨ॥

tila tila basudhā ratana hai hema rūpa bahu thāna.

In every part of the earth are jewels and there are many places with deposits of gold.

ਬਨ ਬਨ ਮਲਯਾਗਿਰਿ ਬਨੇ ਹੈ ਹੈ ਰੂਪ ਭਗਵਾਨ॥੧੨੮॥

bana bana malayāgiri bane hvai hai rūpa bhagavāna.128.

All of the forests and jungles, and mountains dense with Sandalwood, All of them, they are Your form *Bhagvan*.128.

SARBLOH GRANTH SĀHIB SARŪP AṄG 14

ਦੇਵ ਦੈਤਜ ਜੱਛੰ ਤੁਹੀਂ ਨਰ ਨਾਰੀ ਫੁਨ ਆਪ॥

deva daitya jacchaṇ tuhīṇ nara nārī phuna āpa.

You are the angels, demons, *yakhsas*, You are present in men and women.

ਗਨ ਗੰਧਰਬ ਸੁਰ ਸਿੱਧ ਰਿਖਿ ਜਪਿਯਤ ਤਾਂ ਕੇ ਜਾਪ॥੧੨੯॥

gana gaṇḍharaba sura siddha rikhi japiyata tāṇ ko jāpa.129.

The demi-gods, attendants, celestial singers, sages and seers all repeat Your name.129.

ਦੋਹਰਾ॥

doharā.

Couplet.

ਤਿਲ ਤਿਲ ਬਸੁਧਾ ਰਤਨ ਹੈ ਹੇਮ ਰੂਪ ਬਹੁ ਥਾਨ॥

tila tila basudhā ratana hai hema rūpa bahu khāna.

In every part of the earth are jewels and there are many forms of gold.

ਬਨ ਬਨ ਮਲਯਾਗਿਰਿ⁷⁷ ਹੈ ਰੂਪ ਰੂਪ ਭਗਵਾਨ॥੧੩੦॥

bana bana malayāgira hai rūpa rūpa bhagavāna.130.

In every forest and *Malayagir*, there are Divine form after form of *Bhagwan*.130.

ਰੋਮ ਰੋਮ ਮਹਿ ਰਮ ਰਹਯੋ ਬਿਧਨਾ ਸ੍ਰੀ ਨਿਰੰਕਾਰ॥

roma roma mahi rama rahyo bidhanā sṛī niraṇkāra.

In every hair follicle the omnipotent Supreme Formless Creator is dwelling.

ਨਾਮ ਨਾਮਿ ਸਗਲੀ ਤੁਹੀਂ ਤਾਂ ਕੇ ਸਦ ਨਮਸਕਾਰ॥੧੩੧॥

nāma nāmi sagalī tuhīṇ tāṇ ko sada namasakāra.131.

All names are in Your name; and, therefore I bow to You forever.131.

ਕਵਲਾਪਤਿ ਕਵਲੇਸਰੀ ਕਵਲ ਨੈਣ ਕਰਤਾਰ॥

kavalāpati kavalesarī kavala naiṇa karatāra.

You are the lotus-King *Brahma*, *Lakshmi* Who sits on a lotus, and lotus-eyed *Vishnu*, O' Creator.

ਕਲਾਧਾਰ ਕਲਿਮਲ ਦਹਨ ਕਿਲਬਿਖ ਕਲਹ ਨਿਵਾਰ॥

kalādhāra kalimala dana kilabikha kalaha nivāra.

You are the Power that creates all, and You remove the many sins and impurities in the *kali age*, and resolve all strife.

⁷⁶ ਸ੍ਵਾਮਿਕਾਰਤਿਕੰ in the *satīk*.

⁷⁷ ਮਲਯਾਗੀਰ in the *satīk*.

ਸ੍ਰੀ ਮਾਯਾ ਮੁਖਿ ਕਰੇ ਉਚਾਰ॥

Recite the name of *Sri Maya* with the mouth.

srī māyā mukhi karo ucāra.

ਅਪਦ ਸਿੰਧੁ ਤੇ ਲੇਹੁ ਉਬਾਰ॥੧॥ ਰਹਾਉ॥੧੩੨॥

Save me from the ocean of troubles.1. Pause.132.

apada sīndhu te lehu ubāra.1.rahāu.132.

ਸ੍ਵਾਯਾ ਛੰਦ॥⁷⁸

Quatrains.

svaiya chaṇḍa.

ਕਟਿ ਕੇਹਰਿ ਭੇ ਲਜਿਤ ਮ੍ਰਿਗ ਲਖ ਨੈਨ ਲਜਾਨੇ॥

Seeing Your slender waist and eyes which is akin to that of a deer's, even the lions would blush and feel embarrassed.

kaṭi kehari bhe lajita mriga lakha naina lajāne.

ਕੀਰ ਕਪੋਤ ਖੰਜਨ ਖਿਸੇ ਗ੍ਰਿਹ ਛਾਡ ਪਰਾਨੇ॥

Seeing Your eyes and Your neck, the western yellow wagtail, and seeing Your mouth parrots and pigeons; take flight (in embarrassment).

kīra kapota khañjana khise griha chāḍa parāne.

ਬਨ ਬਾਸਾ ਸਭ ਲਿਯੋ ਦੇਖ ਸੁੰਦਰ ਰਸ ਖਾਨੇ॥

All the animals of the forest have come together to witness and enjoy the beautiful spectacle.

bana bāsā sabha liyo dekha suṇḍara rasa khāne.

ਕਦਲਿ ਕਪੂਰ ਕੁੰਚਰ ਭਗੇ ਹਿਯ ਮਧਯ ਲਜਾਨੇ॥

Seeing Your slender banana-stem-like legs and smelling Your body's camphor-like fragrance, even the elephants fled in embarrassment.

kadali kapūra kuñcara bhage hiya madhya lajāne.

⁷⁸ ਛਪਯ ਛੰਦ॥ In the commentary and modern print.

ਕਵਲ ਨੈਨ ਸੁੰਦਰ ਪ੍ਰਭਾ ਜਗ ਮੋਹਨਿ ਸ੍ਰੀ ਮਾਤ॥

kavala naina suṇḍara prabhā jaga mohani srī māta.

With lotus eyes, beautiful radiance, the Enchanter of the World, the Divine Mother captivates all.

ਅਤਭੁਤ ਅਤਿ ਛਬਿ ਮੈਨ ਬਪੁ ਪਤਿ ਰਾਖੇ ਜਗ ਗਾਤ॥ ੧੩੩॥

atabhuta ati chabi maina bapu pati rākho jaga gāta. 133.

Immensely wondrous and radiant form, a desireful body like *Kamadeva*, save the honour in this world of this embodiment (*Sri Guru Gobind Singh*). 133.

ਅੰਮ੍ਰਿਤ ਜਾਂ ਕਾ ਦਰਸ ਸੁਧਾ ਹੈ ਜਾਂ ਕੀ ਬਾਨੀ॥

aṁmrīta jān kā darasa sudhā hai jān kī bānī.

Whose vision is like a divine elixir, Whose words are extremely sweet.

ਜੀਵਨ ਤਾ ਕਾ ਰੂਪ ਅਨਦ ਮੰਗਲ ਸੁਖ ਧਾਨੀ॥

jīvana tā kā rūpa anada maṅgala sukha dhānī.

Your embodiment is all of life, She is the centre of bliss and auspiciousness.

ਮਾਯਾ ਨਾਮ ਅਪਾਰ ਮੁਦਿਤ ਬ੍ਰਿਤ ਮੰਗਲ ਰਾਨੀ॥

māyā nāma apāra mudita brita maṅgala rānī.

Sri Maya Your name is infinite, You are a Queen with a very pleasant demeanor.

ਅਨਹਦ ਨਾਦ ਸੁਹਾਤ ਤੂਰ ਬਾਜੰਤ੍ਰ ਸੁਰਾਨੀ॥ ੧੩੪॥

anahada nāda suhāta tūra bājāntṛa surānī. 134.

Your unstruck divine sound resonates beautifully, as celestial trumpets and divine instruments play notes. 134.⁷⁹

ਛਪਯ ਸ੍ਵਯਾ॥⁸⁰

chapaya chāṇḍa.

Verse in Six Lines.

ਸਿੰਘ ਬਾਹਨੀ ਸਿੰਘਨਾਦ ਪਦ ਪੰਕਜ ਜਾਂ ਕਾ॥

siṅgha bāhanī siṅghanāda pada paṅkaja jān kā.

The One Who rides the lion, Whose roar echoes like a battle cry, and Whose lotus feet are revered.

ਕਮਲਾ ਕੰਤ ਮੁਰਾਰਿ ਅਮਿਤ ਛਬਿ ਦਰਸਨ ਤਾਂ ਕਾ॥⁸¹

kamalā kaṇṭa murāri amita chabi darasana tān kā.

Murari, the husband of *Kamala* (*Lakshmi*) is infinite; His darshan is boundless and incomparable.

ਭ੍ਰਮਰ ਗੁੰਜਾਰ ਚਰਨਾਰਬਿੰਦ ਮਧੁਕਰ ਅਲਿ ਗਾਤਾ॥

bhramara guṅjāra caranārabinda madhukara ali gātā.

With a black body like the honey-bees and the cuckoo, the bumblebees (devotees) are drawn to Your lotus feet.

ਮੀਨ ਛੀਨ ਚੈ ਰਹੇ ਦੇਖ ਛਬਿ ਕਮਲਾ ਮਾਤਾ॥

mīna chīna hvai rahe dekha chabi kamalā mātā.

Beholding the beauty of Mother *Kamala*, even the fishes are blushing.

ਚੰਡਿ ਕਾਲਕਾ ਸਕਤਿ ਸਭ ਨਿਰਗੁਨ ਲੇਹੁ ਬਚਾਇ॥

caṇḍi kālakā sakati sabha niraguna lehu bacāi.

O' *Chandi Kalika*, Feminine-All-powerful please save this worthless being.

⁷⁹ Akali Nihang Jathedar 96 *Krori* Baba Santa Singh, the editor of the work of Swami Harnam Das Udasin/Nihang Narang Singh, notes that two lines are missing from the modern printed edition. These lines are present in the Sangrur 1698 AD (verse 150), and the Mai Bhago *sarūp* (verse 155). Upon examination of these manuscripts, the *chapay* appear as a four-line *svaiya* followed by a two-line *dohira*, which in fact are the final two lines of the subsequent verse. Therefore, according to these earliest recensions, the composition should be classified as a *svaiya* rather than a *chapay*. There are also a few individual lines found in the oldest manuscripts that are not present in the modern printed edition; I have included them accordingly. Based on my examination, no complete verses are missing—only a few individual extra lines differ between recensions. See next footnote.

⁸⁰ The metre **ਛਪਯ ਛੰਦ** or '*Chhappai Chand*' is not the original metre. It is written as '*Chappai. Savaiya. ਛਪਯ ਸ੍ਵਯਾ*' in all manuscripts.

⁸¹ All the handwritten *sarūps* available and the commentary have the word ਦਰਸਨ not ਦਸਨ.

ਅਪਦ ਸਿੰਧੂ ਕੀ ਲਹਿਰ ਤੇ ਮਾਧਵ ਪਾਰ ਲੰਘਾਇ॥੧੩੫॥⁸²

apada siṁdhu kī lahira te mādhava pāra laṅghāi.135.

From the waves of the ocean of calamity, help us cross over to the other side, O' *Madhava*.135.

ਜੈ ਜੈ ਮੰਗਲ ਰੂਪ ਸਦਾ ਬ੍ਰਿਤ ਆਦਿ ਭਵਾਨੀ॥

jai jai maṅgala rūpa sadā brita ādi bhavānī.

Victory, Victory to the Eternal form of auspiciousness, the Primordial Goddess.

ਨਿਰੰਕਾਰ ਆਕਾਰ ਜਗਤ ਮੈ ਅਲਖ ਲਖਾਨੀ॥

niraṅkāra ākāra jagata mai alakha lakhānī.

You are Formless, yet You manifest in the world, beyond perception yet manifest in countless forms.

ਮੁਖ ਮੰਗਲ ਛਬਿ ਲਸਤਿ ਚਤੁਰਦਸ ਲੋਕਾ ਰਾਨੀ॥

mukha maṅgala chabi lasati caturadasa lokā rānī.

With a radiant and auspicious face, She shines resplendently as the Queen of the fourteen worlds.

ਦੀਨਬੰਧੁ ਅਨਰੰਜ ਸਭਨ ਕੀ ਪੀਰ ਪਛਾਨੀ॥੧੩੬॥

dīnabaṁdhu anaraṅja sabhana kī pīra pachānī.136.

The compassionate friend of the meek, untouched by sorrows, the One Who understands the suffering of all.136.

⁸² This is the *dohira* in question and comes earlier.

ਸਵੈਯਾ॥⁸³

svaiya.

Stanzas.

ਸੇਸ ਸਹਸ ਮੁਖ ਰਟਤ ਤਉ ਨਹੀ ਪਾਵਤ ਪਾਰਾ॥

sesa sahasa mukha raṭata taū nahīn pāvata pārā.

Sheshnag, with a thousand mouths, daily recites Your name but he too cannot find Your limit.

ਏਕ ਜੀਹ ਕਿਆ ਕਥੇ ਪ੍ਰਭੂ ਗਤਿ ਅਲਖ ਅਪਾਰਾ॥

eka jīha kiā kathe prabhū gati alakha apārā.

Then what can this one tongue do, O' Lord! As Your state is incomprehensible and boundless.

ਨਿਗਮ ਨੇਤ ਨਿਤ ਕਹਿਤ ਲਹਿਤ ਨਹੀ ਅੰਤ ਤੁਮਾਰਾ॥

nigama neta nita kahita lahita nahīn aṅta tumārā.

Even the *Vedas* proclaim You are endless and eternal, as they cannot find Your limit.

ਕਵਨ ਬਿਚਾਰਾ ਜੰਤੁ ਏਹ ਗੁਨ ਤੇਹਿ ਉਚਾਰਾ॥

kavana bicārā jaṅtu eha guna tohi ucārā.

Then what can this humble being (Guru Gobind Singh) say to praise Your virtues?

ਦੋਹਰਾ॥⁸⁴

doharā.

Couplets.

ਸਾਤ ਸਿੰਧੁ ਮਸ ਹੋਵਈ ਕਲਮ ਹੋਹਿ ਬਨਰਾਇ॥

sāta siṅdhu masa hovaīn kalama hohi banarāi.

Even if seven seas were turned into ink and all forests into pens.

ਬਸੁਧਾ ਕਾਗਦ ਹੋਇ ਜੋ ਹਰਿ ਜਸ ਲਿਖਨ ਨ ਜਾਇ॥੧੩੭॥

basudhā kāgada hoi jau hari jasa likhana na jāi.137.

Even if the entire earth became paper, it would still be impossible to write *Hari's* praises.137.

ਦਯਾ ਰੂਪ ਮਾਯਾ ਹਰੀ ਰਿਧਿ ਸਿਧਿ ਕੀ ਖਾਨ॥

dayā rūpa māyā harī ridhi sidhi kī khāna.

The form of compassion, *Maya Hari*, is the treasure of prosperity and success.

ਪਰਮਾਨੰਦ ਪਰਮਾਤਮਾ ਕਵਲਾ ਬ੍ਰਹਮ ਸੁ ਗਿਆਨ॥੧੩੮॥

paramānaṇḍa paramātamā kavalā brahama su giāna.138.

Paramanand, the form of Immense bliss, the Supreme Soul, the One Who has given *Lakshmi* and *Brahma* knowledge.138.

ਚਿੰਤਾਮਨਿ ਚੰਚਲ ਚਪਲ ਚਿਤ ਚੇਖੇ ਚਿਤ ਭੀਰ॥

cintāmani caṅcala capala cita cokhe cita bhīra.

The Wish-fulfilling jewel, that stills the constantly moving, fickle and restless mind, and raises consciousness of every being.

ਚਰਨ ਕਮਲ ਆਨੂਪ ਜਿਹ ਸਿਧਿਤਾ ਸਿਧਿ ਗੰਭੀਰ॥੧੩੯॥

carana kamala ānūpa jiha sidhitā sidhi gaṅbhīra.139.

Whose lotus feet are singularly beautiful, Who is responsible for blessing us with spiritual perfection and profound spiritual capabilities.139.

⁸³ ਛਪਯ ਛੰਦ In the commentary and modern print.

⁸⁴ This is on the next verse in the printed editions but here in manuscripts.

ਪਰਮਜੋਤਿ ਪੂਰਨ ਪ੍ਰਭੂ ਮਾਯਾ ਬਪੁ ਕਰਤਾਰ॥

paramajoti pūrana prabhū māyā bapu karatāra.

The Supreme Light, the Perfect Lord, the Creator Who has assumed the form of *Maya*.

ਚਿਰਜੀਵਨ ਅਨੁਭਉ ਸਦਾ ਦਾਤਾ ਸਕਲ ਸੰਸਾਰ॥੧੪੦॥

cirajīvana anubhau sadā dātā sakala saṁsāra.140.

Eternal life, Fearless,⁸⁵ Forever the Giver to the entire world.140.

ਕਾਮ ਕਲੇਵਰ ਮੈਨ ਬਪੁ ਛਬਿ ਸੁੰਦਰ ਮੋਹਨ ਜਗਤਿ॥

kāma kalevara maina bapu chabi suṁdara mohana jagati.

You are the Embodiment of desire, with a body like the Myna bird,⁸⁶ that is very strong and charming in form, the One who has enchanted the entire universe (*Mohan-jagati*).

ਕਵਲ ਨੈਨ ਪੰਕਜ ਪਦਮ ਭਗਤਿ ਵਛਲ ਰੱਛਕ ਭਗਤਿ॥੧੪੧॥

kavala naina paṅkaja padama bhagati vachala racchaka bhagati.141.

With lotus-like eyes and feet with divine marks, the Lover of devotees, and the Protector of devotees.141.

ਸਵੈਯਾ॥⁸⁷

svaiya.

Stanzas.

ਨਿਰਬਿਕਾਰ ਨਿਹਕਾਮ ਸਦਾ ਜੈ ਮੰਗਲ ਰੂਪੰ॥

nirabikāra nihakāma sadā jai maṅghala rūpaṁ.

Undistorted, desireless, Whose majestic form is forever triumphant.

ਚਿਤਾਨੰਦ ਨਿਰਦ੍ਵੈਖ ਜਗਤਪਿਤ ਅਲਖ ਸਰੂਪੰ॥੧੪੨॥

citānaṇda niradvaikha jagatapita alakha sarūpaṁ.142.

Blissful consciousness, Beyond jealousy, the Father of the world, the Incomprehensible form.142.⁸⁸

ਕੋਟ ਮਨੋਜ ਨ ਤੁਲਤ ਜਾਸੁ ਅਤਿ ਛਬਿ ਦੁਰ ਜ਼ਾਲਾ॥

koṭa manoja na tulata jāsu ati chabi dura jvālā.

Even the blazing tongues of fire are subdued by Her; such is Her majestic brilliance that even millions of gods of desire cannot be compared to Her.

ਮ੍ਰਿਗ ਕੋਟਿਕ ਦ੍ਰਿਗ ਹਿਰਤ ਲਜਿਤ ਨਹੀਂ ਸਮਤੁ ਸ਼ਾਲਾ॥

mriga koṭika driga hirata lajita nahīn samatu svālā.

Millions of deer's eyes cannot match the beauty and splendour of Your eyes; seeing such eyes, even the deer are embarrassed.

ਕਟਿ ਕੇਹਰਿ ਕੋਟਿਕ ਜੁਰਤ ਨਹੀਂ ਤੁਲਤ ਅਮਾਵਤ॥

kaṭi kehari koṭika jurata nahīn tulya amāvata.

Countless lions with countless power cannot be weighed equally to even a fraction of Your power.

⁸⁵ Or Light of Wisdom. ‘ਅਨਭਉ ਪ੍ਰਕਾਸ਼.’ (ਜਾਪੁ).

⁸⁶ *Acridotheres tristis*.

⁸⁷ ਛਪਯ ਛੰਦ In the commentary and modern print that comes in two lines – ‘koṭa manoja.’

⁸⁸ Again, these are actually couplets or stanzas, the *saṭīk* suggests that there are missing verses, however there are no missing verses as per the two oldest recensions utilised for comparison herein. It is how they are split into couplets, four lines stanzas or a six-line verse.

ਕੋਟਿ ਸਸਨ⁸⁹ ਕੀ ਕਲਾ ਦੇਖ ਉਡਗਨ ਛਬਿ ਲਾਵਤ॥

koṭi sasana kī kalā dekha uḍagana chabi lāvata.

Seeing even a single ray of Your power—brighter than millions of moons—the stars pale and withdraw their brilliance in shame.

ਮਹਾਰਾਜ ਰਾਜਾ ਮਹਾਨ ਕਦਲੀ ਜੰਘ ਕਰਪੂਰ ਗਤਿ॥

mahārāja rājā mahāna kadalī jaṅgha karapūra gati.

The Great Sovereign, King of all kings — Whose thighs are like banana stems, and Whose walk glides like the melting of camphor — fragrant and pure.

ਆਜਾਨੁ ਬਾਹੁ ਸੀਤਲ ਸੁਗੰਧ ਕਲਪ ਬ੍ਰਿਛ ਛਬਿ ਦੇਹਿ ਦੁਤਿ॥

ājānu bāhu sītala sugandha kalapa bricha chabi dehi duti.

With arms that extend to the knees, a cooling and fragrant presence, Her form radiates with the beauty of the wish-fulfilling tree.

ਸ੍ਰੀ ਮਾਯਾ ਮੁਖ ਕਰੇ ਉਚਾਰ॥

srī māyā mukha karo ucāra.

Let me utter the name of *Sri Maya* from my mouth.

ਦਰਿਦ੍ਰ ਸਾਗਰ ਤੇ ਉਤਰੇ ਪਾਰ॥੧॥ ਰਹਾਉ॥੧੪੩॥

daridra sāgara te utaro pāra.1. rahāu.143.

And cross over the ocean of poverty.1. Pause.143.

ਦੋਹਰਾ॥

doharā.

Couplet.

SARBLOH GRANTH SĀHIB SARŪP AṄG 16

ਜੈ ਮੰਗਲ ਕੰਤੂਹਲੀ ਮਾਯਾ ਮੁਦਿਤ ਸਰੂਪ॥

jai maṅgala kaṅtūhalī māyā mudita sarūpa.

Hail to the joyous embodiment of auspiciousness, *Sri Maya*.

ਹਰਖਵੰਤ ਸੁ ਦਯਾਲ ਹਰਿ ਬਿਧਨਾ ਬ੍ਰਹਮ ਅਨੂਪ॥੧੪੪॥

harakhavaṅta su dayāla hari bidhanā brahama anūpa.144.

The blissful, compassionate, *Hari*, the Architect and Incomparable Creator.144.

ਛਪੈ॥

chapai.

In a Six Line Meter.

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਭਉਹਰਨ ਅਘਨ ਕੀ ਪੁੰਜ ਖਪੋਯਾ॥

kripā siṅdhu bhauharana aghana kī puñja khapayyā.

The Ocean of mercy, Eliminator of fear, Destroyer of multitude of sins.

ਖਲ ਖੰਡਨ ਜਗ ਤਰਨ ਅਮਰਪਦ ਅਮਰ ਗੁਸੋਯਾ॥

khala khaṇḍana jaga tarana amarapada amara gusayyā.

The Annihilator of evil, Saviour of the world, the Immortal-state, Immortal Lord of the world.

ਕਾਲਕੂਟ ਕਲ ਡਾਰ ਕਲਹ ਨਾਸਨ ਕਲ ਘੋਯਾ॥

kālakūṭa kala ḍāra kalaha nāsana kala ghayyā.

You cast away the deadly poison of destructive power, dispel the force of illusion, destroy all quarrels, and devour the chaos of the age itself.

ਜਗਬੰਦਨ ਜਗਨਾਥ ਪ੍ਰਜਾ ਪ੍ਰਤਿਪਾਲ ਕਰੋਯਾ॥

jagabaṇḍana jaganātha prajā pratipāla karayyā.

The One worshipped by the world, Lord of the Universe, Who nurtures and protects all beings.

⁸⁹ ਸਸਿਨ in the *saṭīk*.

ਕ੍ਰਿਪਾਸਿੰਧੁ ਕਰਨਾਨਿਧੀ ਦਾਤਾ ਦੀਨ ਦਯਾਲ॥

kripāsiṁdhu karanānidhī dātā dīna dayāla.

The Ocean of mercy, the Treasure of compassion, the Giver of gifts, Compassionate to the humble.

ਪਤਿਤ ਤਰਨ ਤਾਰਨ ਤਰਨ ਜਗਬੰਦਨ ਹਰਿ ਜ੍ਵਾਲ॥੧੪੫॥

patita tarana tārana tarana jagabaṇḍana hari jvāla.145.

The Saviour of sinners, the Raft to cross the world-ocean, the Divine flame, *Hari*, adored by the universe.145.

ਛਪੈ॥

chapai.

In a Six Line Meter.

ਬੇਦ ਬਿਰੰਚ ਨਿਤ ਪੜਤ ਪਵਨ ਸਦ ਬਾਰ ਬੁਹਾਰਤ॥

beda biraṇca nita paṛata pavana sada bāra buhārata.

The *Vedas* and *Brahma* read of You constantly; even the wind forever sweeps Your door with devotion.

ਸੁਰ ਤੇਤੀਸਾ ਸੇਵ ਚਵਰ ਸੁਰਪਾਲ ਢੁਰਾਵਤ॥

surā tetīsā seva cavara surapāla ḍhurāvata.

The thirty-three million gods and goddesses serve You with fans and umbrellas, and *Indra* their King waves the fly whisk over You.

ਜੱਖ ਕਿੰਨਰ ਧੁਨਿ ਭਰਤ ਬਨਸਪਤਿ ਫੂਲ ਚੜਾਵਤ॥

jakkha kinnara dhuni bharata banasapati phūla caṛāvata.

Yakshas and *Kinnaras* sing praises in celestial tones, as if echoing the music of Sage *Bharata*, while trees offer their flowers in worship.

ਐਰਾਪਤਿ ਨਿਤ ਭਰਤ ਪਾਨ ਮਾਯਾ ਨਹਿ ਲਾਵਤ॥

airāpati nita bharata pāna māyā nahi lāvata.

Airapat, the elephant of *Indra*, forever offers You water, O' *Maya* — without hesitation or excuse.

ਸਗਲ ਜੀਅ ਬੰਦਤ ਪੰਕਜ ਚਰਨ ਨਿਤ ਨਿਤਹ ਧਯਾਵਤ॥

sagala jīa baṇḍata paṅkaja carana nita nitaha dhyāvata.

All beings are bound to Your lotus feet and daily, continually, meditate upon them.

ਕਵਨ ਕਵਨ ਨਾਹੀ ਤਰਜੇ ਸ੍ਰੀ ਮਾਯਾ ਜਸ ਗਾਵਤ॥੧੪੬॥

kavana kavana nāhī taryo sṛī māyā jasa gāvata.146.

Who has not been saved by singing the praises of *Sri Maya*.146.

ਦੋਹਰਾ॥

Couplet.

ਮੁਕਤ ਸਿੰਧੁ ਸਾਗਰ ਧਨੀ ਅਚਲ ਅਥਾਹ ਗੰਭੀਰ॥

Ocean of liberation, the ocean of opulence, immovable, immense and very deep.

mukata siṇḍhu sāgara dhanī acala athāha gaṇbhīra.

ਕਨਕ ਰਤਨ ਮੁਕਤਾ ਸਕਲ ਸੋਭਾ ਗੁਨੀ ਗਹੀਰ॥੧੪੭॥

With gold, jewels and pearls, the totality of splendour; profound in divine virtues.147.

kanaka ratana mukatā sakala sobhā gunī gahīra.147.

ਸਲੋਕ॥

Salok (Verse in Praise).

saloka.

ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਹਰਿ ਸਭ ਬਿਧਿ ਪੂਰਨ ਦੇਵ॥

Hari is the bestower of wealth, spiritual powers and the nine treasures, the Divine Who fulfills all desires.

ridhi sidhi nava nidhi hari sabha bidhi pūrana deva.

ਦਾਤਾ ਭੁਗਤਾ ਦੇਨਹਾਰ ਘਟਿ ਘਟਿ ਅਲਖ ਅਭੇਵ॥੧੪੮॥

The Giver, the Enjoyer, the One Who gives to everyone, Unfathomable and Incomprehensible within every heart.148.

dātā bhugatā denahāra ghaṭi ghaṭi alakha abheva.148.

ਦੋਹਰਾ॥

Couplet.

doharā.

ਸਫਲ ਰੂਪ ਫਲ ਦਾਇਨੀ ਬਿਘਨ ਬਿਨਾਸਨਿ ਰਾਮ॥

The Embodiment of success, She is the provider of boons, Destroyer of obstacles, Ram.

safala rūpa phala dāinī bighana bināsani rāma.

ਸਫਲ ਦਰਸ ਸੰਕਟ ਹਰਨ ਸੁਖ ਦਾਇਕ ਸੁਖ ਧਾਮ॥੧੪੯॥

The One Whose sight brings success, Remover of distress, Giver of happiness, Abode of joy.149.

saphala darasa saṅkaṭa harana sukha dāika sukha dhāma.149.

ਮੰਗਲ ਮੁਦਿਤ ਸਰੂਪ ਜਿਹ ਭਵਨਿਧਿ ਤਾਰਨਹਾਰ॥

The Auspicious, Joyful embodiment, the One Who rescues from the ocean of existence.

maṅgala mudita sarūpa jiha bhavanidhi tāranahāra.

ਮੁਕਤਿ ਰੂਪ ਅਪਦਾ ਹਰਨ ਦਾਤਾ ਦਰਦ ਨਿਵਾਰ॥੧੫੦॥

The Form of liberation, the Remover of distress, the Giver Who alleviates pain.150.

mukati rūpa apadā harana dātā darada nivāra.150.

ਸੁਖਿ ਸੰਪਤਿ ਨਿਧਿ ਮੁਕਤ ਕਰ ਕੁਮਤਿ ਬਿਨਾਸਨ ਰਾਇ॥

The King Who brings happiness, wealth, treasure and liberation, and destroys ignorance.

sukhi saṅpati nidhi mukata kara kumati bināsana rāi.

ਅਪਦ ਹਰਨ ਸੰਪਦ ਧਰਨ ਦੁਖੀਆ ਦੀਨ ਸਹਾਇ॥੧੫੧॥

The Remover of distress, the Creator of wealth, the Helper of the afflicted and the poor.151.

apada harana saṅpada dharana dukhīā dīna sahāi.151.

ਸੁਖ ਸਾਗਰ ਨਾਗਰ ਨਵਲ ਕਵਲ ਨੈਨ ਸਤ ਰੂਪ॥

Ocean of bliss, She is beautiful, wise, ever-new, with lotus eyes — the embodiment of Truth.

sukha sāgara nāgara navala kavala naina sata rūpa.

ਤਿਮਰ ਬਿਨਾਸਨ ਅਘ ਹਰਨ ਮਾਯਾ ਅਛਲ ਸਰੂਪ॥੧੫੨॥

The Destroyer of darkness, the Remover of sins, Maya the One with Undeceivable form.152.

timara bināsana agha harana māyā achala sarūpa.152.

ਸੋਰਠਾ॥

Soratha.

ਕਰ ਗਹਿ ਲੇਹੁ ਉਬਾਰ ਦਰਿਦ੍ਰ ਰੂਪ ਭਵ ਸਿੰਧੁ ਤੇ॥

kara gahi lehu ubāra daridra rūpa bhava siṇḍhu te.

Take my hand and rescue me from the dreadful ocean of poverty and worldly existence.

ਅੰਚਲ ਦੇਹੁ ਦਯਾਲੁ ਅਪਦ ਕੂਪ ਮਹਿ ਬੁਢਤੇ॥੧੫੩॥

aṅcala dehu dayālu apada kūpa mahi būḍate.153.

Please hand me Your long scarf O' compassionate One, as I drown in the well of adversity.153.

ਤ੍ਰਿਭੰਗੀ ਛੰਦ॥

tribhaṅgī chaṇḍa.

Three Twisted Meter.

ਸ੍ਰੀ ਨਮੋ ਭਵਾਨੀ ਲੋਕਾਂ ਰਾਨੀ ਪ੍ਰਭੰ ਮੁਰਾਰੀ ਜਯ ਚੰਡੀ॥

srī namo bhavānī lokān rānī prabhaṇ murārī jaya chaṇḍī.

Highest salutations to *Bhavani*, the Queen of worlds, Lord *Murari*, Victory to *Chandi*.

ਤ੍ਰੈ ਭਵਨੰ⁹⁰ ਦਾਤਾ ਜਗ ਪਿਤੁ ਮਾਤਾ ਜੁਗਤਿ ਬਿਧਾਤਾ ਭਯ ਖੰਡੀ॥

traī bhavanaṇ dātā jaga pitu mātā jugati bidhātā bhaya khaṇḍī.

The bestower in the three worlds, the Father and Mother of the universe, the One Who provides boons through various methods, the Destroyer of fear.

ਸ਼ਤ੍ਰੂਨ⁹¹ ਦਲ ਹੰਤੀ ਅਸੁਰ ਮਥੰਤੀ ਜ੍ਵਾਲ ਜਯੰਤੀ ਰਿਪੁ ਡੰਡੀ॥

shatrana dala haṇṭī asura mathaṇṭī jvāla jayaṇṭī ripu ḍaṇḍī.

The Slayer of enemy armies, the Destroyer of demons, the Victorious flame, the Punisher of foes.

ਮਹਿਕਾਸੁਰ ਮਾਰਨਿ ਦੁਸ਼੍ਟ ਪ੍ਰਜਾਰਨਿ ਪਤਿਤ ਉਧਾਰਨ ਜਗ ਮੰਡੀ॥੧੫੪॥

mahikhāsura mārani dusṭa prajāraṇi patita udhārana jaga maṇḍī.154.

The Slayer of *Mahikhasur*, the Punisher of wicked beings, the Saviour of the fallen, Whom the world reveres.154.

⁹⁰ ਤ੍ਰੈਭਵਨੰ in the *saṭīk*.

⁹¹ ਸ਼ਤ੍ਰੂਨ in the *saṭīk*.

ਨਰਕਾਨਿ ਨਿਵਾਰਨਿ ਅਧਮ ਉਧਾਰਨਿ⁹² ਕਿਲਬਿਖ ਵਾਰਨਿ ਜਯ ਮਾਯਾ॥ narakāni nivārani adhama udhārani kilabikha vārani jaya māyā.

Destroyer of hell, Redeemer of the fallen, Destroyer of sins, Victory to *Maya*.

ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾਲਾ ਦੀਨ ਦਯਾਲਾ ਸ੍ਰੀ ਬਨਮਾਲਾ ਜਸ ਛਾਯਾ॥ kripālu kripālā dīna dayālā sṛī banamālā jasa chāyā.

Merciful, Compassionate, Protector of the humble, *Sri Banmala* Your glory spreads everywhere.⁹³

ਅਕਲੰਕ ਸਰੂਪੰ ਅਛਲ ਸੁ ਭੂਪੰ ਸੁਖ ਨਿਧਿ ਕੂਪੰ ਹਰਿ ਰਾਯਾ॥ akalaṅka sarūpaṅ achala su bhūpaṅ sukha nidhi kūpaṅ hari rāyā.

The One Whose form is stainless, King of non-duality, Treasure of joy, *Hari* the King.

ਬੰਦਾਨ ਖਲਾਸੀ ਪ੍ਰਭੂ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਬਾਸੀ ਸੁਖ ਦਾਯਾ॥੧੫੫॥ baṇdāna khalāsī prabhu abināsī ghaṭi ghaṭi bāsī sukha dāyā.155.

The One Who liberates from all sorts of bondage, Eternal Lord, One Who resides in every atom, Giver of happiness.155.

ਜੈ ਜੈ ਜਗਬੰਦਨਿ ਦੁਸ੍ਰ ਨਿਕੰਦਨਿ ਅਸੁਰ ਬਿਹੰਡਣਿ ਗੂੜ ਗਤੇ॥੧੫੬॥ jai jai jagabaṇḍani duṣṭ nikaṇḍani asura bihaṇḍaṇi gūṛa gate.

Hail Hail, to the One Who is universally revered, Destroyer of the wicked, Slayer of demons, Destroyer of enemies, the One Who She who moves in secrecy.

ਪਾਪਾਨ ਬਿਨਾਸਨਿ ਕਿਲਬਿਖ ਨਾਸਨਿ ਦਈਤ ਸੰਤਾਪਨਿ ਅਚਲ ਮਤੇ॥ pāpāna bināsani kilabikha nāsani daīta saṇtāpani acala mate.

Destroyer of sins, Destroyer of disease, Destroyer of the demons, the One Who has a composed mind.

ਸੁੰਭਾਸੁਰ ਹੰਤਾ ਮੁੰਡ ਦਲੰਤਾ ਚੰਡ ਮਥੰਤਾ ਆਦਿ ਸਤੇ॥ suṇbhāsura haṇtā muṇḍa dalaṇtā caṇḍa mathaṇtā ādi sate.

Destroyer of *Sumbha*, Killer of *Mund*, the Crusher of *Chand*, Who is forever the Truth.

ਸ੍ਰੀ ਆਦਿ ਕੁਮਾਰੀ ਸ਼ਤ੍ਰੂ ਸੰਘਾਰੀ ਭਵ ਨਿਧ ਤਾਰੀ ਪ੍ਰਾਨ ਪਤੇ॥੧੫੬॥ sṛī ādi kumārī shatrū saṅghārī bhava nidha tāṛī prāna pate.156.

The Primal Princess, Destroyer of enemies, Saviour from the dreadful ocean of existence, the soul's Husband.156.

ਅਬਿਚਲ ਅਵਾਸੀ ਜੋਤਿ ਪ੍ਰਕਾਸੀ ਬ੍ਰਹਮ ਨਿਵਾਸੀ ਪ੍ਰਭੂ ਪੂਰਨ॥ abicala avāsī joti prakāsī brahama nivāsī prabhu pūrana.

The One Whose abode is indestructible, Illuminator of light, the Creator Who resides in all, the perfect Lord.

ਅੰਮ੍ਰਿਤ ਗਤ ਦਰਸਨ ਸੁਫਲ ਸੁਪਰਸਨ ਜੈ ਨਿਤ ਦਰਸਨ ਰਿਪੁਚੂਰਨ॥ aṇmṛita gata darasana suphala suparasana jai nita darasana ripucūrana.

The sight of Who is an elixir of bliss, Whose touch brings success, Victory forever onto the One Who kills demons.

ਰਕਤਾਸੁਰ ਖੰਡਨਿ ਧੂਮ੍ਰ ਬਿਧ੍ਰੁਸਨਿ ਜੈ ਜਗ ਮੰਡਨਿ ਬਿਧਿ ਪੂਰਨ॥ rakatāsura khaṇḍani dhūmra bidhvaṇsani jai jaga maṇḍani bidhi pūrana.

Destroyer of *Raktasur*, Vanquisher of *Dhumra*, Victory to the Adorner of the world — the One Who fulfils the order of creation.

⁹² This ਉਧਾਰਨ in the Mai Bhago manuscript, and ਉਧਾਰਨੀ in the Sangrur recension.

⁹³ *Banmala* is a long garland of five types of flowers.

⁹⁴ ਗੁਹਾਗਤਾ ਦੇਵੀ, *guhāgatā devī*, in the *Devī Māhātmya*, ਜਸ: ਗੁਹਾਗਤਾਏ — ‘Salutations to She who moves in secrecy.’

ਜੈ ਤੇਜ ਪ੍ਰਤਾਪੀ ਸਰਬੰ ਬਯਾਪੀ ਅਜਪਾਜਾਪੀ ਜਸ ਪੂਰਨ॥੧੫੭॥

jai teja pratāpī sarabaṇ byāpī ajapājāpī jasa pūrana.157.

Victory to Her the Radiant and Glorious, Omnipresent, Unfathomable, Complete in glory.157.

ਜੈ ਜੈ ਕਲਿਜਾਨੀ ਆਦਿ ਭਵਾਨੀ ਮਧੁ ਮ੍ਰਿਦੁ ਬਾਨੀ ਜੈ ਹਰਿਯੰ॥

jai jai kaliyānī ādi bhavānī madhu mridu bānī jai hariyaṇ.

Hail, Hail, auspicious Primal *Bhavani*, Whose spoken words are very sweet, Victory to the One Who fills with life.

ਭਵ ਆਨੰਦ ਕੂਪੰ ਦਯਾਲ ਸਰੂਪੰ ਬ੍ਰਹਮ ਅਨੂਪੰ ਸੁਭ ਕਰਿਯੰ॥

bhava ānaṇḍa kūpaṇ dayāla sarūpaṇ brahama anūpaṇ subha kariyaṇ.

Well of joy and Existence, Embodiment of compassion, Incomparable *Brahman*, Bestower of auspiciousness.

ਅਨਹਦ ਨਦ ਬਾਨੀ ਜ੍ਵਾਲਾ ਰਾਨੀ ਸੁਖਨਿਧਿ ਧਾਨੀ ਜਸ ਭਰਿਯੰ॥

anahada nada bānī jvālā rānī sukhanidhi dhānī jasa bhariyaṇ.

Whose spoken words are like unstruck sounds, a fiery Queen, Treasure of happiness, full of glory.

ਸ਼ਾਹਨ ਸ਼ਹ ਸ਼ਾਹੰ ਜਗਤ ਪਨਾਹੰ ਕੇਸਰਿ ਬਾਹੰ ਜਗ ਤਰਿਯੰ॥੧੫੮॥

shāhana shaha shāhaṇ jagata panāhaṇ kesari bāhaṇ jaga tariyaṇ.158.

Emperor of emperors of the world, Who rides lions, the One Who ferries the world across.158.

ਜੈ ਜੈ ਜੈ ਮਾਯਾ ਦਾਸ ਸਹਾਯਾ ਅਲਖ ਲਖਾਯਾ ਆਦਿ ਹਰੀ॥

jai jai jai māyā dāsa sahāyā alakha lakhāyā ādi harī.

Hail, Hail, Hail *Maya*, helper of servants, Incomprehensible, Timeless *Hari*.

SARBLOH GRANTH SĀHIB SARŪP AṆṆ 18

ਕਿਰਪਾਨਿਧਿ ਸ੍ਵਾਮੀ ਅੰਤਰਜਾਮੀ ਸੁਰਪੁਰ ਧਾਮੀ ਰੱਛ ਕਰੀ॥

kirapānidhi svāmī āntarajāmī surapura dhāmī raccha karī.

Swami, the Ocean of mercy, Knower of every living being's inner state, Dweller in heaven, She protects.

ਕਲਯਾਨ ਕਰੰਤੀ ਊਨ ਭਰੰਤੀ ਅਛਲ ਅਨੰਤੀ ਦੇਖ ਜਰੀ॥

kalyāna karaṇtī ūna bharaṇtī achala anantī dokha jarī.

Doer of good, Filler of empty spaces, limitless and without illusion, Endless, She is the Destroyer of sorrows.

ਪਰਮੰ ਪਾਵਿਤ੍ਰਾ ਜਾਪ ਗਾਯਤ੍ਰਾ ਸ਼ਯਾਮ ਸਾਵਿਤ੍ਰਾ ਧਰਮ ਧਰੀ॥੧੫੯॥

paramaṇ pāvitrā jāpa gāyatrā shyāma sāvitrā dharama dharī.159.

Supremely pure, She is the recitation of *Gayatri*, *Shyama*, *Savitri*, She is the upholder of righteousness.159.

ਅਸ੍ਰਯੁਧ ਬਾਹੀ ਬੋਲ ਨਿਬਾਹੀ ਰਿਪੁ ਦਲ ਗਾਹੀ ਛਤ੍ਰ ਛਿਤੇ॥	ashtayudha bāhī bola nibāhī ripu dala gāhī chatra chite.
Brandishing weapons in eight hands, the One Who keeps Her promises, Destroyer of enemies' armies, Shelter of the world.	
ਜਗ ਧਰਮ ਧੁਜਾਯੰ ਕੂਰ ਨਸਾਯੰ ਪਾਪ ਪਰਾਯੰ ਧਰਮ ਬ੍ਰਿਤੇ॥	jaga dharama dhujāyaṇ krūra nasāyaṇ pāpa parāyaṇ dharama brite.
Displaying the banner of universal righteousness, the One Who compels the wicked to run away, Destroyer of sins, Refuge of righteousness.	
ਨਿਰਮਲ ਅੰਗ ਸੇਰੈ ਸੁਰ ਮੁਨਿ ਮੇਰੈ ਦੁਸ੍ਰ ਬਿਰੇਰੈ ਸੁੱਧ ਸਿਤੇ॥	niramala aṅga sohai sura muni mohai dushtābirōhai suddha site.
Adorning pure limbs, enchanting gods and silent-sages, Enemy of the wicked, She is most pure.	
ਭਵ ਤਿਮਰ ਮਿੱਟਯਾ ਅਘਨ ਕੱਟਯਾ ਦੁੰਦ ਘਟੱਯਾ ਰਿਧਿ ਨਿਧੇ॥੧੬੦॥	bhava timara miṭṭayā aghana kaṭayā duṇḍa ghaṭayyā ridhi nidhe.160.
Dispelling the darkness of the world, cutting down sin, One Who stops wars, Embodiment of prosperity.160.	
ਅਮਰਾਪੁਰ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਬ੍ਰਹਮ ਪ੍ਰਕਾਸੀ ਤੁੰਦ ਤਬੇ॥	amarāpura vāsī saraba nivāsī brahama prakāsī tuṇḍa tabe.
Resident of the immortal city, Dweller everywhere, Illuminator of <i>Brahma</i> , She Who has an extremely sharp personality.	
ਘੰਟਾ ਧੁਨਿ ਬਾਜੈ ਘਨਹਰ ਲਾਜੈ ਜੋਤਿ ਬਿਰਾਜੈ ਦੁਸ੍ਰ ਦਬੇ॥	ghaṇṭā dhuni bājai ghanahara lājai joti birājai dushta dabe.
The One Whose ringing bell is so mighty that even the thunder clouds feel meek, within Whom light dwells, She terrifies the wicked.	
ਪੰਕਜ ਮ੍ਰਿਗ ਨੈਨੀ ਸੁੰਦਰ “ਪਿਕ” ਬੈਨੀ ਕੰਟਕ “ਰਿਪ” ਛੈਨੀ ਅਦਿਤਯ ਫਬੇ॥	pañkaja mriga nainī suṇḍara ‘pika’bainī kaṇṭaka ‘ripa’chainī aditya phabe.
With deer-like eyes that are as beautiful as a lotus, uttering beautifully divine words, Remover of miseries, She is radiant like the sun. ⁹⁵	
ਜੈ ਜੈ ਰਿਪੁ ਤਾਪਨਿ ਅਸੁਰ ਸੰਤਾਪਨਿ ਕਿਲਬਿਖ ਖਾਪਨਿ ਸਾਂਤਿ ਛਬੇ॥੧੬੧॥	jai jai ripu tāpani asura saṇtāpani kilabikha khāpani sānti chabe.161.
Hail, Hail, Vanquisher of enemies, Destroyer of demons, Devourer of sin, She Who has a peaceful splendour.161.	
ਜੈ ਜੈ ਅਬਿਨਾਸੀ ਬ੍ਰਹਮ ਪ੍ਰਕਾਸੀ ਸੁਖਨਿਧਿ ਰਾਸੀ ਚਵਰ ਢੁਰੇ॥	jai jai abināsī brahama prakāsī sukhanidhi rāsī cavara ḍhure.
Hail, Hail, the Eternal, She Who is the light of <i>Brahma</i> , Treasure of happiness, on Whose head, the flywhisk is fanned.	
ਬ੍ਰਹਮਾ ਜਸ ਗਾਵੈ ਭੇਦ ਨ ਪਾਵੈ ਬਹੁ ਬਿਧਿ ਧਯਾਵੈ ਅਜਰ ਜਰੇ॥	brahamā jasa gāvai bheda na pāvai bahu bidhi dhyāvai ajara jare.
<i>Brahma</i> sings Your praises yet is unable to comprehend You, He tries to meditate on You in many ways, yet is unable to withstand the power of Your radiance.	
ਸੁਰ ਨਰ ਮੁਨਿ ਬੰਦਤ ਅਚਲ ਅਗੰਜਤ ਅੰਮ੍ਰਿਤ ਰੰਜਤ ਧਯਾਨ ਧਰੇ॥	sura nara muni baṇḍata acala agaṇjata aṇmrita raṇjata dhyāna dhare.
Worshiped by gods, humans and sages, Indestructible, One Who pleases everyone by providing divine nectar, to those who meditate on You.	

⁹⁵ These two words are found in the Mai Bhago and Sangrur recensions.

ਸੁਕ ਬਯਾਸ ਪਰਾਸਰ ਸੇਸ ਧਰਾਧਰ ਜੀਵ ਚਰਾਚਰ ਗੁਨ ਉਚਰੇ॥੧੬੨॥

suka byāsa parāsara sesa dharādhara jīva carācara guna
ucare.162.

Suk, Vyas, Prasar (Indra), Sheshnag and other great living beings who support the earth, all living and non-living entities, recite Your praise.162.

ਸੇਵਕ ਜਨ ਰੱਛਕ ਭਗਤ ਪ੍ਰਤਯਛਕ ਦਾਨੇ ਭੱਛਕ ਜੋਤਿ ਜਗੇ॥

sevaka jana racchaka bhagata pratyachaka dāno bhacchaka joti
jage.

Protector of servants, honour of devotees, Demon-eater, She is the igniter of light.

ਮੰਗਲ ਮ੍ਰਿਦ ਰੂਪੰ ਮੁਦਿਤ ਸਰੂਪੰ ਦਯਾਲ ਅਨੂਪੰ ਸਿੱਧਿ ਮਗੇ॥

maṅgala mrida rūpaṇ mudita sarūpaṇ dayāla anūpaṇ siddhi mage.

Auspicious, Gentle in form, Joyful in appearance, Merciful, Incomparable, She Who walks on the right path.

ਅਸਿਧੁਜ ਅਸਿਧਾਰੀ ਅਸੁਰ ਸੰਘਾਰੀ ਨਿਰਮਲਚਾਰੀ ਪ੍ਰਾਨ ਪਗੇ॥

asidhuja asidhārī asura saṅghārī niramalacārī prāna page.

She Who wields weapons in all Her eight hands, Destroyer of demons, the One Who has a very gentle demeanor, Who is present in every life.

ਕੰਟਕ ਕਲਿ ਤਾਰਨਿ ਕਲਹ ਨਿਵਾਰਨ ਜਗ ਪ੍ਰਤਿਪਾਰਨਿ ਰੱਗ

kaṇṭaka kali tārani kalaha nivārana jaga pratipārani ragga
rage.163.

ਰਗੇ॥੧੬੩॥

Saviour in the painful age of *Kalyug*, Dispelling strife, Sustainer of the world, the One Who is present in the veins.163.

ਸੰਤਨ ਰੱਛਪਾਲਕ ਸ਼ਤ੍ਰੂਨ⁹⁶ ਸਾਲਕ ਰਿਪੁ ਦਲ ਘਾਲਕ ਜੋਤਿ ਦਿਪੇ॥

saṁtana rachapālaka shatrana sālaka ripu dala ghālaka joti dipe.

Protector of saints, One Who pierces through the bodies of enemies, Destroyer of enemy armies, She is the form of light.

ਪਯ ਨਿਧਿ ਜਗ ਤਾਰਨਿ ਰੋਗ ਬਿਦਾਰਨਿ ਕਲਿਮਲ ਡਾਰਨਿ ਥਾਪ ਥਪੇ॥⁹⁷

paya nidhi jaga tārani roga bidārani kalimala ḍārani thāpa thape.

The One Who ferries across the dreadful worldly ocean, Dispeller of diseases, Destroyer of strife, She establishes authority.

⁹⁶ ਸ਼ਤ੍ਰੂਨ ‘’ this is ਸ਼ਤ੍ਰੂਨਹੀਅ in the Mai Bhago recension and ਸ਼ਤ੍ਰੂਨਹੀਅ in the 1698 AD Sangrur recension.

⁹⁷ ਥਾਪਥਪੇ in the *saṭīk*.

ਸੋਭਾ ਸੁਖ ਸਾਗਰ ਬ੍ਰਹਮ ਉਜਾਗਰ ਫਾਟੇ ਜਮ ਕਾਗਰ ਜਾਪ ਜਪੇ॥

sobhā sukha sāgara brahama ujāgara phāṭe jama kāgara jāpa
jape.

Glorious Ocean of peace, the radiant Creator, Who tears the paper of one's life deeds taken by the agents of death, I chant Her Name.

SARBLOH GRANTH SĀHIB SARŪP AṄG 19

ਸੰਤਨ ਸੁਖ ਦਾਤਾ ਜਗਤ ਬਿਧਾਤਾ ਗਿਆਨਿਨਿ ਗਯਾਤਾ ਰੰਗ ਰਪੇ॥੧੬੪॥

Saṁtana sukha dātā jagata bidhātā gyānini gyātā raṅga rape.164.

The saints' Giver of happiness, the Creator of the world, the Knower of knowledge, Who indulges in colourful plays.164.

ਜਗਮਗ ਛਬਿ ਰਾਜੈ ਪ੍ਰਭਾ ਬਿਰਾਜੈ ਦੁੰਦਭਿ ਬਾਜੈ ਜਯਤੁ ਜਯੰ॥

jagamaga chabi rājai prabhā birājai duṇḍabhi bājai jayatu jayaṅ.

Full of contentment, radiance and splendour, Who sparkles brilliantly even during darkness, Whose drum of Victory resounds, Victoriously.

ਅਦ੍ਰਿਸ਼੍ਟਿ ਅਗੋਚਰ ਪਰਮ ਪਰਮੇਸ੍ਵਰ ਸ੍ਰੀ ਜਗਤ੍ਰੇਸ੍ਵਰ ਸਰਬਮਯੰ॥

adrisṭi agocara parama paramesvara sṛī jagatesvara
sarabamayaṅ.

Invisible, Incomprehensible, the Supreme *Paramesvar*, the Lord of the world, Omnipresent.

ਬਿਖਨਾਨਿ ਬਿਨਾਸਨਿ ਸਭ ਦੁਖ ਨਾਸਨਿ ਕਾਲ ਸੰਤਾਪਨਿ ਸ਼ਤ੍ਰੂ ਛਯੰ॥

bighanāni bināsani sabha dukha nāsani kāla saṁtāpani shatṛu
chayaṅ.

Destroyer of obstacles, Destroyer of all sorrows, Destroyer of death and Destroyer of enemies.

ਜੈ ਜੈ ਮਧੁ ਸੂਦਨਿ ਰੋਹ ਬਿਰੋਧਨਿ ਕਿਲਬਿਖ ਅਰਦਨ ਨਾਸ ਭਯੰ॥੧੬੫॥

jai jai madhu sūdani roha birodhani kilabikha aradana nāsa
bhayaṅ.165.

Victory to *Madhusudan*, Who shows anger to the enemies, Destroyer of sins, Destroyer of fears.165.

ਆਯੁਧ ਤਨ ਛਾਜਤ ਛਟਾ ਬਿਰਾਜਤ ਕੇਹਿਰ⁹⁸ ਗਾਜਤ ਜੈਕਾਰਾ॥

āyudha tana chājata chaṭā birājata kehira gājata jaikārā.

On Whose body weapons are adorned in splendour, Who rides a lion that roars war cries.

ਝਾਂਝਰ ਢਫ ਬਾਜੈ ਬਖਤਰ ਸਾਜੇ ਅਤਿ ਰਨ ਮਾਚੇ ਖਗ ਰਾਰਾ॥

jhāñjhara ḍhaḍa bājai bakhatarā sāje ati rana māche khaga rārā.

Bells and drums resound, chain mail is adorned, intense battles are fought with broad swords.

ਅਸਤ੍ਰਨੰ ਬਾਹਤ ਸ਼ਸਤ੍ਰ ਪ੍ਰਵਾਹਤ ਦੁਰਜਨ ਗਾਹਤ ਰਿਪੁ ਮਾਰਾ॥

asatranāṅ bāhata shasatra pravāhata durajana gāhata ripu mārā.

Missiles are used in great numbers, weapons are wielded, the wicked are struck and the enemies are slain.

⁹⁸ The 2004 printed printed edition reads: ਕੇ ਜੈ ਹਿਰ ਗਾਜਤ ਜੈਕਾ – whilst the manuscripts read the above verse, as well as the recent print of 2022.

ਭੈਰਵ ਗਨ ਨਾਚੈ ਭੀਮ ਅਰਾਚੈ ਸ਼੍ਰੋਣਤ ਆਚੈ ਚਿੰਕਾਰਾ॥੧੬੬॥ bhairava gana nācai bhīma arācai shroṇata ācai cīnkārā. 166.
Bhairav's troop dances while a terrifying battle goes on, they drink blood and let out terrible screeching sounds. 166.

ਉਚ ਧੁਜ ਫਹਰਾਯੰ ਸਸਤ੍ਰ ਨਚਾਯੰ ਜੁੱਧ ਮਚਾਯੰ ਭੀਹਾਲਾ॥ uca dhuja phaharāyaṇ shasatra nacāyaṇ juddha macāyaṇ bhīhālā.
High banners are unfurled, weapons are dancing and very frightening battles are waged.

ਧੂਪ ਦੀਪ ਜਗਾਏ ਸੁਰ ਮੁਨਿ ਆਏ ਸੰਖ ਬਜਾਏ ਖੁਸ਼ਹਾਲਾ॥ dhūpa dīpa jagāe sura muni āe saṅkha bajāe khushahālā.
Incense and lamps are lit, the demi-gods and sages arrive, conch shells are blown joyfully.

ਸੁ ਪੁਹਪ ਬਰਸਾਵਤ ਅਛਤ ਲਾਵਤ ਉਚ ਜਸ ਪਾਵਤ ਸੁ ਨਿਹਾਲਾ॥ su puhapa barasāvata achata lāvata uca jasa pāvata su nihālā.
Beautiful flowers are showered, rice is brought, in high spirits they sing Thy praise.

ਚਮਕਤ ਅਸਿ ਸੁੰਦਰ ਰਾਜ ਪੁਰੰਦਰ ਜੋਗ ਪੁਰੰਧਰ ਜਯਮਾਲਾ॥੧੬੭॥ camakata asi suṇdara rāja puraṇdara joga dhuraṇdhara jayamālā. 167.
Beautiful swords shine, King *Purandar (Indra)* and senior *yogis* arrive to perform a ceremony for Victory. 167.

ਘੰਟਾ ਘਨ ਗਰਜਤ ਰਿਪੁ ਹੀ ਤਰਜਤ ਧੁਨਿ ਸੁਨਿ ਲਰਜਤ ਡਰਪਾਵਤ॥ ghaṇṭā ghana garajata ripu hī tarajata dhuni suni larajata ḍarapāvata.
The gongs and bells ring loudly and they frighten the enemies to the point where they tremble with fear.

ਸੁਰ ਕੋਟਿ ਤੇਤੀਸਾ ਬਪੁ ਚੌਬੀਸਾ ਬਿਸਨੁ ਮਹੀਸਾ ਹਰਿ ਧਯਾਵਤ॥ sura koṭi tetīsā bapu caubīsā bisanu mahīsā hari dhyāvata.
330 million demi-gods, along with the twenty-four *avatars* of *Vishnu, Mahesh*, all meditate on *Hari*.

ਸੁਰ ਨਰ ਮੁਨਿ ਜਾਚਤ ਓਦਿਕ ਆਚਤ ਪ੍ਰਭੁ ਰੰਗ ਰਾਚਤ ਗਤਿ ਪਾਵਤ॥⁹⁹ sura nara muni jācata odika ācata prabhu raṅga rācata gati pāvata.
Demi-gods, humans, silent-sages, all seek and find You, immersed in the Lord's love, they attain salvation.

ਜੈ ਜੈ ਜਗਤਾਰਨਿ ਮਹਿ ਪ੍ਰਤਿਪਾਰਨਿ ਜਗਤਿ ਉਧਾਰਨਿ ਨਿਤ ਧਯਾਵਤ॥੧੬੮॥¹⁰⁰ jai jai jagatārani mahi pratipārani jagati udhārani nita dhyāvata. 168.
Victory to the Saviour of the world, the Great protector, the World redeemer, meditated upon daily. 168.

⁹⁹ ਗਤਿਪਾਵਤ in the *saṭīk*.

¹⁰⁰ ਨਿਤਧਯਾਵਤ in the *saṭīk*.

ਬਿਸਨੁਪਦ ਭੈਰੋ॥¹⁰¹

bisanupada bhairo.

Bisanupad in the melody of Bhairau.

ਕਵਲ ਚਰਨੀ ਸੁੰਡ ਹਰਨੀ ਰਕਤਬੀਜ ਪ੍ਰਹਾਰਨੀ॥

kavala caranī suṁbha haranī rakatabīja prahāranī.

She has feet like a lotus, Destroyer of demons *Sumbh* and *Raktbija*.

ਮਹਿਖ ਘਾਤੀ ਧੂਮ੍ਰ ਹੰਤੀ ਚੰਡ ਮੁੰਡ ਬਿਡਾਰਨੀ॥

mahikha ghātī dhūmra haṁtī caṇḍa muṇḍa biḍāranī.

The Slayer of demons *Mahikhasura*, *Dhumra Nain*, *Chand* and *Mund*.

ਸੰਤ ਰੱਛਕ ਦੇਬਯ ਦੁਰਗਾ ਸਕਲ ਦੁਸ਼੍ਟ ਸੰਘਾਰਨੀ॥

saṁta racchaka debya duragā sakala duṣṭa saṅghāranī.

Protector of the saints, Goddess *Durga*, Destroyer of all evil people.

ਭਗਤਿ ਵੱਛਲ ਜ੍ਵਾਲਿ ਮਾਯਾ ਦੂਖ ਰੋਗ ਨਿਵਾਰਨੀ॥੧॥੧੬੯॥

bhagati vacchala jvālī māyā dūkha roga nivāranī.1.169.

Saviour of devotees, the Fire of *Maya*, the One Who dispels pain and disease.1.169.

ਅਨਾਥ ਨਾਥੇ ਬਿਸ੍ਵ ਧਰਨੀ ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਨੀ॥

anātha nāthe bisva dharanī saṁsāra sāgara tāranī.

Refuge of orphans, the One Who commands the entire universe, the One Who ferries the universe across the dreadful ocean of existence.

ਮੁਕਤਿ ਦਾਤੀ ਸੁੰਡ ਹੰਤੀ ਸਕਲ ਭੂਖਨ ਧਾਰਨੀ॥

mukati dātī suṁbha haṁtī sakala bhūkhana dhāranī.

Bestower of liberation, the Destroyer of *Sumbh*, the One Who wears all priceless jewels.

SARBLOH GRANTH SĀHIB SARŪP AṄG 20

ਜੈ ਗੁਬਿੰਦੀ ਸੰਤੁ ਰਖਨੀ ਮੁਕਤਦਾ ਅਘ ਟਾਰਨੀ॥

jai gubindī saṁtu rakhanī mukatadā agha tāranī.

Victory to *Gobindi*,¹⁰² Protector of saints, the One Who destroys sins and provides liberation.

ਸਿੰਘ ਬਾਹੀ ਅਛਲ ਅੰਬੈ ਦੇਖ ਰੋਗ ਪ੍ਰਜਾਰਨੀ॥੨॥੧੭੦॥

siṅgha bāhī achala aṁbai dokha roga prajāranī.2.170.

The One Who rides a lion, Mother of the universe, the One Who disperses sins and diseases.2.170.

ਕਵਲ ਚਰਨੀ ਦੁਸ਼੍ਟ ਦਰਨੀ ਅਛੈ ਅੰਬੈ ਜੈ ਕਰੀ॥

kavala caranī duṣṭa daranī achai aṁbai jai karī.

She Who has lotus feet, the Destroyer of evil, Victory to the Immortal Mother.

ਪਦਮ ਮਾਲੀ ਜੈ ਜ੍ਵਾਲੀ ਸ਼ਤ੍ਰੂ ਹੰਤੀ ਭੈ ਹਰੀ॥

padama mālī jai jvālī shatṛu haṁtī bhai harī.

The One Who has lotus garland around Her neck, the Victorious flame, the Destroyer of enemies, the Remover of fear.

¹⁰¹ ਬਿਸਨੁਪਦ ਰਾਗੁ ਭੈਰਉ॥ *Rāg Bhairav* is often referred to as the king of morning *rāgas*. It creates a profound atmosphere. The *Rishabh* and *Dhaivat* used here are oscillating, which is strongly recommended in this *rāga* and intensifies its mood, and it can be expanded across all three octaves. *Swar*: *Rishabh* and *Dhaivat Komal*. All other *swaras* are *Shuddha*. *Jāti*: *Sampūran* - *Sampūran Thāt*: *Bhairav Vādi* - *Samvādi*: *Dhaivat* - *Rishabh Time*: 1st *Prahar* of the Day (6 AM to 9 AM) *Vishranti Sthān*: S; m; P; d; - S'; d; P; r; *Mukhya Aṅg*: r r S ; d d P ; G m d d P ; G m r r S ; N S; *Āroḥ* - *Avroḥ*: S r G m P d N S'; - S' N d P m G r S.

¹⁰² Name of Goddess *Lakshmi*.

¹⁰³ ਸਤ੍ਰੁ in the *saṭīk*.

ਅਚੁਤ ਬਰਨੀ ਸ੍ਰਿਸ੍ਰਿ ਕਰਨੀ ਮਹਿਖ ਹੰਤੀ ਹਰਿ ਹਰੀ॥

acuta baranī srishṭi karanī mahikha hanṭī hari harī.

She is Imperishable, the One Who creates the universe, the Destroyer of demon *Mahikhasur*, Lord *Hari*.

ਪਾਰਬ੍ਰਹਮੀ ਜੈ ਗੁਬਿੰਦੀ ਧੂਮ੍ਰ ਹੰਤੀ ਕੇਸਰੀ॥੩॥੧੭੧॥

pārabrahamī jai gubiṇḍī dhūmra hanṭī kesarī.3.171.

The Supreme Being, Victory to *Gobindi*, Destroyer of *Dhumra Nain*, Rider of a lion.3.171.

ਨਰ ਸਿੰਘ ਰੂਪੀ ਦਾੜ ਗੂੜੀ ਚੰਡ ਮੁੰਡ ਸੰਘਾਰਨੀ॥

nara siṅgha rūpī dāṛa gūṛī caṇḍa muṇḍa saṅghāranī.

She is the form of *Narsingh*, the One Who has a very large sharp teeth, the Destroyer of *Chanda* and *Munda*.

ਸ੍ਰੀ ਰਾਮ ਚੰਦੀ ਕ੍ਰਿਸ਼ਨ ਰੂਪੀ ਰਕਤਬੀਜ ਬਿਦਾਰਨੀ॥

srī rāma caṇḍī krishana rūpī rakatabīja bidāranī.

She is the form of *Sri Ram Chand* and *Krishna*, Destroyer of *Raktbija*.

ਚਕ੍ਰ ਧਰਨੀ ਬਿਸ੍ਵ ਕਰਨੀ ਸਕਲ ਦੇਖਨ ਟਾਰਨੀ॥

cakra dharanī bisva karanī sakala dokhana ṭāranī.

Holder of the war-quoit,¹⁰⁴ the One Who has created the world, Who dispels all sins.

ਸੁੰਭ ਹੰਤੀ ਨਿਸੁੰਭ ਦਾਹੀ ਤੀਨ ਲੋਕ ਜੁਹਾਰਨੀ॥੪॥੧੭੨॥

suṇbha hanṭī nisuṇbha dāhī tīna loka juhāranī.4.172.

Destroyer of *Sumbh*, Annihilator of *Nisumbh*, She is revered in the three realms.4.172.

¹⁰⁴ Chakram.

ਬਾਕ ਬਾਨੀ ਜਗਤ ਰਾਨੀ ਅਸੁਰ ਹੰਤੀ ਭਾਵਨੀ॥

bāka bānī jagata rānī asura haṁtī bhāvanī.

Speaker of divine speech, Queen of the world, Slayer of demons, O' *Bhavani*.

ਜਗਤ ਬੰਦੀ ਹਰਿ ਮੁਕੰਦੀ ਜੈ ਅਨੰਦੀ ਦਾਹਨੀ॥

jagata baṁdī hari mukāṁdī jai anāṁdī dāhanī.

The world reveres Her, O' *Hari* You are the Liberator of the world, Victory to You, revered *Anandi*.¹⁰⁵

ਕਵਲ ਬਦਨੀ ਮ੍ਰਿਗ ਨੈਨੀ ਆਦਿ ਈਸ ਸਿੰਘ ਬਾਹਨੀ॥

kavala badanī mriga nainī ādi īsa siṅgha bāhanī.

With lotus-like face and deer-like eyes, She is the Primal Lord Who is the Rider of a lion.

ਭਗਤ ਭਾਵੀ ਜ੍ਵਾਲ ਮਾਯਾ ਪਰਮ ਈਸਰ ਕੇਸਰੀ॥੫॥੧੭੩॥

bhagata bhāvī jvāla māyā parama īsara kesarī.5.173.

Devotees adore the flame-like *Maya*, the Supreme Lord, Rider of the lion.5.173.

ਜਗਨ ਨਾਥੀ ਸੰਤ ਰੱਛਕ ਭਗਤ ਵਛਲ ਈਸੁਰੀ॥

jagana nāthī saṁta racchaka bhagata vachala īsurī.

The Lord of the world protects the saints, *Ishvari*, Saviour of devotees.

ਬਨਮਾਲਿ ਸ੍ਰੀ ਧਰ ਬਕ੍ਰ ਬੈਨਾ ਚਕ੍ਰਪਰ ਪਰਮੇਸੁਰੀ॥

banamāli srī dhara bakra bainā cakradhara paramesurī.

She is adorned with a garland of forest flowers, *Sri Dhar*, Who utters sacred words in all directions, adorned with the *chakra*, the Supreme Divine Feminine.

ਜੈ ਮਨੋਹਰਿ ਸ੍ਰੀ ਰੰਗੋ ਬੈਕੁੰਠ ਬਾਸੀ ਕੇਸਰੀ॥

jai manohari srī raṅge baikuṁṭha bāsī kesarī.

Victory to the One Who is enchanting, *Sri Ranga*, Who resides in heaven, Who rides a lion.

ਕੱਛ ਮੱਛ ਬਾਰਾਹ ਨਰਸਿੰਘ ਕੰਸ ਹੰਤੀ ਈਸੁਰੀ॥੬॥੧੭੪॥

kaccha maccha bārāha narasiṅgha kaṁsa haṁtī īsurī.6.174.

The Divine Feminine assumed the forms of a tortoise, a fish and the Man-lion and destroyed *Kans*.6.174.

ਅਨਾਥ ਨਾਥੇ ਬਾਸਦੇਵਾ ਸਗਲ ਸਾਥ ਨਿਰੰਜਨੀ॥

anātha nāthe bāsadevā sagala sātha niraṅjanī.

The Shelter of orphans, *Vasudeva*, Who helps all the, Pure Feminine Divine.

ਮਧੁ ਸੂਦਨੀ ਬਨਮਾਲਿਨੀ ਨਾਰਾਇਨੀ ਦੁਸ਼੍ਟ ਗੰਜਨੀ॥

madhu sūdanī banamālinī nārāinī duṣṭa gaṅjanī.

She is *Madhusudan*, adorned with a garland of forest flowers, *Narayani*, She is the slayer of the evil beings.

ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਪਦਮੰ ਦਾੜ ਗੂੜ ਅਗੰਜਨੀ॥

saṅkha cakraṅ gadā padamaṅ dāṛa gūṛa agaṅjanī.

Holding the conch, war-quoit, mace and lotus, with fierce teeth, She Who cannot be destroyed.

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨਿ ਸੰਭਵ ਖਲ ਖੰਡ ਖਜਾਲ ਭੈ ਭੰਜਨੀ¹⁰⁶॥੭॥੧੭੫॥

akāla mūrati ajūni saṁbhava khala khaṇḍa khyāla bhai bhaṅjanī.7.175.

The Timeless form, Unborn and Self-manifest, Who has the power to destroy demons with just a thought, She Who dispels all fears.7.175.

ਕੰਜ ਨੈਨੀ ਸ਼ਯਾਮ ਬਰਨੀ ਬੇਦ ਭੂਮਿ ਉਧਾਰਨੀ॥

kaṅja nainī shyāma baranī beda bhūmi udhāranī.

She with lotus-like eyes, dark complexion, the Saviour of the *Vedas* (*Mach Avatar*) and Redeemer of the Earth (*Virah Avatar*).

¹⁰⁵ The Feminine form of bliss.

¹⁰⁶ ਭੈਭੰਜਨੀ in the *saṭīk*.

ਅਮਿਤ ਜੋਤੀ ਓਤਪੋਤੀ ਨਰਸਿੰਘ ਰੂਪੀ ਬਾਵਨੀ॥

amita jotī otapotī narasiṅgha rūpī bāvanī.

She Who has a radiant form like elixir, She is All-pervading, the form of *Narsingh* and *Bavan* (*Vaman*).

ਪਰਸੁਰਾਮੀ ਮਹਾ ਰਾਮੀ ਦ੍ਰਿਗ ਬਿਸਾਲ ਪਤਿਤ ਪਾਵਨੀ॥

parsurāmī mahā rāmī dṛiga bisāla patita pāvanī.

She is the form of *Parshuram* and Supreme *Ram*, has eyes that are big and deep thoughts, and Who purifies sinners.

ਰਕਤ ਨੈਨੀ ਮਧੁਰਬੈਨੀ ਕਾਲ ਛੈਨੀ ਭਾਵਨੀ॥੮॥੧੭੬॥

rakata nainī madhurabainī kāla chainī bhāvanī.8.176.

She with eyes like blood, a sweet voice, O' *Bhavani*, You slice through time itself.8.176.

ਬਿਸਨੁਪਦ ਭੈਰੋ ਦੂਜੀ ਤਰਹ॥¹⁰⁷

bisanupada rāgu bhairo dūjī taraha.

Bisanupad, in the melody of *Bhairau*, in the second mode.

ਨਿਹਕਲੰਕ ਰੂਪੀ ਆਪ ਚੰਡੀ ਸੰਤ ਸੇਵ ਰੱਛਪਾਲਨੀ॥

nihakalaṅka rūpī āpa caṇḍī saṁta seva racha pālanī.

Whose form is without stain, You Yourself are *Chandi*, Protector of the saints and servants.

SARBLOH GRANTH SĀHIB SARŪP AṄG 21

ਦੁਸ਼੍ਟ ਗੰਜਨਿ ਅਰਿ ਨਿਕੰਦਨ ਗੜਨਿ ਭੰਜਨ ਭਾਵਨੀ॥

dushta gaṅjani ari nikaṇḍana gaṛani bhaṅjana bhāvanī.

Destroyer of the evil forces, Vanquisher of foes, O' *Bhavani* You have the capability to create and destroy all.

¹⁰⁷ ਬਿਸਨੁਪਦ ਰਾਗੁ ਭੈਰਉ ਦੂਜੀ ਤਰਹ॥

ਗਰਬ ਗੰਤਾ ਸ਼ਤ੍ਰੁ ਹੰਤਾ ਜੈ ਜਯੰਤਾ ਬਿੰਧ ਬਾਸਨੀ॥ garaba gaṅtā shatru haṅtā jai jayaṅtā biṇdha bāsanī.

She Who is the Destroyer of pride, Destroyer of enemies, Always victorious, Who resides on mount Bindyachal.

ਸਿੰਘ ਬਾਹੀ ਦੇਖ ਦਾਹੀ ਏਕ ਕਾਲ ਉਪਾਸਨੀ॥ siṅgha bāhī dokha dāhī eka kāla upāsanī.

She Who is the Lion-rider, Destroyer of miseries, Who meditates on the Lord of Time.

ਬ੍ਰਹਮ ਬਿਦਯਾ ਬੇਦ ਧਾਰਨਿ ਭਗਤ ਵਛਲ ਭਾਵਨੀ॥ brahama bidyā beda dhārani bhagata vachala bhāvanī.

She is the form of Divine knowledge, holding the *Vedas*, Saviour of devotees, She adores them.

ਨਿਹਕਲੰਕ ਰੂਪਾ ਅਭੈ ਚੰਡੀ ਸੰਤ ਰੱਛਕ ਪਾਲਨੀ॥ nihakalaṅka rūpā abhai caṇḍī saṅta racchaka pālanī.

A form free from any sort of sin, Fearless *Chandi*, Protector and Sustainer of saints.

ਸ੍ਰਿਸ੍ਰਿ ਕਰਨੀ ਬਿਸ੍ਰ ਭਰਨੀ ਆਪ ਰੂਪ¹⁰⁸ ਅਕਾਲਨੀ॥ śrīśrī karanī bisva bharanī āpa rūpa akālanī.

Creator of the universe, Sustainer of the world, She is the form of the Timeless.

ਸੇਵ ਰੱਛਕ ਦੁਸ਼੍ਟ ਭੱਛਕ ਜੈ ਕਰੀ ਜੈ ਜ੍ਵਾਲਨੀ॥ seva racchaka duṣṭa bhacchaka jai karī jai jvālanī.

She is the Protector of servants, Destroyer of the wicked, You bestow Victory, and She is the form of a Victorious Flame.

ਅਗੰਜ ਦੇਵਾ ਅਲਖ ਭੇਵਾ ਬ੍ਰਹਮ ਰੂਪ ਦਯਾਲਨੀ॥੯॥੧੭੭॥ agaṅja devā alakha bhevā brahama rūpa dayālanī.9.177.

She is an indestructible Goddess, Unfathomable, the form of *Brahma*, She is always compassionate.9.177.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ॥¹⁰⁹ Bisanupada rāmakalī.

Bisanupad, in the melody *Ramkali*.

ਪਰਮਾਦਿ ਪੁਰਖ ਪੁਰਖੇਤਮੰ ਭੈ ਭਉ ਹਰੀ ਜੈ ਕਾਕੜਾ॥ paramādi purakha purakhotamaṅ bhai bhau harī jai kākaṛā.

The Primal Being, Supreme Being, Destroyer of fears, — Victory to *Kakara*, the sweet-voiced One.¹¹⁰

ਤ੍ਰਿਪੁਰਾਰਿ ਸੁੰਦਰਿ ਸੂਹਿ ਚੋਲੀ ਸਿੰਘ ਬਾਹੀ ਚਾਚੜਾ॥ tripurārī suṇdari sūhi colī siṅgha bāhī cācāṛā.

The beautiful *Tripurari*,¹¹¹ Who adorns a red coloured dress and rides a lion, Who plays with the colours of *Holi*.

¹⁰⁸ In the *saṭīk*, it appears to be ਰੂਪ.

¹⁰⁹ **ਬਿਸਨੁਪਦ ਰਾਗੁ ਰਾਮਕਲੀ॥** *Rāga Ramkali* is quite similar to *Rāga Bhairav*. The *Rishabh* and *Dhaivat* are less oscillating in *Rāga Ramkali* than in *Bhairav*. This *rāga* is typically sung in the middle and upper octaves, which distinguishes it from *Bhairav*. In *Ramkali*, *Teevra Madhyam* and *Komal Nishad* are used in a specific combination in *Avroh* like: M P d n d P ; G m r S. Generally, *Rishabh* is omitted in *Āroh* like: N S G m P. *Swar*: *Rishabh* and *Dhaivat Komal*. Both *Madhyams*, Both *Nishads*. Rest all *Shuddha Swaras*. *Jāti*: *Sampūrna - Sampūrna Vakra Thāt*: *Bhairav Vādi - Samvādi*: *Pancham - Shadj Time*: 1st *Prahar* of the Day (6 AM to 9 AM) *Vishranti Sthān*: S; P; - S'; P; r; *Mukhya Aṅg*: M P d n d P ; M P G m r S ; *Āroh - Avroh*: S r G m P d N S' - S' N d P ; M P d n d P ; M P G m r S.

¹¹⁰ Another name for Goddess Durga. This verse is similar to Bhagat Jaidev in *Adi Sri Guru Granth Sahib*: ਪਰਮਾਦਿ ਪੁਰਖਮਨੇਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ॥

¹¹¹ According to the *Mahabharata*, the demon *Tarakasura* had three sons—*Tarakaksha*, *Kamalaksha*, and *Vidyunmali*. For them, the demon architect *Maya Danav* constructed three aerial cities: one made of gold in the heavens, one of silver in the sky, and one of iron on the earth. Each city spanned one hundred *yojanas*. When the demonic rulers of these cities began to torment the gods, Shiva destroyed all three cities and their rulers with a single arrow. As described in the *Rudravtar*: ‘ਤ੍ਰਿਪੁਰੈ ਇਕ ਦੈਤ ਬਢਯੋ ਤ੍ਰਿਪੁਰੰ. Tripuraṅ eka daita baḍhyo tripuraṅ. *Tripura* — the demon of the three cities — was slain with one arrow (*Shiv Ban* - ਸ਼ਿਵ ਬਾਣ)’.

ਚੰਡ ਖੰਡੀ ਮੁੰਡ ਡੰਡੀ ਦੁਖ ਹਰੀ ਜੈ ਸਾਕੜਾ॥

caṇḍa khaṇḍī muṇḍa ḍaṇḍī dukha harī jai sākaṛā.

Destroyer of *Chand* and *Mund*, Who removes miseries, Victory to *Sakara* (*Sati*).

ਰਕਤ ਭੱਛਨਿ ਸੰਤ ਰੱਛਨਿ ਆਦਿ ਰੂਪੰ ਝਾਕੜਾ॥੧॥੧੭੮॥

rakata bhacchani saṁta racchani ādi rūpaṁ jhākaṛā.1.178.

Destroyer of *Raktbija*, Protector of saints, Timeless Form Who watches over everyone.1.178.

ਕਵਲ ਚਰਨੀ ਬਿਸ੍ਵ ਭਰਨੀ ਜੈ ਭਵਾਨੀ ਕਾਲਕਾ॥

kavala caranī bisva bharanī jai bhavānī kālakā.

With lotus-like feet, Sustainer of the universe, Victory to *Bhavani Kalika*.

ਦਹਸਿਰ ਦਹੰਤੀ ਜੈ ਅਨੰਤੀ ਧਰਮ ਪਾਲਕ ਜਾਲਪਾ॥

dasira daṁtī jai anantī dharama pālaka jālapā.

She is the Destroyer of the one with ten heads (*Ravan*), Victorious *Ananti* (Infinite), Upholder of righteousness, Creator of all scripture, *Jalpa*.

ਕੰਸ ਦਾਹੀ ਸਤ ਸਾਹੀ ਅਜਾਨੁਬਾਹੁ ਸ਼ਤ੍ਰੁ ਸਾਲਕਾ॥

kaṁsa dāhī sata sāhī ajānubāhu shatru sālakā.

She is the Destroyer of *Kansa*, True and Eternal Ruler, with arms reaching the knees, the Enemy destroyer, like Whom there is none other.

ਦਯਾ ਰੂਪੀ ਅਪਦ ਹਰਨੀ ਮੁਕਤ ਦਾਯਕ ਪਾਲਕਾ॥੨॥੧੭੯॥

dayā rūpī apada haranī mukata dāyaka pālakā.2.179.

Compassionate in form, Remover of distress, Bestower of liberation, She Who provides sustenance.2.179.

ਬਿਸਨੁਪਦ ਗੂਜਰੀ॥¹¹²

bisanupada gūjarī.

Bisanupad in the melody of *Gujari*.

ਨਿਰ ਬਿਕਾਰ ਨਿਰਦੁੰਦ ਸਦਾ ਮੰਗਲ ਕਰ ਮਾਯਾ॥

nira bikāra niradvaṇḍa sadā maṅgala kara māyā.

Free from all sin, the One Who remains hidden — I offer eternal praise to *Maya*.

ਅਬਿਨਾਸੀ ਅਬਿਗਤਿ ਅਚਲ ਅੰਬਰ ਜਸ ਛਾਯਾ॥

abināsī abigati acala añbara jasa chāyā.

Indestructible, beyond reach, Who is immovable — Your glory spreads like the sky.

ਕੰਟਕ ਕਲਹ ਨਿਵਾਰ ਕਾਲ ਭੱਛਕ ਜਗ ਤਾਰਨ॥

kaṇṭaka kalaha nivāra kāla bhacchaka jaga tārana.

Dispeller of adversities and difficulties, Destroyer of time, the One Who ferries the world across.

ਮੋਹਨ ਮਦਨ ਮੁਰਾਰਿ ਮਾਨ ਮਹਿਖਾਸੁਰ ਮਾਰਨ॥੧॥੧੮੦॥

mohana madana murārī māna mahikhāsura mārana.1.180.

Beautifully captivating *Murari*, Who destroyed the pride of *Mahikhasur*.1.180.

¹¹² **ਬਿਸਨੁਪਦ ਰਾਗੁ ਗੂਜਰੀ॥** *Rāga Gujarī* is the fifth *rāg* to appear in the *rāg*-wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. It is an ancient *rāg*, referred to as *Rāga Gujarī Todī* in Hindustānī Classical Music. In *Sri Guru Granth Sahib Ji*, *Gurbani* composed in this *rāg* spans from *āṅgs* 489 to 526, covering 37 *āṅgs*. It is considered a daytime *rāg*. In this *rāg*, *Pancham* is *varjit* (omitted), and *Rishab*, *Gandhar*, and *Dhaivat* are *komal surs*. *Madhyam* is *teevra*. *Āroh*: S r g m d N S'. *Avroh*: S N d m g r g r S'. *Vādi*: d *Samvādi*: r. *Pakar*: d, m d, N d, m d m g r, r g r S'.

nihakalaṅka nirabāna sadā jai maṅgala kārī.

Free from all sins, Who resides in *Nirvana*,¹¹³ Victory forever be onto Her, the Embodiment of auspiciousness.

takīyā tāna nitāna māna maradana ahaṅkāri.

The support and strength of the meek, Destroyer of the false pride of the arrogant.

kripā sindhu kalatāra kalaha bina prabhu kaladhārī.

Ocean of mercy, New in form, Who doesn't have any internal conflicts, the Lord with immense powers.

haun matimanda asādhu lāja rākho banavārī.2.181.

I am foolish and bad, preserve my honour, O' *Banvari*.2.181.

nirākāra niradvaikha niramala gati naraka nivārī.

She Who is Formless, Without duality, Whose walk is graceful, Who liberates from hell.

byādhi harana bikha jāla bisanu basudeva murārī.

Healer of diseases, Destroyer of poison, *Bishanu*, *Vasudev*, *Murari*.

pītānbara prabhu prāna pitā pūrana brata dhārī.

Clad in yellow robes, O' *Prabhu*, You are the life of all, the perfect Father, fulfiller of vows.

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hauṁ matimāṇḍa anātha nātha prabhu sarana tumārī.3.182.

I am foolish and helpless, O' Lord of the helpless, I seek refuge in You.**3.182.**

niraṅkāru niravairu sadā nirajura niraṅkāri.

Formless, without enmity, eternal, untouched by decay — O *Nirankari*, the Unmanifest One.

navatana navala kumāra rāja rājāna murārī.

Ever youthful, ever new, the Prince, King of kings — *Murari*.

sati sati sati sati sadā sati sati jaikārī.

Truth, truth, truth; eternal truth — truth, Victory to the Truth!

haun̄ mati maṇḍa nitāna tāna dījau banavārī.4.183.

I am foolish and helpless, please grant me strength O' *Banvari*.4.183.

navatana navala kisora haṁsa duti rāja kisorī.

Ever youthful, new, a young adolescent Princess as radiant as a swan.

¹¹³ Or in the forest.

ਚਿੰਤਾਮਨਿ ਚਿਰੰਕਾਲ ਚੰਦ੍ਰ ਛਬਿ ਚੰਦ੍ਰ ਚਕੋਰੀ॥

ciñtāmani cirañkāla cañdra chabi cañdra cakorī.

The Eternal wish-fulfilling gem, Whose light is like the moon and beauty like the *chakori* — moon bird.

ਬਾਰ ਬਾਰ¹¹⁴ ਬੰਦਨ ਨਮਾਮਿ ਬਿਨਤੀ ਕਰ ਜੋਰੀ॥

bāra bāra bañdana namāmi binatī kara jorī.

Again and again, I bow; with folded hands I humbly beseech.

ਹਉਂ ਮਤਿ ਮੰਦ ਅਨਾਥ ਨਾਥ ਸਰਨਾਗਤਿ ਤੇਰੀ॥੫॥੧੮੪॥

hauiñ mati mañda anātha nātha saranāgati torī.5.184.

I am foolish and helpless, O’ Shelter of orphans; I surrender unto You!5.184.

ਬਿਸਨੁਪਦ ਗੂਜਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupada gūjarī dūjī taraha.

Bisanupad in the melody of *Gujari*, in another variation.

ਨਰਹਰਿ ਨਾਥ ਚੇਤ ਮਨਾ॥

narahari nātha ceta manā.

O’ mind, remember the Lord of all beings, the Protector of humanity — *Narhari*.

ਦੀਨਬੰਧੁਪ ਭਗਤ ਵਛਲ ਸੇਵ ਪ੍ਰਭੂ ਚਰਨਾ॥

dīnabāndhupa bhagata vachala seva prabhu charanā.

The Friend of the humble, Lover of devotees, they serve the Lord at His feet.

¹¹⁴ ਬਾਰਬਾਰ in the *saṭīk*.

ਕੋਟਿ ਕਿਲਬਿਖ ਪਾਪ ਪੁੰਜਨ ਦਹਿਤ ਜਾਪ ਛਿਨਾ॥

koṭi kilabikha pāpa puñjana dahita jāpa chinā.

Millions of adversities and piles of sins are burnt within a second, simply by reciting Your Name.

ਸੰਸਾਰ ਸਾਗਰ ਨਿਮਖ ਡਾਰਤ ਭਜਤ ਨਾਮ ਗੁਨਾ॥੬॥੧੮੫॥

saṁsāra sāgara nimakha ḍārata bhajata nāma gunā.6.185.

In a second, they are ferried across the dreadful ocean of the world, those Who recite the Name.6.185.

ਪ੍ਰਭੂ ਜੂ ਰਾਖੀਏ ਮੁਹਿ ਲਾਜ॥

prabhu jū rākhīe muhi lāja.

O' Lord, protect my honour.

ਅਨਿਕ ਪੁਨਰਪਿ ਭ੍ਰਮਤਿ ਹਾਰੇ ਹਰਿ ਸਰਨ ਆਏ ਭਾਜ॥

anika punarapi bhramati hāre hari sarana āe bhāja.

For many lifetimes I have been wandering but now, feeling defeated, I have finally run to *Hari's* shelter.

ਮਹਾ ਕੁਚੀਲ ਕਠੋਰ ਕਾਪਟਿ ਮੰਦ ਅੰਧ ਨਿਲਾਜ॥¹¹⁵

mahā kucīla kaṭhora kāpaṭi maṇḍa aṇḍha nilāja.

I am extremely deceitful, merciless, mindless, blind and shameless.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਅਬ ਰਾਖ ਲੀਜੈ ਮਹਾਰਾਜਾਧਿਰਾਜ॥੭॥੧੮੬॥

trāha trāha aba rākha lījai mahārājādhirāja.7.186.

Have mercy, have mercy on me, save me now, O' Supreme King of kings.7.186.

ਬਿਸਨੁਪਦ ਗੁਜਰੀ॥

bisanupada gūjarī.

Bisanupad Gujari.

ਮਹਾ ਦਰਿਦ੍ਰ ਨਿਵਾਰ ਨਿਰਬਿਖ ਬਿਸਨੁ ਬੱਲਭ ਦੇਵ॥

mahā daridra nivāra nirabikha bisanu ballabha deva.

Eradicator of great poverty, Pure and untouched, Beloved Goddess of *Vishnu*.

ਮਾਤ ਲਛਮੀ ਚਰਨ ਬੰਦਤਿ ਸਗਲ ਮੁਨਿ ਜਨ ਸੇਵ॥

māta lachamī carana baṇḍati sagala muni jana seva.

I am a humble servant at the feet of Mother *Lakshmi* Whom all the sages and saints serve.

ਦਰਿਦ੍ਰ ਅਪਦਾ ਹਰਨਿ ਅੰਬੈ ਅਚਲ ਅਲਖ ਅਭੇਵ॥

daridra apadā harani aṇbai acala alakha abheva.

Poverty and calamity Destroyer, Mother, Immovable, Unseen, Unfathomable.

ਸੁਧਾ ਮੂਰਤਿ ਪ੍ਰਾਨਦਾਤਾ ਪਤਿਤ ਤਾਰਨ ਭੇਵ॥੮॥੧੮੭॥

sudhā mūrati prānadātā patita tārana bheva.8.187.

Embodiment of nectar, Giver of life, Embodiment as a Saviour of the fallen.8.187.

ਕਲਿ ਤਾਰ ਕਲਿਮਲ ਦਹਿਨ ਕਰਨੀ ਪਾਪ ਨਾਸ ਹਰੀ॥

kali tāra kalimala dahina karanī pāpa nāsa harī.

The One Who saves in the dark age of *Kalyug*, Destroyer of the sins of the body, O' *Hari*.

¹¹⁵ ਨਿਰਲਾਜ in the *saṭīk*.

ਜ੍ਹਾਲ ਜਗਮਗ ਜੋਤਿ ਛਾਜਤ ਭਵ ਨਾਮ ਭਰਮ ਜਰੀ॥

jvāla jagamaga joti chājata bhava nāma bharama jarī.

The blazing light shines forth, by reciting Whose name all illusions are burnt away.

ਸਗਲ ਭੂਖਨ ਰਤਨ ਮੁਕਤਾ ਅੰਗ ਸੋਭਤ ਹਰੀ॥

sagala bhūkhana ratana mukatā aṅga sobhata harī.

Adorned with all ornaments, jewels, and pearls — *Hari* shines in divine splendour.

ਸਿਰ ਛਤ੍ਰ ਜਗਮਗ ਜੋਤਿ ਰਾਜਤ ਕਨਕ ਚਵਰ ਢਰੀ॥੯॥੧੮੮॥

sira chatra jagamaga joti rājata kanaka cavara ḍharī.9.188.

The King above Whose head there is a brilliantly illuminated canopy, is being fanned with a flywhisk made of gold.9.188.

ਧਨਾਲਯ ਧਨਪਤਿ ਧਰਨਿ ਧਾਰਨਿ ਪ੍ਰਜਾਪਾਲ ਪ੍ਰਜਾਪਤੀ॥

dhanālaya dhanapati dharani dhārani prajāpāla prajāpatī.

The Treasure house, the King of wealth, the Creator of the world, Sustainer of subjects, The King of His people.

ਦੁਖ ਦੁੰਦ ਦਰਿਦ੍ਰ ਨਿਵਾਰ ਅੰਬੇ ਅਕਾਲ ਰੂਪ ਸੁਧਾਗਤੀ॥

dukh dvaṇḍa daridra nivāra aṁbe akāla rūpa sudhāgatī.

Dispeller of great sorrow, the Destroyer of poverty, O' Mother, embodiment of the Timeless, Bestower of ambrosial liberation.

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ਨਿਰਬਾਨ ਨਰਕ ਨਿਵਾਰ ਮਾਯਾ ਸੁਖ ਧਾਮ ਸੁਖ ਪਤਿ ਸੁਖ ਨਿਧੀ॥

nirabāna naraka nivāra māyā sukha dhāma sukha pati sukha nidhī.

Saviour from hell, *Maya*, the Abode of joy, the Lord of joy, the Treasure of joy.

ਦਯਾਲ ਲਾਲ ਗੋਬਿੰਦ ਸਤਿਗੁਰ ਰੂਪ ਸਤਿ ਸਤਿ ਸਤਿ ਸਿਧੀ॥੧੦॥੧੮੯॥

dayāla lāla gobīṇḍa satigura rūpa sati sati sati sidhī.10.189.

Compassionate, beloved, Sustainer of the world, the form of the True Guru, Truth, Truth, Truth, Who possesses immense spiritual powers.10.189.

ਬਿਸਨੁਪਦ ਗੁਜਰੀ॥

bisanupada gūjarī.

Bisanupad Gujarī.

ਕਾਲ ਅਰਨੀ ਕਵਲ ਕਰ ਜਨਿ ਪਦ ਪੰਕਜੀ ਮ੍ਰਿਗ ਲੋਚਨੀ॥

kāla aranī kavala kara jani pada paṅkajī mriga locanī.

The Destroyer of death, She has hands and feet that are like lotuses and eyes that are like a deer's eyes.

ਸੁੰਦਰ ਬਦਨੀ ਬਮਤ ਜ੍ਹਾਲਾ ਕਲਿ ਘੋਰ ਤਿਮਰ ਬਿਨਾਸਨੀ॥

suṇḍara badanī bamata jvālā kali ghora timara bināsanī.

With a graceful face breathing blazing fire, She is the destroyer of ignorance, horror and darkness.

ਪਾਰਜਾਤੀ ਕਾਮਧੇਨਾ ਕਲਪਬ੍ਰਿਛ ਸੁਹਾਵਨੀ॥

pārajātī kāmādhenā kalapabricha suhāvanī.

She the beauteous Creator contains the power of the wish-fulfilling tree, the divine cow *Kamadhenu* and the celestial tree *Kalpavriksha*.

ਸੁਖ ਰਾਸਿ ਸੁਖ ਨਿਧਿ ਸੁਖਦ ਕਰਨੀ ਸਕਲ ਸੰਕਟ ਮੋਚਨੀ॥੧੧॥੧੯੦॥

sukha rāsi sukha nidhi sukhada karanī sakala saṅkaṭa mocanī. 11.190.

She is bestowing the nectar of happiness, the treasure of joy and the source of bliss, dispelling all sorrows. 11.190.

ਜੈ ਗੁਬਿੰਦੀ ਹਰਿ ਅਨੰਦੀ ਚੰਦ੍ਰ ਆਭਾ ਰੋਹਨੀ॥

jai gubindī hari anandī caṇḍra ābhā rohanī.

Victory to *Gobindi*, Who brings bliss, Whose radiance is like that of the moon, like the star *Rohini*.

ਮੁਰਾਰਿ ਮਾਧੋ ਮਦਨ ਮੂਰਤਿ ਸਰਬ ਬਯਾਪੀ ਮੋਹਨੀ॥

murāri mādho madana mūrati saraba byāpī mohanī.

Murari, *Madho*, Her form captivates everyone, and resides in everyone.

ਪੀਰ ਪਰਹਰਿ ਪਾਪ ਖੰਡਨ ਪਤਿਤ ਪਾਵਨ ਜੈ ਹਰੀ॥

pīra parahari pāpa khaṇḍana patita pāvana jai harī.

Destroyer of adversaries, Destroyer of sins, Purifier of sinners, Victory to *Hari*.

ਦੀਨ ਬੰਧੁ ਦਲਿਦ੍ਰ ਮੋਚਨਿ ਕਲਹ ਕੰਟਕ ਕਲਿ ਤਰੀ॥੧੨॥੧੯੧॥

dīna baṇḍhu dalidra mocani kalaha kaṇṭaka kali tarī. 12.191.

The friend of the meek and enslaved, Remover of poverty, the Remover of conflicts, the Saviour from the dark age of *Kalyug*. 12.191.

ਬਿਸਨੁਪਦ ਦੇਵ ਗੰਧਾਰੀ॥¹¹⁶

bisanupada deva gaṇḍhārī.

Bisanupad Devagandhari.

ਮੋਹ ਮਦਨ ਮਮਤਾ ਮੂਰਖ ਮੋਹਨ ਮਨ ਧਰਯੋ॥

moha madana mamatā mūrakha mohana mana dharyo.

Putting aside lust, desire and attachment, this fool¹¹⁷ contemplates the Beloved.

ਕਾਲ ਕਲਹ ਕਿਲਬਿਖ ਕੰਟਕ ਕਲਿ ਕੁਲ ਸਮੂਹ ਪਰਿਹਰਯੋ॥

kāla kalaha kilabikha kaṇṭaka kali kula samūha pariharyo.

The One Who has removed death, conflict, sins and all misery of the painful *Kalyug*.

ਪੂਰਨ ਪਤਿ ਪ੍ਰੀਤਮ ਪਿਤ ਪ੍ਰਾਨਾ ਹਿਤ ਚਿਤ ਦੈ ਗੁਨ ਗਾਯੋ॥

pūrana pati prītaṁa pita prānā hita cita dai guna gāyo.

The Complete master, Beloved Father of life, remembering Him in my heart, I sing His praises.

ਮੰਦਾ ਕਿਸਹਿ ਨ ਆਖਹੁ ਜੀਅਰੇ ਪਰਮਪੁਰਖੁ ਹਰਿ ਧਯਾਯੋ॥੧੧॥੧੯੨॥

maṇḍā kisahi na ākhahu jīare paramapurakhu hari dhyāyo. 1.192.

Do not call anyone bad, O' soul! Instead contemplate the Supreme Being *Hari*. 1.192.

ਬਿਸਨੁਪਦ ਦੇਵਗੰਧਾਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupada devagandhārī dūjī taraha.

Bisanupad Devagandhari, in another form.

¹¹⁶ In the *Guru Granth Sahib Ji*, there are a total of 60 *rāg* compositions, and this *rāg* is the twenty-first to appear in the series. The compositions in this *rāg* span a total of 10 *āṅgs*, from 527 to 537. This *rāg* was primarily used by Guru Arjan Dev Ji, who composed 38 *Shabads* in it. A total of 47 *Shabads* were composed in this *rāg*, including three by Guru Tegh Bahadar Ji and six by Guru Ram Das Ji. Structure and Details of the *rāg*: *Āroḥ*: S R M ; P D ; S'; *Avroḥ*: S' N D P ; M P ; D N D P ; M G R S; *Svar*: Both *Dhaivat* (*Dha*) and both *Nishad* (*Ni*). *Ga* and *Ni* are forbidden in the ascending scale (*Āroḥ*). The rest of the notes are *shuddha* (natural); *Thāt*: *Bilāwal* (*Āsāvari āṅg*); *Jāti*: *Aurav* – *Sampuran*; Time: Second quarter of the day; *Vādi*: *Madhyam* (*Ma*); *Samvādi*: *Shadj* (*Sa*); Main Notes (Mukhya Svar): D N D P; M G; S R M; G S R G S.

¹¹⁷ *Kalgidhar Ji* says in humility.

ਤੂੰ ਤੇ ਸਾਡੀ ਚਿੰਦ ਪਛਾਨੀ ਅੰਬੈ ਰਾਨੀ॥

You alone know our heart's desires, O' Queen *Amba*.

tūn to sādī cinda pachānī añbai rānī.

ਬੇਦਨ ਹਰਤਾ ਜਨ ਅਪੁਨੇ ਕੀ ਘਟ ਘਟ ਕੀ ਸਭ ਜਾਨੀ॥

Destroyer of miseries of Your devotees, You know everything that goes on within each heart in the universe.

bedana haratā jana apune kī ghaṭa ghaṭa kī sabha jānī.

ਮਨੇ ਕਾਮਨਾ ਸਿੱਧਿ ਕਰਤ ਹੈ ਦੇਤ ਦਿਬਜ ਬਰ ਦਾਨੀ॥

You perfectly fulfill all desires, You grant divine boons.

mano kāmanā siddhi karata hai deta dibya bara dānī.

ਜਹ ਤਹ ਭੀਰ ਪਰੀ ਸੰਤਨ ਪਰ ਰੱਛਾ ਕਰਤਿ ਭਵਾਨੀ॥੨॥੧੯੩॥

Wherever Your devotees face difficulties, You, O' *Bhavani* protect them.2.193.

jaha taha bhīra parī saṁtana para racchya karati bhavānī.2.193.

ਤੂੰ ਤੇ ਅਸਾਡੀ ਪੀਰ ਪਛਾਨੀ ਜ਼ਾਲਾ ਰਾਨੀ॥

You alone know our pains, O' Queen *Jvala*.

tūn to asādī pīra pachānī jvālā rānī.

ਲਜਜ ਰਾਖਤਿ ਜਨ ਅਪੁਨੇ ਕੀ ਦੁਖ ਹਰਤਾ ਸਭ ਜਾਨੀ॥

You preserve the dignity of Your devotees, You remove all miseries, You know everything!

lajya rākhati jana apune kī dukha haratā sabha jānī.

ਸੰਕਟ ਪਰੇ ਕਰਤ ਰਛਾ ਹਰਿ ਸ੍ਰੀ ਹਰਿ ਆਦਿ ਭਵਾਨੀ॥

When trouble comes, You protect, O' *Sri Hari*, Timeless *Bhavani*.

saṅkaṭa pare karata rachya hari srī hari ādi bhavānī.

ਤਾਤੀ ਵਾਉ ਨ ਲਾਗੈ ਜਨ ਕਉ ਜਿਨ ਪਰ ਆਪ ਕ੍ਰਿਪਾਨੀ॥੩॥੧੯੪॥

The hot winds do not affect Your devotees, on Whom You shower Your grace.3.194.

tātī vāu na lāgai jana kau jina para āpa kripānī.3.194.

ਇਹ ਸੰਸਾਰ ਕਠਿਨ ਭੈ ਸਾਗਰ ਚਹੁੰ ਦਿਸ ਅਨਲ ਭਯਾਵਨਿ॥

iha saṁsāra kaṭhina bhai sāgara cahuṁ disa anala bhayāvani.

This world is a difficult and a terrifying ocean, in all four directions there is a dreadful fire.

SARBLOH GRANTH SĀHIB SARŪP AṄG 24

ਮਹਾ ਘੋਰ ਕਲਿ ਤਮ ਅੰਧਾਰੇ ਕਿਲਬਿਖ ਕਲਹ ਡਰਾਵਨਿ॥

mahā ghora kali tama aṁdhyāro kilabikha kalaha ḍarāvani.

The dark age is profoundly terrifying and there is a deep darkness of ignorance, the sins and afflictions are terrifying.

ਭੈ ਸਾਗਰ ਤਰਨ ਦੁਹੇਲਾ॥

bhai sāgara tarana duhelā.

Swimming over this terrifying ocean is treacherous.

ਬਿਨੁ ਰਾਘੁਨਾਥ ਪਾਰ ਕੈਸੇ ਪਾਇਬੇ ਭਉਨਿਧਿ ਬਿਖਮ ਗਹੇਲਾ॥ ੧॥ ਰਹਾਉ॥

binu raghunātha pāra kaise pāibo bhaunidhi bikhama gahelā.
1. rahāu.

Without the support of *Raghunath*, how can anyone cross over? As this treacherous worldly ocean is extremely deep. 1. Pause.

ਸਾਸ ਸਾਸ ਸਿਮਰੇ ਪਦ ਪੰਕਜ ਭਵ ਨਿਧਿ ਤਰਹ ਸੁਖਾਲਾ॥

sāsa sāsa simare pada paṅkaja bhava nidhi taraha sukhālā.

With each breath, remember the lotus feet of the Creator; thus, cross over the terrifying ocean of material existence, easily.

ਜਰਾ ਮਰਾ ਦੁਖ ਰੋਗ ਨ ਬਯਾਪਹਿ ਨਹ ਪੇਰੈ ਜਮ ਜਾਲਾ॥੪॥੧੯੫॥

jarā marā dukha roga na byāpahi naha pohai jama jālā.4.195.

Old age, death, misery and diseases will not afflict you, and the noose of death will not bind you.4.195.

ਬਿਸਨੁਪਦ ਦੇਵ ਗੰਧਾਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupadadeva gaṁdhārī dūjī taraha.

Bisanupad Devagandhari in another form.

ਅਨੰਤ ਮੂਰਤਿ ਪਵਿਤ੍ਰ ਕ੍ਰਿਯਾ ਨਿਰਮਲੇ ਨਿਰਮਲ ਹਰੀ॥

anaṁta mūrati pavitra kriyā niramalo niramala harī.

Infinite in form, with actions that are pure, *Hari* is the purest of the pure.

ਜਗਤ ਪਾਲਕ ਸ਼ਤ੍ਰੁ ਸਾਲਕ ਭੀਮ ਭੈਰਵ ਭੈ ਹਰੀ॥

jagata pālaka shatru sālaka bhīma bhairava bhai harī.

Sustainer of the world, Provider of misery to the enemies, *Hari*, the most terrifying entity that there is.

ਜੈ ਜੈ ਜਯੰਤੀ ਹਰਿ ਗੁਰ ਅਨੰਦੀ ਜੈ ਭਵਾਨੀ ਕੇਸਰੀ॥

jai jai jayaṁtī hari gura anaṁdī jai bhavānī kesarī.

Victory, Victory to *Jayanti*, the joyous *Hari Guru*, Victory to the lion riding *Bhavani*.

ਮ੍ਰਿਗ ਚੁੱਛ ਸੋਹਨਿ ਸੰਤਨ ਮਨ ਮੋਹਨਿ ਹਰਿ ਮਦਨ ਮੂਰਤਿ

mriga cuccha sohani saṁtana mana mohani hari madana mūrati
īsurī.5.196.

ਈਸੁਰੀ॥੫॥੧੯੬॥

With beautiful deer-like eyes, *Hari* is the Beloved of the Saints, *Isvari*, the form that enchants everyone's hearts.5.196.

ਕੇਹਰਿ ਕਟਿ ਲਾਜੈ ਪਦ ਅਰੁਨ ਪੰਕਜ ਅਰੁਨ ਬਾਗਾ ਕੇਸਰੀ॥

kehari kaṭi lājai pada aruna paṅkaja aruna bāgā kesarī.

Even a lion would blush upon seeing Your waist, crimson lotus-like feet, and red robes, O' Lion-Rider.

ਨਾਹਰਿ ਹਰਿ ਬਾਹਨ ਸੰਤ ਸਨਾਹਨ ਕਰ ਚਕ੍ਰ ਧਰਿ ਅਸ਼੍ਵਾਕਰੀ॥

nāhari hari bāhana saṁta sanāhana kara cakra dhari ashtakarī.

Lion-Rider, Protector of Saints, the One with eight arms, Who wields the *chakra* (war-quoit) in Her hand.

ਪ੍ਰਿਥਮ ਤ੍ਰਿਸੂਲ ਦੁਤਿਯ ਸੰਖ ਤ੍ਰਿਤਿਯ ਗੋਫਨ ਧਨੁ ਧਰੀ॥

prithama trisūla dutiya saṅkha tritiya gophana dhanu dharī.

She holds the trident in the first, the conch shell in the second, cannon in the third and the bow in Her fourth hand.

ਪੰਚਮ ਗਦਾ ਕ੍ਰਿਪਾਨ ਖਸ਼ਮ ਸਪਤ ਪੱਟਸ ਜਮਧਰੀ॥੬॥੧੯੭॥

pañcam gadā kripān khaṣṭam sapat paṭṭas jamadharī.6.197.

She carries a mace in Her fifth hand, the sword in the sixth, *Pattas* in the Seventh and the *Jamdhari* (curved Tiger-Knife) in Her eighth hand.6.197.¹¹⁸

ਬਿਸਨੁਪਦ ਦੇਵ ਗੰਧਾਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupada devagandhārī dūjī taraha.

Bisanupad Devagandhari, in another variation.

ਰਵਨ ਗਵਨ ਸਭ ਭਵਨ ਜਵਨ ਕੀ ਜੋਤਿ ਬਿਰਾਜੈ॥

ravana gavana sabha bhavana javana kī joti birājai.

The One with a brilliant light and stride, Whose light is present in the entire universe.

ਚੰਦ੍ਰ ਬਦਨ ਸਸਿ ਬਰਨ ਜਵਨ ਉਡਗਨ ਸਭਿ ਲਾਜੈ॥

caṇdra badana sasi barana javana uḍagana sabhi lājai.

Her face like the moon, Her complexion moon-like; even the stars feel ashamed before Her radiance.

¹¹⁸ The practice of drawing inspiration from nature and animals in weapon design is well established. Examples include: *Nāg Jīv Khaṇḍā* – A *Khaṇḍā* with a slit near the tip, resembling a snake’s tongue. *Pahāri Saif*, *Basket Hilts*, *Vijaynagar Katār*, *Khrapā Spears* are linked to cobra hoods. *Nāgñī* – A wavy blade; Europeans saw fire and called it a ‘flamberge’, while Sikhs saw a snake—highlighting cultural perspectives. *Sher Panjā*, *Korā*, *Shaktī Pān* – Inspired by tiger claws, elephant ears, and peacocks. *Khaṭ Aṅg* – Arrows shaped like leopard claws. Gurcharan Singh Nautay (Khanda Singh Nihang).

ਸੂਰਜ ਕਿਰਨ ਦਿਤ੍ਯਾਦਿਤ੍ਯ ਛਟਾ ਧਰ ਨੂਰ ਬਿਰਾਜੈ॥

sūraja kirana dityāditya chaṭā dhara nūra birājai.

She has light more magnificent than the Sun's children- *Ditya* and *Aditya*, Her radiance rests upon the earth like a majestic glow greater than the brilliance of clouds.

ਕੋਕਿਲ ਕੀਰ ਕਪੋਤ ਮਯੂਰ ਹੰਸ ਅਤਿ ਛਬਿ ਛਾਜੈ॥੧੯੮॥

kokila kīra kapota mayūra haṁsa ati chabi chājai.7.198.

The cuckoo, parrot, dove, peacock, and swan — all are outshone by Her immense beauty.7.198.

ਜਵਨ ਜੋਤਿ ਜਗਮਗੈ ਸਾਰੰਗ ਧਰ ਘੰਟਾ ਬਾਜੈ॥

javana joti jagamagai sārāṅga dhara ghaṁṭā bājai.

Her youthful radiance sparkles brilliantly; as She advances, Her bow is in hand and gongs resound.

ਸਮੂਹ ਸ਼ਸਤ੍ਰ ਭੂਖਨ ਸਕਲ ਅੰਗ ਅੰਗਨ ਸਾਜੈ॥

samūha shasatra bhūkhana sakala aṅga aṅgana sājai.

Whose body and limbs are completely adorned with all types of weapons and jewellery.

ਦੁੰਦਭਿ ਕੋਟਿ ਮੁਚੰਗ ਸੰਖ ਧੁਨਿ ਕੇਹਰਿ ਗਾਜੈ॥

duṇḍabhi koṭi mucaṅga saṅkha dhuni kehari gājai.

Millions of war drums, stringed instruments, and conch shells resound like the roars of lions.

ਭੈਰਵ ਭੂਤ ਬੇਤਾਲ ਜਾਸੁ ਜਸ ਸੁਨਿਯਤ ਭਾਜੈ॥੧੯੯॥

bhairava bhūta betāla jāsu jasa suniyata bhājai.8.199.

Ghosts, spirits, vampires listening to Your praises, run away in fear.8.199.

ਬਿਸਨੁਪਦ ਦੇਵ ਗੰਧਾਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupada devagaṇḍhārī dūjī taraha.

Bisanupad Devgandhari, in another form.

ਮਾਯਾ ਸਕਤਿ ਮੁਰਾਰਿ ਮੁਰਾਰਿ ਮਾਯਾ ਹਰਿ ਤੂਹੀ॥

māyā sakati murāri murāri māyā hari tūhī.

You are *Sri Maya*, *Shakti*, *Murari* and *Maya* You are *Hari*.

ਕਵਲ ਨੈਨ ਕਵਲਾ ਜਗ ਤਾਰਨ ਸ਼ਤ੍ਰੁ ਦਾਹਨ ਪਦ ਪੰਕਜ ਤੂਹੀ॥

kavala naina kavalā jaga tārana shatru dāhana pada paṅkaja tūhī.

Lotus-eyed, *Kavala*, Your lotus feet are the saviour of the world, and the Destroyer of enemies.

ਧਨੁ ਸਾਰੰਗ ਅਸਿ ਲਸਤ ਰਿਪੁ ਖੰਡਨ ਜਗ ਬੰਦ ਹਰੀ॥

dhanu sārāṅga asi lasata ripu khaṇḍana jaga baṇḍa harī.

Who wields the ‘*Sarang*’ Bow and a shining Sword in Her hand, Destroyer of the enemies, *Hari*, Whom the world reveres.

SARBLOH GRANTH SĀHIB SARŪP AṄG 25

ਚਕ੍ਰ ਬਿਲੋਚਨਿ ਕਵਲ ਹਰਿ ਹਰਿ ਕੇਹਰਿ ਬਾਹ ਹਰੀ॥੨੦੦॥

cakra bilocani kavala hari hari kehari bāha harī.9.200.

With spinning discs for eyes, lotus-like *Hari*, with Your arms as strong as a lion, You destroy.9.200.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ॥

Bisanupad Ramkali.

bisanupada rāmakalī.

ਦੁਖੀਏ ਦਰਦਮੰਦ ਦਰ ਠਾਂਢੇ ਹਉ ਮਤਿ ਮੰਦ ਅਨਾਥ ਹਰੇ॥

Distressed in pain, I stand at Your gate, with poor intellect, O' Lord of the orphans.

dukhīe daradamaṇḍa dara ṭhāṇḍhe hau mati maṇḍa anātha hare.

ਮਹਾ ਅਧਮ ਪਾਪੀ ਖਲ ਮੂਰਖ ਕੁਚਿਲ ਕਠੋਰ ਅਜਾਨ ਹਰੇ॥

I am greatly wicked, sinful, foolish, hard-hearted and ignorant, O' *Hari*.

mahā adhama pāpī khala mūrakha kucila kaṭhora ajāna hare.

ਪਾਪ ਨਾਸ ਪਾਪੀ ਖਲ ਤਾਰਨ ਅਸੁਰ ਸੰਘਾਰਨ ਚਵਰ ਢੁਰੇ॥

Destroyer of sins, Saviour of the sinful, Destroyer of demons, on Whom, the flywhisk is fanned.

pāpa nāsa pāpī khala tārana asura saṅghārana cavara ḍhure.

ਜਗਤਾਰਨ ਬੰਦਨ ਜਗ ਅੰਬੈ ਦੈਤਜ ਬਿਨਾਸਨ ਛਤ੍ਰ ਫਿਰੈ॥੨੦੧॥

Liberator of the world, revered *Amba*, Destroyer of demons, above Whose head there is a canopy.201.

jagatārana baṇḍana jaga anbai daitya bināsana chatra phirai.201.

ਰੇ ਚਿਤ ਚੇਤਿਸ ਕਿਵ ਨ ਦਯਾਲ ਦਈ॥

O' mind, why don't you remember such a compassionate Creator?

re cita cetisa kiva na dayāla daī.

ਭੈ ਭੰਜਨ ਅਘ ਨਾਸਨ ਅੰਬੈ ਜਾਸ ਜਪਤ ਸਭ ਚਿੰਤ ਗਈ॥

Destroyer of fears, Destroyer of sins, *Amba*, reciting Whose name all worries are gone.

bhai bhañjana agha nāsana anbai jāsa japata sabha ciṁta gaī.

ਮਾਧੋ ਮਧੂ ਸੂਦਨ ਮਿਹਰਬਾਨਾ ਸੰਤ ਸਨਾਹਨ ਪਾਪ ਛਈ॥

Madho, Madhusudan, Merciful, Support of the saints, destroyer of sins.

mādhō madhu sūdana miharabānā saṁta sanāhana pāpa chaī.

ਰਿਖੀਕੇਸ ਦਾਮੋਦਰ ਹਰਿ ਹਰਿ ਕਿਲਵਿਖ ਅਰਦਨ ਜਯਤੁ

ਜਈ॥੨॥੨੦੨॥

Master of the senses, the One Who protects even in the mother's womb, *Hari, Hari*, Destroyer of sins, Forever victorious.2.202.

rikhīkesa dāmodara hari hari kilavikha aradana jayatu jaī.2.202.

ਭਜ ਚਿੰਤਾਮਨਿ ਬਿਸਨਾਸੁਰ ਪ੍ਰਭੂ ਦੁਖ ਬਿਨਾਸਨ ਰਾਮਈਆ॥

Worship the Destroyer of worries and poison, Lord, the destroyer of sorrows, *Ramaia*.

bhaja ciṁtāmani bisanāsura prabhu dūkha bināsana rāmaīā.

ਕ੍ਰਿਪਾਸਿੰਧੁ ਕਰੁਣਾਨਿਧਿ ਦਾਤਾ ਦੁਖ ਪਰਿਹਰਿ ਸੰਤਨ ਸੁਖ ਦਈਆ॥

Ocean of compassion, Treasure of benevolence, Giver, Remover of sorrows, Giver of happiness to saints.

kripāsindhu karuṇānidhi dātā dukha parihari saṁtana sukha daīā.

ਅਭੈ ਨਿਰੰਜਨ ਆਦਿ ਕੁਮਾਰੀ ਜ਼ਾਲਾ ਅੰਬੈ ਜਗਤ ਤਰਈਆ॥

abhai nirañjana ādi kumārī jvālā añbai jagata taraīā.

Fearless and Immaculate, Primal Virgin, Firey *Amba*, the One Who ferries the world across.

ਸਿੰਘ ਬਾਹਨੀ ਆਦਿ ਭਵਾਨੀ ਸ੍ਰੀ ਪਤਿ ਬਲਭ ਜੈ ਹਰਿ ਮਈਆ॥੩॥੨੦੩॥

siṅgha bāhanī ādi bhavānī srī pati balabha jai hari maīā.3.203.

Lion Rider, Timeless *Bhavani*, the Beloved of *Sripat (Vishnu Ji)*, Victory to the Creator's *Maya*.3.203.

ਨਾਰਾਇਨ ਨਰਪਤਿ ਸਾਰੰਗਧਰ ਅਸਿਕੇਤੁ ਅੱਸਿਪਾਨ ਮੁਰਾਰੀ॥

nārāina narapati sārāṅgadhara asiketu assipāna murārī.

Narayan, King of mankind, Wielder of the bow, *Murari* — the One Who wields the sword in Their hand, Who has a sword on Their battle standard.

ਅਸਿਧੁਜ ਖੜਕ ਕੇਤੁ¹¹⁹ ਭਵ ਤਾਰਨ ਨਰਕ ਨਿਵਾਰਨ ਅਸੁਰ ਸੰਘਾਰੀ॥

asidhuja khaṛaka ketu bhava tārana naraka nivārana asura saṅghārī.

The One Whose battle standard has the Sword, the One Who ferries across this dreadful worldly ocean, the Remover of hell, the Slayer of demons.

ਪੀਤਾਂਬਰ ਕੇਸਰੀਆ ਬਾਗਾ ਨੀਲਬਸਨ ਪ੍ਰਭੁ ਸਰਨਿ ਤੁਹਾਰੀ॥

pītāñbara kesarīā bāgā nīlabasana prabhu sarani tuhārī.

In yellow garments, adorned with saffron, Who is blue coloured, O' Lord, I seek refuge in You.

ਜਗਬੰਦਨ ਜਗਤਾਰਨ ਅੰਬੈ ਚਰਨ ਕਮਲ ਦਰਸਨ ਬਲਿਹਾਰੀ॥੪॥੨੦੪॥

jagabāndana jagatārana añbai carana kamala darasana balihārī .4.204.

The universe bows to You, the Saviour of the universe, O' *Amba*, I am a sacrifice to the sight of Your lotus feet.4.204.

ਤ੍ਰਿਪੁਰਾਰਿ ਮੁਰਾਰਿ ਸੰਘਾਰਿ ਅਸੁਰ ਦਲ ਕੇਹਰਿ ਬਾਹਨ ਜਵਨ ਦਿਪੈ॥

tripurārī murārī saṅghārī asura dala kehari bāhana javana dipai.

Tripurari, *Murari*, Destroyer of the demon armies, the Lion-rider radiates with youthful brilliance.

ਬਾਰਿਜ ਲੋਚਨ ਸੋਚ ਅਸੋਚਨ ਨਵਤਨ ਨਵਲ ਦਲ ਅਸੁਰ ਖਪੈ॥

bārīja locana soca asocana navatana navala dala asura khapai.

With eyes like lotuses, the One Who turns the impure into pure beings, Forever young like a child, the Destroyer of demon armies.

ਦਾਨੇ ਭੱਛਕ ਸਕਤਿ ਪ੍ਰਤੱਛਕ ਭੀਰ ਬਿਨਾਸਨ ਪਾਪ ਛਪੈ॥

dāno bhacchaka sakati pratacchaka bhīra bināsana pāpa chapai.

Titan eater, Who has extraordinary spiritual powers, the One Who destroys hardships and sins.

ਅਰੁਣ ਧੁਜਾ ਕਰ ਚਕ੍ਰ ਸੁਦਰਸਨ ਧਰਮਕੇਤੁ ਜੈ ਦੁਸ਼੍ਟ ਤਪੈ॥੫॥੨੦੫॥

aruṇa dhujā kara cakra sudarasana dharamaketu jai duṣṭa tapai .5.205.

Whose battle standard has a sun, Who wields the *chakra* in Their Hand, Upholder of righteousness, Victory to the Destroyer of the wicked.5.205.

ਸ਼ੇਸ਼ ਸੁਰੇਸ਼ ਦਿਨੇਸ਼ ਨਿਸ਼ੇਸ਼ ਮਹੇਸ਼ ਗਨੇਸ਼ ਜਲੇਸ਼ ਯਜਾਵਤ॥

shesha suresha dinesha nishesha mahesha ganesha jalesha dhyāvata.

Shesha, *Suresh*, *Dinesh*, *Nishesh*, *Mahesh*, *Ganesh*, *Jalesh*, all meditate on You.

¹¹⁹ ਖੜਕ ਕੇਤੁ in the *saṭīk*.

ਬ੍ਰਹਮ ਬਯਾਸ ਰੁ ਰਿਖਿਭ ਸਨਾਤਨਿ ਸਨਕ ਸਨੰਦਨ ਮਰਮ ਨ ਪਾਵਤ॥

brahama byāsa ru rikhibha sanātani sanaka sanaṇdana marama na pāvata.

Brahma, Vyasa, the angry Rishi,¹²⁰ Sanatan, Sanak, Sanandan are all unable to fathom Your immaculate Form.

ਜਤੀ ਸਤੀ ਬਨਬਾਸਿ ਤਪੀਸੁਰ ਮੁਨਿ ਰਿਖਿ ਧਯਾਨੀ ਧਯਾਨ ਲਗਾਵਤੁ॥

jatī satī banabāsi tapīsura muni rikhi dhyānī dhyāna lagāvatu.

The ascetics, the chaste ones, the yogis living in forests, the sages, all meditate on You intensely.

ਬੇਦ ਪੁਰਾਨ ਕਤੇਬ ਕੁਰਾਨ ਸੁ ਜੰਤ੍ਰ ਮੰਤ੍ਰ ਨਿਤਿ ਨੇਤਿ ਬਤਾਵਤ॥੬॥੨੦੬॥

beda purāna kateba kurāna su jañtra mantra niti neti batāvata .6.206.

The *Vedas*, the *Puranas*, the Abrahamic Scriptures, the *Qur'an*, all the chants and incantations daily proclaim that You are beyond explanation.6.206.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ ਦੂਜੀ ਤਰਹ॥

bisanupada rāmakalī dūjī taraha.

Bisanupad Ramkali, in another variation.

ਸਾਹਿਬ ਸੁਜਾਨ ਲਾਜ ਰਾਖਤ ਨਿਦਾਨ ਪ੍ਰਭੁ ਜੇ

sāhiba sujāna lāja rākhata nidāna prabhu jo

O' Lord, The All-Knowing Master, please preserve the honour of this child.

ਜੇ ਸਰਨ ਤਾਕੀ ਰਾਖੀ ਹੈ ਨਿਦਾਨ ਕੀ॥

jo sarana tākī rākhī hai nidāna kī.

Whosoever comes under Your shelter like a child, You preserve their honour.

ਸੰਕਟ ਅਪਦ ਭੀਰ ਪਰੇ ਹੋਇ ਰੱਛਪਾਲ

saṅkaṭa apada bhīra pare hoi racchapāla,

In times of trouble and calamity, You become their protector;

ਕਰਤ ਹੈਂ ਰਛਯਾ ਨੀਕੇ ਪ੍ਰਾਨ ਤਨ ਜਾਨ ਕੀ॥

karata haiṅ rachyā nīke prāna tana jāna kī.

You very well protect their body and life.

ਦੇ ਕੈ ਹਾਥ ਰਾਖਤ ਹੈਂ ਬਡੈ ਕਲੁ ਕਾਲ ਸਮੈ;

de kai hātha rākhata haiṅ baḍai kalū kāla samai,

Extending Your Hand, You protect them even in this disastrous time of *Kalyug*.

ਭੀਮ ਭੀਰ ਭੈਰਵ ਮੈਂ ਤਯਾਗਤਿ ਨ ਆਨ ਕੀ॥

bhīma bhīra bhairava main tyāgati na āna kī.

Even amidst great terrifying difficulties and adversities, You do not forsake them.

ਜੈ ਜੈ ਜਗਤਾਰਨ ਉਧਾਰਨ ਸਭਿ ਰੰਕ ਰਾਵ;

jai jai jagatārana udhārana sabhi raṅka rāva,

Hail, Hail to the One Who is the Saviour of the world, Who uplifts all including kings and peasants.

ਦੇਖਨਿ ਨ ਦੇਤੁ ਦੁਖ ਘੜੀ ਪਲ ਹਾਨ ਕੀ॥੭॥੨੦੭॥

dekhani na detu dukha ghaṛī pala hāna kī.7.207.

You do not let them see the moments of sorrow or difficulties.7.207.

¹²⁰ This could mean *Rishi Durbasa* and *Vyas* also.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ ਪੜਤਾਲ ਦੂਜੀ ਤਰਹ॥

bisanupada rāmakalī paṛatāla dūjī taraha.

Bisanupad Ramkali in more than one rhythm, in another variation.

ਦੀਨ ਦਯਾਲ ਪ੍ਰਭੂ ਕ੍ਰਿਪਾਲ ਰੱਛਪਾਲ ਜੈ ਹਰੀ॥

dīna dayāla prabhu kripāla racchapāla jai harī.

Compassionate to the humble, Merciful, Kind Lord and Protector, Victory to *Hari*.

ਨਿਹਕਲੰਕ ਬਜੇ ਡੰਕ ਕੋਟ ਬੰਕ ਜੈ ਕਰੀ॥

nihakalaṅka baje ḍaṅka koṭa baṅka jai karī.

The spotless One, the sound of Your drum reverberates, Victory to the One Who has captured millions of castles.

ਜੈ ਗੁਬਿੰਦ ਜੈ ਮੁਕੰਦ ਪਰਮਾਨੰਦ ਕੇਸਰੀ॥

jai gubiṇda jai mukaṇda paramānaṇda kesarī.

Victory to *Gobind*, Victory to *Mukand*, the Everlasting bliss, She Who rides a lion.

ਸੰਤ ਰਖ ਦੁਸ਼ੁ ਭੱਖ ਹਰਿ ਪ੍ਰਤਖ ਭਉ ਹਰੀ॥੮॥੨੦੮॥

saṇta rakha duṣṭa bhakkha hari pratakha bhau harī.8.208.

The Protector of saints, the Annihilator of the wicked, *Hari* is imminent, the Remover of fear.8.208.

ਕਵਲ ਨੈਨ ਮਧੁਰ ਬੈਨ ਸੁੰਦਰ ਸੈਨ ਸਯਾਮ ਜੀ॥

kavala naina madhura baina suṇḍara saina syāma jī.

Shyam Ji, the One with lotus eyes, sweet-voiced, the beautiful Friend.

ਨਿਰੰਕਾਰ ਨਿਰ ਬਿਕਾਰ ਜੈ ਮੁਰਾਰਿ ਰਾਮ ਜੀ॥

niraṅkāra nira bikāra jai murārī rāma jī.

Ram Ji, the One Who is Formless and without blemish, Victory to *Murari*.

ਕੱਛ ਮੱਛ ਬਾਰਾਹ ਨਰ ਸਿੰਘ ਪਰਸੁਰਾਮ¹²¹ ਜੀ॥

kaccha maccha bārāha nara siṅgha parasurāma jī.

Kach, Mach, Vaman, Narsingh, Parasram Ji.

ਜੈ ਜਗਨਨਾਥ ਬਿਸ੍ਵਪਾਲ ਸੁਖ ਧਾਮ ਜੀ॥੯॥੨੦੯॥¹²²

jai jagannath bisvapāl sukh dham jī.9.209.

Victory to *Jagannath*, the Sustainer of the world, the Abode of bliss.9.209.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ ਦੂਜੀ ਤਰਹ॥

bisanupada rāmakalī dūjī taraha.

Bisanupad Ramkali, in another form.

ਰੇ ਚਿਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਨਾਮ ਹਰੀ॥

re cita ceta ciṇtāmani nāma harī.

O' mind contemplate the name of *Hari*, which is like a wish-fulfilling gem stone.

ਆਜ ਕਾਲ ਜਰ ਤੇਹਿ ਗ੍ਰਸਿ ਹੈ ਭੀਰ ਅਚਾਨਕ ਸੀਸ ਪਰੀ॥

āja kāla jara tohi grasi hai bhīra acānaka sīsa parī.

Similar to a Jaguar that strikes without warning, death is also wandering around your head.

ਜਿਉਂ ਜਲ ਤੰਤੁ ਮੀਨ ਕੇ ਫਾਸਤ ਤਿਉਂ ਤੇਹਿ ਫਾਸਤ ਕਾਲ ਜਰੀ॥

jiuṇ jala taṇtu mīna ko phāsata tiuṇ tohi phāsata kāla jarī.

Like in water an alligator catches a fish, similarly, death is waiting to catch hold of you.

¹²¹ ਬਿਸਨ ਰਾਮ in the Mai Bhago recension and the 1698 AD Sangrur recension.

¹²² This verse is not in the *satīk* or the modern printed *sarūp* but is found in the Mai Bhago recension f. 8b.

ਸੀਸ ਕੇਸ ਗਹਿ ਡੰਡ ਕਰਤ ਬਹੁ ਕਾ ਪਹਿ ਰੇ ਤਬਿ ਕੂਕ ਕਰੀ

sīsa kesa gahi ḍaṇḍa karata bahu kā pahī re tabi kūka karī.10.210.

॥੧੦॥੨੧੦॥

The agents of death will hold you by the hair and beat you on your face with their batons, then Who will you call to protect you?10.210.

ਬਿਸਨੁਪਦ ਰਾਮਕਲੀ॥

bisanupada rāmakalī.

Bisanupad Ramkali.

ਬਿਨ ਹਰਿ ਭਜਨ ਨ ਛੂਟਤਿ ਬਵਰੇ ਕੋਟਿ ਉਪਾਵ ਕਰਤ ਬਿਗਰੀ॥

bina hari bhajana na chūṭati bavare koṭi upāva karata bigarī.

Without vibrating on *Hari*, you will not escape you fool, even if you try a million different methods.

ਤਾਰਨ ਤਰਨ ਸਰਨ ਮਨ ਮੋਹਨ ਕਾਟਤ ਬੰਧਨ ਜਨ ਪਗਰੀ॥

tārana tarana sarana mana mohana kāṭata baṇdhana jana pagarī.

Take shelter with the One Who ferries everyone across the dreadful worldly ocean, Who captivates every heart, the One Who releases devotees from all sorts of bondages.

SARBLOH GRANTH SĀHIB SARŪP AṄG 27

ਨਿਸਿ ਦਿਨ ਮੋਹ ਕੁਟੰਬ ਰਸ ਲਪਟਯੇ ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਸਰਨ ਪਗਰੀ॥

nisi dina moha kuṭaṇba rasa lapaṭago trāha trāha sarana pagarī.

Day and night, being attached to the pleasure of your children will cause endless fear, so seek refuge at the feet of the Creator.
ਕਰ ਗਹਿ ਲੇਹੁ ਦਯਾਲ ਦਮੋਦਰ ਹਉ ਮਤਿ ਮੰਦ ਅਨਾਥ ਹਰੀ

kara gahi lehu dayāla damodara hauṁ mati maṇḍa anātha harī
.11.211.

॥੧੧॥੨੧੧॥

O' compassionate *Damodar*, take my hand, I am foolish and helpless, O' Lord.11.211.

ਬਿਸਨੁਪਦ ਪ੍ਰਭਾਤੀ॥¹²³

bisanupada prabhātī.

Bisanupad Prabhati.

ਪ੍ਰਭੂ ਚਰਨ ਕਵਲ ਸਰ ਮੱਜਨ ਕੀਜੈ ਮਨ ਮਕਰੰਦ ਨਵਾਈਯੈ॥

prabhu carana kavala sara majjana kījai mana makaraṇḍa
navathāīyai.

Cleanse yourself in the lake of *Prabhu*'s lotus feet, let your bumblebee like mind bathe in it.

ਜਨਮ ਮਰਨ ਮਲ ਕਿਲਬਿਖ ਉਤਰੈ ਪੁਨਰਪਿ ਬਹੁੜ ਨ ਆਈਯੈ॥

janama marana mala kilabikha utarai punarapi bahuṛa na āīyai.

The dirt of birth and death and the sins are washed away after which, one never has to return again.

ਮਾਤ੍ਰਿਕ ਪਿਤ੍ਰ ਲੋਕ ਕੁਲ ਉਧਰਤ ਸ੍ਵਰਗ ਲੋਕ ਕਉ ਪਾਵਤ॥

mātrika pitra loka kula udharata svaraga loka kau pāvata.

The family, ancestors and lineage are uplifted, they attain the heavenly abode.

ਚਰਨ ਕਮਲ ਨਿਤ ਬੰਦਤ ਜੋ ਨਰ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵਤ॥੧੨॥੨੧੨॥

carana kamala nita baṇdata jo nara garabha joni nahī āvata.1.212.

Those who constantly worship Your lotus feet do not come in cycle of birth and death through the womb.1.212.

¹²³ *Rāg Prabhātī* is the 30th *rāg* to appear in the *rāg* wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. The *Gurbani* compositions in this *rāg* span 25 *āṅgs*, from 1327 to 1352. The *thāt* of this *rāg* is *Bilāwal*, and its *jāti* is *Aurav - Sharav*. All the notes in this *rāg* are *shuddha*. *Madhyam* and *Nishad* are absent in the ascending scale (*Āroh*), while *Madhyam* is also absent in the descending scale (*Avroh*). The singing time for this *rāg* is the first quarter of the morning. *Āroh*: S R G; P; D S'. *Avroh*: S'; N D N P; G R; S. *Vādī*: S, *Samvādī*: P, *Pakar*: P D S; N D N P; P D; G P D; P.

ਨਿਤ ਉਠ ਉਠ ਰਜ ਪਗ ਪ੍ਰਭੂ ਸਾਗਰ ਮਨ ਚੰਚਲ ਕੇ ਮਾਂਜੈ॥	nita uṭha uṭha raja paga prabhu sāgara mana cañcala ko māñjai.
Wake up every day and in the ocean of the dust of the Lords's lotus feet, bathe to clean this restless mind.	
ਦੁਰਮਤਿ ਮੈਲ ਲਹਿਤ ¹²⁴ ਖਿਨ ਭੀਤਰ ਲੋਭ ਲਹਰ ਤਮ ਭਾਜੈ॥	duramati maila lahita khina bhītara lobha lahara tama bhājai.
The dirt of ignorance is washed off in an instant and waves of greed and ego run away.	
ਨਿਸਿ ਦਿਨ ਨਿਸਿ ਬਾਸੁਰ ਜਪ ਅੰਬੈ ਇਕ ਚਿਤ ਇਕ ਮਨ ਧ੍ਯਾਵੇ॥	nisi dina nisi bāsura japa añbai ika cita ika mana dhyāvo.
With complete one-pointed concentration of the mind and heart, day and night, continually chant the name of <i>Amba</i> .	
ਪਰੇ ਨ ਫਾਸੀ ਜਮ ਬਪੁਰੇ ਕੀ ਅਮਰਲੋਕ ਕਹੁ ਪਾਵੇ॥੨॥੨੧੩॥	pare na phāsī jama bapure kī amaraloka kahu pāvo.2.213.
Then, one shall not fall into the noose of the Messenger of Death; instead, you shall attain the immortal realm.2.213.	
ਥਿਰ ਘਰ ਰਾਖੇ ਮਨ ਬਉਰੇ ਕਉ ਇਕ ਪਲ ਚਲਨ ਨ ਦੀਜੈ॥	thira ghara rākho mana baure kau ika pala calana na dījai.
Keep the wandering mind stable internally; do not let it wander even for a moment.	
ਅਮ੍ਰਿਤ ਰਸਨਾ ਨਾਮ ਰਸਾਇਨਿ ਅਮਿਓ ਮਹਾ ਰਸੁ ਪੀਜੈ॥	amrita rasanā nāma rasāini amio mahā rasu pījai.
Your tongue shall experience the alchemy of the ambrosial name, through the palate of your mouth drink in the great elixir.	
ਅਮਰ ਹੋਇ ਜਗ ਭੀਤਰ ਵਰਤੈ ਸਦਾ ਰਹੇ ਲਿਵ ਲੀਣੈ॥	amara hoi jaga bhītara varatai sadā rahe liva līṇai.
By doing so, one becomes immortal in this world and has their mind ever linked and immersed with the Creator.	
ਓਅੰ ਅਜਪਾ ਜਾਪ ਧ੍ਯਾਵੈ ਜਰਾ ਮਰਾ ਦੁਖ ਖੀਣੈ॥੩॥੨੧੪॥	oaṅ ajapā jāpa dhyāvai jarā marā dukha khīṇai.3.214.
Meditate on <i>Oan</i> ceaselessly and dispel the afflictions of old age, death and sorrow.3.214.	
ਤਾਰੇ ਭਵਜਲ ਦੁਰਗੇ ਮਾਯਾ ਸ੍ਰੀ ਨਾਰਾਇਣ ਭਵ ਖੰਡਨਿ॥	tāro bhavajala durage māyā srī nārāiṇa bhava khaṇḍani.
O' <i>Durga</i> , <i>Maya</i> , <i>Sri Narayan</i> , Destroyer of the cycle of birth and death, ferry me across the worldly ocean.	
ਭਵ ਨਿਧਿ ਬੋਗ ਉਤਾਰੇ ਪਾਰਾ ਰਿਖੀਕੇਸ ਦਲ ਸਰਬ ਬਿਹੰਡਨਿ॥	bhava nidhi bega utāro pārā rikhīkesa dala saraba bihaṇḍani.
Swiftly rescue us from the worldly ocean, O' Master of the senses; Destroyer of all enemies.	
ਮਾਧਵ ਮਧੁਸੂਦਨ ਮਿਹਰਬਾਨਾ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਮਹਿਕਾਸੁਰ ਮਰਦਨਿ॥	mādhava madhusūdana miharabānā kripā siṇḍhu mahikhāsura maradani.
O' <i>Madhava</i> , <i>Madhusudana</i> , the Ocean of compassion, Destroyer of the demon <i>Mahikhasura</i> !	
ਅਸੁਰ ਦੰਡ ਰਿਪੁ ਚਾਬਨ ਚੰਡੀ ਦੈਤ ਸੰਘਾਰਨਿ ਕਿਲਬਿਖ	asura daṇḍa ripu cābana caṇḍī daita saṅghārani kilabikha
ਅਰਦਨਿ॥੪॥੨੧੫॥	aradani.4.215.
Punisher of demons, Devourer of adversaries, O' <i>Chandi</i> , Slayer of demons, Destroyer of sins.4.215.	
ਜੈ ਦੁਰਗੇ ਜਗਤਾਰਨਿ ਅੰਬੈ ਮਾਯਾ ਜਗ ਸ੍ਰੀ ਮਾਤ ਭਵਾਨੀ॥	jai durage jagatārani añbai māyā jaga srī mātā bhavānī.
Victory to You, O' <i>Durga</i> , the Saviour of the world, O' <i>Maya</i> , the revered Mother <i>Bhavani</i> of the universe!	

¹²⁴ ਲਹਤ in both the manuscripts and the *saṭīk*.

ਕਾਰਨ ਕਰਨ ਸਰਨਿ ਜਗਜੀਵਨ ਪ੍ਰਾਨ ਨਾਥ ਪਤਿ ਪੂਰਨ ਦਾਨੀ॥ kārana karana sarani jagajīvana prāna nātha pati pūrana dānī.

The Reason for creation, Refuge of the world, Life of all beings, O' Lord of life, Bestower of honour and perfect giver!

ਕ੍ਰਿਪਾਸਿੰਧੁ ਕਰੁਨਾ ਨਿਧਿ ਦਾਤੇ ਦਯਾਲ ਰੂਪ ਅੰਤਰਿ ਬਿਧਿ ਜਾਨੀ॥ kripā sindhu karunā nidhi dāte dayāla rūpa āntari bidhi jānī.

O' Ocean of mercy, O' Compassionate provider of boons, Embodiment of kindness, Knower of all within.

ਸ੍ਰੀ ਮੁਕੰਦ ਜਗ ਤਾਰਨ ਅੰਬੈ ਬਿਧਿਨਾ ਬਿਧਿ ਪੂਰਨ ਪ੍ਰਧਾਨੀ॥੫॥੨੧੬॥ srī mukaṇḍa jaga tārana ānbai bidhinā bidhi pūrana pradhānī.5.216.

O' *Sri Mukanda*, Saviour of the world, *Amba*, She is the Chief Architect of the entire universe.5.216.

SARBLOH GRANTH SĀHIB SARŪP AṄG 28

ਜਗੰਨਾਥ ਜਗਤੇਸ੍ਵਰ ਮਾਧੇ ਜਗਬੰਦਨ ਜਗਤਾਰ ਸ੍ਵਾਮੀ॥ jagaṇ nātha jagatesvara mādho jagabaṇḍana jagatāra svāmī.

Lord of the universe, Master of the world, *Madho*, the Axis of worship and Saviour of the universe, the Sovereign Master!

ਜੈ ਗੁਬਿੰਦ ਜਗਤਾ ਗੁਰਿ ਜਨਨੀ ਜਗ ਪਾਲਨਿ ਜੈ ਅੰਤਰਜਾਮੀ॥ jai gubida jagatā guri jananī jaga pālani jai āntarajāmī.

Victory to You, O' *Gobind*, the Guru of the world, Mother, Nurturer of the world, Victory to the Knower of all within!

ਦੀਨਾ ਬੰਧੁ ਦਯਾ ਪਤਿ ਦਾਨਾ ਦੁਖ ਦਲਿਦ੍ਰ ਦਾਹਨ ਰਿਪੁ ਮਾਰੀ॥ dīnā baṇḍhu dayā pati dānā dukha dalidra dāhana ripu mārī.

Protector of the helpless, Embodiment of mercy and charity, She is the Destroyer of enemies, suffering, poverty and affliction!

ਅਸੁਰ ਸੰਘਾਰਨਿ ਮਾਤ ਭਵਾਨੀ ਜਨ ਭਗਤਨ ਸੇਵਕ ਹਿਤਕਾਰੀ॥੬॥੨੧੭॥ asura saṅghārani mātā bhavānī jana bhagatana sevaka hitakārī.6.217.

Slayer of the demons, O' Mother *Bhavani*, Benefactor of the devotees and servants of the Lord!6.217.

ਆਸਾ ਪੂਰਨਿ ਜੈ ਜਗਦੰਬੇ ਤਾਰਨ ਪਤਿਤ ਉਧਾਰਨਾ॥

āsā pūrani jai jagadañbe tārana patita udhāranā.

Victory to You, O' *Jagdamba*, the Fulfiller of desires, the Saviour of the fallen!

ਮਨਸਾ ਬਾਚਾ ਦੇਤਿ ਬਿਦਯ ਬਰ ਦੁਸ਼ ਦਲਨ ਜੈ ਕਾਰਨਾ॥

manasā bācā deti bidya bara dushṭa dalana jai kāranā.

You grant the wishes of the mind and bestow unfathomable boons; O' Destroyer of the wicked, Victory to the cause of all causes!

ਰਿਪੁ ਖੰਡਨਿ ਮੰਡਨਿ ਜਗਤ੍ਰ ਪ੍ਰਜਾ ਪਾਲਨਿ ਜਗ ਤਾਰਨਾ॥

ripu khaṇḍani maṇḍani jagatra prajā pālani jaga tāranā.

You annihilate enemies, protect the world, and sustain the beings; O' Saviour of the world!

ਕਾਲ ਬਿਨਾਸਨਿ ਸੁ ਕਲਹ ਨਾਸਨਿ ਸੰਕਟ ਸਰਨ ਉਬਾਰਨਾ॥੨॥੨੧੮॥

kāla bināsani su kalaha nāsani saṅkaṭa sarana ubāranā.7.218.

You are the Destroyer of death, Dispeller of conflict and Rescuer in times of distress.7.218.

ਬਿਸਨੁਪਦ ਪ੍ਰਭਾਤੀ ਬਹਰ ਤਵੀਲੀ॥

bisanupada prabhātī bahara tavīlī.

*Bisanupad Prabhati, Bahar Tavili.*¹²⁵

ਭਗਤ ਵਛਲ ਭਵ ਖੰਡਨ ਜੈ ਜੈ ਜੈ ਜਗ ਤਾਰਨ ਆਪ ਭਵਾਨੀ॥

bhagata vachala bhava khaṇḍana jai jai jai jaga tārana āpa bhavānī.

Victory to You, O' Lover of devotees, the Destroyer of worldly troubles; You are the Saviour of the universe *Bhavani*!

ਮਨਸਾ ਪੂਰਨਿ ਪਤਿਤ ਉਧਾਰਨ ਜੈ ਮਾਯਾ ਜੈ ਈਸੁਰ ਦਾਨੀ॥

manasā pūrani patita udhārana jai māyā jai īsura dānī.

You fulfill desires and redeem the fallen; Victory to *Maya*, Victory O' *Isva*r the compassionate giver!

ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਆਜੂਨੀ ਸੰਭਵ॥

sati nāmu karatā purakhu ājūnī saṁbhava.

True is the name of the Creative Being, Beyond birth, Self-existent!

ਅਕਾਲ ਮੂਰਤਿ ਅਨੁਭਉ ਸਦਾ ਜੈ ਜੈ ਅਨਰੰਜਸ॥੮॥੨੧੯॥

akāla mūrati anubhau sadā jai jai anarañjasa.8.219.

Whose form is Beyond time, Who has come from Herself, eternal Victory to the One Who is forever joyous!8.219.

ਬਿਸਨੁਪਦ ਪ੍ਰਭਾਤੀ ਦੂਜੀ ਤਰਹ॥

bisanupada prabhātī dūjī taraha.

Bisanupad Prabhati, in another form.

ਕਲਹ ਨਾਸ ਆਜਾਨੁ ਬਾਹੁ ਜਗ ਤਾਰਨਿ ਸੇਵਾ॥

kalaha nāsa ājānu bāhu jaga tārani sevā.

Destroyer of conflicts, Long-armed, the One Who ferries Her devotees across this dreadful ocean of existence.

¹²⁵ This could be related to the Urdu '*sher*' genre of poetry where there are nineteen forms of *Bahrs*, with *bahr-e ṭawīl* being one of them. It is also a type of Persian verse consisting of the repetition of a whole foot (rokn) of the meter *hazaj* (- - -) or of a whole foot of the meter *ramal* (- - -) or of permitted variations of the two. The difference between *bahr-e ṭawīl* and the *robā'ī* (quatrain), *qaṣīda* (ode), *ghazal* (lyric), *mosammat* (stanzaic verse), *matnawī* (rhymed couplets), that use four or six or at most eight feet per line, while *bahr-e ṭawīl* can contain up to twenty or even more feet.

ਦਯਾਲੂ ਪਤਿਤ ਉਧਾਰਨੀ ਦੁਖ ਭੰਜਨਿ ਦੇਵਾ॥ dayālū patita udhāranī dukha bhañjani devā.

Compassionate redeemer of the fallen, Destroyer of sorrows, O' Divine Goddess!

ਕਵਲ ਨੈਨ ਮਧੁ ਸੂਦਨੀ ਸੰਤਨ ਹਿਤਕਾਰੀ॥ kavala naina madhu sūdanī sañtana hitakārī.

With lotus-like eyes, *Madhusudan*, Benefactor of saints!

ਜਗ ਬੰਦਨ ਜਗ ਤਾਰਨੀ ਅਨਠਟ ਅਰਿ ਜਾਰੀ॥੯॥੨੨੦॥ jaga bañdana jaga tāranī anaṭhaṭa ari jāṛī.9.220.

The world praises You, O' Saviouress of the world, Who does not require anything special to destroy evil.9.220.

ਬਿਸਨੁਪਦ ਪ੍ਰਭਾਤੀ ਦੂਜੀ ਤਰਹ॥ bisanupada prabhātī dūjī taraha.

Bisanupad Prabhati, in another form.

ਚਰਨ ਕਮਲ ਕੀ ਮੌਜ ਮੈ ਮਨ ਬੋਹਿਥ ਕੇ ਭਾਰ॥ carana kamala kī mauja mai mana bohitha ko bhāra.

The joy of Your lotus feet, is the boat for my mind that stops me sinking.

ਦਯਾਨੰਦ ਮਾਯਾ ਹਰੀ ਛਿਨ ਮੇ ਕਰਤ ਉਧਾਰ॥ dayānānda māyā harī china mo karata udhāra.

Ever compassionate O' *Maya Hari*, You have rescued me in an instant.

ਕਰ ਗਹਿ ਲੇਹੁ ਉਬਾਰ ਹਰਿ ਭਵਜਲ ਤਾਰਨਹਾਰ॥ kara gahi lehu ubāra hari bhavajala tāranahāra.

Take my arm, O' Saviour from the material ocean, *Hari*!

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਪ੍ਰਭੂ ਰਾਖੀਏ ਹਉ ਮਤਿ ਮੰਦ ਅਫ਼ਾਰ॥੧੦॥੨੨੧॥ trāha trāha prabhu rākhīe hauṁ mati mañda afāra.10.221.

Save me, save me, protect me O' *Prabhu*, I am ignorant and full of ego.10.221.

ਬਿਸਨੁਪਦ ਧਨਾਸਰੀ॥¹²⁶ bisanupada dhanāsarī.

Bisanupad Dhanasari.

ਭਵ ਖੰਡਨਿ ਦੁਖ ਭੰਜਨਿ ਮਾਯਾ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਪ੍ਰਭੂ ਦਾਤਾਰੇ॥ bhava khañḍani dukha bhañjani māyā kripā siñdhu prabhu dātāre.

Destroyer of worldly sorrows, O' *Maya*, Ocean of compassion, O' Divine bestower.

ਨਵਤਨ ਨਵਲ ਕੁਮਾਰਿ ਚੰਡਿਕਾ ਭਗਤ ਵਛਲ ਹਰਿ ਕਰਤਾਰੇ॥ navatana navala kumārī caṇḍikā bhagata vachala hari karatāre.

New and ever-fresh, O' Princess *Chandika*, Saviouress of devotees, You are *Hari*, the Creator.

¹²⁶ *Rāg Dhanasri* is the 10th *rāg* to appear in the *rāg*-wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. The compositions in this *rāg* span 36 *angs*, from 660 to 696, and its performance time is early afternoon, from 12 PM to 3 PM. The *thāt* of this *rāg* is *Kaḥfī*, and its *jatī* is *Aurav - Sampurna*. In the *aroh*, *Rishabh* and *Dhaivat* are absent, while all *swaras* are present in the *avroh*. *Gandhar* and *Nishad* are *komal*. *Dhanasri* and *Bhimplasi* share the same *thāt* (*Kaḥfī*), *jatī* (*Aurav - Sampurna*), and performance time, but their *vadī* differs: *Pancham* is the main note in *Dhanasri*, while *Madhyam* is in *Bhimplasi*. The *aroh* is S g M P n S, and the *avroh* is S n d P M g R S. The *vadī* is *Pancham*, the *samvadī* is *Shadj*, and the *pakar* is n (mandra) S g M P ; n d P M P g R S.

ਦੀਨਾਨਾਥ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤੇ ਜਗਤ ਉਧਾਰਨ ਜਾਨਾ ਰੇ॥

dīnānātha prāna sukha dāte jagata udhārana jānā re.

You are the Master of the humble, Giver of peace and known as the Saviour of the world.

SARBLOH GRANTH SĀHIB SARŪP AṄG 29

ਅਸੁ ਦਯਾਲੁ ਕ੍ਰਿਪਾਲ ਚੰਡਿਕਾ ਤਾਸੁ ਚਰਨ ਮਨ ਮਾਨਾ ਰੇ॥੧॥੨੨੨॥

asu dayālu kripāla caṇḍikā tāsu carana mana mānā re.1.222.

You are Benevolent, Merciful, O' Chandika, in my mind, I contemplate on Your lotus feet.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਧਨਾਸਰੀ ਅੰਬਿਕਾ॥

bisanupada rāgu dhanāsarī aṁbikā.

Bisanupad Rag Dhanasari Ambika.

ਦਰਸਨ ਦੀਜੈ ਆਦਿ ਭਵਾਨੀ॥

darasana dījai ādi bhavānī.

Grant me Your vision, O' Primal Goddess Bhavani.

ਸੰਕਟ ਹਰਨਿ ਸੇਵਕ ਜਨ ਅਪੁਨੈ ਲੋਕ ਚਤੁਰਦਸ ਜਾਨੀ॥

saṅkaṭa harani sevaka jana apunai loka caturadasa jānī.

She is revered by the people of the fourteen realms, please dispel all miseries of Your servant.

ਨਾ ਜਪੁ ਨਾ ਤਪੁ ਨਾ ਗੁਣ ਦਾਯਾ ਸੇਵਾ ਕਛੁ ਨ ਕਮਾਨੀ॥

nā japu nā tapu nā guṇa dāyā sevā kachu na kamānī.

Nor do I meditate, nor perform penance, neither do I have good qualities or compassion, O' Mother, I have done no service.

ਹਉ ਮਤਿ ਮੰਦ ਅਨਾਥ ਬਾਪਰੇ ਆਯੋ ਸਰਨਿ ਜਿਯ ਦਾਨੀ॥੨॥੨੨੩॥

hauṁ mati maṇḍa anātha bāparo āyo sarani jiya dānī.2.223.

I am foolish, ignorant, and a poor orphan; I have come seeking Your sanctuary, O' Giver of life.2.223.

ਕਿਨ ਬਿਧਿ ਦਰਸਨ ਪਾਵ ਤਿਹਾਰੇ॥

kina bidhi darasana pāva tihāro.

How can I attain Your vision?

ਮਾਤ ਚੰਡਿਕਾ ਪਤਿਤ ਉਧਾਰਨਿ ਦਰਸਨ ਦੀਜੈ ਦੂਖ ਨਿਵਾਰੇ॥

māta caṇḍikā patita udhārani darasana dījai dūkha nivāro.

O' Mother Chandika, Saviour of the fallen, grant me Your vision, alleviate my suffering.

ਇਹ ਸੰਸਾਰ ਕਠਿਨ ਭੈ ਸਾਗਰ ਬੂਡਤ ਬੇੜੀ ਪਾਰ ਉਤਾਰੇ॥

iha saṁsāra kaṭhina bhai sāgara būḍata beṛī pāra utāro.

This world is a difficult ocean of fear; please provide me with a boat and ferry me across.

ਮਹਾ ਪਤਿਤ ਅਪਰਾਧੀ ਨਿਰਗੁਨ ਸਰਨ ਪਰੇ ਪ੍ਰਭੁ ਭਵਨਿਧਿ

mahā patita aparādhī niraguna sarana pare prabhu bhavanidhi
ਤਾਰੇ॥੩॥੨੨੪॥

I am a great sinner, an offender without any qualities, I seek Your sanctuary O' Prabhu, please ferry me across this dreadful worldly ocean.3.224.

ਦੁਖ ਭੰਜਨ ਨਾਮ ਤਿਹਾਰੇ ਪਤਿਤ ਉਧਾਰਨ ਤਾਰੇ ਅੰਬੈ॥

dukha bhañjana nāma tihāro patita udhārana tāro aṁbai.

Your Name is the destroyer of sorrow; uplift this fallen person O' Amba.

ਕਲਿਮਲ ਦਹਤ¹²⁷ ਜਾਸੁ ਗੁਨ ਗਾਵਤ ਮੁਕਤਿ ਹੋਤ ਜਸ ਗਾਵਤ ਅੰਬੈ॥

kalimala dahata jāsu guṇa gāvata mukati hota jasa gāvata
aṁbai.

Sins are burnt away simply by singing Your Praise; One attains liberation by singing Your praise Amba.

¹²⁷ ਦਹਤਾ in Sangrur 1698 AD Sarūp, ਦਹਤ in the Mai Bhago Sarūp.

ਛਿਨ ਮਹਿ ਸੁਰਗ ਲੋਕ ਕਉ ਪਾਵਤ ਏਕ ਨਿਮਖ ਮਨ ਮਾਹਿ ਧਯਾਵਤ॥

china mahi suraga loka kau pāvata eka nimakha mana māhi
dhyāvata.

In an instant one attains heaven simply by contemplating in the heart, for even a second, on You.

ਪੁਨਰਪਿ ਬਹੁੜ ਨ ਆਵੈ ਸੇ ਜਨ ਨਿਸਿ ਬਾਸੁਰ ਮਾਯਾ ਗੁਨ

punarapi bahuṛa na āvai so jana nisi bāsura māyā guna
gāvata.4.225.

ਗਾਵਤ॥੪॥੨੨੫॥

Never again does such a person come back to this world, who day and night, sings the praise of *Sri Maya*.4.225.

ਭਉ ਨਿਧਿ ਪਾਰ ਉਤਾਰੇ ਅੰਬੈ॥

bhau nidhi pāra utāro anbai.

O' *Amba*, ferry me across this dreadful worldly ocean.

ਹਉ ਬੂਡਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਤੁਮ ਅੰਚਲ ਦੇ ਉਧਾਰੇ ਅੰਬੈ॥

hau būḍata beṛī pāpa bharī tuma añcala de udhāro anbai.

I am drowning in the boat filled with sin; save me by handing me Your scarf, O' *Amba*.

ਤੁਮ ਦਯਾਲੁ ਕ੍ਰਿਪਾਲੁ ਅਨੰਦੀ ਕੇਤੇ ਪਤਿਤ ਉਧਾਰੇ॥

tuma dayālu kripālu anandī kete patita udhāre.

You are merciful, compassionate, and joyful; You have saved many sinners.

ਮੇਹਿ ਦੀਨ ਆਨ ਪ੍ਰਭੁ ਤੁਮਰੀ ਕਰ ਕ੍ਰਿਪਾ ਲੇਹੁ ਉਬਾਰੇ॥੫॥੨੨੬॥

mohi dīna āna prabhu tumārī kara kripā lehu ubāre.5.226.

O' Lord, I am miserable and helpless and only have Your support; shower Your mercy and save me.

ਪ੍ਰਭ ਜੂ ਆਯੋ ਸਾਮ ਤੁਮਾਰੀ॥

prabh jū āyo sām tumārī.

God, I have come to Your sanctuary.

ਤੁਮ ਪਾਰਸ ਹਮ ਲੋਹ ਬਾਪੁਰੇ ਕੰਚਨ ਕੀਯੋ ਸੁਧਾਰੀ॥

tuma pārasa hama loha bāpure kañcana kīyo sudhārī.

You are the philosopher's stone, I am a worthless metal; You transformed me into gold.

ਹਮ ਪਾਪੀ ਤੁਮ ਪਤਿਤ ਨਿਵਾਜਨ ਨੀਕੀ ਜੀਅ ਮੈ ਧਾਰੀ॥

hama pāpī tuma patita nivājana nīkī jīa mai dhārī.

I (*Kalgidhar ji*) have completely accepted the fact that I am sinful but You are the redeemer of the fallen.

ਚਰਨ ਸਰਨ ਸਰਨਾਗਤਿ ਤੇਰੀ ਚਰਨ ਕਮਲ ਬਲਿਹਾਰੀ॥੬॥੨੨੭॥

carana sarana saranāgati torī carana kamala balihārī.6.227.

I seek refuge in Your feet; I am a sacrifice to Your lotus feet.

ਮਨ ਦਰਸਨ ਕੀ ਪਿਆਸ ਘਨੇਰੀ॥

mana darasana kī piāsa ghanerī.

My mind thirsts for Your vision intensely.

ਦਰਸਨ ਦੀਜੈ ਕ੍ਰਿਪਾ ਕਰੀਜੈ ਏਕ ਓਟ ਚਰਨ ਪ੍ਰਭੁ ਤੇਰੀ॥

darasana dījai kripā karījai eka oṭa carana prabhu terī.

Grant me Your vision, bestow Your mercy; I seek solace in Your feet, O' God.

ਕਵਲ ਨੈਨ ਦਰਸਨ ਬਲਿਹਾਰੀ ਕਰਹੁ ਸੁ ਗਤਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰੀ॥

kavala naina darasana balihārī karahu su gati kripā nidhi merī.

With eyes as beautiful as lotuses, I am a sacrifice to Your vision; grant me liberation O' treasure of mercy.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਪ੍ਰਭੁ ਸਰਨ ਤੁਹਾਰੀ ਰਾਖ ਲੇਹੁ ਕਾਟਹੁ ਪਗ ਬੇਰੀ॥੧॥੨੨੮॥

trāha trāha prabhu sarana tuhārī rākha lehu kāṭahu paga berī.7.228.

I cry out in distress, O' Lord, I seek refuge in You; protect me, lift me up, and cut the bonds of my feet.7.228.

SARBLOH GRANTH SĀHIB SARŪP AṄG 30

ਨਮੇ ਨਮੇ ਨਾਰਾਇਨ ਸ੍ਰੀ ਪਤਿ॥

namo namo nārāina sṛī pati.

I bow again and again to You, O' *Narayan*, the esteemed one.

ਅਬਿਚਲ ਅਚਲ ਆਜੂਨੀ ਸੰਭਉ ਸ੍ਰਿਸ੍ਰਿ ਕਰਨ ਤਾਰਨ ਪਾਪੀ ਗਤਿ॥

abicala acala ājūnī saṁbhau srisṭi karana tārana pāpī gati.

You are unchanging, Immovable, Free from the cycle of birth and death; Self-existent, Saviour of the creation, the Liberator of sinners.

ਕਵਲ ਨੈਨ ਆਜਾਨੁ ਬਾਹੁ ਨਿਹਚਲ ਥਿਰ ਮਤਿ॥

kavala naina ājānu bāhu nihacala thira mati.

You have lotus-like eyes, with long arms; Unwavering and with a steady mind.

ਰਿਪੁ ਚੂਰਨ ਪੂਰਨ ਹਰੀ ਅਕਾਲ ਪੁਰਖੁ ਕਰਤਾ ਸਤਿ ਸਤਿ॥੮॥੨੨੯॥

ripu cūrana pūrana harī akāla purakhu karatā satī satī.8.229.

You annihilate enemies, You are perfect *Hari*; the Timeless Being, Creator, forever the only truth.8.229.

ਹਰਿ ਚਰਨ ਕਵਲ ਸਰਨ ਸੁਖ ਸਾਗਰ ਲਾਗਯੋ ਸਾਰੰਗਧਰ ਮਨ ਮੋਰ॥

hari carana kavala sarana sukha sāgara lāgyo sārāṅgadhara mana mora.

I seek refuge at the feet of *Hari*, the Ocean of happiness, O' Supporter of the earth, my mind is fixed upon You.

ਮੁਚਿਤ ਪਾਪ ਇਕ ਨਿਮਖ ਅਰਾਧਤ ਕਟਤ ਦਹਤ ਕਿਲਬਿਖ ਤਮ ਘੋਰ॥

mucita pāpa ika nimakha arādhata kaṭata data kilabikha tama ghora.

In an instant, sins are eradicated by remembering You; darkness, impurity, and ego is also burnt away.

ਸ੍ਰੀ ਜਗਦੰਬੈ ਅਸੁਰ ਸੰਘਾਰਨਿ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰੀ ਤੇਰ॥

sṛī jagadaṁbai asura saṅghārani nimakha nimakha balihārī tora.

O' *Sri Jagdamba*, Destroyer of demons, I am a sacrifice to You in each and every moment.

ਬਾਰਬਾਰ ਬੰਦਨ ਲੱਖ ਬਰੀਆ ਪਾਵ ਪਰਤ ਬਿਨਤੀ ਕਰ ਜੋਰ॥੯॥੨੩੦॥

bārabāra baṁdana lakha barīā pāva parata binatī kara jora.9.230.

Again and again, countless times, I bow to You; with folded hands, I earnestly implore You.9.230.

ਹਰਿ ਚਰਨ ਕਮਲ ਦਰਸਨ ਬਲਿਹਾਰੀ॥

hari carana kamala darasana balihārī.

I am a sacrifice to the sight of the lotus-feet of *Hari*.

ਮਨ ਮਕਰੰਦ ਦਰਸਨ ਚਿਤ ਆਸਾ ਦੀਜੈ ਦਰਸਨ ਸਰਨ ਤੁਹਾਰੀ॥

mana makaraṇda darasana cita āsā dījai darasana sarana tuhārī.

This bumblebee-like mind longs for Your vision; bless me with Your vision as I seek Your refuge.

ਚਿਤ ਚਰਨ ਕਮਲ ਕਾ ਆਸਰਾ ਨਿਤ ਨਿਤ ਦਰਸਾਰੀ॥

cita carana kamala kā āsarā nita nita darasārī.

The support of my consciousness is Your lotus feet; constantly, I seek Your vision.

ਮਾਂਗੋਂ ਦਾਨ ਦਰਸ ਮਨ ਲਾਲਚ ਕਵਲ ਨੈਨ ਜਨ ਸਰਨ

māṅgoṅ dāna darasa mana lālaca kavala naina jana sarana
tuhārī. 10.231.

ਤੁਹਾਰੀ॥੧੦॥੨੩੧॥

I beg for the gift of Your vision, this mind desires to see Your lotus eyes, this servant seeks Your refuge.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਬਿਲਾਵਲੁ॥¹²⁸

bisanupada rāgu bilāvalu.

Bisanupad Rag Bilaval.

ਮਗ ਜੋਹਤਿ ਕਾਮਨਿ ਜਿਵ ਪਿਯ ਕੀ ਤਿਮ ਜੋਹਤ ਦਰਸ ਭਵਾਨੀ॥

maga johati kāmāni jīva piya kī tima johata darasa bhavānī.

As the woman longs for the sight of her beloved, so do I long for the vision of *Bhavani*.

ਜਿਮ ਜਲ ਮੀਨ ਬੂੰਦ ਚਾੜ੍ਹਕ ਹਿੱਤੁ ਜਿਮ ਜਾਚਿਕ ਜਾਚਤ ਧਨ ਦਾਨੀ॥

jima jala mīna būnda cāṭrika hitu jima jācika jācata dhana dānī.

Like water is for fish, rain drops are for the cuckoo bird and like a beggar begs for money from a benefactor.

¹²⁸ *Rāg Bilāwal* is the 16th *rāg* to appear in the *rāg*-wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. The compositions in this *rāg* span a total of 64 *angs*, from 795 to 857, with over 170 *Shabads* composed in this *rāg*. The performance time for *Rāg Bilāwal* is in the morning. Its *thāt* is *Bilāwal*, and its *jāti* is *Sampūrṇa* - *Sampūrṇa*, with all *swaras* being *shuddha*. The *āroḥ* is S R G; M P; D; N S, and the *avroḥ* is S N D; P M G; R S. The *vādi* is *Dhaivat* (*Dha*), and the *samvādi* is *Gandhar* (*Ga*). The *pakar* is G R G P; D P; M G M R S.

ਸੂਰ ਕਵਲ ਸਸਿ ਕਵੀ ਹੁਲਾਸਤਿ ਧਨ ਪ੍ਰਿਯ ਜੈਸੇ ਨੇਹੁ ਲਗਾਨੀ॥

sūra kavala sasi kavī hulāsati dhana priya jaise nehu lagānī.

Like the lotus blooms upon seeing the sun and the night-blooming jasmine upon seeing the moon; just like a woman loves her beloved.

ਤੈਸੇ ਇਹੁ ਮਨ ਪਤਿਤ ਕੁਟਲ ਮਤਿ ਏਕਹਿ ਪ੍ਰੀਤਿ ਹੇਤੁ ਚਿਤ

taise ihu mana patita kuṭala mati ekahi prīti hetu cita jānī.1.232.

ਜਾਨੀ॥੧॥੨੩੨॥

Similarly, this mind that is fallen and cruel in intellect; know only the love of the Divine in your heart.1.232.

ਬਿਸਨੁਪਦ ਬਿਲਾਵਲੁ ਦੂਜੀ ਤਰਹ॥

bisanupada bilāvalu dūjī taraha.

Bisanupad Bilaval, in another form.

ਪਾਰਸ ਪਰਸ ਲੋਹ ਕੰਚਨ ਸੁਧ ਪਤਿਤ ਤਰਤ ਦਰਸਨ ਪ੍ਰਭੂ ਪੇਖਤ॥

pārasa parasa loha kañcana sudha patita tarata darasana prabhu pekhata.

Touching the philosopher's stone, iron turns to gold, similarly, the sinners are purified and cross the worldly ocean just by having the vision of the Lord.

ਲੋਹ ਤਰਤ ਬੋਹਿਥ ਲਗ ਸਾਗਰ ਉਧਰਤ ਅਧਮ ਸੁਜਸ ਹਰਿ ਲੇਖਤ॥

loha tarata bohitha laga sāgara udharata adhama sujasa hari lekhta.

Iron can float across the ocean on a boat, similarly, inferior beings can ferry across the worldly ocean by simply writing the praise of the *Hari*.

ਇਰੰਡ ਸੁਗੰਧ ਨਿਕਟ ਚੰਦਨ ਤਰੁ ਤਿਵ ਮਨ ਲੋਭੀ ਤਜਤ ਕੁਟਿਲ ਮਤ॥

iraṇḍa sugāṇḍha nikṭa caṇḍana taru tiva mana lobhī tajata kuṭila mata.

The castor plant becomes scented being near the sandalwood trees, similarly, just by abandoning this greedy and crooked mind and its thinking, you will be saved.

ਨਦੀ ਤਰੰਗ ਮਿਲਤ ਗੰਗਾ ਮੈ ਹੋਤਿ ਗੰਗ ਨਿਰਮਲ ਅੰਮ੍ਰਿਤ

nadī taraṅga milata gaṅgā mai hoti gaṅga niramala aṁmrita gati.2.233.

ਗਤਿ॥੨॥੨੩੩॥

The waves of the river merge with the Ganges and become as pure as the Ganges nectar.2.233.

ਬਿਸਨੁਪਦ ਬਿਲਾਵਲੁ ਮੰਗਲ॥

bisanupada bilāvalu maṅgala.

Bisanupad Bilawal Mangal.

ਮੰਗਲਾ ਮੰਗਲ ਸਦ ਮੰਗਲ ਨਿਤ ਮੰਗਲ ਦਰਬਾਰ ਹਰੀ॥

maṅgalā maṅgala sada maṅgala nita maṅgala darabāra harī.

Auspicious, auspicious, ever auspicious; continuously auspicious is the Court of *Hari*.

SARBLOH GRANTH SĀHIB SARŪP AṄG 31

ਅਨਦ ਬਿਨੋਦੁ ਖੁਸ਼ੀ ਬਹੁ ਭਾਂਤੀ ਕੋਤਕ ਕੋਟਿ ਬਿਲਾਸ ਭਰੀ॥

anada binodu khushī bahu bhāntī kautaka koṭi bilāsa bharī.

In ecstasy and joy, in numerous ways, filled with millions of delights.

ਸਦਾ ਬਿਲਾਵਲ ਰੂਪ ਬਿਲਾਵਲ ਨਿਤ ਨਿਤ ਮੰਗਲ ਕਾਜ ਕਰੀ॥

sadā bilāvala rūpa bilāvala nita nita maṅgala kāja karī.

You are forever *Bilaval* (blissful) in form, always *Bilaval*, always engaged in auspicious tasks.

ਸੁਭ ਮੂਰਤਿ ਕਲਜਾਨ ਮੰਗਲ ਬਪੁ ਚਿੰਤਾਮਣਿ ਪ੍ਰਭੂ ਸਰਨ ਪਰੀ॥੩॥੨੩੪॥

subha mūrati kalyāna maṅgala bapu cintāmaṇi prabhu sarana parī.3.234.

You have a beautiful and auspicious form, You are the wish-fulfilling gem, I seek Your refuge Lord.3.234.

ਭ੍ਰਮਤ ਫਿਰਤ ਸਾਕਤਿ ਬਹੁ ਜੋਨੀ ਮਨ ਬਾਵਰ ਨਹਿ ਸਮਝਸਿ ਰੇ॥ bhramata phirata sākati bahu jonī mana bāvara nahi samajhasi re.
Worthlessly, you have been roaming and wandering through countless lifetimes, O' foolish mind, you do not understand.
ਜੋਨਿ ਫਿਰਤ ਸੁਖ ਦੁਖ ਬਹੁ ਪਾਵਤ ਅਤਿ ਨਿਲਾਜ ਲਜਯਾ ਨਹਿ ਇਸ¹²⁹ joni phirata sukha dukha bahu pāvata ati nilāja lajyā nahisa re.
ਰੇ॥

Wandering through various species, experiencing pleasure and pain, you feel no shame; you are shameless and without honour.

ਧਰਮਰਾਇ ਕੀ ਤਲਬ ਹੋਇ ਜਬ ਜਮ ਕੰਕਰ ਤੁਝ ਤਾੜਸਿ ਰੇ॥ dharamarāi kī talaba hoi jaba jama kaṅkara tujha tāṛasi re.
When *Dharamraj* calls for you, then the messengers of death will come to get you.

ਕਿਸ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰ ਬਾਵਰੇ ਨਰਕ ਘੋਰ ਜਬਿ ਡਾਰਸਿ ਰੇ॥੪॥੨੩੫॥ kisa pahi karahi pukāra bāvare naraka ghora jabi dārsi re.4.235.
Whom will you call out to, O' crazy being, when they cast you in the most horrible hell?4.235.

ਇਹ ਸੰਸਾਰ ਕਠਿਨ ਭਵ ਸਾਗਰ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ॥ iha saṁsāra kaṭhina bhava sāgara naraka ghora kā duārā.
This world is a difficult ocean of existence, the door to the dreadful hell.

ਤਰਨ ਦੁਹੇਲਾ ਭਉਜਲ ਭਾਰੀ ਬਿਖ ਸਾਗਰ ਸੰਸਾਰਾ॥ tarana duhelā bhaujala bhārī bikha sāgara saṁsārā.
Crossing over this terrifying ocean is difficult, this world is an ocean of poison.

ਤਰਹ ਸੰਸਾਰ ਚਰਨ ਲਗ ਸੇਵਕ ਬੋਗ ਹੋਤ ਨਿਸਿਤਾਰਾ॥ taraha saṁsāra carana laga sevaka bega hota nisitārā.
The way to cross this dreadful ocean is to hold onto the feet of the Lord and become a servant, then you shall effortlessly cross over.

ਕਾਟਤ ਫਾਸ ਸੁ ਜਮ ਬਪੁਰੇ ਕੀ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰਾ॥੫॥੨੩੬॥ kāṭata phāsa su jama bapure kī pāvahi mokha dvārā.5.236.
The noose of death tied around the wretched man's neck is cut off and thus he reaches the door of liberation.5.236.

ਬਿਨਤੀ ਕਰਨ ਜਨ ਆਏ ਦੁਆਰ ਠਾਕੁਰ ਅਪੁਨੇ ਕੀ॥ binatī karana jana āe dvāra ṭhākura apune kī.
The humble servant making supplications has come to the door of their Master.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਸਭ ਸਰਨ ਤੁਮਾਰੀ ਰਾਖਹੁ ਲਾਜ ਤੁ ਸਰਨ ਪਰੇ ਕੀ॥ trāha trāha sabha sarana tumārī rākhahu lāja tu sarana pare kī.
Save us, save us, O' Lord, preserve the honour of those who seek Your sanctuary.

¹²⁹ ਨਹਿਸਿ in the *saṭīk*.

ਜਨ ਕੇ ਭਲੇ ਬੁਰੇ ਜਿਨਿ ਮਾਨੇ ਰਾਖੁ ਲਾਜ ਪ੍ਰਭੂ ਬਾਹ ਪਕਾਰੇ ਕੀ॥ jana ke bhale bure jini māno rākhū lāja prabhu bāha pakare kī.
You recognise both the virtues and faults of Your servant — uphold their honour, O' Lord, of whose arm You have grasped.
ਛਿਨ ਛਿਨ ਗੁਨਹਗਾਰ ਜਨ ਬਪੁਰਾ ਤੁਮ ਹੀ ਰਾਖਹੁ ਬਿਰਦ ਅਪੁਨੇ china china gunahagāra jana bapurā tuma hī rākhahu birada
ਕੀ॥੬॥੨੩੭॥ apune kī.6.237.

Every second Your servant commits mistakes, but please remember Your pledge of saving even sinners.6.237.

ਮਾਤ ਚੰਡਿਕਾ ਪਤਿਤ ਉਧਾਰਨਿ ਦੁਸ੍ਰ ਦਲਨਿ ਜੈ ਕਾਰਨਾ॥ mātā caṇḍikā patita udhārani dushṭa dalani jai kārana.
O' Mother *Chandika*, You redeem the fallen, for You are the Destroyer of the wicked and the Reason for Victory.

ਤਾਰਨ ਤਰਨ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤਾ ਜਸ ਅੰਕੁਰ ਪਾਪ ਬਿਦਾਰਨਾ॥ tārana tarana prāna sukha dātā jasa aṅkura pāpa bidāranā.
You are the Saviour, the Giver of life and happiness, O' praise be to You, Who destroys sin.

ਮਾਤ ਲੋਕ ਕੁਲਿ ਪਿਤ੍ਰ ਸਪਤ ਕੁਲਿ ਜਾਪਤ ਕਰਤ ਉਧਾਰਨਾ॥ mātā loka kuli pitra sapata kuli jāpata karata udhāranā.
In this mortal realm, the Creator saves the entire lineage of the one Who recites the name.

ਪ੍ਰਭੂ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਸਰਬ ਬਿਧਿ ਜਨ ਸੰਤਨ ਹਿਤਕਾਰਨਾ॥੭॥੨੩੮॥ prabhu dayāla kripāla saraba bidhi jana saṁtana
hitakāranā.7.238.
O' Merciful and compassionate Lord, You are kind to all; You work for the welfare of Your saints.7.238.

ਨਿੰਦ ਚਿੰਦ ਬਿਵਹਾਰ ਜਗਤ ਕੀ ਇਆ ਮੈ ਮਨ ਉਰਝਾਨਾ॥ niṇda ciṇda bivahāra jagata kī iā mai mana urajhānā.
Amidst the slander, jealousy and affairs of the world, my mind is entangled.

ਕਬੀ ਨ ਹਰਿ ਜਸ ਪ੍ਰੀਤਿ ਭਾਵ ਕਰ ਨਿਮਖ ਏਕ ਉਰ ਆਨਾ॥ kabī na hari jasa prīti bhāva kara nimakha eka ura ānā.
Not once have you thought about falling in love with and contemplating of the name of *Hari*, not once in your heart have you recited the Creator's name.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮਾਯਾ ਮਮਤਾ ਮੈ ਇਹ ਬਿਧਿ ਜਨਮ ਸਿਰਾਨਾ॥ putra kalatra māyā mamatā mai iha bidhi janama sirānā.
Son, spouse, wealth and attachment to materialism—this is how you go about spending your life.

SARBLOH GRANTH SĀHIB SARŪP AṄG 32

ਹੇਤ ਉਧਾਰ ਭਜਹਿ ਭਵਖੰਡਨ ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨਾ॥੮॥੨੩੯॥ hota udhāra bhajahi bhavakhaṇḍana sṛī pati sṛī bhagavānā.8.239.
You will be saved if you vibrate the name of *Sri Bhagvan*, Who frees us from the cycle of life and death.8.239.

ਬੰਦਨਾ ਨਿਤ ਬੰਦਨ ਪ੍ਰਭੂ ਕਉ ਚਰਨ ਕਵਲ ਪ੍ਰਭੂ ਬੰਦਨਾ॥ baṇḍanā nita baṇḍana prabhu kau carana kavala prabhu baṇḍanā.
I bow continually, I bow to *Prabhu*, at the lotus-like feet of the Lord.

ਆਰਾਧਨਾ ਆਰਾਧਨ ਹਰਿ ਜਸ ਇਹੁ ਦਾਨ ਗੁਰੂ ਤੇ ਮੰਗਨਾ॥ ārāḍhanā ārāḍhana hari jasa ihu dāna gurū te maṅganā.
I ask the Guru to bless me with the boon of constantly, continuously remembering the praise of *Hari*.

ਸੇਵਨਾ ਸੇਵਨ ਪਦ ਕੰਜਨ ਸਭ ਤੇ ਉਤਮ ਚੰਗਨਾ॥

To serve Your lotus feet is the best action of all.

ਚੰਗਨਾ ਚੰਗਨ ਇਸ ਮਨ ਕਉ ਨਾਮ ਹਰੀ ਕੈ ਚੰਗਨਾ॥ੴ੨੪੦॥

Dye this mind in the colour of *Hari*'s name.9.240.

sevanā sevana pada kañjana sabha te ūtama caṅganā.

raṅganā raṅgana isa mana kau nāma harī kai raṅganā.9.240.

ਸ੍ਰੀ ਪਤਿ ਸ੍ਰੀ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮ ਗਯੋ॥

Without devotion to *Sri Bhagvan*, life is wasted.

sṛī pati sṛī bhagavāna bhajana binu birathā janama gayo.

ਲੋਭ ਮੋਹ ਮਾਯਾ ਮਦੁ ਮਤਸਰ ਇਨ¹³⁰ ਸੰਗ ਗਲਤ ਭਯੋ॥

The mind is intoxicated with greed, attachment and illusion and has led one astray.

lobha moha māyā madu matasara ina saṅga galata bhayo.

ਕਬੀ ਨ ਸਿਮਰਯੋ ਮਾਤ ਚੰਡਿਕਾ ਜੀਵਤ ਹੀ ਉਹ ਮੁਯੋ॥

One who does not remember Mother *Chandika* dies, even while alive.

kabī na simaryo mātā caṇḍikā jīvata hī uha muyo.

ਸਿਮਰੇ ਸਿਮਰਿ ਸਿਮਰਿ ਬਰ ਦਾਤਾ ਨਰਕ ਘੋਰ ਤੇ ਕਾਢ ਲਯੋ॥੧੦॥੨੪੧॥

Remember, remember, remember the Great Giver, Who saves us from terrible hell.10.241.

simaro simari simari bara dātā naraka ghora te kāḍha layo.10.241.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਸੂਹੀ॥¹³¹

Bisanupad Rag Suhi.

bisanupada rāgu sūhī.

ਸੀਸ ਕੇਸ ਬੀਜਣ ਕਰਉ ਦਰ ਪ੍ਰਭੁ ਜੀ ਝਾਰੋ॥

With the long hair on my head, I fan and dust the door of the Lord.

sīsa kesa bījaṇa karauṇ dara prabhu jī jhāro.

ਨੈਨ ਕਾਢ ਬਿਸਤਰ ਧਰੋ ਪ੍ਰਿਯ ਪ੍ਰੀਤਿ ਬੈਠਾਰੋ॥

I lay down my eyes as the bedding, and seat my Beloved upon the love of my heart.

naina kāḍha bisatara dharon priya prīti baiṭhāron.

ਸਾ ਮੂਰਤਿ ਘਰੀ ਸੁਲਖਨੀ ਪ੍ਰੀਤਮ ਨੈਨ ਨਿਹਾਰੋ॥

Auspicious is the day and time when I behold the Beloved with these eyes.

sā mūrati gharī sulakhanī prītama naina nihāron.

ਮਨ ਮਕਰੰਦ ਚਰਨ ਕਮਲਨ ਪਰ ਨਿਮਖ ਨਿਮਖ ਕਰ ਵਾਰੋ॥੧॥੨੪੨॥

Every second, I sacrifice this bumblebee-like mind to the lotus feet of the Lord.1.242.

mana makaraṇḍa carana kamalana para nimakha nimakha kara vāron.1.242.

ਕੇਸ ਚਵਰ ਪ੍ਰਭੁ ਸੀਸ ਢੁਰਾਵਉ ਨੈਨ ਚਰਨ ਤਰ ਡਾਰੋ॥

Like a flywhisk, I fan the hair of my head above the Lord and place my eyes beneath the feet of the Lord.

kesa cavara prabhu sīsa ḍhurāvau naina carana tara ḍāron.

ਵਾਰ ਵਾਰ ਜਾਵਉ ਲਖ ਬਰੀਆ ਤਨ ਮਨ ਧਨ ਸਭ ਵਾਰੋ॥

Again and again, millions of times, I sacrifice myself to You, I sacrifice my body, mind, wealth and everything else.

vāra vāra jāvaun lakha barīā tana mana dhana sabha vāron.

ਆਪ ਤਯਾਗ ਸੇਵਾ ਕਰਉ ਕਿਲਬਿਖ ਮਨ ਜਾਰੋ॥

Forsaking my ego, I offer service, and burn away the sins of my mind.

āpa tyāga sevā karauṇ kilabikha mana jāron.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਸਰਨਾਗਤੀ ਸਾਸ ਸਾਸ ਚਿਤਾਰੋ॥੨॥੨੪੩॥

Have mercy, have mercy, I seek Your refuge and remember You with each and every breath.2.243.

trāha trāha saranāgatī sāsa sāsa citāron.2.243.

ਮਹਿਮਾ ਕੇਤਿਕ ਆਖੀਐ ਬਰਨੀ ਨਹਿ ਜਾਏ॥

How can I describe Your greatness? Words fail me.

mahimā ketika ākhīai baranī nahi jāe.

ਕੋਟ ਜਿਹਵ ਕਰ ਭਾਖੀਐ ਤਉ ਪਾਰ ਨ ਪਾਏ॥

Even if I had millions of tongues, I could not describe even a fraction of Your expanse.

koṭa jihava kara bhākhīai taū pāra na pāe.

ਕੋਟ ਬੰਦਨਾ ਬਾਰ ਬਾਰ ਨਿਤ ਨਿਤ ਹਰਿ ਰਾਏ॥

koṭa baṇḍanā bāra bāra nita nita hari rāe.

O' *Hari Rai*, everyday, I bow a million times to You.

ਤਦਯੁਪਿ ਪਾਰੁ ਨ ਪਾਵਈ ਲੱਖ ਕਰਮ ਕਮਾਏ॥੩॥੨੪੪॥

tadyupi pāru na pāvaī lakha karama kamāe.3.244.

Even then, I cannot completely fathom Your greatness, even if I perform countless good deeds.3.244.

ਸੁਨਹੁ ਸ੍ਵਾਮੀ ਅਰਜ ਹਮਾਰੀ ਯਕ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰ॥

sunahu svāmī araza hamārī yaka binau karauṇ kara jora.

Listen, O' my Master, to my request; I offer this one supplication with my hands folded.

ਦੇਹੁ ਦਰਸ ਜੀਯਰਾ ਬਲਿਹਾਰੀ ਸ੍ਰੀ ਪਤਿ ਰਾਜ ਕਿਸੋਰ॥

dehu darasa jīyarā balihārī srī pati rāja kisora.

Grant me the sight of Your divine presence; I am a sacrifice unto You, O' Sovereign *Raj Kishore* (Young Prince).

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ ਸ੍ਵਾਮੀ ਭ੍ਰਮ ਭਯ ਮੇਟਉ ਮੋਰ॥

dīna darada dukha bhañjana svāmī bhrama bhaya meṭau mora.

Dispeller of the suffering and pain of the humble, O' Master, dispel my doubts and fears.

ਪਦਮ ਕਵਲ ਦ੍ਰਿਗ ਚਿੰਤਾਮਨਿ ਹਰਿ ਚਰਨ ਕਵਲ ਬਲਿਹਾਰੀ

padama kavala driga cīntāmani hari carana kavala balihārī
tora.4.245.

ਤੇਰ॥੪॥੨੪੫॥

With eyes and feet like lotuses, You are like the wish fulfilling gem, O' *Hari*, I am a sacrifice to Your lotus feet.4.245.

ਬਿਸਨੁਪਦ ਸੂਹੀ॥

bisanupada sūhī.

Bisanupad Suhi.

SARBLOH GRANTH SĀHIB SARŪP AṄG 33

ਮਨ ਤਨ ਬਲਿਹਾਰੀ ਦਰਸਾਰੀ ਕੋਟ ਕੋਟ ਬੰਦਨ ਨਮਸਕਾਰਾ॥

mana tana balihārī darasārī koṭa koṭa baṇḍana namasakārā.

My mind and body are a sacrifice to Your vision, offering countless and countless prostrations and salutations.

ਵਾਰੰਵਾਰ ਜਾਉ ਲੱਖ ਵਾਰੀ ਪੂਰਣ ਪਿਤ ਗੁਰੁ ਰਾਮ ਹਮਾਰਾ॥

vārañvāra jāuñ lakha vārī pūraṇa pita guru rāma hamārā.

Again and again, hundreds and thousands of times, I am sacrifice on to You; You are my Perfect Father, Guru, and *Ram*.

ਕਵਲ ਨੈਨ ਦਰਸਨ ਬਲਿਹਾਰੀ ਮਨ ਮਕਰੰਦ ਚਰਨ ਚਿਤ ਪਯਾਰਾ॥

kavala naina darasana balihārī mana makaraṇḍa carana cita payārā.

I am a sacrifice on to the blessed vision of Your lotus-like eyes, this bumblebee-like heart loves the ambrosial nectar of Your lotus feet.

ਹਰਿ ਕ੍ਰਿਪਾ ਬੂੰਦ ਸਾਗਰ ਅੰਮ੍ਰਿਤ ਸਰ ਚਾਤ੍ਰਿਕ ਸੇਵਤ ਨਿਸਤਾਰਾ॥੫॥੨੪੬॥

hari kripā būṇḍa sāgara aṇmrita sara cātrika sevata
nisatārā.5.246.

O' *Hari*, Ocean of Ambrosial Nectar, this mind is just like a Cuckoo, yearning for the blessed drops of Your nectar, consuming it I shall attain salvation.5.246.

ਅਬਿਚਲ ਨਗਰ ਅਮਰਪੁਰ ਵਾਸਾ ਸ੍ਰੀ ਹਰਿ ਗੋਬਿੰਦ ਕੇਰਾ॥

abicala nagara amarapura vāsā sṛī hari gobiṇḍa kerā.

In the unchanging city of immortality, resides *Sri Hari Gobind*.

ਕਈ ਬੈਕੁੰਠ ਸ੍ਵਰਗ ਲੋਕ ਬਹੁ ਸੁਰ ਤੇਤੀਸ ਕਰੇਰਾ॥

kaī baikuṇṭha svaraga loka bahu sura tetīsa karerā.

Countless heavens and celestial realms, where there are 330 million demi-gods and goddesses.

ਅਸੰਖ ਦੇਵ ਰਿਖਿ ਮੁਨਿ ਗੰਧੂਬ ਜਛ ਲੋਚਾ ਲੋਚ ਘਨੇਰਾ॥

asaṅkha deva rikhi muni gaṇḍhraba jacha locā loca ghanerā.

Where countless gods, *Rishis*, Sages, *Gandharvas* and *Yakshas* yearn for Thee greatly.

ਜਿਨਿ ਨਿਤ ਆਸ ਚਰਨ ਕਮਲਨ ਕੀ ਜੀਉ ਪਿੰਡ ਸਭਿ ਤੇਰਾ॥੬॥੨੪੭॥

jini nita āsa carana kamalana kī jīu piṇḍa sabhi terā.6.247.

Whoever always places their hopes in Your lotus feet, their soul and body belong to You.6.247.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਤੇਲੰਗ॥¹³²

Bisanupad Rag Telang.

ਮਨ ਕਮਤਰੀਨ ਗੁਨਹਗਾਰ ਹੇਚ ਮਦਹਕਾਰਾ॥

mana kamatarīna gunahagāra heca madahakārā.

My mind is the most wretched and without virtue, worthless and intoxicated with pride.

ਤੂ ਈ ਗੁਨਾਹ ਬਖਸ਼ ਹਾਕਮ ਫੱਯਾਜ਼ ਤੂ ਈ ਦਾਰਾ॥

tu īṅ gunāha bakhasha hākama phayyāza tū īṅ dārā.

You are the Forgiver of sins, the Generous Sovereign — You alone are my Support.

ਰਜ਼ਾਕ ਹੱਕ ਖਾਵੰਦ ਖੁਦ ਖਸਮ ਅਲਹ ਯਾਰਾ॥

razāka hakka khāvaṇda khuda khasama alaha yārā.

You nourish all, the true Leader and the True Master, *Allah*, the True Friend.

ਹਰਕਸੇ ਕਿ ਯਾਦਿ ਕਰਦ ਸੁਰਖਰੂ ਦਰਬਾਰਾ॥੧॥੨੪੮॥

harakase ki yādi karada surakharū darabārā.1.248.

Those who remember You, reach Your Court with immense respect and radiance.1.248.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਤੇਲੰਗ ਦੂਜੀ ਤਰਹ॥

bisanupada rāgu telaṅga dūjī taraha.

Bisanupad Rag Telang in another form.

ਮਉਲਾ ਮਾਲਕ ਮਿਹਰਬਾਨ ਮੀਰ ਮਲਕ ਮਉਲਾਨਾ॥

maulā mālaka mīharabāna mīra malaka maulānā.

O' Lord, the Helper, Master, Merciful Rich King, Ruler of All.

ਕਾਯਮ ਕਾਦਰ ਕਦਰਦਾਨ ਕਾਮਲ ਪਨਹ ਸੁਬਹਾਨਾ॥

kāyama kādara kadaradāna kāmala panaha subahānā.

Whose Nature is Ever Eternal, Who recognizes and appreciates virtues, Who provides complete shelter and sustenance, Who is completely pure.

ਦਾਨਾ ਦਾਯਮ ਦਰਦ ਮੰਦ ਦਿਲ ਦਾਨਸ਼ ਮਰਦਾਨਾ॥

dānā dāyama darada maṇḍa dila dānasha maradānā.

The All-Knowing, Eternal, Comforter of the afflicted, Knower of hearts, the Truly Courageous.

ਰਹਿਮਾ ਰਾਜ਼ਕ ਰਹਿਮ ਕੁਨ ਹਕ ਹਾਦੀ ਰਹਿਮਾਨਾ॥੨॥੨੪੯॥

rahimā rāzaka, rahima kuna haḳa hādī rahimānā.2.249.

O' Merciful, O' Provider, show compassion! O' True Guide, O' Most Gracious One!2.249.

ਖਾਲਕ ਖਲਕ ਖਲਕ ਦਰ ਖਾਲਕ, ਦਿਲ ਅੰਦਰ ਦੀਦਨ ਸਰੱਸਤ॥

khālaka khalaka khalaka dara khālaka, dila aṇḍara dīdana sarassata.

The world resides in the Creator and the Creator resides in the Creation, but only seen deep within one's heart.

ਨੂਰ ਨ ਅਲਹ ਨੂਰ ਨ ਰੋਸ਼ਨ ਦਿਲ ਬੇਜ਼ਾਰਾ ਚੂੰ ਹੈਵਾਨੱਸਤ॥

nūra na alaha nūra na raushana dila bezārān cūṅ haivānassata.

Those without the light of *Allah*, without inner illumination of their heart, have hearts darker than beasts.

¹³² *Rāg Tilang* is a very sweet *rāg* and closely resembles the Carnatic music *rāg Hans Shree*. In this *rāg*, *Rishabh* and *Dhaivat* are *varjya* (omitted). Both *Nishads* are used, while the rest of the *swaras* are *shuddha*. The *jāti* is *Audhav* - *Audhav*, and the *thāt* is *Khamaj*. The *vādi* is *Gandhar* (*Ga*), and the *samvādi* is *Nishad* (*Ni*). This *rāg* is performed during the second *prahar* of the night (9 PM to 12 AM). Resting points (*Vishranti Sthān*) include S; G; P; N; - S; P; G; S. Key phrases (*Mukhya Aṅg*) are G m P n P m G ; n P G m G ;. The *āroh* - *avroh* is S G m P N S'; - S' n P m G S.

ਗ਼ਮਖ਼ਾਰਾ ਬੇਕਸ ਰਾ ਵਾਲੀ ਦਿਲ ਖ਼ਸਤਰ ਰਾ ਫੈਜੇ ਨਜ਼ਾਮਤੱਸਤ॥

ḡamakhārā bekasa rā vālī dila khasataha rā phaize
nayāmatasata.

She is the protector of the helpless, amidst sorrow and thorns; for the broken-hearted, She is the grace of divine blessings.

ਮਹਫੂਜ਼ਦ ਅਜ ਰਫਤਨ ਦੇਜ਼ਖ ਬਖ਼ਸ਼ਸ ਨਿਗਹ ਹਮ

mahaphūzada aza rafatana dozakha bakhashasha nigaha hama
dasatakhatassata.3.250.

ਦਸਤਖ਼ਤੱਸਤ॥੩॥੨੫੦॥

I affix my signature here (says Kalgidhar Ji), and declare with full confidence that the Creator has protected me from the fires of hell, through His ever-merciful and compassionate gaze.3.250.¹³³

ਬਿਸਨੁਪਦ ਤੇਲੰਗ ਕਾਫੀ॥

bisanupada telaṅga kāphī.

Bisanupad Telang Kafi.

ਗ਼ਨੀ ਕੁਨਦ ਮੁਫ਼ਲਸ ਰਾ ਬੇ ਬਿਹਤਰਰ ਰਾ ਤਰਹ ਹਮ ਸਾਜ਼ਦ॥

ḡanī kunada mufalasa rā be bihataraha rā taraha hama sāzada.

The Creator makes the poverty-stricken rich, provides support to the helpless, and prepares a way even for the most hopeless.

ਬੇਕਸ ਰਾ ਕਸ ਵਾਲੀ ਮਉਲਾ ਗੁਨਹਗ਼ਾਰ ਰਾ ਜੂਦ ਨਿਵਾਜ਼ਦ॥

bekasa rā kasa vālī maulā gunahagāra rā zūda nivāzada.

She is the support of the helpless, the Guardian of the destitute; She swiftly shows favour even to the sinner.

¹³³ Indeed, one of the earliest recensions of this scripture was at Mata Sahib Devan Gurdwara near Hazur Sahib (Maharashtra), bearing the signature of the Tenth Master. See *Safarnama*, Ishar Singh Nara.

ਵੈਰਾਂ ਰਾ ਮਾਮੂਰੀ ਦਾਰਦ ਖੁਸ਼ਕੀ ਰਾ ਤਰ ਆਬ ਬਿਆਰਦ॥

vairāṅ rā māmūrī dārada khushakī rā tara āba biārada.

You populate the desolate wilderness, and bring abundant water to the parched and barren land.

ਦੋਜ਼ਖੀਆਂ ਰਾ ਜੰਨਤ ਬਖਸ਼ਦ ਕਾਫ਼ਰਾਨ ਦੁਸ਼ਨਾਮੇ ਦਾਰਦ॥੪॥੨੫੧॥

dauzakhīāṅ rā zannata bakhashada kāfarāna dushanāme dārada.4.251.

The Creator grants paradise even to those bound for hell, yet the disbelievers still curse in pain.4.251.

ਬਿਸਨੁਪਦ ਤੇਲੰਗ ਦੂਜੀ ਤਰਹ॥

bisanupada telaṅga dūjī taraha.

Bisanupad Telang in another form.

ਦਿਲਖਸਤ ਪਰੇਸ਼ਾਨ ਮਨ ਬਦ ਕਮੀਨਮ॥

dilakhasata pareshāna mana bada kamīnama.

I am broken-hearted, distressed in mind, wicked and lowly.

ਬਦ ਬਖਤ ਗੁਨਹਗਾਰ ਪੁਰ ਫਿਤਨਹ ਲਈਮਮ॥

bada bakhata gunahagāra pura fitanaha laīmama.

I am ill-fated, sinful, full of turmoil, and utterly disgraceful.

ਤੂੰਈ ਸ਼ਾਹ ਸ਼ਹਨਸ਼ਾਹ ਮਲਕ ਜਾਹ ਕਰੀਮਮ॥

tuīṅ shāha shahanashāha malaka jāha karīmama.

You are the King of Kings, the Master Who is a Gracious ruler.

ਤੂੰਈ ਕਾਦਰ ਫ਼ੌਜਾਜ਼ ਗੁਨਹ ਬਖਸ਼ ਰਹੀਮਮ॥੫॥੨੫੨॥

tuīṅ kādara fayyāza gunaha bakhasha rahīmama.5.252.

You are worthy of praise, Forgiving sins, You are Merciful.5.252.

ਕਾਦਰ ਬੇਚੂਨ ਗੁਨਹ ਬਖਸ਼ ਬ ਪਨਾਹਾ॥

kādara becūna gunaha bakhasha ba panāhā.

You possess extraordinary powers, You forgive the sinners who seek refuge in You.

ਦਿਲ ਸੋਜ਼ ਦਰਦਮੰਦ ਰਿਹਾ ਕੁਨ ਅਜ਼ ਗੁਨਾਹਾ॥

dila soza daradamaṅda rihā kuna aza gunāhā.

My heart is burning with sorrow and intense pain — free me from my sins.

ਦਸਤਗੀਰ ਰਿਹਾ ਬਖਸ਼ ਕਾਦਰ ਰਾਹ ਕੁਸ਼ਾਹਾ॥

dasatagīra rihā bakhasha kādara rāha kaushāhā.

O' Who holds our hands, the Giver of liberation, Master of all creation, and the Opener of every path.

ਅੱਲਾਹ ਪਾਕਜ਼ਾਤ ਜੁਮਲਹ ਜਾਨ ਰਿਹਾਹਾ॥੬॥੨੫੩॥ ਛਕਾ ੧॥

allāha pākazāta jumalaha jāna rihāhā.6.253. chakā 1.

O' Pure Being! O' Allah! The One Who liberates all beloved souls.6.253. First Metre of Six Verses.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਸ੍ਰੀ ਰਾਗੁ॥¹³⁴

bisanupada rāgu srī rāgu.

Bisanupad Rag Sri Rag.

ਅੰਬੈ ਜਗਤਾਰਨਿ ਆਦਿ ਭਵਾਨੀ ਮਾਤ ਚੰਡਿਕਾ ਦੇਵ ਹਰੀ॥

aṁbai jagatārani ādi bhavānī mātā caṇḍikā deva harī.

It is *Bhavani*, the Primal Mother *Amba* — *Chandika*, the Divine *Hari* — Who saves the world.

ਅਬਿਚਲ ਅਚਲ ਅੰਮ੍ਰਿਤ ਅਮਰ ਗਤਿ ਸੰਕਟ ਅਪਦ ਬਿਨਾਸ ਕਰੀ॥

abicala acala aṁmrita amara gati saṅkaṭa apada bināsa karī.

She is Eternal, Immovable, Ambrosial, the state of Immortality, Destroyer of difficulties and troubles.

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਰੁਨਾ ਨਿਧਿ ਦਾਤੇ ਭੀਰ ਭੀਮ ਸੰਤਾਪ ਜਰੀ॥

kripā siṇḍhu karunā nidhi dāte bhīra bhīma saṅtāpa jarī.

An Ocean of mercy, Treasure of compassion, Giver, Destroyer of great troubles and sufferings.

ਦੀਨਾਨਾਥ ਦੀਨ ਭਵ ਖੰਡਨਿ ਜਸ ਸੇਭਾ ਪ੍ਰਤਾਪ ਬਰੀ॥੧॥੨੫੪॥

dīnānātha dīna bhava khaṇḍani jasa sobhā pratāpa barī.1.254.

Protector of the helpless, Destroyer of worldly fears, Her glory and splendour is immense.1.254.

ਮਨੁਆ ਚਾਹੇ ਦਰਸਨ ਨੀਤਿ॥

manūā cāhe darasana nīti.

The mind constantly desires Your vision.

ਜਿਉਂ ਜਲ ਹੇਤ ਮੀਨ ਕਉ ਬੇਧਤ ਮਨ ਦਰਸਨ ਕੀ ਪ੍ਰੀਤਿ॥

jiuṇ jala heta mīna kau bedhata mana darasana kī prīti.

Like water is for the fish, my mind longs for the vision of the Creator.

ਚਰਨ ਕਮਲ ਅਲਿ ਮਨ ਗੁੰਜਾਰਤ ਮਨ ਤਨ ਬੇਧਿਓ ਚੀਤਿ॥

carana kamala ali mana guṇjārata mana tana bedhio cīti.

Similar to a bumblebee hovering over a lotus, my mind is engrossed in Your vision.

ਅਕਾਲ ਅਜੂਨੀ ਅਮਰ ਅਫੁਰਪਦ ਸੁਚਿ ਨਿਰਮਲ ਸਚ ਰੀਤਿ॥੨॥੨੫੫॥

akāla ajūnī amara aphurapada suci niramala saca rīti.2.255.

Timeless, Unborn, Immortal, One Whose mind is not involved in useless thoughts, Purest of the pure, the Embodiment of truth.2.255.

¹³⁴ This ancient *rāg* belongs to *Thāt Pūrṇī* and is a *meend pradhān rāg* with a *vakra* structure. Its *vādi* is *Rishabh* (r), and its *samvādi* is *Pancham* (P), with the *rāg* revolving around *Rishabh*. The *Rishabh-Pancham sangati* (meend from *Rishabh* to *Pancham* and vice versa), along with the phrase r' N d P ; d M g r ; S in the *avroh*, defines this *rāg*. It is primarily expanded in the *madhya* and *tār saptaks* and has a deeply devotional nature, though it also carries an anxiety-laden undertone. *Gandhar* and *Dhaivat* are *varjya* in the *āroh*, while *Rishabh* and *Dhaivat* are *komal*, *Madhyam* is *tīvra*, and all other *swaras* are *shuddha*. Its *jāti* is *Audhav - Sampūrṇa Vakra*, and its performance time is during the 4th *prahar* of the day (3 PM to 6 PM). Key resting points (*vishranti sthān*) are S; r; P; - P; r; S;. Important phrases (*mukhya aṅg*) include S ,N r ; r r P ; M P d M G r G r S ; M P N S' r'; r' N d P; M d M G r; G r S; with the *āroh - avroh* being S r M P N S' - S' r' N d P M P d M G r S.

ਮਨ ਤਨ ਬਿਰਹ ਆਨ ਸੰਤਾਵੈ॥

The pain of separation bothers my mind and body.

ਚਿਤ ਚਰਨਨ ਕੀ ਆਸ ਘਨੇਰੀ ਕਬਿ ਲੇ ਦਰਸਨ ਪਾਵੈ॥

cita caranana kī āsa ghanerī kabi lau darasana pāvai.

My hearts's desire for Your feet is profound; when will this poet (Guru Gobind Singh) attain Your vision?

ਲੋਚਨ ਤਾਰ ਲਗੀ ਦਰਸਨ ਕੀ ਪ੍ਰੀਤਮ ਜਿਮ ਦਰਸਾਵੈ॥

locana tāra lagī darasana kī prītama jima darasāvai.

Sitting in meditation, my eyes yearn for the vision of the Beloved to be revealed.

ਜਿਮ ਧਨ ਆਸ ਕੰਤ ਮਨ ਰਾਖਤ ਪ੍ਰਿਯ ਬਿਨ ਕਛੁ ਨ ਸੁਖਾਵੈ॥੩॥੨੫੬॥

jima dhana āsa kaṁta mana rākhata priya bina kachu na sukhāvai.3.256.

Just like a newly wedded woman keeps hope in her husband, without Whom there is no comfort.

ਬਿਸਨੁਪਦ ਸ੍ਰੀ ਰਾਗੁ ਦੂਜੀ ਤਰਹ॥

bisanupada srī rāgu dūjī taraha.

Bisanupad Sri Rag in another form.

ਘੋਲ ਘੁਮਾਈ ਦਰਸਨ ਤੈਂਡੇ ਬਾਰ ਬਾਰ ਬੰਦਨ ਲੱਖ ਬਾਰੀ॥

ghola ghumāī darasana taiṁḍe bāra bāra baṁdana lakha bārī.

Bless this servant with an opening of Your vision, I bow in salutations again and again millions of times.

ਚਰਨ ਬੋਹਿਥ ਭਵਜਲ ਨਿਧਿ ਤਾਰਤ ਜੀਅ ਜੰਤੁ ਲਗ ਉਤਰੇ ਪਾਰੀ॥

carana bohitha bhavajala nidhi tārata jīa jaṁtu laga utare pārī.

Your boat-like feet ferries one across the ocean of existence, the creatures that grasp them are saved from drowning.

SARBLOH GRANTH SĀHIB SARŪP AṄG 35

ਕੋਟ ਕੋਟ ਕੋਟ ਪਾਪ ਪੁੰਜਨ ਕਲਿਮਲ ਦੇਖ ਹਰਤ ਦਰਸਾਰੀ॥

koṭa koṭa koṭa pāpa puñjana kalimala dokha harata darasārī.

Heaps of sins, as vast and impenetrable as fortresses, and the filth of the age are destroyed by Your vision.

ਸ੍ਰੀ ਧਰ ਬਿਸ੍ਵਨਾਥ ਜਗ ਮੋਹਨ ਜਗਨ ਨਾਥ ਦਰਸਨ ਬਲਿਹਾਰੀ॥੪॥੨੫੭॥

srī dhara bisvanātha jaga mohana jagana nātha darasana balihārī.4.257.

Husband of *Sri Maya*, Master of the universe, Loved by the world, Lord of the world, I am sacrifice to Your vision.4.257.

ਕਮਲ ਨੈਨ ਮਧੁ ਬਚਨ ਪਤਿਤ ਗਤਿ ਸੁਧਾ ਸਰੋਵਰ ਜਾਨੀ॥

kamala naina madhu bacana patita gati sudhā sarovara jānī.

With lotus-like eyes, words as sweet as nectar, Redemer of the fallen, You are known as the lake of nectar.

ਦੀਨਾ ਨਾਥ ਦਯਾਲ ਦਾਮੋਦਰ ਭਵ ਭੰਜਨ ਪ੍ਰਧਾਨੀ॥

dīnā nātha dayāla dāmodara bhava bhañjana pradhānī.

Lord of the meek, Compassionate, *Damodar*, She is the Chief Destroyer of worldly sorrows.

ਅਸ੍ਰੁ ਕਰਨਿ ਜਗਤਾਰਨਿ ਦੁਰਗੇ ਮਾਤ ਚੰਡਿ ਭਗਵਾਨੀ॥

haṣṭakarani jagatārani durage mātā caṇḍi bhagavānī.

Eight-armed, Saviour of the World, *Durga*, Mother *Chandi*, *Bhagavani*.

ਅਸੁਰ ਦਲਣਿ ਜੈਕਾਰ ਅਨਾਹਦਿ ਜੈ ਜੈ ਜੈ ਜਗ ਰਾਨੀ॥੫॥੨੫੮॥

asura dalaṇi jaikāra anāhadi jai jai jai jaga rānī.5.258.

Destroyer of demons, Whose praise resound in the form of an unstruck melody, Hail, Hail, Hail to the Queen of the world.5.258.

ਸੰਕਟ ਅਪਦ ਜਰਾ ਜਮ ਨਾਸਤ ਏਕ ਨਿਮਖ ਮਨ ਧ੍ਯਾਨ ਧਰੇ॥

saṁkaṭa apada jarā jama nāsata eka nimakha mana dhyāna dhare.

All troubles and adversities are destroyed if even for a second one meditates on You.

ਜਨਮ ਜਨਮ ਮਲ ਲਗਤ ਭਜਨ ਬਿਨ ਬ੍ਰਿਥਾ ਅਉਧਿ ਰਸ ਢੇਰ ਤਰੇ॥

janama janama mala lagata bhajana bina brithā audhi rasa
ḍhora tare.

Through many lifetimes, one accumulates filth; without devotion, one's life is wasted like a beast engaging in vices.

ਤਰਹਿ ਸੰਸਾਰ ਕਠਿਨ ਭਵ ਸਾਗਰ ਨਿਸਿ ਬਾਸੁਰ ਗੁਨ ਗਾਉ ਹਰੇ॥

tarahi saṁsāra kaṭhina bhava sāgara nisi bāsura guna gāu hare.

Those people are ferried across this difficult ocean of existence, who sing the glories of *Hari* day and night.

ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਸਰਨਾਗਤਿ ਹਰਿ ਜੀਉ ਹਉ ਮਤਿ ਮੰਦ ਸਰਨ ਉਧਰੇ॥੬॥੨੫੯॥

trāha trāha saranāgati hari jīu hau mati maṇḍa sarana
udhare.6.259.

Save me, Save me, I seek Your shelter dear *Hari*, this fool shall be saved by seeking Your refuge.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਮਾਝ॥¹³⁵

Bisanupad Rag Majh.

bisanupada rāgu mājha.

ਨਮਸਕਾਰ ਬੰਦਨ ਲਖ ਬਾਰੀ ਪ੍ਰਭੂ ਮੂਰਤਿ ਬਲਿਹਾਰ ਜੀਉ॥

I salute and offer countless salutations to the Lord; I am a sacrifice to the embodiment of God.

namasakāra baṇḍana lakha bārī prabhu mūrati balihāra jīu.

ਸਰਬ ਨਿਧਾਨ ਪੂਰਨ ਜਗਤਾਰਨ ਸੁਖ ਸਾਗਰ ਨਿਰੰਕਾਰ ਜੀਉ॥

The treasure chest of all sorts of precious articles, the Saviour of the world, the Ocean of happiness, the Formless one.

saraba nidhāna pūrana jagatārana sukha sāgara nirāṅkāra jīu.

ਜਉਨ ਜੋਤਿ ਜਗਮਗੈ ਦਰਸ ਹਰਿ ਕ੍ਰਿਤਾਰਥ ਦਰਸਾਰ ਜੀਉ॥

Whose light shines like a moon throughout the universe, I seek Thy blessed vision.

jauna joti jagamagai darasa hari kritāratha darasāra jīu.

ਜੈ ਜਗਰਾਨੀ ਆਦਿ ਭਵਾਨੀ ਸਭ ਸੈ ਪ੍ਰਾਨ ਅਧਾਰ ਜੀਉ॥੧॥੨੬੦॥

Hail to the Queen of the universe, Primordial *Bhavani*, the Support of all beings, the Sustainer of every soul.1.260.

jai jagarānī ādi bhavānī sabha sai prāna adhāra jīu.1.260.

ਅਟਲ ਰਾਜ ਤ੍ਰਿਪੁਰ ਹਰਿ ਅੰਬੈ ਜਗਤਾਰਨ ਸੁਖ ਧਾਮ ਜੀਉ॥

Hari Amba, Your eternal kingdom stretches beyond the three realms, Saviouress of the universe, Thy art the abode of happiness.

aṭala rāja tripura hari añbai jagatārana sukha dhāma jīu.

ਅਚਲ ਸ੍ਵਰੂਪ ਜਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਨਿਹਕੰਟਕ ਬਿਸ੍ਰਾਮ ਜੀਉ॥

The Immovable form, Sustainer of the world, Your abode is beyond anyone's reach.

acala svarūpa jagati pratipālaka nihakaṇṭaka bisrāma jīu.

ਧਉਲਾ ਗਿਰ ਸੋਹਤ ਜਗਦੰਬੈ ਅਮਰ ਲੋਕ ਨਿਜ ਧਾਮ ਜੀਉ॥

Mother *Jagdamba*, Who is as beautiful as the Himalayan Mountain range, Your abode is indestructible.

dhaulā gira sohata jagadañbai amara loka nija dhāma jīu.

ਅਪਦ ਹਰਨ ਸੰਕਟ ਪ੍ਰਤਿਪਾਲਕ ਅਘ ਨਾਸਨਿ ਬਲਿਰਾਮ

ਜੀਉ॥੨॥੨੬੧॥

The Remover of calamities, the Protector during troubles, the Destroyer of sins, O' *Balirama Ji*.2.261.

apada harana saṅkaṭa pratipālaka agha nāsani balirāma jīu.2.261.

¹³⁵ The *āroh* of this *rāg* is S R; M P; N S', and the *avroh* is S' N D P; D M G M; R P G R; G S R n S. It uses both *Gandhar* (*Ga*) and both *Nishad* (*Ni*), with the rest of the *swaras* being *shuddha* (sharp). However, *Gandhar* and *Dhaivat* are not used in the ascending scale (*āroh*). The *thāt* is *Khamāj*, and its *jāti* is *Aurav - Sampūrṇa*. This *rāg* is performed during the first quarter (*prahar*) of the night. The *vādi* is *Rishabh* (*Re*), and the *samvādi* is *Pancham* (*Pa*). Key phrases (*main swaras*) include P; D M G M; R P; M G R; G S R n S.

ਧਰਮ ਬ੍ਰਿਤ ਸੰਤਨ ਰੱਖਪਾਲਕ ਦੀਨਬੰਧੁ ਦੁਖ ਦਾਹ ਜੀਉ॥

dharama brita saṁtana rachapālaka dīnabaṁdhu dukha dāha jīu.

Thy art the Protector of Saints who live by righteousness, Friend of the meek, Extinguisher of sorrow.

ਸਤਿਨਾਮੁ ਆਜੇਨੀ ਸੰਭਉ ਅਸੁਰ ਨਾਸ ਸਚ ਸਾਹ ਜੀਉ॥

satināmu ājonī saṁbhau asura nāsa saca shāha jīu.

Eternal truth, Unborn, Self-existent, Destroyer of demons, True king.

ਅਕਾਲ ਰੂਪ ਅਜਰਾ ਅਬਿਨਾਸੀ ਕਮਲ ਨੈਨ ਉਛਾਹ ਜੀਉ॥

akāla rūpa ajarā abināsī kamala naina uchāha jīu.

Form beyond time, Ageless, Imperishable, Lotus-eyed beauty.

ਨਿਰਾਕਾਰ ਨਿਰਭਉ ਨਿਰਵੈਰੀ ਸਤਿ ਨਾਮੁ ਅਵਗਾਹ ਜੀਉ॥੩॥੨੬੨॥

nirākāra nirabhau niravairī sati nāmu avagāha jīu.3.262.

Formless, Fearless, Without enmity, Thy art known through the true name.3.262.

ਦੂਖ ਅਪਦ ਸੰਕਟ ਜਮ ਨਾਸਨਿ ਭਵ ਹਰਤਾ ਭਗਵਾਨ ਜੀਉ॥

dūkha apada saṁkaṭa jama nāsani bhava haratā bhagavāna jīu.

Destroyer of pain and calamity, Conqueror of death, Divine provider.

SARBLOH GRANTH SĀHIB SARŪP AṄG 36

ਅਸੁਰ ਸੰਘਾਰਨਿ ਸੰਕਟ ਮੋਚਨ ਰਿਪੁ ਖੰਡਨ ਪ੍ਰਵਾਨ ਜੀਉ॥

asura saṁghārani saṁkaṭa mocana ripu khaṇḍana pravāna jīu.

Vanquisher of demons, Destroyer of adversity, Destroyer of enemies, Thy art honoured by all.

ਦੇਖ ਦਹੰਤੀ ਅਚਲ ਅਨੰਤੀ ਭਾਵੀ ਭੂਤ ਕਲਯਾਨ ਜੀਉ॥

dokha dahanṭī acala ananṭī bhāvī bhūta kalyāna jīu.

Vanquisher of sorrows, Unwavering, Endless, Thy art Who frees all in the past, present, and future.

ਭਵ ਖੰਡਨ ਜਗਮਾਤ ਅੰਬਿਕਾ ਭਵ ਤਾਰਨ ਭਯ ਹਾਨ ਜੀਉ॥੪॥੨੬੩॥

bhava khaṇḍana jagamāta aṁbikā bhava tārana bhaya hāna jīu.4.263.

Destroyer of worldly sorrows, *Ambika*, Mother of the universe, Saviour from the dreadful worldly ocean, Destroyer of fear.4.263.

ਸੁੰਦਰ ਛਬਿ ਸੋਹਨਿ ਜੈ ਜਗ ਮੋਹਨਿ ਸਸਿ ਗਤਿ ਭਉਹਨਿ ਪਾਰਜਾਤਿ
ਆਨੰਦ ਜੀਉ॥

suṁdara chabi sohani jai jaga mohani sasi gati bhauhani pārajāti ānanda jīu.

With a form as beautiful as the moon, Hail to the One Who is loved by the universe, the wish fulfilling tree, Eternal bliss.

ਬਿਦਯਾ ਬਰਦਾਨੀ ਜੈ ਜਗ ਰਾਨੀ ਸੁਖਦਾਇਕ ਦੁਖਕੰਦ ਜੀਉ॥

bidyā baradānī jai jaga rānī sukhadāika dukhakaṇḍa jīu.

Bestower of knowledge, Hail Queen of the world! Giver of happiness, Destroyer of sorrows.

ਅਤਭੂਤਿ ਛਬਿਕਾਰੀ ਆਦਿ ਕੁਮਾਰੀ ਸੁਰ ਬੰਦਨ ਗੋਬਿੰਦ ਜੀਉ॥

atabhuti chabikārī ādi kumārī sura baṇḍana gobinda jīu.

With an immaculate radiance, Primal maiden, praised by demi-gods, Sustainer of the universe.

ਅਸੁਰ ਸੰਘਾਰਨਿ ਰਿਪੁ ਦਲ ਜਾਰਨਿ ਪ੍ਰਾਨਨ ਪਤੀ ਮੁਕੰਦ
ਜੀਉ॥੫॥੨੬੪॥

asura saṁghārani ripu dala jārani prānana patī mukaṇḍa jīu.5.264.

Vanquisher of demons, Scatterer of enemy armies, Husband of life, Thy art the Liberator.5.264.

ਅਬਿਚਲ ਅਚਲ ਅਮਰ ਸੁਖ ਸਾਗਰ ਦੁਖ ਹਰਤਾ ਹਰਿ ਰਾਇ ਜੀਉ॥

abicala acala amara sukha sāgara dukha haratā hari rāi jīu.

O' *Hari Rai*, the Immovable, Eternal, Ocean of bliss, Remover of sorrows.

ਸੰਖ ਚਕ੍ਰ ਪੰਕਜ ਜੈ ਮਾਲਾ ਅਸ੍ਰੁ ਭੁਜਾ ਦੁਰਗਾਇ ਜੀਉ॥

saṅkha cakra paṅkaja jai mālā ashṭabhuja duragāi jīu.

Holding a conch, war-quoit, lotus, adorned with garland, Thy art the eight-armed *Durga*.

ਸਯਾਮਾ ਕਾਲੀ ਕਲਹ ਤਾਰਨੀ ਸਾਰਸ੍ਵਤੀ ਬਰ ਦਾਇ ਜੀਉ॥

syāmā kālī kalaha tāranī sārāsvatī bara dāi jīu.

Shyama, Kali, Destroyer of discord, *Sarasvati*, Thy art the bestower of knowledge.

ਸਾਰਦ ਮੰਗਲ ਸਕਤਿ ਜੋਗਨੀ ਆਦਿਹਿ ਅੰਤੁ ਸਹਾਇ ਜੀਉ॥੬॥੨੬੫॥

sārada maṅgala sakati joganī ādihi āntu sahāi jīu.6.265.

Sharada, Auspicious power, *Jogini* (Primal Witch), the One Who supports all from beginning to the very end.6.265.

ਬਿਸਨੁਪਦ ਰਾਗ ਮਾਝ ਅਸਟਪਦੀ ੧ ॥

bisanupada rāga mājha asaṭapadī 1.

Bisanupad Rag Majh in eight lines, 1.

ਸਰਬ ਜੋਤਿ ਲੈ ਜੋਤਿ ਜਗਾਨੀ ਗਗਨਿ ਥਾਲੁ ਬਨਿ ਆਈ॥

saraba joti lai joti jagānī gagani thālu bani āī.

The All-Light, took the light and illuminated it in the sky and earth.

ਰਵਿ ਸਸਿ ਜਉਨਿ ਉਦੇ ਭਯੋ ਤਾ ਮਹਿ ਉਡਗਨ ਰਤਨ ਜੜਾਈ॥

ravi sasi jauni ude bhayo tā mahi uḍagana ratana jaṛāī.

When the sun (*Ravi*), the moon (*Sasi*), and the stars (*Jauni*) rose, the sky became adorned with celestial jewels.

ਸਗਲਿ ਬਨਸਪਤਿ ਪੁਹਪ ਲੈ ਧਰਯੋ ਮਲਯਾਗਿਰਿ ਧੂਪ ਸੁਹਾਈ॥

sagali banasapati puhapa lai dharyo malayāgiri dhūpa suhāī.

The entire vegetation are flowers for worship whilst the Malaya mountains act as *dhup* (incense sticks).

ਰਾਗੁ ਰਾਗਨੀ ਗੰਧੂਬ ਅਪਸਰ ਮਿਲ ਗਾਵਤਿ ਗੁਨ ਵਡਿਆਈ॥੧॥

rāgu rāganī gaṇḍhraba apasara mila gāvati guna vaḍiāī.1.

Singing various male and female melodies or *ragas*, the celestial musicians, *Gandharvs* and demi-gods, *apsharas*; together they sing Your glorious praises.1.

ਸਿਵ ਬਿਰੰਚ ਦੇਵੀ ਅਰੁ ਦੇਵਾ ਸ੍ਰੀ ਹਰਿ ਆਰਤੀ ਕੀਨੀ॥

siva biraṇca devī aru devā shrī hari āratī kīnī.

Shiva, Brahma, goddesses and gods all perform the *Arati* (worship ceremony) of *Hari*.

ਸੇਸ ਸੁਰੇਸ ਸੁਰ ਨਰ ਮੁਨਿ ਰਿਖਿ ਜਨ ਜਸ ਉਪਮਾ ਬਹੁ ਦੀਨੀ

sesa suresa sura nara muni rikhi jana jasa upamā bahu dīnī.1.
rahāu.

॥੧॥ ਰਹਾਉ॥

Sheshnaga, Indra, gods, men, Sages and *Rishis* sing countless hymns of Your praises.1. Pause.

ਸਪਤ ਸਰੋਵਰ ਸੁਧਾ ਮੰਡਲ ਤਰ ਚਰਨ ਕਵਲ ਪ੍ਰਭੂ ਧੋਯੋ॥

sapata sarovara sudhā maṇḍala tara carana kavala prabhu dhoyo.

The seven pools, the milky way and all the realms, wash the feet of the Lord.

ਲੈ ਚਰਨੇਦਿਕ ਪਾਨ ਕਰਯੋ ਹੈ ਜਨਮ ਜਨਮ ਦੁਖ ਖੋਯੋ॥

lai caranodika pāna karyo hai janama janama dukha khoyo.

Consuming the *charanamrit* (with which the Creator's feet are washed), the miseries of countless births are destroyed.

ਪਾਰਿਜਾਤ ਫਲ ਛੀਰ ਕਾਮਧੇਨਾ ਇਛ੍ਯਾ ਭੋਗ ਲਗਾਯੋ॥

pārijāta phala chīra kāmādhēnā ichyā bhoga lagāyo.

The *bhog* (sacrificial offering) of the fruits of the wish-fulfilling tree, along with the milk of *Kamdhenu*, the wish-fulfilling Cow, was offered.

ਚਵਰ ਪਵਨ ਸਿਰ ਸਾਧਨ ਢੁਰਤ ਹੈ ਰਤਨਨ ਛਤ੍ਰ ਸੁਹਾਯੋ॥੨॥

cavara pavana sira saghana ḍhurata hai ratanana chatra suhāyo.2.

The wind acts as the flywhisk which is being waved above the Creator's head, a canopy encrusted with gems and jewels is placed above the Creator.2.

ਅਸਥਾਵਰ ਜੰਗਮ ਧਰਤਿ ਅਕਾਸਾ ਨੇਤਿ ਨੇਤਿ ਤੁਧ ਧਯਾਵੈ॥

asathāvara jaṅgama dharati akāsā neti neti tudha dhyāvaiṅ.

The immovable beings, the beings who constantly wander, the earth, the sky, all meditate on You by proclaiming that "You are not this, not this!"

SARBLOH GRANTH SĀHIB SARŪP AṄG 37

ਜਲੁ ਥਲੁ ਮਹੀਅਲੁ ਦੇਸ ਦਿਸਾਂਤਰ ਉਚੇ ਉਚ ਬਤਾਵੈ॥

jalu thalu mahīalu desa disāntara ūco ūca batāvaiṅ.

The beings that reside in the waters, the lands across all regions, all proclaim that You are the Greatest of all.

ਸਰਬ ਮਹਿ ਪੂਰ ਰਹਯੋ ਭਵਖੰਡਨ ਸਹਸ ਰੂਪ ਹੈ ਜਾਂ ਕਾ॥

saraba mahi pūra rahyo bhavakhaṇḍana sahasa rūpa hai jān kā.

You are pervading in all, O' Destroyer of the Universe, You have countless forms.

ਸਹਸ ਨੇਤ੍ਰ ਪਾਦਕਾ ਜਾਂ ਕੀ ਸਹਸ ਭੁਜਾ ਹੈ ਤਾਂ ਕਾ॥੩॥

sahasa netra pādakā jān kī sahasa bhujā hai tān kā.3.

Countless are Your eyes, feet, and hands.3.

ਸਹਸ ਨਾਸਿਕਾ ਸੀਸ ਸਹਸ ਧਰ ਸ੍ਰਵਨ ਸਹਸ ਕਰ ਖੇਲੇ॥

sahasa nāsikā sīsa sahasa dhara sravana sahasa kara khele.

Countless are Your noses, heads, ears, and hands with which You play.

ਸਹਸ ਮੂਰਤਿ ਅਪਰੰਪਰ ਸੁਆਮੀ ਪ੍ਰਲਯ ਕਾਲ ਸਭਿ ਮੇਲੇ॥

sahasa mūrati aparāṇpara suāmī pralaya kāla sabhi mele.

Countless are Your forms, O' Incomparable Master, You merge all into Yourself when You dissolve time.

ਉਤਪਤਿ ਪਰਲਯ ਸਭਿ ਕੀ ਕਰਤਾ ਸਭ ਤੇ ਰਹਿਤ ਨਿਰਾਰਾ॥

utapati paralaya sabhi kī karatā sabha te rahita nirārā.

The Creator of all creation and dissolution, yet detached from all.

ਸਭਿ ਮਹਿ ਵਰਤੈ ਚੋਜੀ ਰੰਗੀ ਫੁਨ ਸਭਿ ਕਰਤ ਪਸਾਰਾ॥੪॥

sabhi mahi varatai cojīṅ raṅgīṅ phuna sabhi karata pasārā.4.

In everything it is You Who resides O' Playful Creator, You are the One Who has created this expanse of existence.4.

ਖੋਲਤ ਨੇਤ੍ਰ ਹੇਤ ਸਭਿ ਪ੍ਰਗਟਿ ਮੁੰਦ੍ਰਿਤ ਕਰਤ ਸੰਘਾਰਾ॥

kholata netra hota sabhi pragaṭi muṇḍrita karata saṅghārā.

Opening Your eyes, You create everything and closing them, everything is destroyed.

ਸਹਸ ਜਿਹਵਾ ਧਰ ਬੋਲਤ ਆਪੇ ਪ੍ਰਭੂ ਆਪੇ ਕਰਤ ਉਚਾਰਾ॥

sahasa jihavā dhara bolata āpe prabhu āpe karata ucārā.

Having countless tongues that speak O' Lord, it is You Who is reciting.

ਬਡੀ ਆਰਜਾ ਅਮਰ ਅਚਲ ਬਰ ਆਜੂਨੀ ਕਰਤਾਰਾ॥

baḍī ārajā amara acala bara ājūnī karatārā.

With a very long age, You are immortal, Immovable, You are the Primal Creator Who is beyond birth.

ਸਰਬ ਬਯਾਪੀ ਨਿਰਲੇਪੀ ਆਪੇ ਸਭਸੈ ਪ੍ਰਾਨ ਅਧਾਰਾ॥੫॥

saraba byāpī niralepī āpe sabhasai prāna adhārā.5.

All-pervading, Immaculate, You sustain all beings with Your life force.5.

ਸਾਧੁ ਸੰਤਨ ਭਗਤਿਨ ਮੈ ਹਰਿ ਜੀ ਨਿਜ ਕੈ ਲੀਨ ਨਿਵਾਸਾ॥ <i>O' Hari, You reside absorbed within the Sadhus, Saints and Your devotees.</i>	sādhū saṁtana bhagatīna mai hari jī nija kai līna nivāsā.
ਪਰਮਾਤਮ ਪਰਮੇਸ਼੍ਵਰ ਸ੍ਵਾਮੀ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮ ਪ੍ਰਕਾਸਾ॥ Supreme Soul, Supreme Master, Master, <i>Braham</i> , Whose light illuminates each heart.	paramātama parameshvara svāmī ghaṭi ghaṭi brahama prakāsā.
ਓਅੰ ਸੋਹੰ ਬੋਲ ਸੁਹਾਵਨ ਉਚਰਤ ਹੋਤ ਸਭਿ ਰਚਨਾ॥ Simply by reciting the beautiful words <i>Oan</i> and <i>Sohan</i> , You created the entire universe.	oaṁ sohaṁ bola suhāvana ucarata hota sabhi racanā.
ਦੇਵ ਦੈਤਜ ਮਾਨਸ ਪਸੁ ਪੰਛੀ ਛਿਨ ਮੈ ਧਾਰਨ ਧਰਨਾ॥੬॥ Demi-gods, demons, humans, animals, birds - in an instant, You brought them in this world.6.	deva daitya mānasa pasu pañchī china mai dhārana dharanā.6.
ਸੰਖ ਭੇਰਿ ਮੁਰਲੀ ਘਨ ਬਾਜਤ ਗੰਧੁਬ ਤਾਲ ਬਜਾਵਤ॥ The conch, the drum, the flute, the cymbals, are all played whilst <i>Gandharva</i> plays a rhythm of beats.	saṅkha bheri muralī ghana bājata gaṇḍhraba tāla bajāvata.
ਇੰਦ੍ਰ ਸਭਾ ਅਪਸਰ ਸਭਿ ਨਾਚਤਿ ਸ੍ਰੀ ਪ੍ਰਭੁ ਕਉ ਰੀਝਾਵਤ॥ <i>Indra</i> and his assembly, the celestial dancers all dance to please the Lord.	indra sabhā apasara sabhi nācati srī prabhu kau rījhāvata.
ਰਸਕ ਰਸਕ ਧੁਨਿ ਰਾਗੁ ਅਲਾਪਤਿ ਓਅੰ ਪਦ ਕਹੁ ਗਾਵਤ॥ With immense love and devotion, they sing various compositions in various <i>ragas</i> and <i>alaps</i> as forms of praise to the Creator (<i>Oam</i>).	rasaka rasaka dhuni rāgualāpati oaṁ pada kahu gāvata.
ਮਧੁਰ ਮਧੁਰ ਬਾਨੀ ਅਤਿ ਮੀਠੀ ਮਨ ਚਿਤ ਕੈ ਹਰਿ ਧਿਆਵਤ॥੭॥ They speak extremely sweet words of praises (<i>bani</i>) whilst contemplating on <i>Hari</i> in their hearts.7.	madhura madhura bānī ati mīṭhī mana cita kai hari dhyāvata.7.
ਕੇ ਕੇ ਦੇਓ ਬਡਾਈ ਪ੍ਰਭੁ ਤੁਹਿ ਉਪਮਾ ਤੁਹਿ ਬਨ ਆਵਤ॥ What words can anyone use to utter Your greatness, O' <i>Prabhu</i> ? Your greatness can only truly be fathomed by You.	ko ko deoṁ baḍāī prabhu tuhi upamā tuhi bana āvata.
ਕਰ ਗਹਿ ਲੇਹੁ ਸੰਸਾਰ ਕੂਪ ਤੇ ਯੋ ਪ੍ਰਭੁ ਆਰਤੀ ਗਾਵਤ॥ Grasp hold of me and pull me out of the well of this world, O' Lord! Thus, I sing Your <i>Arati</i> .	kara gahi lehu saṁsāra kūpa te yon prabhu āratī gāvata.
ਮਨ ਮਕਰੰਦ ਚਰਨ ਕਮਲਨ ਪਰਿ ਨਿਮਖ ਨਿਮਖ ਕਰ ਵਾਟਤ॥ My mind is like a bumblebee that is attracted to lotuses, and is a very sacrifice to Your lotus feet, every single minute. ¹³⁶	mana makaraṇḍa carana kamalana pari nimakha nimakha kara vāṭata.
ਕ੍ਰਿਪਾ ਬੂੰਦ ਚਾਤ੍ਰਿਕ ਜਨ ਦੀਜੈ ਜਨਮ ਮਰਨ ਦੁਖ ਕਾਟਤ॥੮॥੨੬੬॥ Grant me, the Cuckoo-like servant a drop of Your mercy so that the pain of birth and death may finally be dispelled.8.266.	kripā būṇḍa cātrika jana dījai janama marana dukha kāṭata.8.266.

¹³⁶ It is my desire to sacrifice my bumblebee-like mind at Your lotus-Like feet at every opportunity it gets.

ਬਿਸਨੁਪਦ ਗਉਰੀ॥¹³⁷

Bisanupad Gauri.

bisanupada gaurī.

ਦੇਖਤ ਨੈਨ ਸਕਲ ਜਗ ਬਿਨਸਤ ਭ੍ਰਮ ਭ੍ਰਮ ਮਰਤ ਗਵਾਰਾ॥

dekhatā naina sakala jaga binasata bhrama bhrama marata gavārā.

With these eyes I see that the entire world will perish; the fools are deluded by doubt and die.

ਬਿਨਾ ਸਾਮ ਠਾਕੁਰ ਅਪੁਨੇ ਕੀ ਪਹੁੰਚਿਤ ਨਹਿ ਦਰਬਾਰਾ॥

binā sāma ṭhākura apune kī pahūncita nahi darabārā.

Without the support of his Master, one does not reach the Divine-court.

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ਅਸ੍ਰੁ ਕਰਨ ਕ੍ਰਿਪਾਨਿਧਿ ਦਾਤੇ ਪ੍ਰਭੁ ਰਾਖ ਲੇਹੁ ਇਹ ਬਾਰਾ॥

aṣṭa karana kripānidhi dāte prabhu rākha lehu iha bārā.

O' Treasure of Mercy, the One with eight arms, the Sustainer of all, O' *Prabhu* please save me this time.

ਮੰਗਲ ਮੁਦਿਤ ਹਰਖ ਚਿੰਤਾਮਨਿ ਅਮਰ ਅਚਲ ਹਰਿ ਪਯਾਰਾ॥੧॥੨੬੭॥

maṅgala mudita harakha ciñtāmani amara acala hari
pyārā.1.267.

O' beloved *Hari*, the Form of auspiciousness and happiness; the One Who is wish-fulfilling, Immortal and Immovable.1.267.

¹³⁷ In *Guru Granth Sahib Ji*, this *rāg* is the ninth in the series of *rāgs* and first appears on *ang* 151. *Rāg Gaurī* was employed by *Guru Nanak Ji*, *Guru Amar Das Ji*, *Guru Ram Das Ji*, *Guru Arjan Dev Ji*, and *Guru Tegh Bahadur Ji*. Historically, various forms of *Rāg Gaurī* have existed, accounting for its numerous variants, including *Gaurī Cheti*, *Gaurī Bairāgan*, *Gaurī Dīpakī*, *Gaurī Pūrbī-Dīpakī*, *Gaurī Guārērī*, *Gaurī-Mājh*, *Gaurī Mālāvā*, *Gaurī Mālā*, *Gaurī Sorath*, and *Gaurī Dakhani*. The *āroh* is S R M P N S, and the *avroh* is S N D P M G R S. The *vādi* is *Rishabh (Re)*, and the *saṁvādi* is *Pancham (Pa)*.

ਬਿਸਨੁਪਦ ਗਉਰੀ ਪੂਰਬੀ॥

Bisanupad Gauri Purabi.

ਕਿਸ ਪਹਿ ਕਰਉ ਜੁਹਾਰ ਬੇਨਤੀ ਬਿਨਾ ਸਾਮ ਜਗ ਮਾਇ॥

kisa pahi karau juhāra benatī binā sāma jaga māi.

O' Universal Mother, Whom should I make my supplication to? Without doing so, how can I be saved in this world?

ਤੁਮਰੀ ਸਯਾਮ ਸਰਣਿ ਜਗਬੰਦਨ ਹਉਂ ਮਤਿ ਮੰਦ ਅਧੀਨ ਰਜਾਇ॥

tumarī syāma saraṇi jagabaṇdana hauṇ mati maṇda adhīna razāi.

Your *Shyam*¹³⁸ seeks refuge in You, the Universally-revered, I am a fool and am under Your command.

ਮਹਾ ਭਯਾਨ ਕਠਿਨ ਭਵ ਸਾਗਰ ਹਰਿ ਬਿਨ ਤਰਨ ਨਹੀ ਕਤ ਜਾਇ॥

mahā bhayāna kaṭhina bhava sāgara hari bina tarana nahī kata jāi.

The terrifying and difficult ocean of existence cannot be crossed without *Hari*'s help.

ਹਉਂ ਮਤਿ ਮੰਦ ਅੰਧ ਮਤਿ ਬਾਵਰ ਅੰਤ ਸਮਯ ਹਰਿ ਹੋਹੁ

hauṇ mati maṇda aṇdha mati bāvara aṇta samaya hari hohu sahāi.2.268.

ਸਹਾਇ॥੨॥੨੬੮॥

I am of weak intellect, blind intellect, and foolish; in the end, O' *Hari*, please be my support.2.268.

ਬਿਸਨੁਪਦ ਗਉਰੀ ਬੈਰਾਗਨਿ॥

Bisanupad Gauri Bairagan.

bisanupada gaurī bairāgani.

ਪੀਤ ਬਸਨ ਪੀਤਾਂਬਰ ਛਾਜੈ ਅਸ੍ਰ ਕਰਨਿ ਹਰਿ ਆਦਿ ਭਵਾਨੀ॥

pīta basana pītāṇbara chājai aṣṭa karani hari ādi bhavānī.

Wearing yellow clothes, *Pitambar* looks graceful, *Hari*, Timeless *Bhavani*, the One with eight arms.

ਜਗਮਗ ਜੇਤਿ ਲਸਤਿ ਭਵਖੰਡਨਿ ਸਿੰਘ ਬਾਹਨੀ ਰਾਨੀ॥

jagamaga joti lasati bhavakhaṇḍani siṅgha bāhanī rānī.

The lion riding Queen, Whose divine light shines forth into the world, She Who is the destroyer of the worldly ocean.

ਨੇਵਰ ਨਾਦ ਸੰਖ ਧੁਨਿ ਭੇਰੀ ਬਾਜਤਿ ਗਤਿ ਕ੍ਰਿਪਾਨੀ॥

nevara nāda saṅkha dhuni bherī bājati gati kripānī.

The sound of the conch, the musical instruments and the drums play whilst the sounds of Your sword cuts the fear of the worldly ocean.

ਮੰਗਲ ਮੁਦਿਤ ਹਰਿਤ ਚਿੰਤਾ ਮਨਿ ਅਸ੍ਰ ਕਰਨਿ ਦਰਬਾਨੀ॥੩॥੨੬੯॥

maṅgala mudita harita cīntā mani aṣṭa karani darabānī.3.269.

Praise to the One Who relieves the mind of worries, She Who possesses eight arms that guard me.3.269.

ਤਾਲ ਮ੍ਰਿਦੰਗ ਮਾਰੂ ਰਣਿ ਬਾਜੈ ਕੁਹਕਤਿ ਗਜਤ ਅਸੁਰ ਦਲ ਭਾਰੀ॥

tāla mridaṅga mārū raṇi bājai kuhakati gajata asura dala bhārī.

The rhythm of the *tabla*, *mridang* and the martial tunes resound (*Rag Maru*); the dense army of demons roar.

ਨਾਚਤ ਭੂਤ ਪ੍ਰੇਤ ਨਾਨਾ ਬਿਧਿ ਗਰਜਤ ਗਨ ਗੈਨਾਰੀ॥

nācata bhūta preta nānā bidhi garajata gana gainārī.

Ghosts and vampires dance in various ways; the entities in the skies roar.

¹³⁸ A pen-name of Guru Gobind Singh.

ਅਸੰਖ ਛੂਹਨੀ ਕਟਕ ਸਜੈ ਦਲ ਦਾਹਨਿ ਚਲਿ ਅਹੰਕਾਰੀ॥

Countless *chuhan*¹³⁹ armies march forth, filled with ego.

asaṅkha chūhanī kaṭaka sajai dala dāhani cali ahaṅkāṛī.

ਛਿਨ ਮੈ ਨਾਸ ਕੀਏ ਭਵ ਖੰਡਨ ਦਾਨੇ ਅਸੁਰ ਸੰਘਾਰੀ॥੪॥੨੭੦॥

In an instant She destroys the worldly ocean, and the titans and demons are slain by Her.4.270.

china mai nāsa kīe bhava khaṇḍana dāno asura saṅghārī.4.270.

ਰਕਤਬਿੰਦੁ ਮਹਿਖੇ ਮਧੁ ਕੈਟਭ ਚੰਡ ਰੁ ਮੁੰਡ ਸੰਘਾਰੇ॥

Rakatabij, Mahikhasur, Madhu, Kaitab, Chand and angry *Mund* were all defeated by Her.

rakatabiṇḍu mahikhe madhu kaiṭabha caṇḍa ru muṇḍa saṅghāre.

ਮਹਾ ਪ੍ਰਬਲ ਦੀਰਘ ਤਨ ਦਾਨੇ ਕੇਹਰਿ ਪਕੜ ਪਛਾਰੇ॥

Like a lion catches and pins down its prey, so does She catch and annihilate even the most powerful titans that have immensely large bodies.

mahā prabala dīragha tana dāno kehari pakara pachāre.

ਚੁਨ ਚੁਨ ਅਸੁਰਨ ਮਾਰਿਵ ਸਕਤੈ ਸੁੰਭ ਨਿਸੁੰਭ ਬਿਦਾਰੇ॥

One by one, the Goddess, *Shakti* caught hold of and killed various demons including *Sumbh* and *Nisumbh*.

cuna cuna asurana māriva sakatai suṅbha nisuṅbha bidāre.

ਜੈ ਜੈ ਮਾਤ ਦੀਨ ਦੁਖ ਭੰਜਨਿ ਕਰਿ ਕ੍ਰਿਪਾ ਲੇਹੁ ਉਬਾਰੇ॥੫॥੨੭੧॥

Hail, Hail, to the Mother, the Reliever of the suffering of the humble; shower Your grace and save us.5.271.

jai jai māta dīna dukha bhañjani kari kripā lehu ubāre.5.271.

¹³⁹ An *Achuhni* (Sanskrit: अक्षौहिणी, *Akshauhini*) is a specific military formation detailed in ancient Indian texts, including the *Mahabharata*. It is comprised of a precise arrangement of troops and vehicles: 21,870 elephants, 21,870 chariots, 65,610 cavalry, and 109,350 infantry; totaling 218,700 personnel. This term signifies a complete and massive army division, symbolizing immense military strength. Other related terms include *Padāti* (infantry), *Ashva* (cavalry), *Ratha* (chariots), and *Gaja* (elephants), which represent the key components of such formations. These units were meticulously organized for large-scale warfare, reflecting the advanced military strategies of ancient India.

ਚਰਨ ਕਮਲ ਪੰਕਜ ਅੰਬੁਜ ਪਦ ਮਨ ਮਕਰੰਦ ਗੁੰਜਾਰੇ॥

carana kamala paṅkaja aṁbuja pada mana makaraṇḍa guṁjāre.

Her lotus feet to which even the lotus surrenders, this bumblebee-like mind hums in longing, seeking refuge in their nectar.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਿ ਸਾਗਰ ਅੰਮ੍ਰਿਤ ਸਰ ਅਚਲ ਅਮਰ ਜੁਗ ਚਾਰੇ॥

kripā drīṣiṭ sāgara aṁmrīta sara acala amara juga cāre.

Whose glance is full of mercy and is an Ocean of immortality, the One Who is immovable, Immortal and has existed throughout the four ages.

ਤ੍ਰਿਖਾਵੰਤ ਚਾਤ੍ਰਿਕ ਤ੍ਰਿਪਤਾਸੇ ਕਲਿਮਲ ਦੇਖ ਉਤਾਰੇ॥

trikhāvaṇṭa cātrika tripatāse kalimala dokha utāre.

Please save this thirsty rainbird by providing it with the droplet of Your mercy, thus eradicating all miseries.

ਮੰਗਲ ਹਰਖ ਬਿਨੋਦ ਚਿੰਤਾਮਨਿ ਭਵ ਸਾਗਰ ਸੰਸਾਰੇ॥੬॥੨੭੨॥

maṅgala harakha binoda cīntāmani bhava sāgara saṁsāre.6.272.

You are the embodiment of auspiciousness, Everlasting happiness, the One Who fulfills all desires, and Who ferries everyone across the dreadful worldly ocean of existence.6.272.

ਬਿਸਨੁਪਦ ਗਉਰੀ ਚੇਤੀ॥

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bisanupada gaurī cetī.

Bisanupad Gauri Cheti.

ਚਮਕਤਿ ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੜਗ ਧੁਜ ਜਗਮਗ ਜੋਤਿ ਉਜਾਰੇ॥

camakati asi kripāna kharaga dhuja jagamaga joti ujāre.

Your *Asi*, *Kharag*, *Kripan* swords with Your Battle Standards shine brightly as does Your radiant form throughout existence.

ਦਮਕਤ ਚਿਹਨ ਬਰਨ ਨਵਰੰਗੀ ਸ੍ਰੀ ਰੰਗ ਅਸੁਰ ਸੰਘਾਰੈ॥

damakata cihana barana navaraṅgī sṛī raṅga asura saṅghārai.

Your form and features are splendid O' Husband of *Maya*, Who has many radiant colourful forms that destroy the darkness of the demons.

ਲਸਕਤ ਚਕ੍ਰ ਬਕ੍ਰ ਭਵ ਖੰਡਨ ਦਲ ਦੈਤਯਨ ਚੁਨ ਮਾਰੇ॥

lasakata cakra bakra bhava khaṇḍana dala daityana cuna māre.

Your fast rotating battle war-quoit shines brilliantly, destroying the miseries of this world and kills armies of demons in one blow.

ਬਾਜਤ ਸੰਖ ਭੇਰਿ ਮੁਰਲੀ ਡਫ ਨਾਚਤ ਬੀਰ ਬੈਤਾਰੇ॥੭॥੨੭੩॥

bājata saṅkha bheri muralī ḍapha nācata bīra baitāre.7.273.

The conch, drum, flute play; the brave warriors and ghosts dance on the battlefield.7.273.

ਗਾਜਤ ਸਿੰਘ ਲੰਕੁੜਾ ਨਾਚੈ ਭੈਰਉ ਭੂਤ ਅਪਾਰੇ॥

gājata siṅgha laṅkuṛā nācai bhairau bhūta apāre.

The lions roar; *Lankura*, *Bhairav* and many ghosts dance a lot.

ਭੂਤ ਪ੍ਰੇਤ ਨਾਨਾ ਬਿਧਿ ਨਾਚਤ ਕੂਦਤ ਗਨ ਗੈਨਾਰੇ॥

bhūta preta nānā bidhi nācata kūdata gana gaināre.

Ghosts and vampires of various kinds dance whilst many entities living in the skies leap.

ਕੜਕਤਿ ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੜਗ ਧੁਜ ਘਰਰਤ ਬੀਰ ਜੁਝਾਰੇ॥

kaṛakati asi kripāna kharaga dhuja ghaharata bīra jujhāre.

The swords, daggers and battle standards are heard making 'Karak' like clanging noises whilst brave and fierce warriors can be heard roaring.

ਦਹਿਲਤ ਉਰ ਅਸੁਰਨ ਕੀ ਛਤੀਆ ਨਸ ਨਸ ਗਏ ਹਜ਼ਾਰੇ॥੮॥੨੭੪॥

The hearts and chests of the demon's tremble; countless flee in terror, scattering in thousands.8.274.

ਬਿਸਨੁਪਦ ਗਉਰੀ ਪੂਰਬੀ॥

Bisanupad Gauri Purabi.

bisanupada gaurī pūrabi.

ਅਸੁਰਨ ਚੁਨ ਚੁਨ ਹਨੇ ਭਵਾਨੀ ਮਾਤ ਚੰਡਿਕਾ ਤਾਰੇ॥

One by one, the demons are destroyed; the Mother *Bhavani*, *Chandika* saves us.

asurana cuna cuna hane bhavānī māta caṇḍikā tāre.

ਨਿਜ ਸੇਵਕ ਸੰਤਨ ਭਗਤਨ ਕਉ ਆਦਿ ਅੰਤੁ ਨਿਸਤਾਰੇ॥

She has been saving Her servants, saints and devotees throughout the beginning and end of time.

nija sevaka saṁtana bhagatana kau ādi aṁtu nisatāre.

ਭੀਰ ਪਰੇ ਜਹੰ ਤਹੰ¹⁴⁰ ਰੱਖ ਲੀਨੇ ਦੂਖ ਦਲਿਦ੍ਰ ਨਿਵਾਰੇ॥

Wherever there are multiple hardships, You save us; You alleviate suffering and misfortune.

bhīra pare jahaṁ tahaṁ rakha līne dūkha dalidra nivāre.

ਬੇਦਨ ਹਰਨ ਸੰਕਟ ਦੁਖ ਮੋਚਨ ਮੰਗਲ ਮੁਦਤਿ ਮੁਰਾਰੇ॥੯॥੨੭੫॥

You remove pain and suffering, dispelling adversity and distress; O' *Murare*, You are the source of joy and delight.9.275.

bedana harana saṅkaṭa dukha mocana maṅgala mudati murāre.9.275.

ਰਾਖਹੁ ਲਾਜ ਬਿਰਦ ਅਪੁਨੇ ਕੀ ਹਾਰ ਪਰੇ ਹਰਿ ਦੁਆਰੇ॥

Protect the honour of Your devotees; losing all hope elsewhere, we seek refuge at Your doorstep, *Hari*.

rākhahu lāja birada apune kī hāra pare hari duāre.

ਸਰਨ ਸਰਨ ਸਰਨਾਗਤਿ ਆਸਾ ਚਿਤ ਚਿਤਵਤ ਦਰਸਾਰੇ॥

Seeking refuge in the One Who protects all, this mind yearns for Your blessed vision.

sarana sarana saranāgati āsā cita citavata darasāre.

¹⁴⁰ There is no *tippi* or *bindi* in either manuscript on these two words.

ਮਾਂਗਉ ਦਾਨ ਦੇਹੁ ਜਗਦੰਬੈ ਮੁਕਤਿ ਭੁਗਤਿ ਭੰਡਾਰੇ॥

māṅgau dāna dehu jagadaṁbai mukati bhugati bhaṇḍāre.

I beg for the gift, O' Jagadamba, of the endless treasure of Your liberation and enjoyment.

ਤੁਮ ਸਮ ਧਨੀ ਨ ਮੇ ਸਮ ਜਾਚਿਕ ਪ੍ਰਭੂ ਮਾਂਗਉ ਦੇਤ

tuma sama dhanī na mo sama jācika prabhu māṅgau deta
dātāre.10.276.

ਦਾਤਾਰੇ॥੧੦॥੨੭੬॥

There is none as wealthy as You; I am a beggar at Your door, O' Lord, begging for Your blessings.10.276.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਆਸਾ॥¹⁴¹

bisanupada rāgu āsā.

Bisanupad Ragu Asa.

ਆਸਾ ਆਸ ਚਰਨ ਕਮਲਨ ਕੀ ਚਿਤ ਚਾਤ੍ਰਿਕ ਨਿਸਿ ਟੇਰਤ॥

āsā āsa carana kamalana kī cita cātrika nisi ṭerata.

I am totally in love with Your lotus feet and I sing the entire night just like the rainbird.

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਰਟਤ ਦਰਸ ਬਿਨ ਬਾਵਰ ਜਿਉਂ ਕਾਮਨਿ ਮਗ ਹੋਰਤ॥

priu priu raṭata darasa bina bāvara jiuṁ kāmani maga herata.

Like the rainbird I keep singing 'Prio-Prio', O' Beloved-O' Beloved, in hope of having Your vision, without Your vision I feel great anguish just like a newly-wedded wife feels in the absence of her husband.

ਬਯਾਕੁਲ ਹੀਨਿ ਛੀਨਿ ਦੁਖਜਾਰੀ ਪ੍ਰਿਯ ਬਿਨ ਕਛੂ ਨ ਸੋਹਤ॥

byākula hīni chīni dukhyārī priya bina kachū na sohata.

I am utterly helpless and miserable without You, O' Beloved; nothing pleases me without You.

ਨਿਤ ਨਿਤ ਆਸ ਦਰਸ ਪ੍ਰਿਯ ਪ੍ਰੀਤਮ ਛਿਨ ਛਿਨ ਮਗ ਪੀਯ

nita nita āsa darasa priya prīṭama china china maga pīya
johata.1.277.

ਜੋਹਤ॥੧॥੨੭੭॥

Every moment, I long for the vision of my Beloved, my Love; each moment, I yearn to have the sight of You.1.277.

¹⁴¹ *Rāg Āsā* is part of the Northern Indian classical tradition and is included in *Sri Guru Granth Sahib Ji*. It is the fourth *rāg* in the *rāg*-wise collection of *Shabads* in the scripture, with compositions spanning 142 *angs* from 347 to 489. Although a very old *rāg*, it is not commonly sung by enthusiasts of Indian classical music. Traditionally, it is considered an early morning *rāg* but is also enjoyed in the evening. In the *āroḥ*, *Gandhar* and *Nishad* are absent, while the *avroḥ* includes all *swaras*. The *thāt* is *Bilāwal*, and its *jāti* is *Aurav* - *Sampūrṇa*. The *vādi* is *Madhyam* (*Ma*), and the *samvādi* is *Shadj* (*Sa*). The *pakar* is R M P D S; N D P M; G S R G S, with the *āroḥ* being S R M P D S and the *avroḥ* being S N D P M G R S; R G S.

ਬਿਸਨੁਪਦ ਆਸਾ ਕਾਫੀ॥

*Bisanupad Asa Kafi.*¹⁴²

bisanupada āsā kāphī.

ਜੈ ਜੈ ਜੈ ਦਰਸਨ ਸਫਲ ਸੁ ਪਰਸਨ ਨਿਤ ਨਿਤ ਆਨੰਦ ਕਰਨੀ॥

jai jai jai darasana saphala su parasana nita nita ānaṇḁa karanī.

Hail, Hail, Hail to the vision, the successful touch; that brings constant joy and satisfaction.

ਆਨੰਦਾ ਆਨੰਦ ਅਨੰਦੀ ਸੰਕਟ ਅਪਦ ਬਿਕਟ ਖਲ ਦਰਨੀ॥

ānaṇḁā ānaṇḁa anaṇḁī saṅkaṭa apada bikaṭa khala daranī.

It is joyful, ecstatic and blissful; it dispels adversity, distress, and the torment of the wicked.

SARBLOH GRANTH SĀHIB SARŪP AṄG 40

ਨੀਲਾਂਬਰ ਅੰਬੁਜ ਬਨਵਾਰੀ ਕਲਹ ਬਿਨਾਸਨਿ ਕਲਿਮਲ ਹਰਨੀ॥

nīlāṇbara aṇbuja banavārī kalaha bināsani kalimala haranī.

Wearing blue attire, She has lotus garlands from the forest, You destroy conflicts and impurities of this age.

ਜੈ ਜੈ ਜੈ ਚੰਡੀ ਅਸੁਰ ਸੰਘਾਰਨਿ ਪਾਪ ਬਿਨਾਸਨਿ ਦੁਰਮਤਿ

jai jai jai caṇḁī asura saṅghārani pāpa bināsani duramati
daranī.2.278.

ਦਰਨੀ॥੨॥੨੭੮॥

Hail, Hail, Hail to *Chandi*, the Destroyer of demons; She eradicates sin and dispels the wicked intellect.2.278.

¹⁴² Mixed *rag* of two types, or *misrat*.

ਦਾਸ ਤਿਹਾਰੇ ਮਾਤ ਚੰਡਿਕਾ ਠਾਢੇ ਦੇਵੀ ਦੁਾਰ॥

dāsa tihāro mātā caṇḍikā ṭhāḍho devī dvāra.

This servant of Yours stands at the threshold of Your divine gates O' Mother *Chandika*!

ਦਰਸਨ ਦੀਜੈ ਪਤਿਤ ਉਧਾਰਨਿ ਖੇਲੇ ਪ੍ਰੇਮ ਕਿਵਾਰ॥

darasana dījai patita udhārani kholo prema kivāra.

Bless me with Your vision, O' Saviour of the fallen, open the gates of Your love!

ਦੇਹੁ ਦਰਸ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਬਾਰ ਬਾਰ ਬੰਦਨ ਬਲਿਹਾਰ॥

dehu darasa jīarā balihārī bāra bāra baṇḍana balihāra.

I am a sacrifice unto You, please bless me with Your Vision; again and again I make supplications unto You, I am a sacrifice to You.

ਹੈ ਮਤਿਮੰਦ ਅਦਮ ਖਲ ਮੂਰਖ ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਪ੍ਰਭ ਸਰਨ

hau matimaṇḍ adam khal mūrakh trāh trāh prabh saraṇ
murār.3.279.

ਮੁਰਾਰ॥੩॥੨੭੯॥

I am unintelligent, lowly, vile, and foolish — I cry out in distress and seek refuge in You Lord, O' *Murar*.3.279.¹⁴³

ਅਬ ਮੇਰੇ ਸਗਲ ਉਪਾਇ ਰਹਯੇ॥

aba moro sagala upāi rahyo.

For I have exhausted all means and techniques.

ਬਿਨਾ ਸਾਮ ਦੁਰਗੇ ਜਗਦੰਬੈ ਸੁਖ ਨ ਕਹੂੰ ਲਹਯੇ॥

binā sāmā durage jagadaṇbai sūkha na kahūn lahyo.

Without You, O' *Durga*, *Jagdamba*, I can find no peace.

ਭ੍ਰਮਤਿ ਭ੍ਰਮਤਿ ਪੁਨਰਪਿ ਹਾਰਯੇ ਅਬਿ ਤਾਕ ਸਰਨ ਪਰਯੇ॥

bhramati bhramati punarapi hāryo abi tāka sarana paryo.

Wandering, wandering, lost again and again, now I seek refuge in You.

ਬਿਖ ਭਉਜਲ ਸੰਸਾਰ ਕੂਪ ਤੇ ਅੰਚਲ ਲਾਇ ਖਰਯੇ॥੪॥੨੮੦॥

bikha bhaujala saṁsāra kūpa te aṇcala lāi kharyo.4.280.

Please save me from this well-like world that is filled with poison by throwing Your scarf to me and pulling me close to You.4.280.

ਬਿਸਨੁਪਦ ਆਸਾਵਰੀ॥¹⁴⁴

bisanupad āsāvarī.

Bisanupad Asavari.

ਸ਼ਤ੍ਰੁ ਨਿਪਾਤਨਿ ਅਸੁਰ ਬਿਹੰਡਨਿ ਖਲ ਤਾਰਨਿ ਜੈ ਆਦਿ ਭਵਾਨੀ॥

shatru nipātani asura bihaṇḍani khala tārani jai ādi bhavānī.

You vanquish enemies, demons and save everyone O' Victorious Timeless *Bhavani*!

ਪ੍ਰਾਨਪਤੀ ਨਵਤਨ ਨਵਰੰਗੀ ਨਵਲ ਕਵਲ ਦੁਰਗੇ ਜਗ ਦਾਨੀ॥

prānapatī navatana navaraṅgī navala kavala durage jaga dānī.

You are the Saviour of life, ever fresh and vibrant, O' Bestower of boons to the world, *Durga*!

ਸਿੰਘ ਬਾਹਨੀ ਸ਼ਤ੍ਰੁ ਨਿਪਾਤਨਿ ਜਗਮਗ ਜੇਤਿ ਜਗਤ ਮਹਾਰਾਨੀ॥

siṅgha bāhanī shatru nipātani jagamaga joti jagata mahārānī.

Riding a lion, You strike down enemies, Your light illuminates the world, O' Great Queen of the Universe!

ਬਿਸ੍ਵੰਭਰ ਕ੍ਰਿਪਾਲ ਖੜਗਪੁਜ ਅਸਿਪਾਨ ਸੰਤਨ ਕ੍ਰਿਪਾਨੀ॥੫॥੨੮੧॥

bishvaṇbhara kripāla khaṛagadhuja asipāna saṇtana
kripānī.5.281.

O' Supporter of the universe, compassionate One, holding the sword and flag, Protector of the saints.5.281.

¹⁴³ This verse is not in the *saṭīk* or the modern printed *sarūp* but is found in the Mai Bhago recension f. 13a.

¹⁴⁴ *Rāg Asāwarī* is a *janak rāg* from the *Asāwarī* family of *rāgs*, similar to *Rāg Bhairav* and *Yaman*. Its equivalent in the Carnatic music system is *Nātabhairavi*. This *rāg* closely resembles *Rāg Jaunpuri* and *Rāg Gāndhārī*, with the key distinction being that *Jaunpuri* includes *Ni* in the *āroh*. A variant, *Komal Rishabh Asāwarī*, differs only by using *komal Re* instead of *shuddha Re*. The *komal Ga* and *komal Dha* are oscillated (*āṇḍolit*) in *Asāwarī*, but with fewer oscillations compared to *Darbārī Kānadā*. The *āroh-avroh* is s r m p D s - s N D p m G r s, and its *vāḍi* and *samvāḍi* are *Dhaivat* (D) and *Gandhar* (G), respectively. Resting notes (*nyās swaras*) include G, P, and D. Its *jāti* is *Audav-Sampūrṇa*, and the *pakad* is R m p, N D p. The *thāt* is *Asāwarī*, and the performance time is the second *prahar* of the day (10 AM–1 PM).

ਅਰੁਨ ਧੁਜਾ ਪੀਤਾਂਬਰ ਛਾਜੈ ਜਗਮਗ ਜੋਤਿ ਦਿਪਤਿ ਤ੍ਰਿਪੁਰਾਰੀ॥

aruna dhujā pītānbara chājai jagamaga joti dipati tripurārī.

Whose battle standard is red coloured, the One Who wears yellow-coloured robes, *Tripurari*, Your light shines forth brilliantly into this world.

ਹੰਸ ਚਉਰ ਲਜਿਤ ਨਿਰਖਤ ਛਬਿ ਅਤਿ ਸੁੰਦਰ ਮੋਹਨਿ ਬਨਵਾਰੀ॥

haṁsa caura lajita nirakhata chabi ati suṁdara mohani banavārī.

The swans waved flywhisks, bashfully gazing at Her radiant form — She Who is exceedingly beautiful, the enchanting *Banavari*.

ਚਮਕਤ ਚਕ੍ਰ ਬਕ੍ਰ ਲੋਚਨ ਹਰਿ ਦਮਕਤਿ ਮਨਹੁ ਛਟਾ ਬਿਜੁਲਾਰੀ॥

camakata cakra bakra locana hari damakati manahu chaṭā bijulārī.

Hari's eyes gleam brilliantly and are shaped like the rotating *sudarshan chakra*, know that their radiance and splendour is like lightening.

ਦਹਰਤ ਧੁਜਾਧਰਮ ਬਿਕ੍ਰਮ ਬ੍ਰਿਤ ਚਮਕਤਿ ਅਸਿ ਅਸਿਕੇਤੁ
ਮੁਰਾਰੀ॥੬॥੨੮੨॥

phaharata dhujādharama bikrama brita camakati asi asiketu
murārī.6.282.

Holding the banner of righteousness, walking with steps of compassion, the swords of *Murari* shine brilliantly.6.282.

ਗਰਜਤਿ ਸਿੰਘ ਬਾਹਨੀ ਮਾਯਾ ਦਲਹਤਿ ਰਿਪੁ ਅਸੁਰਨ ਕੀ ਛਤੀਆ॥

garajati siṅgha bāhanī māyā dalahati ripu asurana kī chatīā.

Mounted upon a roaring lion, *Maya* tears through the enemies, ripping apart the chests of the *asuras*.

ਬਬਕਤ ਸਿੰਘ ਜੁਝਾਰ ਡਾਕਣੀ ਕੁਹਕਤ ਕਾਲ ਕਰਾਲ ਅਧਰਤੀਆ॥

babakata siṅgha jujhāra ḍākaṇī kuhakata kāla karāla adharatīā.

Her valiant lion roars fiercely, while She, the Supreme Witch, cries out magic spells like the dreadful roar of Death itself in the dead of night.

ਭੱਜਤ ਅਸੁਰ ਦੈਤਯ ਅਹੰਕਾਰੀ ਬਿਡਰਤ ਰਕਤ ਬਹਿਤ ਜਿਮ ਨਦੀਆ॥

bhajjata asura daitya ahaṅkāṛī biḍarata rakata bahita jima nadīā.

The egotistical demons run away while blood is being spilled in battle like water from a river is flowing.

ਬਹਤ ਫਿਰਤ ਰਾਕਸ ਨਵਕਾ ਸਮ ਭੱਛਤ ਪ੍ਰੇਤ ਮਨਹੁ ਮ੍ਰਿਤੁ
ਮਛੀਆ॥੭॥੨੮੩॥

bahata phirata rākasa navakā sama bhacchata preta manahu
mrītu machīā.7.283.

Many demons are roaming, vampires are eating corpses pierced with arrows, like fishermen feeding on fish caught on a hook.7.283.

ਸਯਾਮ ਬਰਨ ਨੀਲਾਂਬਰ ਮਾਧੇ ਅਸ੍ਰ ਕਰਨਿ ਛਬਿ ਉੱਤਮ ਕਾਲੀ॥

syāma barana nīlānbara mādho aṣṭa karani chabi uttama kālī.

O' *Kali* with dark-complexion, dressed in garments blue like *Krishna*, with eight arms and supreme radiance!

SARBLOH GRANTH SĀHIB SARŪP AṄG 41

ਨੀਲ ਬਸਨ ਅਸਿਕੇਤੁ ਖੜਗ ਧੁਜ ਛਤ੍ਰ ਚਵਰ ਸਿਰ ਢੁਰਤ ਕ੍ਰਿਪਾਲੀ॥

nīla basana asiketu kharaga dhuj chatra cavara sira ḍhurata
kripālī.

Clad in blue garments, bearing a sword-banner and a *Kharagh*, with battle standards, parasol, and flywhisk waving above Her head — She is the Compassionate One.

ਜਗਮਗ ਜੋਤਿ ਜਗਤ ਮੁਖ ਮੰਡਲ ਚਮਕਤ ਚਕ੍ਰ ਅਸੁਰ ਦਲ ਘਾਲੀ॥

jagamaga joti jagata mukha maṇḍala camakata cakra asura dala
ghālī.

A radiant light illuminates the universe, earth and galaxies from Her face, while Her shining spinning war-quoit that destroys the army of demons.

ਸਿੰਘ ਬਾਹਨੀ ਅਸੁਰ ਸੰਘਾਰਨਿ ਕਵਲ ਨੈਨ ਕਸਮਲ ਅਘ
ਜਾਲੀ॥੮॥੨੮੪॥

siṅgha bāhanī asura saṅghārani kavala naina kasamala agha
jālī.8.284.

Mounted on a lion, She slays the demon hordes, Her lotus eyes burn the darkness of painful sin.8.284.

ਬਿਸਨੁਪਦ ਆਸਾ॥

bisanupad āsā.

Bisanupad Asa.

ਸਕਲ ਭਵਨ ਨਾਇਕ ਜਗਦੰਬੈ ਸਕਲ ਸ੍ਰਿਸ੍ਟਿ ਜਾਚਕ ਦਰਬਾਰੀ॥

sakala bhavana nāika jagadañbai sakala srisṭi jācaka darabārī.

The Sovereign of all realms, O' *Jagadamba*, the entire universe begs at Her Court.

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਜਿਨ ਧਾਰੇ ਕੋਟਿ ਸਿੰਧੁ ਸਾਗਰ ਨਵ ਧਾਰੀ॥

koṭi brahamaṇḍa khaṇḍa jina dhāre koṭa siṅdhu sāgara nava
dhārī.

The One Who supports millions of universes and realms, She Who supports millions of new oceans of existence — full of universes.

ਕੋਟਿ ਕਲਾ ਉਡਗਨ ਕਈ ਕੋਟਿਕ ਗਗਨ ਨਛਤ੍ਰ ਪਯਾਲ ਸਵਾਰੀ॥

koṭi kalā uḍagana kaī koṭika gagana nachatra payāla savārī.

She creates millions of stars, many millions of expanses filled with constellations, and She creates millions of underworlds.

ਪਤਿਤ ਤਰਤ ਕਈ ਕੋਟਿ ਅਸੰਖਾ ਨਾਮ ਲੈਤ ਉਧਰਤ

patita tarata kaī koṭi asaṅkhā nāma laita udharata banavārī.9.285.

ਬਨਵਾਰੀ॥੯॥੨੮੫॥

Many countless millions of the fallen are saved by uttering the Divine Name, they are liberated by *Banavari*.9.285.

ਅਮਰਲੋਕ ਕੈਲਾਸ ਬੈਕੁੰਠਾ ਸ੍ਵਰਗਪੁਰੀ ਰਾਜਤ ਮਹਾਰਾਨੀ॥

amaraloka kailāsa baikunṭhā svaragapurī rājata mahārānī.

The Great Queen Who reigns in the realm of immortality - *Amarlok, Kailash, Vaikuntha*, and the heavenly abodes.

ਉਚਰਤ ਨਿਗਮ ਚਤੁਰ ਨਵਤਨ ਨਿਤ ਸਿਵ ਬਿਰੰਚ ਧਯਾਵਤ ਕਰ
ਧਯਾਨੀ॥

ucarata nigama catura navatana nita siva biraṇca dhyāvata
kara dhyānī.

The four-headed *Brahma* recites new intelligent scriptures in Her praise daily whilst *Shiva* meditates with great concentration upon Her.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਸਨਯਾਸੀ ਖਟ ਦਰਸਨ ਸਿਮਰਤ ਬਰਦਾਨੀ॥

jogī jatī tapī sanyāsī khaṭa darasana simarata baradānī.

The *yogis*, celibates, ascetics, renunciates and the eight schools of philosophy, constantly remember She Who gives boons.

ਮੈ ਮਤਿਮੰਦ ਗੁੰਗ ਤਮ ਲੋਚਨ ਪਤਿਤ ਅਧਮ ਖਲ ਚਰਨ¹⁴⁵
ਭਵਾਨੀ॥੧੦॥੨੮੬॥

mai matimaṇḍa guṅga tama locana patita adhama khala
carana bhavānī.10.286.

Ignorant and blind, I am the lowest of the low, and seek Your lotus feet, O' *Bhavani*.10.286.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ॥¹⁴⁶

bisanupada rāgu naṭa nārāina.

Bisanupad Rag Nat Narayan.

ਰੇ ਮਨ ਕੈਸੇ ਤਰਹਗਾ ਬਿਖੈ ਭਉਜਲ ਮੀਤਿ॥

re mana kaise tarahagā bikhai bhaujala mīti.

O mind, how will you cross the poisonous ocean (of worldly existence), my friend?

ਮਹਾ ਬਿਕਾਰਨ ਕਰਤ ਬਿਖਈ ਮੀਚ ਹੋਰਤ ਨੀਤਿ॥

mahā bikārana karata bikhaī mīca herata nīti.

Committing great sins, indulging in vices, while death watches constantly.

ਲੋਭ ਹਲਕ ਅਹੰਕਾਰ ਮਾਤਾ ਨਿਮਖ ਮਨ ਨਹੀ ਜੀਤਿ॥

lobha halaka ahaṅkāra mātā nimakha mana nahī jīti.

Consumed by greed, intoxicated with ego, not conquering the mind even for a moment.

ਸੰਸਾਰ ਸਾਗਰ ਬਿਖਮ ਮਾਰਗ ਕਿਮ ਤਰਹਗੇ ਮਨ ਮੀਤਿ॥੧॥੨੮੭॥

saṁsāra sāgara bikhama mārāga kima taraha go mana
mīti.1.287.

On the path of the perilous ocean of worldly existence, how will you swim across, O' mind, my friend.1.287.

¹⁴⁵ ਚੁਟਨ in the *satīk* which means 'a lowlife'. Both the Sangrur and Mai Bhago manuscripts have *charan*.

¹⁴⁶ *Rāg Nat Narāyan* is the 19th *rāg* to appear in the *rāg*-wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. The compositions in this *rāg* span a total of 9 *angs*, from 975 to 984. Its *thāt* is *Bilāwal*, and its *jāti* is *Sampūrṇa* - *Aurav*. Both *Madhyams* (*shuddha* and *tīvra*) are used, while the rest of the *swaras* are *shuddha*. The singing time for this *rāg* is late evening. The *āroh* is S ; M G M R ; M(t) P D N S, and the *avroh* is S D P M(t) D P ; G M R S. The *vādi* is *Pancham* (*Pa*), and the *samvādi* is *Rishabh* (*Re*). The *pakar* is S G M R P ; M(t) D P ; M G M R S.

ਕਿਛੁ ਜਪੁ ਨ ਤਪੁ ਨ ਕੁਲਿ ਧਰਮੁ ਕੀਨਾ ਇਕ ਨਿਮਖ ਭਜਨ ਨਹੀ ਲੀਨ॥	kichu japu na tapu na kuli dharamu kīnā ika nimakha bhajana nahī līna.
You have performed no spiritual practice, no austerity, no ancestral duty; not engaged in devotion even for a moment.	
ਇਕ ਚਿਤ ਇਕ ਸਰਨਿ ਹੋਤ ਨਾਹੀ ਛਿਨ ਛਿਨ ਡੋਲਤ ਮਨ ਹੀਨ॥	ika cita ika sarani hota nāhī china china ḍolata mana hīna.
Your mind is neither single-pointed nor takes refuge steadfastly; moment by moment, your degraded mind wavers.	
ਪਾਪ ਕਰਤਾ ਨਹੀਂ ਹਾਰਤ ਨਿਲਾਜ ਮੂਰਖ ਦੀਨ॥	pāpa karatā nahīn hārata nilāja mūrakha dīna.
Without shame, becoming a miserable fool, you never tire of committing sins.	
ਤਮ ਭਜਹ ਮਾਧੋ ਸਰਨ ਸ੍ਵਾਮੀ ਮਨ ਰੰਗ ਹਰਿ ਰੰਗ ਭੀਨ॥੨॥੨੮੮॥	tama bhajaha mādho sarana svāmī mana raṅga hari raṅga bhīna.2.288.
You should vibrate on the presence of the Master <i>Madho</i> , immerse the mind in the colour of love of <i>Hari</i> ; this will dispel the darkness.2.288.	
ਬਿਖੈ ਭਉਜਲ ਤਰਨ ਬਿਖੜਾ ਬਿਨ ਭਜਨ ਕਰਤਾ ਰਾਮ॥	bikhai bhaujala tarana bikharā bina bhajana karatā rāma.
The poisonous ocean of material existence is difficult to swim across without vibrating on the Creator, <i>Ram</i> .	
ਤਜਿ ਮਾਨ ਮੋਹ ਅਹੰਕਾਰ ਬਾਵਰ ਧਰ ਚਿਤ ਸੁੰਦਰ ਸ੍ਵਾਮੀ॥	taji māna moha ahaṅkāra bāvara dhara cita suṇḍara svāma.
Renounce pride, attachment, and ego, O' madman; fix your consciousness on the beautiful Dark Lord.	
SARBLOH GRANTH SĀHIB SARŪP AṄG 42	
ਇਕ ਨਿਮਖ ਧਰ ਤੂੰ ਧਿਆਨ ਜਨਨੀ ਸਭਿ ਸਫਲ ਪੂਰਨ ਕਾਮ॥	ika nimakha dhara tūn dhyāna janani sabhi saphala pūrana kāma.
Just for one moment, hold your attention on the Mother and all Your endeavors will be fulfilled.	
ਸਭ ਕਟਤ ਕਸਮਲਿ ਬਿਘਨ ਨਾਸਤਿ ਜਮ ਹਟਤ ਜਾਪਤ ਨਾਮ॥੩॥੨੮੯॥	sabha kaṭata kasamali bighana nāsati jama haṭata jāpata nāma.3.289.
All sins are cut away, obstacles vanish, and even the fear of death retreats — simply by meditating on the Divine Name.3.289.	
ਮਨ ਤਜਾਗ ਕੁਟਿਲਤਾ ਛਲ ਛਿਦ੍ਰ ਪਾਤਕ ਹੋਹੁ ਪਤਿਤ ਪੁਨੀਤਿ॥	mana tyāga kuṭilatā chala chidra pātaka hohu patita punīti.
Renounce your mind, wickedness, cunningness, deceit and sin; become purified, alas O' fallen one.	
ਧਰ ਧਿਆਨ ਗੋਬਿੰਦ ਅਮਿਉ ਸਤਿਗੁਰ ਕਰਹ ਨਿਰਮਲਿ ਚੀਤਿ॥	dhara dhyāna gobīnda amiu satigura karaha niramali cīti.
Meditate and focus on <i>Gobind</i> , the True Guru Who is as sweet as an elixir; thus, your entire being will become pure.	
ਸਿਮਰ ਮਾਤਾ ਜਗਤ ਜਨਨੀ ਤਰਹ ਭਉਜਲ ਮੀਤਿ॥	simara mātā jagata janani taraha bhaujala mīti.
Remember the Universal-Mother of all; She will help you cross the ocean of existence, my friend.	
ਜੈ ਕਰਨ ਕਾਰਨ ਅਚਲ ਮੂਰਤਿ ਜਗਤਾਰਨੀ ਜਗਜੀਤਿ॥੪॥੨੯੦॥	jai karana kārana acala mūrati jagatāranī jagajīti.4.290.
Victory to the One Who executes all tasks of the universe, Who has an Immutable Form, the Saviouress of the world, the Conqueror of the universe.4.290.	
ਗਹੁ ਮਨ ਸਰਨਿ ਸੁਆਮੀ ਮੇਲ॥	gahu mana sarani suāmī mela.
Take refuge in the Lord, O' mind; and attain union with Your Master.	
ਚਿਤ ਰਾਖ ਮਾਚ ਪਦ ਕਵਲ ਅੰਬੈ ਮਕਰੰਦ ਮਨ ਤਨ ਪੇਲ॥	cita rākha māca pada kavala anbai makaraṇḍa mana tana pela.
Fix your consciousness with joy on the lotus feet of <i>Amba</i> , like a bee intoxicated by nectar in body and mind	

ਗੁੰਜਾਰ ਨਿਸਿ ਦਿਨ ਚਰਨ ਕਵਲਨ ਦੁਖ ਰੋਗ ਸੰਕਟ ਰੇਲ॥ guṁjāra nisi dina carana kavalana dukha roga saṅkaṭa rela.
Buzz day and night at Her lotus feet; this will drive away suffering, disease, and all afflictions.

ਧਰ ਧਿਆਨ ਮੂਰਤਿ ਸਜਾਮ ਮੁੰਦਰ ਦੁਖ ਜਨਮ ਮਰਨ ਹਟੇਲ॥੫॥੨੯੧॥ dhara dhyāna mūrati syāma suṇḍara dukha janama marana haṭela.5.291.
Focus your meditation on the form of the beautiful Dark Lord; Who will halt the suffering of birth and death.5.291.

ਬਿਸਨੁਪਦ ਕਾਫੀ ਨਟ॥ bisanupada kāphī naṭa.
Bisanupad Kafi Nat.

ਮਾਧੋ ਜਨ ਆਏ ਸਰਨਿ ਤੁਮਾਰੀ॥ mādho jana āe sarani tumārī.
O' Madho, Your devotees have come seeking Your refuge.

ਪਰਸਤ ਦਰਸ ਪਾਪ ਸਭ ਨਾਸਤ ਜਾਪਤਿ ਨਿਮਖ ਉਧਾਰੀ॥ parasata darasa pāpa sabha nāsata jāpati nimakha udhārī.
Just by seeing You, all sins are destroyed; by chanting Your name, they are liberated in an instant.

ਸਿਮਰਤ ਕੋਟ ਪਾਪ ਤਮ ਪਰਹਰਿ ਧਿਆਵਤ ਗੁਨ ਬਨਵਾਰੀ॥ simarata koṭa pāpa tama parahari dhyāvata guna banavārī.
Remembering You dispels millions of sins and darkness; contemplating You one becomes virtuous, O' Banvari.

ਉਚਰਤ ਤਰਤ ਤਰੰਗ ਭਵ ਸਾਗਰ ਗਾਵਤ ਅਪਦਾ ਟਾਰੀ॥੬॥੨੯੨॥ ucarata tarata taraṅga bhava sāgara gāvata apadā ṭārī.6.292.
Uttering Your name, one crosses the waves of the ocean of existence; singing Your glories, one transcends adversity.6.292.

ਬਿਸਨੁਪਦ ਨਟ॥¹⁴⁷ bisanupada naṭa.
Bisanupad Nat.

ਜਾਪਹੁ ਭਗਤਿ ਵਛਲ ਭਵ ਖੰਡਨ ਦੀਨਾ ਨਾਥ ਭਵਾਨੀ॥ jāpahu bhagati vachala bhava khaṇḍana dīnā nātha bhavānī.
Meditate on the Lover of devotees, the Destroyer of worldly existence, the Master of the humble, Bhavani.

ਤਰਹੁ ਸੰਸਾਰ ਭਉਜਲ ਬਿਖ ਸਾਗਰ ਧਰਹੁ ਧਿਆਨ ਮੂਰਤਿ ਕਲਯਾਨੀ॥ tarahu saṁsāra bhaujala bikha sāgara dharahu dhyāna mūrati kalyānī.
One can cross this dreadful worldly ocean of existence by meditating on Her, the Form of liberation.

ਭਵਨ ਭਵਨ ਪ੍ਰਤਾਪ ਬਿਰਾਜਤ ਲੋਕ ਚਤੁਰਦਸ ਰਾਨੀ॥ bhavana bhavana pratāpa birājata loka caturadasa rānī.
Whose glory shines in every realm; the Queen of the fourteen worlds.

ਮਹਾਰਾਜ ਰਾਜਨ ਸਿਰਤਾਜਾ ਦੇਤੁ ਸਕਲ ਜਾਚਕ ਬਰਦਾਨੀ॥੭॥੨੯੩॥ mahārāja rājana siratājā detu sakala jācaka baradānī.7.293.
The supreme monarch, crown among kings, She bestows boons upon all supplicants.7.293.

¹⁴⁷ *Rāg Nat* is described by Parrikar as 'singular for its unabashed promiscuity' and is perennially popular as a *jod* ingredient, appearing in compositions such as *Nat Bihag*, *Nat Bhairav*, *Nat Kamod*, *Chāyanat*, and *Jaijaiwanti Nat*. The *rāg* likely predates the bifurcation of Hindustani and Carnatic music, although it is seemingly unrelated to the Southern *Nata*. While renditions of its 'pure' form are rare in the modern era, performers typically center their movements on *shuddha madhyam* (M), with Jaipur-Atrauli singers often preferring to accentuate *G*. *R* and *P* serve as *nyās swaras*, while *uttarāṅg* movements remain sparse (e.g., *P S*, *S P*). Some interpretations include *komal ni* (e.g., *S D n P*), with occasional *mishra* flourishes. The *āroḥ* is *S*, *G M*, *P G M*, *R G M P*, *D N S*, and the *avroḥ* is *S D*, *N P*, *M G*, *R G*, *M P*, *S R S*. All *swaras* are *shuddha*. The *thāt* is *Bilāwal*, and its *jāti* is *Sampūrṇa - Vakra Sampūrṇa*. The singing time for this *rāg* is the second quarter of the night. The *vādī* is *Madhyam* (M), and the *samvādī* is *Shadj* (S). Key phrases include *S G M*, *M P M*, *G M*, and *R G M P*.

ਤਿਮਰ ਬਿਨਾਸਨਿ ਪੇਖਨਿ ਭਰਨੀ ਸਿੰਘ ਬਾਹਨੀ ਰਾਨੀ॥

timara bināsani pokhani bharanī siṅgha bāhanī rānī.

Destroyer of darkness, nourisher and sustainer; the Queen Who rides the lion.

ਅਬਿਚਲ ਅਚਲ ਬ੍ਰਹਮ ਰਤਨਾਗਰ ਬਿਸ਼੍ਵੰਭਰ ਬਰ ਦਾਨੀ॥

abicala acala brahama ratanāgara bishaṇvabhara bara dānī.

The immovable, unshakable, *Braham*, the divine ocean of jewels, *Vishvambar*, Goddess of the earth, bestower of boons.

ਅਸ੍ਰੁ ਕਰਨਿ ਜਗ ਪੁਰਖ ਭਵਾਨੀ ਸੰਪਤਿ ਸੁਖ ਰਜਧਾਨੀ॥

ashṭa karani jaga purakha bhavānī saṁpati sukha rajadhānī.

The eight-armed Divine Mother Bhavani, the primal sovereign of the world, is the giver of wealth, joy, and royal dominion.

ਕਰ ਗਹ ਲੇਹੁ ਸੰਸਾਰ ਕੂਪ ਤੇ ਸੁਖ ਸਾਗਰ ਕਲਿਆਨੀ॥੮॥੨੯੪॥¹⁴⁸ kara gah lehu saṁsār kūpa te sukha sāgar kalyānī.8.294.

Grasp Her hand and rise out from the well of the world — She is the ocean of bliss, the benevolent One.

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਲਿ ਘੋਰ ਮਥਾਨੀ ਭਵਖੰਡਨ ਮ੍ਰਿਦੁ ਬਾਨੀ॥

kripā siṁdhu kali ghora mathānī bhavakhaṇḍana mridu bānī.

Ocean of mercy, Destroyer of the sins of the dark age by churning it; You destroy transmigration into world with Your sweet words.

ਪਤਿਤ ਉਧਾਰਨ ਸੰਕਟ ਮੋਚਨੁ ਦੁਖ ਹਰਤਾ ਕਲਯਾਨੀ॥

patita udhārana saṅkaṭa mocanu dukha haratā kalyānī.

Saviour of the fallen, Reliever of distress, Remover of sorrows, Bestower of salvation.

ਭਗਤਵਛਲ ਜਗ ਤਾਰਨਿ ਅੰਬੈ ਜੈ ਜੈ ਆਦਿ ਭਵਾਨੀ॥

bhagatavachala jaga tārani aṁbai jai jai ādi bhavānī.

Protector of devotees, the Saviour of the world, *Amba*, Victory, Victory to the Primordial *Bhavani*.

SARBLOH GRANTH SĀHIB SARŪP AṄG 43

ਕਰ ਗਹਿ ਲੇਹੁ ਤਰੰਗ ਤਿਮਰ ਨਿਧਿ ਨਾਰਾਇਨ ਨਿਰਬਾਨੀ॥੯॥੨੯੫॥

kara gahi lehu taraṅga timara nidhi nārāina nirabānī.9.295.

Please grab my arm and save me from the dark waves of the worldly ocean of existence O' She Who is the Unbound *Narayan*.9.295.

¹⁴⁸ This verse is not in the *satīk* or the modern printed *sarūp* but is found in the Mai Bhago recension *f.* 14 a.

ਮੋਹਨ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰੇ॥

mohana prāna māna sukha dāte prītama prāna adhāre.

O' *Mohan*, the Giver of the breath of life, honour and happiness, my Beloved remembering You is the support of My life.

ਨਵਤਨ ਨਵਲ ਮਦਨ ਮੂਰਤਿ ਸ੍ਰੀ ਛਬਿ ਸੁੰਦਰ ਬਨਵਾਰੇ॥

navatana navala madana mūrati sṛī chabi suṇḍara banavāre.

O' *Banvari*, You are new, fresh and youthful, the object of passionate desire, Who is supremely beautiful in appearance.

ਨੀਲ ਕੰਠ ਅਸ਼ਟਾਯੁਧ ਸੋਭਤ ਮੁਖ ਮੰਡਲ ਦੁਤਿ ਧਾਰੇ॥

nīla kaṇṭha aṣṭāyudha sobhata mukha maṇḍala duti dhāre.

Blue-throated, wielding weapons in all eight arms, Whose glorious face supports universes by radiating light brilliantly throughout it.

ਬਨਮਾਲਾ ਪੰਕਜ ਅੰਬੁਜ ਦ੍ਰਿਗ ਸ੍ਰੀਧਰ ਪੁਰਖੁ ਮੁਰਾਰੇ॥੧੫॥੨੯੬॥

banamālā paṅkaja aṇbuja driga sṛīdhara purakhu murāre.15.296.

With a garland of forest flowers, with eyes like lotuses born from water, *Sridhar*, the Supreme Being (the Divine masculine), the slayer of *Mura*.15.296.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ¹⁴⁹ ਰਹੋਇ ਕੇ ਛੰਤ ਕੀ ਜਤਿ

bisanupada rāgu mālī gauṛā rahoi ke chaṇṭa kī jati gāvaṇī.

ਗਾਵਈ॥¹⁵⁰

Bisanupad Rag Mali Gaura to be sung in the rhythm of *Rahoi's* chant.

ਧਨ੍ਯ ਧਨ੍ਯ ਸਾਰਦ ਬਾਕ ਬਾਨੀ ਜੈ ਅਚਲ ਅਬਿਚਲ ਧੀਰ॥

dhanya dhanya sārada bāka bānī jai acala abicala dhīra.

Blessed, blessed is *Saraswati's* divine speech; Victory to Her steady, unwavering courage.

ਧਨ੍ਯ ਧਨ੍ਯ ਮੰਗਲ ਮੁਦਿਤ ਕਾਲੀ ਅਸਗਾਹ ਅੰਮ੍ਰਿਤ ਨੀਰ॥

dhanya dhanya maṅgala mudita kālī asagāha aṇmrita nīra.

Blessed, blessed is the joyful, auspicious *Kali*; Who is the fathomless ambrosial waters.

¹⁴⁹ The *thāt* of *Rāg Marwā* is *Marwā*, and its *jāti* is *Shaadav-Sampūraṇa*. This *rāg* is performed from 3:00 PM to 6:00 PM. The *vādi* is *Rishabh (r)*, and the *samvādi* is *Pancham (P)*. The *āroh* is S r, S, N D D r G M P, M D N D S; the *avroh* is S N d P, M N D M G r, S. Its *pakad* includes M G r, S, D N S r, G M P, N d P, N d P, M D M G r, S.

¹⁵⁰ ਰਹੋਆ – *rahoā* is a type of devotional Punjabi song associated with contemplative or sustained expression. It is sung with an extended vocal tone (long breath/*hek*), often performed in villages. This form is especially sung by women during wedding ceremonies or in temples. In this style, a single verse (*tek* or refrain) is sung repeatedly after a long, drawn-out *rahāu* line, which is why it is called *rahoā*. For example, the *Shabad* in *Rāg Gaurī*: ‘*hai koī rām piāro gāvai*’ is traditionally sung in the *rahoā* manner. Note: - This appears in both manuscripts as the title and spelling given above.

ਧਨ੍ਯ ਧਨ੍ਯ ਸਕਤੈ ਜੋਗ ਜੋਗਨਿ ਦੁਖ ਹਰਨਿ ਅਪਦਾ ਪੀਰ॥

dhanya dhanya sakatai joga jogani dukha harani apadā pīra.

Blessed, blessed is the Provider of powers to the *Yogis* and *Yoginis*, Who dispels sorrow and pain in times of adversity.

ਧਨ੍ਯ ਧਨ੍ਯ ਦੁਰਗੋ ਸਿੰਘ ਬਾਹਨਿ ਬਲ ਬ੍ਰਿਤ ਬਿਕ੍ਰਮ ਬੀਰ॥੧॥੨੯੭॥

dhanya dhanya durage siṅgha bāhani bala brita bikrama
bīra.1.297.

Blessed, blessed is the Warriress *Durga* the lion rider, Who possesses the strength of valour, bravery and righteousness.1.297.

ਧਨ੍ਯ ਧਨ੍ਯ ਚੰਡੀ ਅਸੁਰ ਹੰਤੀ ਪਾਪ ਪੁੰਜ ਨਾਸਨ ਕਰੀ॥

dhanya dhanya caṇḍī asura haṇtī pāpa puñja nāsana karī.

Blessed, blessed is *Chandi*, the Destroyer of demons, She Who annihilates all the accumulation of sins.

ਭ੍ਰਮ ਮੋਹ ਅਪਦ ਨਿਵਾਰ ਅੰਬੈ ਰਿਪੁਦਲਨ ਦੁਖਨ ਜਰੀ॥

bhrama moha apada nivāra aṁbai ripudalana dūkhana jarī.

Amba, takes away delusions, attachments and adversity; and She eradicates suffering whilst crushing armies of enemies.

ਅਸ਼ਟਾਯੁਧੰ ਤ੍ਰਿਪੁਰਾਰਿ ਸੁੰਦਰ ਪਦ ਕਵਲ ਪੰਕਜ ਹਰੀ॥

Armed with weapons in all eight arms, beautiful *Tripurari*,¹⁵¹ *Hari* has beautiful lotus feet and eyes.

ਭਯ ਨਾਸ ਸ਼ਤ੍ਰੁ ਸੰਘਾਰਿ ਕਾਰੀ ਸੂਖ ਸੀਲ ਨਿਧਿ ਰਸ ਭਰੀ॥੨॥੨੯੮॥

bhaya nāsa shatru saṅghārī kārī sūkha sīla nidhi rasa bharī.2.298.

Destroyer of fear, annihilator of enemies, treasury of peace and virtue, filled with divine essence.2.298.

ਦੁਖ ਦਹਨ ਦਲਨ ਸੰਤਾਪ ਚੂਰਨ ਮੁਦਿਤ ਮੰਗਲ ਦੇਵ॥

dukha dahana dalana santāpa cūrana mudita maṅgala deva.

Burner of sorrows, crusher of afflictions, pulveriser of suffering, joyful and auspicious deity.

ਰਿਪੁ ਮਲਨ ਹਰਨ ਨਿਪਾਤ ਦਾਨੇ ਜਗਤ ਬੰਦਨ ਸੇਵ॥

ripu malana harana nipāta dāno jagata baṇḍana seva.

She defeats the filthy enemies, rips apart the titans, and is worshipped and served by the world.

ਭਵ ਤਾਪ ਪਾਪ ਬਿਨਾਸ ਕਲਿਮਲ ਅਘ ਦਹਨੁ ਅਲਖ ਅਭੇਵ॥

bhava tāpa pāpa bināsa kalimala agha dahanu alakha abheva.

She destroys the heat and sin of worldly existence, impurities of the age, and destroys guilt—the Unseen and Inscrutable.

ਜੈ ਜ੍ਵਾਲ¹⁵² ਜਗਮਗ ਜੋਤਿ ਰਾਜਤਿ ਪਦ ਕਵਲ ਅੰਬੁਜ ਸੇਵ॥੩॥੨੯੯॥

jai jvāla jagamaga joti rājati pada kavala anbuja seva.3.299.

Hail to the Radiant fire, the shimmering light that shines regally, Who has lotus-like feet born from water that should be served.3.299.

ਸੰਸਾਰ ਸਾਗਰ ਬਿਖਮ ਭਉਜਲ ਤਾਰ ਤਾਰਨ ਹਾਰਿਆ॥

saṁsāra sāgara bikhama bhaujala tāra tārana hārīā.

She is the One Who ferries beings across the terrifying and difficult ocean of worldly existence — the Liberator, the Supreme Ferrier.

ਭੈ ਅਨਲ ਅਹਿ ਨਿਸਿ ਸਰਤ ਸਾਗਰ ਨਿਮਖ ਜਾਪਤਿ ਤਾਰਿਆ॥

bhai anala ahi nisi sarata sāgara nimakha jāpati tāriā.

The fearful ocean of fire that burns day and night, with even a moment of remembrance She ferries one across.

ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਸਰਨਿ ਦੇਵਹੁ ਜਗਤ ਜਨਨੀ ਮਾਯਾ॥

gahi bhujā levahu sarani devahu jagata janani māyā.

Please take my arm, save me and grant me the comfort of Your shelter, O' Universal Mother *Maya*.

ਅਬਿ ਰਾਖ ਲੀਜੈ ਮਯਾ ਕੀਜੈ ਪ੍ਰਭੁ ਹੋਹੁ ਬੇਲੀ ਰਾਯਾ॥੪॥੩੦੦॥

abi rākha lījai mayā kījai prabhu hohu belī rāyā.4.300.

Now please save me and have mercy, my Lord and my dearest friend.4.300.

ਪ੍ਰਭੁ ਚਰਨ ਕਵਲ ਬਸਾਇ ਹਿਰਦੇ ਤਰਹੁ ਭਵਜਲ ਮੀਤ॥

prabhu carana kavala basāi hirade tarahu bhavajala mīta.

Enshrine the Lord's feet in your heart, and you shall cross the terrifying ocean of existence, my friend.

ਦਿਨ ਰੈਨਿ ਸੇਵਹੁ ਸਦਾ ਅੰਬੈ ਗੁਨ ਗਾਓ ਕੀਰਤਨਿ ਨੀਤ॥

dina raini sevahu sadā anbai guna gāo kīratani nīta.

Serve Mother *Amba* day and night, ever sing Her praises in *kirtan*.

SARBLOH GRANTH SĀHIB SARŪP AṄG 44

ਧਰ ਧ੍ਯਾਨ ਮੂਰਤਿ ਸ੍ਯਾਮ ਸੁੰਦਰ ਹੋਹੁ ਪਤਿਤ ਪੁਨੀਤ॥

dhara dhyāna mūrati syāma suṇḍara hohu patita punīta.

By meditating on the beautiful dark-skinned *Shyam*, even the sinners become pure.

ਲਖ ਕੀਏ ਪਾਤਿਕ ਲਹਤ ਨਾਸਤ ਨਿਮਖ ਧਾਰਤ ਚੀਤਿ॥੫॥੩੦੧॥

lakha kīe pātika lahata nāsata nimakha dhārata cīti.5.301.

Hundreds and thousands of sins that were committed are destroyed in an instant, if one were to fix their conscious on You even for a second.5.301.

¹⁵¹ *Shiva*, the destroyer of *Tripurasura*.

¹⁵² In the recension it is *jai*, while in the printed editions of Sri Sarbloh Granth Sahib Ji it is also *jai*, it appears as *jajvāla* only in the exegesis published by the Buddha Dal.

ਪ੍ਰਭੁ ਸਰਨਿ ਤਾਰਹੁ ਮਯਾ ਧਾਰਹੁ ਕਰਹੁ ਕ੍ਰਿਪਾ ਸ੍ਵਾਮੀਆ॥

prabhu sarani tārahu mayā dhārahu karahu kripā svāmīā.

Lord, please take me into Your refuge, shower Your grace, have mercy O' Master!

ਸਮਰਥ ਸ੍ਰੀਧਰ ਕਰਨ ਕਾਰਨ ਦੁਖ ਹਰਨ ਅੰਤਰ ਜਾਮੀਆ॥

samaratha sṛīdhara karana kārana dukha harana āntara jāmīā.

The All-powerful *Sridhar*, is the cause of all actions, He alleviates suffering and knows everything that is inside one's heart.

ਅਬ ਸਰਨਿ ਦੀਜੈ ਰਾਖ ਲੀਜੈ ਹਰਿ ਦੇਹੁ ਦਰਸਨ ਰਾਇਆ॥

aba sarani dījai rākha lījai hari dehu darasana rāiā.

Now, give me Your refuge, protect me, O' *Hari*, grant me Your divine audience.

ਗਹਿ ਭੁਜਾ ਲੀਜੈ ਦਰਸ ਦੀਜੈ ਜਗਤ ਜਨਨੀ ਮਾਇਆ॥੬॥੩੦੨॥ ਛਕਾ ੧॥ gahi bhuajā lījai darasa dījai jagata jananī māiā.6.302. chakā 1.

Take hold of my arm, grant me Your vision, O' *Maya*, Mother of the Universe.6.302. First metre that are of six verses.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਕਾਨੜਾ॥¹⁵³

Bisanupad Rag Kanara.

ਐਸੇ ਨਾਮ ਸਹਾਈ ਤਾਰਨ ਚਿੰਤਾਮਨਿ ਕਰੁਨਾਪਤੇ॥

aiso nāma sahāī tārana cīntāmani karunāpate.

The Name is such a helper, the boat that uplifts, the Wish-fulfilling Gem, the Bringer of Mercy.

ਸਗਲ ਜਾਚਿਕ ਜਾਚਤ ਦਰਬਾਰੀ ਜਗ ਬੰਦਨ ਅਮਿਤੋਜ ਗਤੇ॥

sagala jācika jācata darabārī jaga baṇḍana amitoja gate.

All beggars beg for blessings from Your Court and the world praises You, O' Infinite Excellence and salvation.

ਜਗਤ ਉਧਾਰਨਿ ਊਚ ਸ੍ਵਾਮੀ ਸੁਖ ਸਾਗਰ ਏਕਾਂਤ ਮਤੇ॥

jagata udhārani ūca svāmī sukha sāgara ekānta mate.

The Saviour of the Universe, the Highest Master, the Ocean of Peace, absorbed in one-pointed-meditation.¹⁵⁴

ਅਬਿਚਲ ਅਚਲ ਅਮਰ ਬਿਕ੍ਰਮ ਬ੍ਰਿਤ ਸੁਖਦਾਈ ਹਰਿ ਆਦਿ ਸਤੇ॥੧॥੩੦੩॥ abical acal amar bikram brit sukhadāī har ādi sate.1.303.

Unshakable, Unmoving, Immortal, of heroic power, of Divine conduct, Giver of bliss — *Hari*, the Primal and Eternal One.1.303.¹⁵⁵

ਜਗਬੰਦਨ ਭਵ ਹਰਨ ਨਾਥ ਪੰਕਜ ਪਦ ਚਾਰੀ॥

jagabaṇḍana bhava harana nātha paṅkaja pada cārī.

The world salutes You O' Destroyer of dread, *Nath*, Who walks with lotus-like feet.

ਦੀਨਾ ਨਾਥ ਸਨਾਥ ਮਾਨਮਰਦਨ ਤ੍ਰਿਪੁਰਾਰੀ॥

dīnā nātha sanātha mānamaradana tripurārī.

Protector of the downtrodden, Sublime Master, brave and honoured *Tripurari*.

ਭਵਖੰਡਨ ਦੁਖ ਦਲਨ ਦੈਤਜ ਦਾਨੇ ਰਿਪੁ ਮਾਰੀ॥

bhavakhaṇḍana dukha dalana daitya dāno ripu mārī.

Destroyer of the cycle of birth and death, Dispeller of pain, Destroyer of demons and titans, Slayer of enemies.

ਜੈ ਜੈ ਮੰਗਲ ਰੂਪ ਸਦਾ ਜੈ ਮੰਗਲਕਾਰੀ॥੨॥੩੦੪॥

jai jai maṅgala rūpa sadā jai maṅgalakārī.2.304.

Victory, Victory to the Embodiment of auspiciousness, She is Forever victorious and auspicious.2.304.

¹⁵³ The *āroh* of this *rāg* is *S, R G, M P, N S'*, and the *avroh* is *S'', N P, M P, G M R S*. This *rāg* uses both *Nishads* (*N*), with *Gandhar* (*G*) being *komal* (flat), while the rest of the *swaras* are *shuddha* (sharp). *Dhaivat* (*D*) is forbidden. The *thāt* is *Kaṭi*, and the *jāti* is *Charav - Charav*. The *rāg* is performed during the second quarter of the night. The *vādi* is *Pancham* (*P*), and the *samvādi* is *Shadj* (*S*). Key phrases (*main swaras*) include *S R G, M R, S, R N S, R P G, M R S*.

¹⁵⁴ The One whose thought process is different from the rest of the world.

¹⁵⁵ This verse is not in the *satīk* or the modern printed *sarūp* but is found in the Mai Bhago recension *f.* 14 a.

ਬਿਸਨੁਪਦ ਕਾਨੜਾ ਦੂਜੀ ਤਰਹ॥

Bisanupad Kanara, Second Variation.

bisanupada kāṇarā dūjī taraha.

ਪਉਰਾਤਨਿ ਸਨਾਤਨਿ ਅਮਰ ਅਜੂਨੀ ਸੰਭਉ॥

You are Ancient, Eternal, Immortal, Unborn and Self-existent.

paūrātani sanātani amara ajūnī saṁbhau.

ਆਦਿ ਅੰਤ ਕਲਿ ਧਾਰ ਅਚਲ ਅਸਚਰਜ ਅਚੰਭਉ॥

You possess the power to create and destroy, You are Immovable, Wondrous and Unfathomable.

ādi aṁta kali dhāra acala asacaraja acaṁbhau.

ਧਰਮ ਰੂਪ ਸੁਖ ਸਿੰਧੁ ਸੁਧਾਗਤਿ ਮੰਗਲਚਾਰੀ॥

She is the Embodiment of righteousness, the Ocean of peace, the Path to liberation, the Source of bliss.

dharama rūpa sukha siṁdhu sudhāgati maṅgalacārī.

ਜੈ ਜੈ ਮੰਗਲ ਰੂਪ ਸਦਾ ਜੈ ਆਨੰਦ ਕਾਰੀ॥੩॥੩੦੫॥

Victory, Victory to the Embodiment of auspiciousness, She is forever blissful.3.305.

jai jai maṅgala rūpa sadā jai ānaṇḍa kārī.3.305.

ਅਸ੍ਰੁ ਕਰਨਿ ਬਰਦਾਨਿ ਬਾਕ ਬਾਨੀ ਸੁਖ ਦਾਇਕ॥

Through Your Eight Arms, You bestow boons, Your words give immense peace.

asṭa karani baradāni bāka bānī sukha dāika.

ਸਯਾਮ ਬਰਨ ਪ੍ਰਧਾਨ ਜਗਤ ਜਨਨੀ ਸਭ ਲਾਇਕ॥

You are of dark hue, the Chief of all, Mother of the world and worthy of all adoration.

syāma barana pradhāna jagata jananī sabha lāika.

ਮਹਿ ਮੰਡਨ ਭਗਵਾਨ ਭਗਤ ਵਛਲ ਜਗ ਨਾਇਕ॥

You are the adornment of the universe, *Bhagvan*, the Beloved of devotees, the Leader of the world.

mahi maṇḍana bhagavāna bhagata vachala jaga nāika.

ਦੁਖ ਖੰਡਨ ਚੀਰਾਨਿ ਧਰਮਧੁਜ ਸੰਤ ਸਹਾਇਕ॥੪॥੩੦੬॥

You dispel sorrow, You uplift the downtrodden, the Standard-bearer of righteousness, the Helper of saints.4.306.

dukha khaṇḍana cīrāni dharamadhuja saṁta sahāika.4.306.

ਸਰਬ ਪਾਲ ਸੰਤਨ ਸੁਖ ਦਾਤਾ ਭਵ ਤਾਰਨ ਜਗ ਰਾਨੀ॥

You are the Sustainer of all, the Giver of happiness to saints, the Saviour of the world, the Queen of the universe.

saraba pāla saṁtana sukha dātā bhava tārana jaga rānī.

ਅਸੁਰ ਨਿਪਾਤਨਿ ਭਗਤਿ ਦਾਯਨੀ ਤੀਨ ਲੋਕ ਬਰਦਾਨੀ॥

You destroy demons, You bestow devotion, You grant boons to the three worlds.

asura nipātani bhagati dāyanī tīna loka baradānī.

ਮਧੁ ਸੂਦਨ ਮੋਹਨ ਬਨਵਾਰੀ ਦੁਖ ਹਰਤਾ ਸਭਿ ਜਾਨੀ॥

Madhusudan, Mohan, Banvari –You are the slayer of *Madhu*, the enchanting One, the Forest-dweller, the Remover of all sorrows, the One Who knows everything.

madhu sūdana mohana banavārī dukha haratā sabhi jānī.

ਅਸੁਰ ਦਲਨ ਸੇਵਕ ਜੈ ਰੱਛਨਿ ਜੈ ਜੈ ਆਦਿ ਭਵਾਨੀ॥੫॥੩੦੭॥

You destroy the army of demons, You protect Your servants; Victory, Victory to You, O' Primordial *Bhavani*.5.307.

asura dalana sevaka jai racchani jai jai ādi bhavānī.5.307.

ਬਿਸਨੁਪਦ ਕਾਨੜਾ॥

Bisanupad Kanara.

bisanupada kāṇarā.

ਬਾਸੁਦੇਵ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਲ ਕਲਹ ਸੰਘਾਰੀ॥

You are *Vasudeva*, Complete and Imperishable, Destroyer of the strife of time.

bāsudeva pūrana abināsī kāla kalaha saṅghārī.

ਦੀਨਾਨਾਥ ਦਯਾਲ ਦਾਮੋਦਰ ਭਵਖੰਡਨ ਤ੍ਰਿਪੁਰਾਰੀ॥

You are the Friend of the meek, Merciful *Damodara*; *Tripurari*, the destroyer of difficulties.

dīnānātha dayāla dāmodara bhavakhaṇḍana tripurārī.

ਅਬਿਚਲ ਅਮਰ ਪੰਕਜ ਪਦ ਅੰਬੈ ਤੀਨ ਲੋਕ ਉਜਯਾਰੀ॥

You are steadfast, Immortal, with lotus feet, the Mother Who Illuminates the three worlds.

abicala amara paṅkaja pada aṅbai tīna loka ujjārī.

ਕਵਲ ਨੈਨ ਸੁੰਦਰ ਛਬਿ ਸੋਹੈ ਮਧੁ ਸੂਦਨ ਜਗ ਤਾਰੀ॥੬॥੩੦੮॥

With beautiful lotus eyes, You shine beautifully, You are *Madhusudan*, the Saviour of the world.6.308.

kavala naina suṇḍara chabi sohai madhu sūdana jaga tārī.6.308.

ਜਗਨਨਾਥ ਜਗਤੋਸ੍ਵਰ ਸ੍ਵਾਮੀ ਜਗ ਜੀਵਨ ਗਤਿਧਾਰੀ॥

You are the Lord of the Universe, the Master of the world, *Svami*, She is the life-force of the world, the bearer of liberation.

jagananātha jagatesvara svāmī jaga jīvana gatidhārī.

ਮਾਧੋ ਮਿਹਰਬਾਨ ਮਧੁ ਸੂਦਨ ਮਨ ਮੋਹਨ ਬਨਵਾਰੀ॥

You are the Beloved, Merciful, *Madhusudan*; the Enchanter of the mind, Who dwells in the forest.

mādhō miharabāna madhu sūdana mana mohana banavārī.

ਜਗਨਾਥ ਨਵਤਨ ਸਦ ਰੰਗੀ ਸਦ ਨਵਤਨ ਜੈਕਾਰੀ॥

You are the Master of the Universe, Ever-new, Ever delightful, Forever worthy of praise.

jaganātha navatana sada raṅgī sada navatana jaikārī.

ਪ੍ਰਾਨ ਨਾਥ ਪੂਰਨ ਪਰਮੇਸ੍ਵਰ ਸੁੰਦਰ ਛਬਿ ਗਿਰਿਧਾਰੀ॥੭॥੩੦੯॥

You are the Lord of life, the Perfect Supreme Being, Who is beautiful with a charming form, the lifter of *Govardhana*.7.309.

prāna nātha pūrana paramesvara suṇḍara chabi giridhārī.7.309.

- ਕਲ੍ਯਾਨ ਰੂਪ ਕਾਲੀ ਕਲਿ ਤਾਰਨ ਸ੍ਯਾਮ ਬਰਨ ਕਲ੍ਯਾਨੀ॥ kalyāna rūpa kālī kali tārana syāma barana kalyānī.
Kali is the Embodiment of auspiciousness, the One Who saves us in the age of *Kaliyug*, of dark complexion She is auspicious.
- ਕਲਹ ਨਾਸਨੀ ਕਾਲ ਸੰਘਾਰਨਿ ਕਲਿਮਲ ਰਿਪੁ ਦਲ ਦਾਨੀ॥ kalaha nāsanī kāla saṅghārani kalimala ripu dala dānī.
She is the Destroyer of conflicts, Annihilator of death, Destroyer of the armies of enemies.
- ਚਿੰਤਾਮਨਿ ਆਨੰਤ ਆਨੰਦੀ ਮਹਿਪਾਲਨ ਪ੍ਰਧਾਨੀ॥ cīntāmani ānānta ānandī mahipālana pradhānī.
She is the wish-fulfilling gem, Endless bliss, the Chief protector and Sustainer of the universe.
- ਮਹਾ ਜੋਤਿ ਜੋਗੇਸ਼੍ਵਰ ਜਨਨੀ ਲੋਕ ਚਤੁਰਦਸ ਰਾਨੀ॥੮॥੩੧੦॥ mahā jotī jogeshvara janānī loka caturadasa rānī.8.310.
The Great light, *Jogeshvar* - Mother of the fourteen worlds, Queen of the universe.8.310.
- ਪਤਿਤ ਉਧਾਰਨਿ ਚੰਡਿ ਤਾਰਕਾ ਮਾਤ ਭਵਾਨੀ ਸਾਰਦ॥ patita udhārani caṇḍī tārakā mātā bhavānī sārada.
Saviour of the fallen, Destroyer of demon *Chand*, Mother *Bhavani*, *Sharda*.
- ਸਾਰਸ੍ਵਤੀ ਬਿਦਯਾ ਬਰ ਦਾਨੀ ਦੁਖ ਹਰਤਾ ਨਿਤਯਾਨਦ॥ sārāsvatī bidyā bara dānī dukha haratā nityānada.
Sarasvati the Bestower of knowledge, Giver of boons, Remover of sorrow, Eternal bliss.
- ਮੰਗਲ ਮੁਦਤਿ ਚਿੰਤਾਮਨਿ ਜ੍ਵਾਲਾ ਅਘ ਨਾਸਨਿ ਰਿਪੁ ਅਰਨੀ॥ maṅgala mudati cīntāmani jvālā agha nāsani ripu aranī.
The source of auspiciousness and joy, the Wish-fulfilling gem, the Blazing fire, Destroyer of sins and enemies.
- ਸਕਤਿ ਜੋਗਨੀ ਅਸੁਰ ਸੰਘਾਰਿਨਿ ਸਿੰਘ ਬਾਹਨੀ ਜਨਨੀ॥੯॥੩੧੧॥ sakati joganī asura saṅghārini siṅgha bāhanī janānī.9.311.
Ever powerful *Jogini*, Destroyer of demons, the lion-riding Mother.9.311.
- ਛੇਮ ਕਰਨ ਬਰ ਦਾਇਕ ਚੰਡੀ ਰਿਪੁ ਹੰਤੀ ਅਰਿ ਘਾਲੀ॥ chema karana bara dāika caṇḍī ripu haṇtī ari ghālī.
Ever forgiving, Giver of boons, *Chandi* the Slayer of demons, Destroyer of enemies.
- ਸੁਭ ਬਚਨੀ ਸੁਭ ਕਰਨ ਭਵਾਨੀ ਜੈ ਜੈ ਜੋਤਿ ਜ੍ਵਾਲੀ॥ shubha bacanī shubha karana bhavānī jai jai jotī jvālī.
The One Who speaks auspicious words, does auspicious deeds, O' *Bhavani*, Hail, Hail to Your blazing light!
- ਸ੍ਵਾਮਿਕਾਰਤਿਕਿ ਹੰਸ ਬਾਹਨੀ ਭਵ ਖੰਡਨਿ ਅਘ ਜਾਲੀ॥ svāmikāratiki haṁsa bāhanī bhava khaṇḍani agha jālī.
Master *Kartikaya* the swan-rider, Destroyer of adversities, burning away the sins.
- ਗਵਰੀ ਸੁਤ ਗਨਪਤਿ ਸਿਵ ਨੰਦੀ ਸ਼ਤ੍ਰੂ ਤਾਪਨੀ ਕਾਲੀ॥੧੦॥੩੧੨॥ gavarī suta ganapati siva nandī shatru tāpanī kālī.10.312.
Gauri's son *Ganapati*, son of *Shiva*, *Kali* is the tormentor of enemies.10.312.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਕਲਜਾਨ॥¹⁵⁶

Bisanupad Rag Kalyan.

bisanupada rāgu kalyāna.

ਕਹੋ ਕਵਨ ਬਿਧਿ ਗੱਯੈ॥

Tell me, by what means can one sing Your praises?

kaho kavana bidhi gayyai.

ਪੰਚ ਦੂਤ¹⁵⁷ ਸੰਗੀ ਇਸ ਮਨ ਕੇ ਖਿਨ ਖਿਨ ਭ੍ਰਮਤ ਨਚੱਯੈ॥

Associated with the five enemies, this mind keeps dancing astray each and every moment.

pañca dūta saṅgī isa mana ke khina khina bhramata nacayyai.

ਇਕ ਚਿੱਤ ਇਕ ਛਿਨ ਰਹਿਨ ਨ ਦੇਈ ਊਭ ਪਯਾਲ ਭ੍ਰਮੱਯੈ॥

Not letting the mind be one pointed for a moment or settling, it wanders aimlessly in delusions.

ika cita ika china rahina na deī ūbha payāla bhramayyai.

ਮਹਾ ਪਾਪ ਘੋਰ ਦੁਰਮਤਿ ਮਹਿ ਰੁਚਿ ਚਿੱਤ ਮੋਹਿ ਲਗੱਯੈ॥੧॥੩੧੩॥

In great sins and terrible wicked mindedness, my consciousness is attached and engrossed.1.313.

mahā pāpa ghora duramati mahi ruci cita mohi lagayyai.1.313.

ਬਿਸਨੁਪਦ ਕਲਜਾਨ ਦੂਜੀ ਤਰਹ॥

Bisanupad Kalyan in another form.

bisanupada kalyāna dūjī taraha.

SARBLOH GRANTH SĀHIB SARŪP AṄG 46

ਬੁਰੇ ਕਾਮ ਪਾਪ ਕਹੁ ਧਾਵਤ ਪਰਧਨ ਹਿਰਨ ਕੀ ਆਸਾ॥

Running after sinful deeds and evil desires, longing to steal another's wealth.

bure kāma pāpa kahu dhāvata paradhana hirana kī āsā.

ਪਰਤ੍ਰਿਯ ਪਰ ਨਿੰਦਾ ਮਹਿ ਰਚਯੋ ਨਿਸਿ ਦਿਨ ਬਿਖੈ ਬਿਲਾਸਾ॥

Engaged in slandering others and peeping at another man's women, day and night indulging in poisonous pleasures.

paratriya para nindā mahi racayo nisi dina bikhai bilāsā.

ਮਹਾ ਅੰਧੁ ਕਛੁ ਸੁਝੇ ਨਾਹੀ ਬਾਵਰ ਆਤਮ ਲੋਚਨ॥

The greatly blind one understands nothing, the madman has seen nothing of their soul.

mahā andhu kachu sūjhe nāhī bāvara ātama locana.

ਕਬਹੂੰ ਨ ਹਿੱਤਕਰ ਭਜਯੋ ਨਰਾਇਨ ਦੁਖ ਸੰਕਟ ਭਵ ਮੋਚਨ॥੨॥੩੧੪॥

Never having worshipped Narayan Who is the Destroyer of sorrow and suffering, the Saviour of the world.2.314.

kabahuñ na htakara bhajyo narāina dukha saṅkaṭa bhava mocana.2.314.

¹⁵⁶ *Rāg Yaman* is rendered at the time when lights are put on, traditionally during the first *prahar* of the night (6 PM to 9 PM). Its original name is *Rāg Kalyan*, but the name *Yaman* became prevalent during the Mughal era. The *āroh* with *Nishad* (N) is preferred as it enhances the melody's beauty. This *rāg* uses *tīvra madhyam* (M), with all other *swaras* being *shuddha*. Its *jāti* is *Sampūrṇa* - *Sampūrṇa*, and its *thāt* is *Kalyan*. The *vādi* is *Gandhar* (G), and the *samvādi* is *Nishad* (N). Key resting points (*vishranti sthān*) include S; G; N; - S'; N; P; G; , and main phrases (*mukhya aṅg*) are N R G; N R M G; M P; M D P N D P M R G R; N R D N S. The *āroh* - *avroh* is N R S - N R G M P D N S' - S' N D P M G R S N R S.

¹⁵⁷ In the exegesis its *chut* but the manuscripts have *dut*.

ਬਿਸਨੁਪਦ ਕਲਯਾਨ॥

Bisanupad Kalyan.

bisanupada kalyāna.

ਅਧਰਮ ਕੂੜ ਲੋਭ ਰਸ ਮਾਤਾ ਨਿਸਿ ਦਿਨ ਕਰਤ ਬਿਕਾਰਾ॥

Completely intoxicated in unrighteousness, falsehood, greed and lust, they do sinful deeds, day and night.

adharama kūṛa lobha rasa mātā nisi dina karata bikārā.

ਲੋਭ ਫਾਸ ਦਾਰਾ ਧਨ ਫਾਸਯੋ ਇਕ ਛਿਨ ਹੋਤੁ ਨ ਨਜ਼ਾਰਾ॥

Engrossed in attachment to wives and wealth, not for a second have you thought about becoming different.

lobha phāsa dārā dhana phāsyō ika china hotu na nyārā.

ਠਗਿ ਮੁਰਦਾਰ ਬਦ ਫੈਲੀ ਕਰਤਾ ਮੁਖ ਤੇ ਬੁਰਾ ਉਚਾਰਾ॥

Engrossed in as cheating others, eating the rotten flesh of dead beings, bad conduct and saying foul things from their mouth.

ṭhagi muradāra bada phailī karatā mukha te burā ucārā.

ਕਬਹੂੰ ਨ ਸਿਮਰਯੋ ਦੁਖ ਭੰਜਨ ਹਰਿ ਨਿਰਭਯ ਰਾਮ ਮੁਰਾਰਾ॥੩॥੩੧੫॥

You have never remembered the Destroyer of sorrow, *Hari*, the Fearless, *Ram Murari*.3.315.

kabahūn na simaryo dukha bhañjana hari nirabhaya rāma murārā.3.315.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਰਹੋਇ ਕੇ ਛੰਤ ਕੀ ਜਤਿ ਗਾਵਣੀ॥

bisanupada rāgu māḷī gaurā rahoī ke chaṇṭa kī jati gāvaṇī.

Bisanupad Rag Mali Gaura to be sung in the rhythm of Rahoi's Chant.

ਕਰ ਪਾਤਿਕ ਉਦਰ ਕਉ ਭਰਤਾ ਪਸੁ ਜਜੋਂ ਕਰਤ ਅਹਾਰਾ॥

kara pātika udara kau bharatā pasu jyoṇ karata ahārā.

As the beast fills its belly with grass, likewise you fill your belly with sins.

ਕੂਕਰ ਸ੍ਵਾਨ ਗਰਧਭ ਕੀ ਨਜਾਈਂ ਨਿਸਿ ਦਿਨ ਕਰਤ ਗੁਜਾਰਾ॥

kūkara svāna garadhabha kī nyāīn nisi dina karata gujārā.

One spends their time making a living like a dog, a pig, and a donkey.

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਯਾਪਯਾ ਤਮ ਲੋਚਨ ਗਾਵਾਰਾ॥

kāma krodha ahaṅkāra byāpyā tama locana gāvārā.

The blind fool is engrossed in lust, anger and egotism.

ਇਕ ਚਿੱਤ ਹੋਇ ਨ ਪ੍ਰਭੁ ਗੁਨ ਗਾਯੋ ਦੁਖ ਹਰਤਾ ਕਰਤਾਰਾ॥੪॥੩੧੬॥

ika cita hoi na prabhu guna gāyo dukha haratā karatārā.4.316.

With single mindedness you do not sing the virtues of the Lord, the Creator Who destroys all suffering.4.316.

ਸਾਧੁ ਸੰਗ ਤੈਂ ਕਬਹੂੰ ਨ ਕੀਨੀ ਨਿਸਿ ਦਿਨ ਬਿਖੈ ਲੁਭਾਨਾ॥

sādhu saṅga taiṇ kabahuṇ na kīnī nisi dina bikhai lubhānā.

Never have you joined the company of saints and sages, day and night you are engrossed in poison and greed.

ਬੇਸ੍ਵਾ ਦ੍ਵਾਰਿ ਮਨਮੁਖ ਕੀ ਸੰਗਤਿ ਇਹ ਨੀਕੀ ਜੀਯ ਜਾਨਾ॥

besvā dvāri manamukha kī saṅgati iha nīkī jīya jānā.

Rather, you go to the door of prostitutes and spend time in the company of the unrighteous.

ਚੋਰੀ ਜਾਰੀ ਪਰ ਜੀਅ ਘਾਤੀ ਬਿਖਯਾ ਰਸ ਲਪਟਾਨਾ॥

corī jāṛī para jīa ghātī bikhyā rasa lapaṭānā.

You derive great satisfaction in stealing, gambling and killing other beings and enjoying the poison of another man's wife.

ਇਕ ਮਨ ਹੋਇ ਨ ਭਜਯੋ ਨਿਰੰਜਨ ਪਰਮ ਜੋਤਿ ਭਗਵਾਨਾ॥੫॥੩੧੭॥

ika mana hoi na bhajyo niraṅjana parama joti bhagavānā.5.317.

Not once with complete concentration, do you contemplate the Immaculate Supreme Light, Bhagwan.5.317.

ਅਵਧਿ ਅਕਾਰਥਿ ਬੀਤਤਿ ਨਿਸਿ ਦਿਨ ਛਿਨ ਪਲ ਘਟਤੀ ਕਾਯਾ॥

avadhi akārathi bītati nisi dina china pala ghaṭatī kāyā.

Days and nights of your life pass uselessly and daily your life decreases.

ਜਰਾ ਮਰਾ ਗ੍ਰਾਸਤਿ ਛਿਨ ਛਿਨ ਤੋਹਿ ਆਜ ਕਾਲ ਮਿਟ ਜਾਯਾ॥

jarā marā grāsati china china tohi āja kāla miṭa jāyā.

Aging and death edge closer to you with every passing second, today or tomorrow you will perish.

ਓਰੇ ਸਮ ਬਿਨਸਤਿ ਇਹ ਕਾਯਾ ਛਿਨ ਮਹਿ ਭਯਾ ਪਰਾਯਾ॥

ore sama binasati iha kāyā china mahi bhayā parāyā.

In a moment, this body will perish like a utensil made from mud, at that moment your body will no longer belong to you.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਛਾਡਯੋ ਤੈਂ ਮੂਰਖ ਕਾਹੂੰ ਨ ਕੀਨ ਸਹਾਯਾ॥੬॥੩੧੮॥

putra kalatra chāḍyo taiṇ mūrakha kāhuṇ na kīna sahāyā.6.318.

Let go of your wife and children, O' fool as when your time comes, they will be of no assistance to you.6.318.

ਬਿਸਨੁਪਦ ਕਲਯਾਨ ਦੂਜੀ ਤਰਹ॥

bisanupada kalyāna dūjī taraha.

Bisanupad Kalyan in another form.

ਸੁਕ੍ਰਿਤ ਕਰਹੁ ਤਰਹੁ ਭੈ ਸਾਗਰ ਚਰਨ ਕਮਲ ਚਿੱਤ ਧਾਰੇ॥

sukrita karahu tarahu bhai sāgara carana kamala cita dhāro.

Practice good deeds, cross the ocean of fear, contemplate the lotus feet of the Creator in your heart.

ਸਾਸ ਸਾਸ ਸਿਮਰੇ ਪਦ ਪੰਕਜ ਮਨ ਮਕਰੰਦ ਗੁੰਜਾਰੇ॥

sāsa sāsa simaro pada paṅkaja mana makaraṇḍa guṇjāro.

With every breath, meditate on the lotus feet of the Creator; let your mind buzz like a bee seeking nectar.

ਧਰਹੁ ਧਯਾਨ ਮੂਰਤਿ ਭਵਖੰਡਨਿ ਪੁਨਰਪਿ ਦੇਖ ਨਿਵਾਰੇ॥

dharahu dhyāna mūrati bhavakhaṇḍani punarapi dokha nivāro.

Contemplate the form of the Creator Who removes all miseries of life and death, thus eliminate all your pain.

ਅਜਪਾ ਜਾਪੁ ਰੇ ਜਪਹੁ ਜੀਅਰੇ ਦੁਖ ਮੋਚਨ ਕਰਤਾਰੇ॥੨॥੩੧੯॥

ajapā jāpu re japahu jīare dukha mocana karatāro.7.319.

Constantly, chant the name of the Creator, Who eliminates all sorrows, discretely in your heart.7.319.

ਬਿਸਨੁਪਦ ਕਲਿਆਨ॥

Bisanupad Kalyan.

bisanupada kalyāna.

ਉਠ ਪ੍ਰਭਾਤਿ ਕਰਹੁ ਇਸ਼ਨਾਨਾ ਪਦ ਪੰਕਜ ਮਹਿ ਲੀਨਾ॥

uṭha prabhāti karahu ishanānā pada paṅkaja mahi līnā.

Rise early in the morning, take a bath and immerse yourself in the lotus feet of the Creator.

ਜਥਾ ਸਕਤਿ ਦਾਨ ਭੂਖੈ ਕਹੁ ਨਿਮਖ ਨਿਮਖ ਰੰਗ ਭੀਨਾ॥

jathā sakati dāna bhūkhai kahu nimakha nimakha raṅga bhīnā.

With all your strength and discipline, donate to the hungry; in every moment immerse yourself in the Divine colour.

ਕ੍ਰੋਧ ਨਿਵਾਰ ਦਯਾ ਮਨ ਲਾਵਹੁ ਹਿੰਸਾ ਦੁਰਮਤਿ ਤਯਾਗੇ॥

krodha nivāra dayā mana lāvahu hiṁsā duramati tyāgo.

Abandon anger, embrace compassion in your heart and renounce violence and wickedness.

ਇਕ ਮਨ ਹੋਇ ਭਜਹੁ ਨਾਰਾਇਨ ਖਿਮਾ ਧਰਮ ਅਨੁਰਾਗੇ॥੮॥੩੨੦॥

ika mana hoi bhajahu nārāina khimā dharama anurāgo.8.320.

With one mind vibrate on *Narayan*; adopt forgiveness, righteousness and love.8.320.

ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਕ੍ਰਿਯਾ ਸੀਲ ਸੰਤੋਖ ਆਚਾਰੇ॥

tīratha barata nema suci kriyā sīla saṁtokha ācāro.

Adopt virtuous deeds such as pilgrimages, fasting, self-control, pure actions, calmness and contentment.

ਪੂਜਾ ਤਿਲਕ ਹੋਮ ਗਾਯਤ੍ਰੀ ਸੰਧਯਾ ਤਰਪਨ ਧਾਰੇ॥

pūjā tilaka homa gāyatrī saṁdhyā tarapana dhāro.

Worship, frontal mark (*tilak*), *havan*, *gayatri*, performing evening prayers and offering oblations.

ਗੁਰੁ ਠਾਕੁਰ ਪਿਤੁ ਮਾਤ ਬੰਧੁ ਜਨੁ ਮਿਸ੍ਰਿ ਬਚਨ ਅਭਿਲਾਖੇ॥

guru ṭhākura pitu mātā baṁdhu janu misṭi bacana abhilākho.

Always meet Your Master the Guru, father, mother, relatives and the rest of the people in this world with sweet words.

ਸਭਿ ਕੀ ਰੇਨੁ¹⁵⁸ ਹੋਇ ਰਹੇ ਪੰਖੇਰੂ¹⁵⁹ ਮੰਦਾ ਕਿਸਹਿ ਨ ਭਾਖੇ॥੯॥੩੨੧॥

sabhi kī renu hoi rahe paṅkherū maṁdā kisahi na bhākho.9.321.

Become the dust of everyone's feet, be free like a bird and do not speak ill of anyone.9.321.

ਇਸ਼੍ਵ ਦੇਵ ਰਿਖੀ ਪਿਤ੍ਰ ਬ੍ਰਹਮਨ ਗਊ ਅਭਯਾਗਤਿ ਮਾਨੇ॥

iśṭadeva rikhī pitra brahamana gaū abhyāgati māno.

Consider the beloved *devas*, sages, the ancestors, the brahmins and the cows as holy.

ਕੀਟ ਹਸਤਿ ਮੇਰੁ ਤ੍ਰਿਣਨਨ ਮਹਿ ਸਰਬ ਨਿਰੰਜਨਿ ਜਾਨੇ॥

kīṭa hasati meru triṇanana mahi saraba niraṅjani jāno.

From the ant, the elephant, the mountains and in the blades of grass; recognize the immaculate in all.

ਸਤ੍ਯ ਰੂਪ ਆਤਮ ਅਬਿਨਾਸੀ ਬ੍ਰਹਮਸਤਿ ਪਹਿਚਾਨੇ॥

satya rūpa ātama abināsī brahamasati pahicāno.

Recognize the Creator as being the Eternal truth, Indestructible and Imperishable soul.

ਏਕ ਬ੍ਰਹਮ ਸਭ ਘਟਿ ਘਟਿ ਪੂਰਨ ਆਦਿ ਪੁਰਖੁ ਭਗਵਾਨੇ॥੧੦॥੩੨੨॥

eka brahama sabha ghaṭi ghaṭi pūrana ādi purakhu bhagavāno.10.322.

One Creator is present and complete in every heart; the Primordial Being *Bhagwan*.10.322.

¹⁵⁸ ਰੀਨ in the Sangrur *Sarūp*.

¹⁵⁹ ਪੰਖੇਰੂ in the Sangrur *Sarūp*.

ਬਿਸਨੁਪਦ ਕਲਯਾਨ ਦੂਜੀ ਤਰਹ॥

Bisanupad Kalyan, the second form.

bisanupada kalyāna dūjī taraha.

ਧਰਮ ਕੇਤੁ ਫਰਹਰਤ ਝੁਲਤਿ ਚਹੁ ਓਰ ਧੁਜਾ ਬਰ॥

The cloth of the Battle Standard of *Dharma* waves in the wind in all four directions.

dharama ketu pharaharata jhulati cahu ora dhujā bara.

ਕੈਲਾਸ਼ ਬਾਸ ਪਬ ਕਨਕ ਰਤਨ ਚਹੁ ਓਰ ਸੁਧਾ ਸਰਿ॥

The Creator resides on Mount *Kailash* amidst golden and jewel-adorned peaks, where streams of pure ambrosial nectar flow in all directions.

kailāsha bāsa paba kanaka ratana cahuṁ ora sudhā sari.

ਮਨਿ ਮਾਨਕ ਮੁਕਤਾ ਮਯੂਰ ਰਾਜਤਿ ਮਲਯਾਗਿਰਿ॥

On mount *Malya* the pearls, jewels, gems, peacocks and sandalwood forests shine.

mani mānaka mukatā mayūra rājati malyāgiri.

ਹੰਸ ਹੰਸਨੀ ਚੁਗਤਿ ਤਰਤ ਮੁਕਤਾ ਕੰਚਨ ਪਰਿ॥੧੧॥੩੨੩॥

Swans and Swan maidens gather pearls and gold while gliding across the holy waters surrounding these mountains. 11.323.

haṁsa haṁsanī cugati tarata mukatā kaṁcana pari. 11.323.

ਕਰਤ ਕੇਲ ਬਹੁ ਭਾਂਤਿ ਚਰਤ ਮੇਤੀ ਪੰਕਜ ਤਰ॥

karata kela bahu bhānti carata motī paṅkaja tara.

They play very much and eat pearls that are found under the lotuses that are floating in the water.

ਅਲਿ ਮਕਰੰਦ ਗੁੰਜਾਰਤ¹⁶⁰ ਭ੍ਰਮਤ¹⁶¹ ਗੁੰਜਰਤ¹⁶² ਭ੍ਰਮੰਕਰ¹⁶³॥

ali makaraṇḍa guṇjārata bhramata guṇjarata bhramaṅkara.

The bumblebees collect the nectar of flowers and fly around buzzing, they fly around and buzz in all four directions.

¹⁶⁰ It appears to be ‘ਗੁੰਜਤ’ in the Sangrur *Sarūp*.

¹⁶¹ ਭ੍ਰਮਰ in the Sangrur *Sarūp*.

¹⁶² ਗੁੰਜਾਰਤ in the Sangrur *Sarūp*.

¹⁶³ ਭੈਯੰਕਰ in the Sangrur *Sarūp*.

ਮਾਰੁਤ ਬਾਸ ਸੁਬਾਸ ਚਕ੍ਰ ਸਮ ਭਵਰ ਬਘੂਰਨਿ॥

maruta bāsa subās chakra sam bhavara baghūrani.

With fragrance in the air, bumblebees encircle the area similar to a potter's wheel that spins on its axis.

ਮਧੁ ਸਰ ਸੁਰਾ ਸੁਗੰਧਿਤ ਰੰਗ ਲਲਿਤਿਨਿ ਪਰਿ ਪੂਰਨ॥੧੨॥੩੨੪॥

madhu sara surā sugaṇdhita raṅga lalitini pari pūrana.12.324.

With honey-like fragrance, rivers of dark, beautiful, red, rich-coloured wine flow.12.324.

SARBLOH GRANTH SĀHIB SARŪP AṄG 48

ਗੰਧ ਸੁਗੰਧ ਸੁਬਾਸ¹⁶⁴ ਪੁਰਪ ਚੰਦਨ ਮਲਯਾਗਿਰਿ॥

gaṇdha sugaṇdha subāsa puhapa caṇdana malayāgiri.

On *Malaya* Mountain, there are various flowers and forests of sandalwood that have a really fresh and wonderful fragrance.

ਪਾਰਿਜਾਤ ਕਲਪਤਰੁ ਸੁਧਾਨਿਧਿ ਅੰਮ੍ਰਿਤ ਸਾਗਰਿ॥

pārijāta kalapataru sudhānidhi aṇmrita sāgari.

There is also the *Parijat*, *Kalpavriksha* wish-fulfilling tree and a treasure-filled ocean of ambrosial nectar.

ਘੋਰ ਘੋਰ ਮਨਿ ਦਿਪਤਿ ਜੜਤ ਬਹੁ ਬਿਧਿ ਰਤਨਾਗਿਰਿ॥

ghora ghora mani dipati jaṛita bahu bidhi ratanāgiri.

It is a jewel filled mountain with large quantities of many types of shiny, jewels and gems.

ਪੁਰਪ ਲਲਤਿ ਅਰੁ ਸ੍ਵੈਤ ਸੁਧਾਗਤਿ ਗੰਧ ਮਲਯਾਗਿਰਿ॥੧੩॥੩੨੫॥

puhapa lalati aru sveta sudhāgati gaṇdha malayāgiri.13.325.

There are many beautiful red and white-coloured flowers with a pure fragrance in *Malayagiri*.13.325.

ਬਾਸ ਸੁਬਾਸ ਪੁਰਪ ਗੰਧ ਨ੍ਰਿਤਤਿ ਭਾਂਤਿ ਭਾਂਤਿ ਸੇਹੈ ਪਾਤ੍ਰੁ॥

bāsa subāsa puhapa gaṇdha nritati bhānti bhānti sohaiṇ pātra.

Sweet fragrance emanates from the flowers, and the bodies of many beautiful *apsharas* (fairies) who perform various types of dances, and collect the nectar in vessels.

ਅਨਲ ਪੱਛ ਪੰਛੀ ਸੁ ਕੁਲ ਬਿਚਰਤ ਪੰਛੀ ਬਰ॥

anala paccha pañchī su kula bicarata pañchī bara.

The legendary *Anal* bird,¹⁶⁵ the *Garuda* and other types of bird roam around there.

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ਗਰੁੜ ਉਰਗਿ ਬਹੁ ਭਾਂਤਿ ਬਸਤ ਕਲਪਾਂਤਿ ਜੁਗਾਂਤਰ॥

garuṛa uragi bahu bhānti basata kalapānti jugāntara.

The *Garuda* and snakes have put behind their animosity and are living there in harmony since many ages and eons.

ਚਹੁੰ ਓਰ ਗੁੰਜੈ ਭ੍ਰਮਰ ਕਮੋਦੀਨ ਚਕੋਰ ਮਯੰਕਰਿ॥

cahuṇ ora gūṇjai bhramara kamodīna cakora mayāṅkari.

In four directions bumblebees are buzzing, the *chakor* bird sits on the lotus that blooms at night, in the light of the moon.

¹⁶⁴ ਸੁਬਾਸ as per exegesis but the printed recensions and manuscripts record ਸੁਬਾਸ.

¹⁶⁵ That never stops flying.

ਧਰਤ ਧਯਾਨ ਘੋਰਾਤ ਕਲਪ ਕੋਟ ਕੋਟ ਫਨਿ ਅਰਨੀ॥

dharata dhyāna ghorāta kalapa koṭa koṭa phani aranī.

Garuda, the enemies of the snakes has meditated for millions and millions of *kalpas* there.¹⁶⁶

ਅਰੁਣ ਕੇਤੁ ਫਰਹਰਤ ਮਰੀਚਿ ਕਨਕਾਗਿਰਿ ਤਰਨੀ॥੧੪॥੩੨੬॥

aruṇa ketu pharaharata marīci kanakāgiri taranī.14.326.

A red coloured flag battle-standard is waving¹⁶⁷ there on a mountain of gold that is shining brilliantly with sunlight falling upon it.14.326.

ਆਦਿ ਜੁਗਾਦਿ ਕਲਪਾਦਿ ਸਦਾ ਅਬਿਨਾਸੀ ਪਦ ਕੰਜ ਚਰਨ॥

ādi jugādi kalapādi sadā abināsī pada kañja carana.

The Timeless, Imperishable Creator, with feet like lotuses existed before time, in each age and endless *kalpas*, for eternity.

ਕਵਲ ਚੱਛੁ ਜਗ ਸਾਰ ਅਭਯ ਭਯਾ ਨਾਸਨ ਅਘ ਛਾਰ ਕਰਨਿ॥

kavala cacchu jaga sāra abhaya bhayā nāsana agha chāra karani.

With eyes like lotuses, You are the support of the universe, Always fearless, Destroyer of fear and sins.

ਸਰਬ ਪੂਰ ਸਤਿ ਰੂਪ ਸੁਤਹ ਸਿਧਿ¹⁶⁸ ਜੇਤਿ ਬਿਰਾਜੈ॥

saraba pūra sati rūpa sutaha sidhi joti birājai.

Complete in form, Embodiment of truth, Who fashioned Himself, Whose light resides in all.

ਅਬਿਨਾਸੀ ਭਯ ਕੰਦ ਸਸਿ ਪ੍ਰਕਾਸਾ ਸਦਾ ਜੈ॥੧੫॥੩੨੭॥

abināsī bhaya kaṇda sasi prakāsā sadā jai.15.327.

The Imperishable Creator, Destroyer of fears, Whose light is as cool as the moon, Who is forever victorious.15.327.

ਅਬਿਚਲ ਅਕਾਲ ਨਿਰਵੈਰੁ ਸਦਾ ਨਿਤ ਜੈ ਜੈ ਜੈ॥

abicala akāla niravairu sadā nita jai jai jai.

Immovable, Timeless, Without enmity, Your Victory, Victory, Victory always.

ਮੰਗਲ ਹਰਖ ਬਿਨੋਦ ਚਿੰਤਾਮਨਿ ਰਾਮ ਬਿਜੈ ਜੈ॥

maṅgala harakha binoda ciṁtāmani rāma bijai jai.

Form of auspiciousness, joyous, merry, the wish-fulfilling gem, Victory always be to *Ram*.

ਛਟਾ ਚਮਕਤਿ ਪੁਰ¹⁶⁹ ਨੂਰ ਭਾਨੁ ਦੁਤਿ ਦੁਰਗਾ ਰਾਜੈ॥

chaṭā camakati pura nūra bhānu duti duragā rājai.

Durga the contented One, Whose face is radiant, shining as bright, brilliant and white as the Sun.

ਸੰਖ ਭੇਰਿ ਗਜ ਸਿੰਧੁ ਸਮਨ ਧੁਨਿ ਕੇਹਰਿ ਲਾਜੈ॥੧੬॥੩੨੮॥

saṅkha bheri gaja siṇḍhu samana dhuni kehari lājai.16.328.

Her Lion's roar is so powerful that even the sounds of conch shells, *nagara* drums, elephants and the ocean; fall pale in comparison.16.328.

ਅਸਿ ਤੁਫੰਗ ਸਹਿਥੀ¹⁷⁰ ਸਿਪਰ ਬਾਂਕ ਗਦਾ ਗੋਫਨ ਤਰਵਾਰੀ॥

asi tuphaṅga sahithī sipara bāṅka gadā gophana taravārī.

Swords, guns, spears, shields, sickles, maces, sling shots and *talvars*.

ਤੀਰ ਤੁਪਕ ਕੈਬਰ ਧਨੁਖ ਸੰਖ ਚਕ੍ਰ ਬਿਛੂਆ ਛਬਿਕਾਰੀ॥

tīra tupaka kaibara dhanukha saṅkha cakra bichūā chabikārī.

Arrows, small guns, bows and arrows, conch shells, war-quoit, scorpion daggers, look absolutely splendid.

¹⁶⁶ One day of *Brahma*, which is one kalpa, equals 4.32 billion Earth years. This times 2 million amounts to 8.64 quadrillion years. As a power, this number can only be displayed through a base-10 logarithm of approximately $10^{83,250.58}$ — a number which has 83,250 digits.

¹⁶⁷ Making it appear as though Mother Goddess herself is residing there.

¹⁶⁸ You assumed the radiant form of the most exalted *Siddha*, the Sovereign of sovereigns, O' Soul of all Lords. Quatrains, praises of Guru Ram Das. ਸੁਤਹਸਿਧ ਰੂਪ ਧਰਿਓ ਸਾਹਨ ਕੈ ਸਾਹ ਜੀਉ. ਸਵੈਯੇ ਮਃ ੪. ਕੇ. Sri Guru Granth Sahib, *Ang* 1403, Bhatt Gayand, *Svaiye Mahalla* 5.

¹⁶⁹ The 1698 Sangrur manuscript has *pūr*, Mai Bhago's has *pur*, and the printed sarūp has *pur*, whilst the *saṭīk* has *par*.

¹⁷⁰ Saintie is an Indo-Persian parrying spear. It is a staff weapon that can be used both for offensive and defensive purposes.

ਗੋਫਨ ਗੁਰਜ ਬਾਨ ਨਾਨਾ ਬਿਧਿ ਸੋਭਤਿ ਅਤਿ¹⁷¹ ਜਗਮਾਤ ਉਜਾਰੀ॥

gophana guraja bāna nānā bidhi sobhati ati jagamāta ujārī.

Slingshots, maces, bows of various kinds, all look splendid in the hands of the Mother of the Universe.

ਸਸਤ੍ਰ ਅਸਤ੍ਰ¹⁷² ਕੋਟਨ ਅਸੰਖ ਉਰ ਮਾਲ ਮਨੀ ਭੂਖਨ

sasatra asatra koṭana asaṅkha ura māla manī bhūkhana
phanavārī. 17.329.

ਫਨਵਾਰੀ॥ ੧੭॥੩੨੯॥

She has millions of weapons and missiles of war, and on Her beautiful neck a splendid serpent-hood shaped necklace of *Mani* (snake gems). 17.329.

ਰਿਪੁ ਦਲ ਚੂਰ ਧੂਰਿ ਹੈ ਭੱਜਤ ਗੱਜਤ ਸਿੰਘ ਮਹਾ ਰਣ ਮੰਡਲ॥

ripu dala cūra dhūri hvai bhajjata gajjata siṅgha mahā raṇa
maṇḍala.

Beholding Her Mighty form and upon hearing the thunderous roar of Her Lion, enemy armies scatter like dust on the Great Cosmic battle-field.

ਜੁੱਗਣਿ ਬੀਰ¹⁷³ ਪਿਸਾਚ ਡਾਕਣੀ ਅਚਤਿ ਸ੍ਰੇਣ ਬੁੰਦਨ ਰਨ ਖੰਡਲ॥

juggaṇi bīra pisāca ḍākaṇī acati sroṇa būndana rana khaṇḍala.

The dark *yoginis* of the Goddess, fifty-two warrior-spirits, flesh eating spirits, *dakhinis* or witches, kites, gather on the battlefield to drink the drops of blood of the slain warriors.

ਕੋਟ ਕੋਟ ਦਲ ਪਦਮ ਅਸੰਖਨ ਰਿਪੁ ਦਲ ਕਰਤਿ ਚੂਰ ਜਗਮਾਤਾ॥

koṭa koṭa dala padama asaṅkhana ripu dala karati cūra jagamātā.

Millions upon millions, countless armies of enemies are crushed into pieces by the hands of the Mother of the Universe.

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ਇਕ ਹੈ ਸਾਮੁਹਿ ਭਿਰਤ ਰਣ ਤਰਤ ਸਿੰਧੁ ਭਵਜਲ

ika hvai sāmuhi bhirata raṇa tarata siṅdhu bhavajala
bikhyātā. 18.330.

ਬਿਖਯਾਤਾ॥ ੧੮॥੩੩੦॥

Steadfast, She marches forward on the battlefield; She ferries one across the illusions of worldly ocean of existence. 18.330.

ਰਿਪੁ ਦਲ ਸਕਲ ਜੀਤ ਜਗ ਮਾਤਾ ਭੂਮਿ ਕੇ ਭਾਰ ਉਤਾਰਯੋ॥

ripu dala sakala jīta jaga mātā bhūmi ko bhāra utāryo.

All the enemy armies are defeated at the hands of the Mother of the Universe, the One Who lifts the burden from the earth.

¹⁷¹ Not included in Sangrur *Sarūp*.

¹⁷² ਸ਼ਸਤ੍ਰ. A *shastar* is a weapon — that which cuts or cleaves. It is an instrument of striking, commonly understood as an *armament* or *weapon*.

According to Sanskrit scholars, *shastars* are categorised into four types: (1) *Mukt* – weapons that are released from the hand, such as a war-quoit (*chakra*); (2) *Amukt* – weapons not released from the hand, like swords and daggers; (3) *Muktāmukt* – weapons that can be both thrown and used while held, such as a mace (*gada*) or lance; and (4) *Yantramukt* – weapons launched using a mechanism, such as arrows or bullets. Weapons that are thrown (*mukt*) are also referred to as *astras* (ਅਸਤ੍ਰ).

¹⁷³ According to the *Kedarkhand* section of the *Skanda Purana*, there are fifty-two great warriors listed. These include: 1. Nandi, 2. Bhringi, 3. Riti, 4. Tundi, 5. Pretasya, 6. Vajra, 7. Kuvalasva, 8. Ashvakarna, 9. Nirmund, 10. Mastkarun, 11. Pushpadant, 12. Brihadbhanu, 13. Amitasya, 14. Ashvahan, 15. Tundik, 16. Dundik, 17. Kalanam, 18. Asurant, 19. Janahlad, 20. Alhadak, 21. Yamik, 22. Chandik, 23. Chandra Raj, 24. Antakar, 25. Nishchar, 26. Virbhadrā, 27. Maniman, 28. Chandish, 29. Nandishwar, 30. Virvetal, 31. Vikat, 32. Vinodi, 33. Sumatravini, 34. Surmantravini, 35. Kaliya, 36. Trati, 37. Karman, 38. Narasinha, 39. Hanumano, 40. Bhairava, 41. Nishalya, 42. Kalsam, 43. Narad, 44. Nasir, 45. Keshari, 46. Ijya, 47. Vijya, 48. Visedhari, 49. Kakum, 50. Kamakhya, 51. Niralamb, and 52. Punyamyā.

ਦੁਸ਼੍ਟ ਬਿਧ੍ਵੰਸਨਿ ਅਸੁਰ ਸੰਘਾਰਨਿ ਸੰਤਨ ਦੁਖ ਨਿਵਾਰਯੋ॥

dushta bidhvaṁsani asura saṅghārani saṁtana dūkha nivāryo.

Destroying the wicked, slaying the demons, relieving the pain of the saints.

ਅਬਿਚਲ ਰਾਜ ਦੀਯੋ ਸੁਰਪਤਿ ਕੋ ਨਿਜ ਕਰ ਤਿਸਹਿ ਉਬਾਰਯੋ॥

abicala rāja dīyo surapati kau nija kara tisahi ubāryo.

She has granted *Indra* an eternal kingdom, by considering him to be Her own, She has saved him.

ਜੈ ਜੈਕਾਰ ਭਯੋ ਸੁਰਮੰਡਲ ਮੰਤ੍ਰ ਸੁ ਕਵਚ ਉਚਾਰਯੋ॥੧੯॥੩੩੧॥

jai jaikāra bhayo suramaṇḍala maṁtra su kavaca ucāryo. 19.331.

In the realm of the demi-gods, they sing Her Victory by reciting the *Braham Kavach Mantra*. 19.331.¹⁷⁴

ਬਿਸਨੁਪਦ ਕਲਯਾਨ ਤਿਪਦਾ॥

bisanupada kalyāna tipadā.

Bisanupad Kalyan Tipada (In three sections).

ਧੂਪ ਦੀਪ ਤਿਲਕਾਦਿ ਸੁਗੰਧਾ ਪੁਹਪ ਲਲਿਤ ਕਰ ਲੀਏ॥

dhūpa dīpa tilakādi sugaṇdhā puhapa lalita kara līe.

Lamps, incense sticks, fragrant *tilaks*, beautiful flowers are held in their hands.

ਨਿਰਮਲ ਅੰਭ ਕਲਸ ਕੰਚਨ ਭਰ ਪਾਕ ਬਿਬਿਧ ਬਿਧਿ ਕੀਏ॥

niramala aṁbha kalasa kaṁcana bhara pāka bibidha bidhi kīe.

Filling gold *kalsh* pots and utensils with pure and fresh water, preparing dishes of various kinds.

ਸੁਰਪਤਿ ਆਦਿ ਦੇਵ ਗੰਧ੍ਰਬ ਮਿਲਿ ਆਰਤੀ ਕਰਤ ਬਿਧਾਨਾ॥

surapati ādi deva gaṇḍhraba mili āratī karata bidhānā.

Indra along with other demi-gods like *Shiva*, *Gandharavs* all meet and offer an *Arati* prayer in Your Supplication.

ਸੰਖ ਘਟ ਬਾਜੰਤ੍ਰ ਅਪਾਰਾ ਗਾਵਤ ਗੁਨ ਬਿਧ ਨਾਨਾ॥¹⁷⁵

saṁkh ghat bajaṁtra apārā gāvat gun bidh nānā.

Conches, kettledrums, and countless war instruments resounded as praises were sung in various ways.

¹⁷⁴ See my pdf on this subject: https://www.kamalroop.com/files/ugd/5688b9_36f2ef2bca884893806ca1c7428b4461.pdf 'The Tradition of the Braham Kavach Sahib by Dr Kamalroop Singh Akali Nihang UK'

¹⁷⁵ This verse is not in the *satīk* or the modern printed saroop but is found in the Mai Bhago recension f. 15 b.

ਅਖਯ ਰਾਜ ਅੰਬੈ ਤਹਿ ਦੀਨਹੁ ਦਾਸ ਜਾਨ ਕੈ ਤਾਰਯੋ॥

akhaya rāja anbai tahi dīnahu dāsa jāna kai tāryo.

O' Mother, You have bestowed upon one an imperishable kingdom; You have saved me by considering me to be Your slave.

ਸੰਕਟ ਭੀਰ ਬਿਪਤਿ ਅਉਸਰ ਮਹਿ ਜਹੰ ਤਹੰ ਕੀਨੁ

saṅkaṭa bhīra bipati usara mahi jahaṅ tahaṅ kīnu
udhāryo.20.332.

ਉਧਾਰਯੋ॥੨੦॥੩੩੨॥

In the midst of the greatest dangers and calamities, You have saved me.20.332.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਮਾਰੂ॥

bisanupada rāgu mārū.

Bisanupad Rag Maru.

ਗਰਜਤ ਸਿੰਘ ਲੰਕੁੜਾ ਕੂਦਤ ਭਭਕਤ ਭੀਮ ਅਪਾਰਾ॥

garajata siṅgha laṅkuṛā kūdata bhabhakata bhīma apārā.

Her Lion roars, the demi-god *Lankura* jumps and many fearsome *Bhairavs* shriek.

ਭੂਤ ਪ੍ਰੇਤ ਨਾਨਾ ਬਿਧਿ ਨਾਚਤ ਘਹਿਰਤ ਗਗਨ ਬੈਤਾਰਾ॥

bhūta preta nānā bidhi nācata ghahirata gagana baitārā.

Ghosts and vampires dance in various styles and speak in the sky.

ਭੈਰਵ ਭੀਮ ਪਿਸਾਚਿ ਡਾਕਨੀ ਕੂਕਤ ਕਠਿਨ ਮਸਾਨਾ॥

bhairava bhīma pisāci ḍākanī kūkata kaṭhina masānā.

Bhairav, fearsome spirits, flesh eating ghosts, witches and blood-drinking entities make shrilling noises.

ਆਮਿਖ ਅਚਤ ਆਹਵ ਮੰਡਲ ਮਹਿ ਕਿਲਕਤ ਬੀਰ ਬਿਵਾਨਾ॥੧॥੩੩੩॥

āmikha acata āhava maṇḍala mahi kilakata bīra bivānā.1.333.

They consume flesh on the battlefield where many warriors are seen shouting and fighting on horseback.1.333.¹⁷⁶

ਕਿਲਕਿਲ ਕਰਤ ਨਾਨਾ ਬਿਧਿ ਨ੍ਰਿਤਿਤਿ ਕੁਹਕਤਿ ਫਿਰਤ ਪਿਸਾਚਨਿ॥

kilakila karata nānā bidhi nrititi kuhakati phirata pisācani.

Screeching and dancing in various ways, cooing, the flesh-eating spirits wander.

ਭੈਰਵ ਭੂਤ ਭੀਮ ਭਭਕਤ ਘਨ ਘਹਿਰਤ ਨਭ ਬਹੁ ਡਾਕਨਿ॥

bhairava bhūta bhīma bhabhakata ghana ghahirata nabha bahu
ḍākani.

Bhairav, ghosts, fearsome spirits and many witches make terrifying sounds in the skies.

ਗਹਿ ਗਹਿ ਹਾਥ ਖਪਰ ਰੁੰਡਨਿ ਕੀ ਝੁੰਡ ਝੁੰਡ ਕਈ ਨਾਚਤਿ॥

gahi gahi hātha khapara ruṇḍani kī jhuṇḍa jhuṇḍa kāi nācati.

Gripping and holding bowls made of skulls, from headless bodies, some of these entities dance in swarm after swarm.

ਲਲਿਤ ਕਰਾਲ ਜਿਹਵ ਕਾਢੇ¹⁷⁷ ਬਹੁ ਆਮਿਖ ਸ੍ਰੋਨਤਿ ਆਚਤਿ॥੨॥੩੩੪॥

lalita karāla jihava kāḍhe bahu āmikha sronati ācati.2.334.

With their terrifying tongues out, these witches eat a lot of flesh and drink blood.2.334.

ਸੰਖ ਭੇਰਿ ਮਾਰੂ ਮੁਰਲੀ ਡਫ ਤਾਲ ਮ੍ਰਿਦੰਗ ਬਜਾਵਤਿ॥

saṅkha bheri mārū muralī ḍapha tāla mridaṅga bajāvati.

Playing conch shells, singing *Maru (rag)*, playing the flute, playing the hand drum and *mridang* in various beats.

ਤੂਰ ਨਾਇ ਝਾਂਝਰ ਘੁੰਘਰੁ ਗਤਿ ਧਉਂਸਾ ਡੰਕ ਸੁਹਾਵਤਿ॥

tūra nāi jhāñjhara ghuñgharu gati dha:uṁsā ḍaṅka suhāvati.

The *Ran-Narsingha* or battle bugles, *shehnai*, cymbals, anklets and war drums sound enchanting.

¹⁷⁶ This could also refer to warriors flying in aircraft. A celestial chariot of the gods that moves through the sky — *viman*, *vyomyan*, *vayu-yan*.
ਵਿਮਾਨ. ਵਯੋਮਯਾਨ. ਵਾਯੂ ਯਾਨ.

¹⁷⁷ It appears as this in the printed recension and manuscripts but in the exegesis as ਕਾਢੇ.

ਬੀਨਾ ਬੇਨੁ ਰਬਾਬਿ ਪਖਾਵਜ ਸੰਖ ਘੰਟ ਧੁਨਿ ਸੋਹਤਿ॥

bīnā benu rabābi pakhāvaja saṅkha ghaṇṭa dhuni sohati.

The melody of the *Veena*, the *Rabab* (Rebeck), and the *Pakhawaj*, along with the sound of conch shells and bells, is delightful.

ਨੇਵਰ ਸਬਦ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨਿ ਲੋਕ ਚਤੁਰਦਸ ਮੋਹਤਿ॥੩॥੩੩੫॥

nevara sabada tāpa traī mocani loka caturadasa mohati.3.335.

Instruments with two halves like the *tabla*, are used to sing the praises of the Mother that resonate and enchant the fourteen realms.3.335.

ਭਾਂਤਿ ਭਾਂਤਿ ਮਾਰੂ ਰਨ ਬੱਜਤ ਕਟਕ ਦੇਵਤਾ ਸਾਜੈ॥

bhānti bhānti mārū rana bajjata kaṭaka devatā sājai.

In various forms *Maru* is played on the battlefield as the demi-gods play the war drums.

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ਦੁੰਦਭਿ ਕੋਟਿ ਨਾਇ ਨਾਨਾ ਬਿਧਿ ਚਮੂ ਦੇਵਤਨ ਬਾਜੈ॥

duṇḍabhi koṭi nāi nānā bidhi camū devatana bājai.

The army of demi-gods play countless war drums and the *shehnai* in various ways.

ਅਸ੍ਰ ਨਾਗ ਕਰਹਲ ਆਰੂੜਤਿ ਕੋਟ ਤੇਤੀਸਾ ਗਾਜੈ॥

asva nāga karahala ārūrati koṭa tetīsā gājai.

Horses, elephants and camels are mounted by thirty-three *crore* (330 million) demi-gods who are roaring.

ਸਯਾਮ ਕਰਨਿ ਐਰਾਵਤ ਆਦਿਕ ਰਕਤ ਸ੍ਵੇਤ ਤਨ ਛਾਜੈ॥੪॥੩੩੬॥

syāma karani airāvata ādika rakata sveta tana chājai.4.336.

Dark coloured horses and elephants are seen with saddles that are decorated white or blood red.4.336.

ਮਨਿ ਹਿਮ ਗਿਰਿ ਰਾਜਤਿ ਧਉਲਾ ਤਨ ਸੋਭਤਿ ਮਨਹੁ ਮੁਨਾਰੇ॥

mani hima giri rājati dhaulā tana sobhati manahu munāre.

The body of the Mother Goddess is like the giant snow-capped Himalayan range and Her mind is beautiful and elegant like its peak.

ਸਯੰਦਨਿ ਪਾਲ ਦੁਰਦਨਿ ਆਰੂੜੇ ਦੇਵਨ ਸਕਲ ਅਖਾਰੈ॥

syāndani pāla duradani ārūre devana sakala akhārai.

On the battlefield, the armies of the demi-gods and all their regiments are seen riding mounted on palanquins and chariots.

ਚੜ ਬਿਵਾਨ ਸੁਮਨ ਬਰਸਾਵਤਿ ਗਜ ਮੁਕਤਾ ਗਲਿ ਹਾਰੇ॥

caṛa bivāna sumana barasāvati gaja mukatā gali hāre.

Rising in their flying craft the demi-god's necklaces made from elephant pearls can be seen, they shower flowers down.

ਅਚਯੁਤ¹⁷⁸ ਜਾਪ ਜਪਤ ਅੰਬੈ ਜਸ ਲਸਕਰ ਸ਼ਤ੍ਰੁ ਸੰਘਾਰੇ॥੫॥੩੩੭॥

acyuta jāpa japata aṁbai jasa lasakara shatru saṅghāre.5.337.

Chanting the glorious praises of Mother *Amba*, the demi-gods destroy the enemy armies.5.337.

ਸ਼ਿਵ ਬਿਰੰਚ ਬਿਸਨਾਦਿ ਸੁਰੇਸੁਰ ਸਭੈ ਸੈਨ ਸੰਗ ਲੀਨੇ॥

shiva biraṅca bisanādi suresura sabhai saina saṅga līne.

Shiva, Brahma, Vishnu and others, like *Indra*, all march with their respective armies.

ਰਵਿ ਸਸਿ ਬਰਨ ਧਰਮ ਕੁਬੇਰਹਿ ਜੂਥ ਜੂਥ ਦਲ ਕੀਨੇ॥

ravi sasi barana dharama kuberahi jūtha jūtha dala kīne.

The Sun, Moon, *Varun, Dharamraj, Kuber* each march with their own large forces.

ਗਦਾ ਚਕ੍ਰ ਤ੍ਰਿਸੂਲ ਭ੍ਰਮਾਵਤਿ ਬਜ੍ਰ ਪਰਿਹਰ ਰਿਪੁ ਪੇਲਤਿ॥

gadā cakra trisūla bhramāvati bajra parihara ripu pelati.

They whirl their maces, tridents, and chakram, striking down their foes like they are being hit with thunderbolts (*vajra*).¹⁷⁹

ਕਾਲ ਡੰਡ ਪਾਸੀ ਬਰਨਾਯੁਧ ਅਸੁਰ ਸੈਨ ਸਭਿ ਰੇਲਤਿ॥੬॥੩੩੮॥

kāla ḍaṇḍa pāsī baranāyudha asura saina sabhi relati.6.338.

The staff of Death of *Dharamraj* and the noose of *Varun* decimates all the armies of demons.6.338.

ਉਤੇ ਅਸੁਰ ਦਲ ਸਾਜ ਅਸੰਖਨ ਚੜਤ ਭਏ ਸੁਰ ਮੰਡਲ॥

ute asura dala sāja asaṅkhana caṛata bhae sura maṇḍala.

Other demons have risen and equipped countless troops and they swiftly rally upon the realm of the demi-gods.

ਕੋਤਕਿ ਬਿਕਟ ਰੂਪ ਤ੍ਰਿਮੁੰਡਨ ਪ੍ਰਾਪਤਿ ਭਵ ਨਵ ਖੰਡਲ॥

kautaki bikaṭa rūpa trimuṇḍana prāpati bhava nava khaṇḍala.

A gigantic, hideously formed demon with three heads, has manifested on the earth with nine-realms.

ਗਹਿ ਗਹਿ ਹਾਥ ਮੇਰੁ ਤਰੁ ਭਾਰੈ ਭਲੀ ਭਾਂਤਿ ਪਰਿਹਾਰੈ॥

gahi gahi hātha meru taru bhārai bhalī bhānti parihārai.

With hands that are as large as mountains and trees, who gives heavy strikes in various ways.

ਦੀਰਘ ਚੱਛੁ ਦਾੜ ਮਾਨੇ ਜਮ ਅਰੁਨ ਅਸਿਤ ਤਨ ਕਾਰੈ॥੭॥੩੩੯॥

dīragha cacchu dāṛa māno jama aruna asita tana kārai.7.339.

With a very fierce form, a dark body, with large fangs like *Yamraj*, and with blood shot eyes.7.339.

¹⁷⁸ This means the same as ਅਚੁਤ.

¹⁷⁹ This could mean the legendary thunderbolt of *Indra*.

ਮਹਾ ਘੋਰ ਆਹਵ ਮਚਯੋ ਤਹਿ ਦੇਵਨ ਸਭਨ ਭਜਾਯੋ॥

mahā ghora āhava macayo tahi devana sabhana bhajāyo.

A great and fierce battle ensued, where all the demi-gods ran away from battle.

ਭਾਜਤਿ ਭਯੋ ਸਭੈ ਸੁਰਮੰਡਲ ਸਰਨਿ ਭਵਾਨੀ ਧਾਯੋ॥

bhājati bhayo sabhai suramaṇḍala sarani bhavānī dhāyo.

All of them ran to the realm of the demi-gods and sought the refuge of *Bhavani*.

ਸਨੈ ਦੇਵ ਸੁਰਪਤਿ ਚਲਿ ਆਏ ਤਕੀ ਸਰਨਿ ਜਗਤਾਗਰ॥

sanai deva surapati cali āe takī sarani jagatāgara.

Slowly, the gods and their leader, *Indra* arrived, seeking shelter in the Ocean of the universe.

ਅਸੁਰ ਦਲਨ ਸੰਕਟ ਦੁਖ ਮੋਚਨ ਅਪਦ ਹਰਨਿ ਸੁਖ ਸਾਗਰ॥੮॥੩੪੦॥

asura dalana saṅkaṭa dukha mocana apada harani sukha sāgara.8.340.

The destroyer of demons, troubles, miseries and adversities; the Ocean of peace and happiness.8.340.

ਬਿਸਨੁਪਦ ਮਾਰੂ ਦੇਵੀ ਬਾਚ॥

bisanupada mārū devī bāca.

Bisanupad Maru the Goddess Speaks.

ਬਚਨ ਸੁਨਤਿ ਅੰਬੈ ਬਿਹਸੀ ਤਬਿ ਸਭ ਕੇ ਦੀਨ ਦਿਲਾਸਾ॥

bacana sunati añbai bihasī tabi sabha ko dīna dilāsā.

Listening to their words, *Amba* smiled giving solace to everyone.

ਛਾਰ ਕਰਹੁੰ ਰਿਪੁ ਦਲ ਪਲ ਮਾਹੀਂ ਮਨਿ ਮਹਿ ਕਰਹੁ ਹੁਲਾਸਾ॥

chāra karahuñ ripu dala pala māhīñ mani mahi karahu hulāsā.

“In an instant I shall destroy the enemy’s army, have faith of this in your hearts.”

ਕਰਿ ਇਸਨਾਨ ਬਸਤ੍ਰ ਨਾਨਾ ਬਿਧਿ ਮੁਕਤਾ ਜਾਮਹਿ ਲਾਗਾ॥

kari isanāna basatra nānā bidhi mukatā jāmahī lāgā.

Having bathed, She adorns Herself with various kinds of garments and precious pearl-studded robes.

ਕਲਧੋਤ ਮਛਾ ਬਾਗਾ ਪ੍ਰਿਯ ਦਮਕਤਿ ਚਮਕਤਿ ਜੋਤਿ ਸਭਾਗਾ॥੯॥੩੪੧॥

kaladhauta maḥḥā bāgā priya damakati camakati joti sabhāgā.9.341.

Her clothe have gold embroidered in them, shine brilliantly, and Her form radiates gloriously.9.341.

ਲਲਤ ਪੀਤ ਬਾਨਾ ਤਨ ਧਾਰਯੋ ਕੇਸਰਿ ਤਿਲਕ ਸੁਹਾਵਨਿ॥

lalata pīta bānā tana dhāryo kesari tilaka suhāvani.

Wearing red and golden coloured robes on Her body She has a beautiful saffron mark on Her forehead.

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ਭੂਖਨ ਸਕਲ ਰਤਨ ਹੀਰਾ ਜਿਹ¹⁸⁰ ਮੁਕਤਾ ਲਾਲ ਜੜਾਵਨਿ॥

bhūkhana sakala ratana hīrā jihan mukatā lāla jaṛāvani.

She is adorned with all kinds of precious gems, diamonds, pearls, red rubies etc.

ਕਿੰਕਨਿ ਮਨਿ ਮਾਨਕ ਬਹੁ ਲਾਗਾ ਜੋਤਿ ਉਦਯ ਜਿਮ ਦਿਨਕਰ॥

kiṅkani mani mānaka bahu lāgā joti udaya jima dinakara.

With various ornaments on Her clothes that are encrusted with jewels, Her radiance is like the rising sun.

¹⁸⁰ In the Sangrur *Sarūp*, there is neither a *bindi*, nor a *tippi* however, in the *Saṭīka*, there is a *bindi* present.

ਦਿਪਤਿ ਉਦਿਤ ਪੁਰ ਨੂਰ ਬਿਰਾਜੈ ਕਲ ਉਜਾਰ ਤਿਮਰਹਰ॥੧੦॥੩੪੨॥ dipati uḍita pura nūra birājai kala ujyāra timarahara.10.342.

Her radiance is as cool and bright like the moon, which shines by the light of the Sun, which shines even during the absence of the moon.10.342.¹⁸¹

ਬਿਸਨੁਪਦ ਪਰਜ॥

bisanupada paraja.

Bisanupad Paraj.

ਭੂਖਨ ਸਕਲ ਦਿਪਤਿ ਅੰਗਨ ਮਹਿ ਸਹਸ ਭੁਜਾ ਪ੍ਰਕਾਸਾ॥

bhūkhana sakala dīpati aṅgana mahi sahasa bhujā prakāsā.

Adorned with all kinds of gems possibly imaginable, the light of the Goddess, with a thousand arms, shines forth brilliantly.

ਸ੍ਵਯੰ ਜੋਤਿ ਜਗਮਗ ਦੁਤਿ ਰਾਜਤਿ ਮੁਕਤਿ ਕਰਨਿ ਜਗਯਾਸਾ॥

svayaṅ joti jagamaga duti rājati mukati karani jagyāsā.

She is Self-illuminating, Self-created, Her form shines immaculately in the universe, She bestows liberation and salvation to those who seek it.

¹⁸¹ Which is always present even if we do not see it or them both.

ਅਖੰਡ ਤੇਜ ਅਬਿਚਲ ਸਤਿ ਮੂਰਤਿ ਪਰਮ ਹੰਸ ਭਯ ਹਰਨੀ॥	akhaṇḍa teja abicala sati mūrati parama haṁsa bhaya haranī.
Imperishable light, Unchanging truth, the Supreme embodiment, the most knowledgeable and pure Being, Fear dispeller.	
ਅਮਿਤ ਤੇਜ ਸਾਗਰ ਦੁਤਿ ਸੋਭਾ ਮੁਕਤਿ ਕਰਨਿ ਜਗ ਤਰਨੀ॥੧॥੩੪੩॥	amita teja sāgara duti sobhā mukati karani jaga taranī.1.343.
Her brilliance is like a never-ending ocean of light; the One Who provides salvation, the Saviour of the world.1.343.	
ਬ੍ਰਹਮ ਜੋਤਿ ਸਤਿ ਰੂਪ ਅਨੰਦੀ ਪਰਮਾਤਮ ਪਰਧਾਨੀ॥	brahama joti sati rūpa anandī paramātama paradhānī.
The Creative light, True form, She is ever blissful, the Supreme soul and Supreme chief.	
ਅਕਾਲ ਮੂਰਤਿ ¹⁸² ਅਨੁਭਵਨੁ ¹⁸³ ਸਨਾਤਨ ਪਰਮ ਜੋਤਿ ਬਿਗਯਾਨੀ॥	akāla mūrati anubhavanu sanātana parama joti bigyānī.
The Timeless form, the One Who has come from themselves, Eternal, the Supreme light, the Knower of all, the Supreme light.	
ਸੰਖ ਚਕ੍ਰ ਸਰ ਗਦਾ ਪਦਮ ਧਰ ਤਬਰ ਧਨੁਖ ਜੈ ਖੰਡਾ॥	saṅkha cakra sara gadā padama dhara tabara dhanukha jai khaṇḍā.
Wielding a conch shell, war-quoit, arrow, mace, lotus flower, battle axe, bow and victorious double-edged-sword.	
ਗੋਫਨ ਗੁਰਜ ਬਾਕ ਬਿਛੂਆ ਅਸਿ ਤੀਰ ਤੁਪਕ ਪ੍ਰਚੰਡਾ॥੨॥੩੪੪॥	gofana guraja bāka bichūā asi tīra tupaka pracaṇḍā.2.344.
Wielding the sling shot, mace, tiger-claw, scorpion dagger, arrows and explosive cannon.2.344.	
ਸਿਪਰ ਖੜਗ ਪੱਟਿਸ ਨਾਵਕ ਸਰ ਜਮਧਰਿ ਜਬਰ ਕਟਾਰੀ॥	sipara khaṛaga paṭṭisa nāvaka sara jamadhari jabara kaṭārī.
Shield, double-edge straight sword, gauntlet sword, hooked arrow, fearsome curved <i>katar</i> , and small <i>katar</i> .	
ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਨਾਨਾ ਬਿਧਿ ਸੋਭਤਿ ਦਮਕਤਿ ਕਰ ਉਜਯਾਰੀ॥	sasatra asatra nānā bidhi sobhati damakati kara ujayārī.
Various kinds of weapons and missiles are adorned on Her, Her shield shines brilliantly.	
ਧੁਜਾ ਪਤਾਕਾ ਬੈਰਕ ਝੰਡਾ ਘਨ ਫਹਰਤ ਝੁਲਤ ਅਪਾਰੀ॥	dhujā patākā bairaka jhaṇḍā ghana phaharata jhulata apārī.
Countless battle-standards, banners, emblems; Her flags flutter with the utmost splendour.	
ਮਹਾਂ ਬੀਰ ਨਾਹਰ ਅਰਿਜਿਤ ਰਣ ਸਿੰਘ ਕੀਯੋ ਅਸਵਾਰੀ॥੩॥੩੪੫॥	mahān bīra nāhara arijita raṇa siṅgha kīyo asavārī.3.345.
The Greatest warriorress, the Unassailable victor, mounted on a lion in battle.3.345.	

¹⁸² ਅਕਾਲ ਰੂਪ in Sangrur Sarūp.

¹⁸³ ਅਨੁਭੋ in Sangrur Sarūp.

ਸੱਦ ਨਿਨੱਦ ਅਨੱਦ ਬਾਕ ਭਯੋ ਗਰਜਯੋ ਸਿੰਘ ਜੁਝਾਰੀ॥

sadda ninadda anadda bāka bhayo garajayo siṅgha jujhārī.

She is the Essence of bliss and sounds the Eternal word, Her brave lion roars loudly.

ਨਵਤਨ ਜੋਤਿ ਉਦਿਤ ਮੁਖ ਮੰਡਲ ਛਟਾ ਤ੍ਰਿਪਤਿ ਤ੍ਰਿਪੁਰਾਰੀ॥

navatana joti uditā mukha maṇḍala chaṭā tripātī tripurārī.

She is the newly risen light, Her radiant face lights creations and bring satisfaction, even *Tripurari* feels elated seeing Her face.

ਦੇਖਤ ਦਰਸ ਤਾਪ ਤ੍ਰਈ¹⁸⁴ ਮੋਚਨਿ ਸੰਕਟ ਹਰਨ ਮੁਰਾਰੀ॥¹⁸⁵

dekhatā darasa tāpa traī mocani saṅkaṭa harana murārī.

By having the vision of *Murari*, the three fevers are dispelled: worry, disease, and misfortune; are all eradicated.

ਅਸੁਰ ਸੰਘਾਰਨਿ ਦਾਨਵ ਦੇਖਨਿ ਰਿਪੁ ਕੁਲਿ ਸਤ੍ਰੁ ਸੰਘਾਰੀ॥੪॥੩੪੬॥

asura saṅghārani dānava dokhani ripu kuli satru saṅghārī.4.346.

Slaying demons and titans, destroying the lineage of enemies and adversaries.4.346.

ਬਾਹਨ ਹੰਸ ਮਯੂਰ ਬ੍ਰਿਖਭ ਗਜ ਕੇਹਰ ਕਾਲ ਬਿਰਾਜੈ॥

bāhana haṁsa mayūra brikhabha gaja kehara kāla birājai.

The rider of the swan, peacock, bull, elephant, lion is the Lord of time, Who appears in the splendour of all these forms.¹⁸⁶

ਬ੍ਰਹਮਾਨੀ ਰੁਦ੍ਰਾਨੀ ਬੈਸਨ੍ਵੀ ਸਕ੍ਰਾਨੀ ਛਬਿ ਛਾਜੈ॥

brahamānī rudrānī baisanvī sakrānī chabi chājai.

The One Who has bestowed *shakti* upon *Brahma*, *Shiva*, *Vishnu*, *Indra*; and glorified them, O' *Saraswati*.

ਚਕ੍ਰ ਤ੍ਰਿਸੂਲ ਬਜ੍ਰ ਅਸਿ ਲੀਏ ਰਨ ਮੰਡਲ ਮਹਿ ਗਾਜੈ॥

cakra trisūla bajra asi līe rana maṇḍala mahi gājai.

Wielding the war-quoit, trident, thunderbolt, and sword, She roars with a thunderous sound in the realm of battle.

ਬਲਿਸ੍ਰਿ ਤੇਜ ਦਿਨਕਰ ਛਬਿ ਸੋਹਨਿ ਕੋਟਿ ਕਲਾ ਦੁਤਿ ਲਾਜੈ॥੫॥੩੪੭॥

balisṭi teja dinakara chabi sohani koṭi kalā duti lājai.5.347.

Her light is so resplendent and brilliant that even extremely radiant suns and moons feel embarrassed seeing it.5.347.

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ਸਾਰਸ੍ਵਤੀ ਸਾਰਦ ਸੂਤਿ ਬਚਨੀ ਮੰਗਲ ਪ੍ਰਗਟ ਪਹਾਰੇ॥

sārasvatī sārada sruti bacanī maṅgala pragaṭa pahāre.

You are *Saraswati*, the Goddess Who has recited the *Vedas*, Your praise is sung across the world.

ਛੇਮ ਕਰਨਿ ਸਕਤੈ ਦੇਵਨ ਕੀ ਤਨ ਸੁਰੰਗ ਛਬਿ ਵਾਰੇ॥

chema karani sakatai devana kī tana suraṅga chabi vāre.

You are the One Who provides beauty and powers even to the demi-gods, Your beauty is unparalleled in this world.

ਸਾਰੰਗ¹⁸⁷ ਬਿਸਖ ਸਿਪਰ ਘੰਟਾ ਘਨ ਸਸਤ੍ਰਾਸਤ੍ਰੁ ਕਰ ਧਾਰੇ॥

sāraṅga bisakha sipara ghaṇṭā ghana sasatrāsātru kara dhāre.

You wield the *Sarang* bow, featherless arrow, shield, large powerful bell, and various other weapons and projectiles.

ਦਮਕਤ ਨੂਰ ਚਿਹਨ ਆਨਨ ਪਰ ਮ੍ਰਿਗ ਲੋਚਨ ਕਜਰਾਰੇ॥੬॥੩੪੮॥

damakata nūra cihana ānana para mriga locana kajarāre.6.348.

Your face is illuminated with a radiant light and Your eyes that contain *kajal*—eyeliner, are sharper and more beautiful than those of a deer.6.348.

¹⁸⁴ The threefold afflictions: mental distress (*ādhi*), physical illness (*vyādhi*), and external obstacles (*upādhi*). ਆਧਿ ਵਿਆਧਿ ਉਪਾਧਿ ਤਿੰਨੇ ਤਾਪ.

¹⁸⁵ With even a momentary glimpse of Your *darshan*, the three-fold sufferings are released; merely touching You brings liberation, even to one stuck in the dark well of household life. ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਗ੍ਰਿਹ ਭੂਪ. *Rāg Sārang*, Bhagat Namdev Ji, SGGS *Ang* 1252.

¹⁸⁶ This verse describes the sacred mounts of various deities: the swan (*Brahma*'s mount), peacock (*Kartikeya*'s), bull (*Shiva*'s), elephant (*Indra*'s), and lion (*Durga*'s). The explanation clarifies that *Kal* (Time/Death) manifests through all these divine forms and their vehicles. Essentially, it conveys that Time/Death is the ultimate reality that encompasses all divine manifestations.

¹⁸⁷ This refers to a composite bow, traditionally made from multiple materials, including *animal horn* like antlers, and used for its flexibility and strength — common in ancient warfare. ਸਿੰਗ ਦਾ ਬਣਿਆ ਧਨੁਖ. ਉਹ ਕਮਾਨ, ਜੋ ਸਿੰਗ ਦੇ ਟੁਕੜੇ ਜੋੜਕੇ ਬਣਾਈ ਗਈ ਹੈ.

ਭੂਖਨ ਸਕਲ ਸਜੈ ਅੰਗਨ ਮੈ ਰਤਨ ਖਚਿਤ ਉਰ ਮਾਲਾ॥

bhūkhana sakala sajai aṅgana mai ratana khacita ura mālā.

Various jewels and gem encrusted necklaces are adorned on Your body.

ਅਰੁਨ ਲਲਿਤ ਬਾਗਾ ਪਹਿਰੇ ਤਨ ਪੁਹਪ ਪਦਮ ਜੈ ਮਾਲਾ॥

aruna lalita bāgā pahire tana puhapa padama jai mālā.

You wear red rubies and fine, beautiful, long, flowing robes on Your body, a Victory necklace of lotuses also adorns Your neck.

ਛਤ੍ਰ ਚਵਰ ਕਰ ਲੀਏ ਢੁਰਾਵਤ ਦੇਵ ਬਧੂ ਸੁਰ ਬਾਲਾ॥¹⁸⁸

chatra cavara kara līe ḍhurāvata deva badhū sura bālā.

With a grand canopy over Your head, demi-goddesses and their daughters, put their heads down in humility and fan You with a flywhisk.

ਨੇਪੁਰ ਰਤਨ ਖਚਿਤ¹⁸⁹ ਮਨਯਾਰੇ ਉਰ ਸੋਭਤ ਜੈ ਮਾਲਾ॥੨॥੩੪੯॥

nepura ratana khacita manyāre ura sobhata jai mālā.7.349.

Adorned with attractive, wish-fulfilling gem-studded anklets and a garland of flowers around Your neck.7.349.

ਗਨਪਤਿ ਸ੍ਵਾਮਿਕਾਰਤਿਕ ਸਕਤੈ ਜੁੱਗਨਿ ਸੰਗ ਅਪਾਰਾ॥

ganapati svāmikāratika sakatai juggani saṅga apārā.

Ganpati and Swami Kartikeya have been bestowed with immense powers by Your company, the Yogini.

¹⁸⁸ Mai Bhago *sarūp* records ਬਾਲਾ, the Sangrur 1698 *sarūp* has ਮਾਲਾ, while the printed *sarūp* of 2004 has ਬਾਲਾ, and the older *sarūp* has ਬਾਲਾ, and the *saṭīk* has ਵਾਲਾ.

¹⁸⁹ The *saṭīk* has ਖਿਜਤ, while the printed *sarūp* of 2004 has ਖਚਿਤ, Mai Bhago *sarūp* records ਖਚਤ, the Sangrur 1698 *sarūp* has ਖਚਿਤ.

ਮਯੂਰ¹⁹⁰ ਬਾਹ ਮੁਖਕ ਆਰੂੜੇ ਸਾਰੰਗ ਸੂਲ ਦੁਧਾਰਾ॥

myūra bāha mūkhaka ārūrē sārāṅga sūla dudhārā.

Rider of the peacock (*Kartikeya*) and the mouse (*Ganesh*), wielding the bow, spear, and double-edged sword.

ਸਕਤਿ ਜੇਗਨੀ ਖਪਰ ਗਹਿ ਗਹਿ ਦਨੁ ਰਿਪੁ ਦਲ ਲਲਕਾਰਾ॥

sakati joganī khapara gahi gahi danu ripu dala lalakārā.

The *yoginis* of the Goddess, taking their skull bowls, firm in hand, challenge the titan and enemy-demon armies, verbally.

ਅਮਿਤ ਅਸੁਰ ਦਲ ਸਨਮੁਖ ਧਾਵਤ ਕਰਤ ਨਾਦ ਗੁੰਜਾਰਾ॥੮॥੩੫੦॥

amita asura dala sanamukha dhāvata karata nāda guṁjārā.8.350.

They run towards the unmeasurable demon army, creating a fierce noise.8.350.

ਅਰੁਨ ਚੱਛੁ ਤਮਕਰ ਆਨਨ ਘਨ ਬਿਕਟ ਰੂਪ ਤ੍ਰਿਮੁੰਡਾ॥

aruna cacchu tamakara ānana ghana bikaṭa rūpa trimuṇḍā.

With blazing eyes, a face akin to dark clouds, stood the hideous form of the three headed demon *Trimunda*.

ਦੀਰਘ ਦੰਤੁ ਨਾਸਕਾ ਭਾਰੀ ਪਾਹਨਿ ਤਨ ਅਘ ਡੰਡਾ॥

dīragha daṁtu nāsakā bhārī pāhani tana agha ḍaṇḍā.

Who has long teeth and large nostrils, whose body was as hard and firm as a rock, and a great enormous sinner.

ਸਤ ਸਹੰਸ੍ਰ ਛੇਹਨਿ ਦਲ ਬਾਦਲ ਅਸੁਰ ਕਟਕ ਇਕ ਠੈਰੈ॥

sata sahaṁsra chuhami dala bādala asura kaṭaka ika ṭhairai.

He managed to gather an army of seven thousand *chuhān* demons; they appeared as though a massive rain cloud had gathered in battle.

ਗਹਿ ਗਹਿ ਮੇਰੁ ਬ੍ਰਿਛ ਕਰ ਧਾਵਤ ਭਭਕਤਿ ਰਿਪੁ ਗਨ ਦੌਰੈ॥੯॥੩੫੧॥

gahi gahi meru briccha kara dhāvata bhabhakati ripu gana daurai.9.351.

Grasping a mountain top and tree in his hands he charges forward; the enemy forces roar fiercely as they advance.9.351.

ਬਿਸਨੁਪਦ ਰਾਗ ਕੇਦਾਰਾ॥

bisanupada rāga kedārā.

Bisanupad Rag Kedara.

ਸ੍ਰੀ ਜਗਦੰਬੈ ਅਸੁਰ ਸੰਘਾਰਨਿ ਅਨਲ ਬਾਨ ਇਕ ਛਾਡ ਦੀਯੋ॥

srī jagadaṁbai asura saṅghārani anala bāna ika chāḍa dīyo.

Sri Jagdamba, to destroy the demons, released an *Anal* feathered (fire)¹⁹¹ arrow from Her bow.

ਜਾਰਤਿ ਭਯੋ ਕਟਕ ਅਸੁਰਨ ਕੀ ਪ੍ਰਾਨ ਬਿਨਾ ਰਿਪੁ ਹਾਨ ਕੀਯੋ॥

jāratī bhayo kaṭaka asurana kī prāna binā ripu hāna kīyo.

Many demon's bodies started burning, struggling to breath, the enemies were being destroyed.

ਦੌਰ ਦੌਰ ਰਿਪੁ ਗਨ¹⁹² ਲਲਕਾਰਤ ਗਹਿ ਗਹਿ ਮੇਰੁ ਭਯੰਕਰ॥

daura daura ripu gana lalakārata gahi gahi meru bhayaṅkara.

Running and marching a battalion of the enemy's demons came and made challenges, grasping the fearsome mountain top was the giant demon.

ਕੁਚਿਲ ਬਰਨ ਅੰਗਨ ਘਨ ਕਾਰੇ ਲਸਕਤਿ ਚੱਛੁ ਤਿਮਰ ਕਰ॥੧॥੩੫੨॥

kucila barana aṅgana ghana kāre lasakati cacchu timara kara.1.352.

With an ugly body as dark as thunder clouds and eyes that were dark and terrifying.1.352.

¹⁹⁰ Mai Bhago's *sarūp* has ਮਯੂਰ, the 1698 Sangrur *sarūp* has ਮਯੂਰ, the *saṭīk* has the same as the modern print above, whilst the older *sarūp* n.d has the same ਮਯੂਰ.

¹⁹¹ *Agniasthra* or fire arrow/ projectile.

¹⁹² A specific military formation: 27 chariots, 27 elephants, 81 horses, and 135 foot-soldiers.

ਦੀਰਘ ਦੰਤ ਦਾਨੇ ਤ੍ਰਿਮੁੰਡਨ ਭਾਲ ਭਯਾਨਕ ਭਾਰੀ॥

dīragha daṇṭa dāno trimuṇḍana bhāla bhayānaka bhārī.

The giant demon *Trimunda* had very long teeth and a forehead that was absolutely terrifying.

ਮਹਾ ਤਿਮਰ ਅਘ ਮੂਰਤਿ ਘੋਰਾ ਰਦਨ ਸ੍ਵੈਤ ਅਨਚਾਰੀ॥

mahā timara agha mūrati ghorā radana sveta anacārī.

He had an extremely large body, the embodiment of vile sins like a dark night, with white teeth, and he completely lacked decorum.

ਬਿਕਟ ਕਾਛ ਕਾਛੇ ਲਲਕਤਿ ਬਹੁ ਕੇ ਤਹਿ¹⁹³ ਰਨ ਮਹਿ ਪ੍ਰਾਪਤ॥

bikaṭa kācha kāche lalakati bahu ke tahiṁ rana mahi prāpata.

Many scary and terrifying entities readied themselves, roaring on the sidelines, but now they entered the battlefield.

ਹਾਹਾਕਾਰ ਕਿਯੋ ਰਿਪੁ ਗਨ ਸਭਿ ਰੰਗਿ ਭੂਮਿ ਮਹਿ ਨਾਚਤਿ॥੨॥੩੫੩॥

hāhākāra kiyo ripu gana sabhi raṅgi bhūmi mahi nācati.2.353.

The enemy armies created terrifying noises and the whole battalion appeared to be dancing in the battlefield.2.353.

¹⁹³ Mai Bhago Ji Bunga *sarūp* ਕੋਤੇ; 1698 Sangrur also ਕੋਤੇ; *satīk* ਤਹਿ; in old printed ਤਹਿ; Modern 2004 ਤਹਿ.

ਨਾਗ ਪਾਂਸ ਅੰਬੈ ਛਡਿ ਦੀਨੀ ਰਿਪੁ ਗਨ ਸਕਲ ਬੰਧਾਯੋ॥

nāga pāṁsa aṁbai chaḍi dīnī ripu gana sakala baṁdhāyo.

Amba then released a 'snake's noose' in which she tied all the enemy's battalion.

ਮਹਾ ਬਿਸੀ ਕਲਿ ਕੂਟ ਹਲਾਹਲਿ ਜਮਪੁਰਿ ਸ਼ਤ੍ਰੁ ਪਠਾਯੋ॥

mahā bisī kali kūṭa halāhali jamapuri shatru paṭhāyo.

This extremely poisonous snake's noose released a viscous poison that sent the enemy to the city of death.

ਪੁਨ ਰਿਪੁ ਸੈਨ ਅਮਿਤ ਕੁਰਮਨ ਸੰਗ ਗਿਰਿ ਤਰੁ ਘਾਵ ਚਲਾਵਤਿ॥

puna ripu saina amita kuramana saṅga giri taru ghāva calāvati.

Again, the enemy army assembled, consisting of vast clans, delivering blows using mountains and trees, incurring a lot of casualties.

ਲਗਤ ਨ ਕਾਹੂੰ ਮਾਤ ਓਰ ਕਹ ਉਪਰ ਹੀ ਉਡ ਜਾਵਤਿ॥੩॥੩੫੪॥

lagata na kāhūn māta ora kaha ūpara hī uḍa jāvati.3.354.

None of their counter-attacks reached the Mother Goddess as they all flew above her.3.354.

ਤਨ ਬਿਸਾਲ ਖਟ ਮੁਖ ਰਿਪੁ ਭਾਰੀ ਮਾਨਹੂੰ ਮੇਰ¹⁹⁴ ਭਯੰਕਰ॥

tana bisāla khaṭa mukha ripu bhārī mānahuṁ mera bhayaṅkara.

A demon called *Khatmukh* who had a colossal body and six heads appeared like a terrifying mountain.

ਲਸਕਤ ਸਨਮੁਖ ਧਾਯੋ ਰਿਪੁ ਗਨ ਮਹਾ ਘੋਰ ਕਲ ਰੂਪ ਤਿਮਰਕਰ॥

lasakata sanamukha dhāyo ripu gana mahā ghora kala rūpa timarakara.

His face shone as he came forth, the enemy battalion appeared as the embodiment of immense destruction and darkness.

ਹਾਹਾਕਾਰ ਕਰਤ ਰਿਪੁ ਦੌਰਤ ਮੁਦਗਰ ਮੇਰੁ ਪਰਿਹਾਰੈ॥

hāhākāra karata ripu daurata mudagara meru parihārai.

Making a terrifying noise, the enemy charged forward, hurling a mace torn from a mountain.

ਲਗਤ ਨ ਕਾਹੂੰ ਮਾਤ ਓਰ ਕਹ ਉਲਟ ਵਾਹੂੰ ਕਉ ਮਾਰੈ॥੪॥੩੫੫॥

lagata na kāhūn māta ora kaha ulaṭa vāhūn kau mārai.4.355.

His attacks did not even touch the Mother Goddess, instead it turned against him killing his own flanks.4.355.

ਬਜ੍ਜਬਾਨ ਦੁਰਗੇ ਤਿਹ ਮਾਰਯੋ ਚੂਰਿ ਕਿਯੋ ਰਿਪੁ ਸੈਨ ਸਕਲ ਦਲ॥

bajrabāna durage tiha māryo cūri kiyo ripu saina sakala dala.

Shooting her arrow that dropped stones, Durga killed them by crushing the whole enemy regiment of their army.

ਰੰਚ ਰੰਚ ਹੈ ਪਰਯੋ ਤਨਹਿ ਧਰ ਜਿਮ ਤਰੰਗ ਉਪਜਤ ਨਿਰਮਲ ਜਲ॥

raṅca raṅca hvai paryo tanahi dhara jima taraṅga upajata niramala jala.

Like a wave that is created goes back to pure water, the drops of blood and bodies of the demons who were slain by the Goddess eventually filled the ground.

ਦੌਰਤ ਬੀਚ ਕਬੰਧ ਫਿਰਤ ਗਹਿ ਬ੍ਰਿਛ ਮੇਰੁ ਮੁਦਗਰ ਕੁਹਕਤਿ ਹੈ॥

daurata bīca kabaṁdha phirata gahi briccha meru mudagara kuhakati haiṁ.

Headless demons ran in the midst of battle, staggering while clutching trees, mountain-sized maces, and shrieking horribly.

ਬਹਿ ਸ੍ਰੋਨ ਪ੍ਰਵਾਹ ਨਦੀ ਉਮਡੀ ਥਿਰਕਤ ਮੀਨ ਮੱਧ ਹੁਲਸਤਿ

bahi srona pravāha nadī umaḍī thirakata mīna maddha hulasati haiṁ.5.356.

ਹੈ॥੫॥੩੫੬॥

A flood of blood flowed like a river in monsoon, and within it, warriors thrashed and leapt like fish.5.356.

¹⁹⁴ The exegesis records *mora*, which is clearly a typographical error.

ਬਿਸਨੁਪਦ ਕੇਦਾਰਾ॥

Bisanupad Kedara.

bisanupada kedārā.

ਜੁਗਨਿ ਸ੍ਰੋਨਤ ਪਾਨ¹⁹⁵ ਕਰਤ ਕਹੁੰ ਭੂਤ ਪਿਸਾਚਨਿ ਮਾਸ ਚਰੈ॥¹⁹⁶

Yoginis drink blood, whilst ghosts and shape-shifting spirits (*pisach*)¹⁹⁷ consume flesh on the battlefield.

juggani sronata pāna karata kahūn bhūta pisācani māsa carai.

ਗੀਧ ਪਿਸਾਚਿ ਅਨੀ ਲੁਥ ਜੁਥਨਿ ਮਾਸਨਿ ਲੈ ਨਭ ਬੀਚ ਉਰੈ॥

Vultures and *pisach* grab several pieces of flesh from the many dead bodies of demons and fly towards the sky.

gīdha pisāci ghanī lutha juthani māsani lai nabha bīca urai.

ਕਹੁੰ ਭੈਰਵ ਭੀਮ ਸਿੰਗਾਲ ਫਿਰਤਿ ਗਹਿ ਲੇਖਨ ਕੇ ਨਿਜ ਧਾਮ ਚਲੈ॥

Some places, *Bhairavs*, ghouls and jackals roam around and grab dead bodies and take them into their dens.

kahūn bhairava bhīma sringāla phirati gahi lothana ko nija dhāma calai.

ਕਹੁੰ ਡਾਕਨਿ ਜੰਬੁਕ ਕਾਕ ਕਰਾਲ ਅਘਾਤ ਭਏ ਨਭ ਕੇ ਉਛਲੈ॥੬॥੩੫੭॥

Some places one can see hideous and scary witches, jackals, and crows flying in the skies.6.357.

kahūn ḍākani jānbuka kāka karāla aghāta bhae nabha ko uchalai.6.357.

ਬਹੁ ਦੈਤ ਲਟੈ ਤਿਹੰ¹⁹⁸ ਠਾਂ ਭਲਿ ਭਾਂਤਿ ਬਹੁ ਘਾਯਲ ਹੈ ਰਨ ਮੱਧ ਗਜੇ॥

Many injured demons lay down whilst many, many, wounded demons are in the middle of the battlefield roaring.

bahu daita laṭai tihān ṭhān bhali bhānti bahu ghāyala hvai rana maddha gaje.

ਬਹੁ ਬਾਹੁ ਕਟੈ ਧਰਿ ਲੇਟਤਿ ਹੈ ਬਹੁ ਹਾਥ ਪਹਾਰਨਿ ਬ੍ਰਿਛ ਸਜੇ॥

Many severed arms lay on the ground with dead corpses, while many hands are deliberately stuck on tree branches.

bahu bāhu kaṭai dhari loṭati haiṇ bahu hātha pahārani bricha saje.

ਬਹੁ ਮੁੰਡ ਕਟੇ ਤਹਿੰ¹⁹⁹ ਦੌਰਤਿ ਹੈ ਲਲਕਾਰਤਿ ਬੀਚ ਕਬੰਧੁ ਫਿਰੇ॥

Many decapitated bodies are seen running in the battlefield, whilst some severed heads are seen shouting challenges.

bahu muṇḍa kaṭe tahiṇ daurati haiṇ lalakārati bīca kabaṇḍhu phire.

ਬਹੁ ਮੇਰੁ ਲੀਏ ਰਿਪੁ ਧਾਵਤਿ ਹੈ ਲਲਕਾਰ ਸਭੈ ਰਨ ਭੂਮਿ ਅਰੇ॥੭॥੩੫੮॥

Carrying many mountain-sized boulders, the enemies charge forward, all shouting war cries on the battlefield.7.358.

bahu meru līe ripu dhāvati haiṇ lalakāra sabhai rana bhūmi are.7.358.

ਸਬ ਦੇਵਨ ਮਨ ਆਨੰਦ ਭਯੇ ਬਹੁ ਸਸਤ੍ਰਨ ਕੀ ਤਾਹਿੰ²⁰⁰ ਮਾਰ ਭਏ॥

All the demi-gods were delighted in their hearts, upon seeing that the demons are being killed with many weapons.

saba devana mana ānānda bhayo bahu shasatrana kī tāhiṇ mārā bhae.

¹⁹⁵ The modern version and manuscripts recording this spelling, while the old printed recension and exegesis have a *sihari* on the word.

¹⁹⁶ ਤਹਾ ਜੁਗਨ ਸ੍ਰੋਨਕ ਰਕਤ ਕਹੁੰ ਭੂਤ ਪਿਸਾਚਨਿ ਮਾਸ ਚਰ in the Sangrur *Sarūp*.

¹⁹⁷ Possibly, also some type of warrior-cannibal.

¹⁹⁸ In the modern *sarūp* there is a *tippī* here, in the old *sarūp* and exegesis a *bindī*- ਤਿਹੰ; in both manuscripts neither. Also, a heading of

Bisanupad Kedara appears here, which is fine as it is the same *rag*.

¹⁹⁹ ॐ

²⁰⁰ ॐ

ਇਕ ਤੇ ਸਤ ਰ੍ਹੈ ਰਿਪੁ ਬੇਧਤ ਹੈਂ ਸੁਰਪਾਲ ਸਭੈ ਅਰਿ ਮਾਰ ਲਏ॥

ika te sata hvai ripu bedhata haiṁ surapāla sabhai ari māra lae.

One arrow when released would turn into several hundreds, piercing through the bodies of the enemies; thus, *Indra* killed all of the enemies.

ਬਹਿ ਸ੍ਰੋਨ ਪ੍ਰਵਾਹ ਚਲਯੋ²⁰¹ ਧਰਨੀ ਤਹਿ²⁰² ਜੁੱਗਨਿ ਭੂਤ ਰਕਤ ਪੀਏ॥

bahi srona pravāha calyo dharanī tahiṁ juggani bhūta rakatra pīe.

Rivers of blood were flowing on the earth so the *yoginis* and ghosts were drinking the blood.

ਪੁਨਿ ਸੈਨ ਸਭੈ ਜਮ ਧਾਮ ਗਈ ਖਟ ਮੁੰਡ ਉਤਾਰ ਦੁ ਟੁਕ ਕੀਏ॥੮॥੩੫੯॥

puni saina sabhai jama dhāma gaī khaṭa muṇḍa utāra du ṭuka kīe.8.359.

The whole army was dispatched to abode of death and the heads of *Khatmund* were chopped off and cleaved into two pieces.8.359.

ਪੁਨਿ ਸੈਨ ਭਲੀ ਸਜਿ ਕੈ ਅਰਿ ਯੋ ਬਹੁ ਕੁਰਮਨ ਲੈ ਬਰ ਜੁੱਧ ਮਯੋ॥

puni saina bhalī saji kai ari yaun̄ bahu kuramana lai bara juddha mayo.

Again, the enemies gather and equip their allies and army with many men to fight a great battle.

ਖਟ ਛੇਹਨਿ ਦੈਤ ਇਕਤ੍ਰ ਭਏ ਸੁਰ ਸੈਨ ਸਭੀ ਤਹਿ²⁰³ ਘੇਰ ਲਯੋ॥

khaṭa chuhani daita ikatra bhae sura saina sabhī tahiṁ ghera layo.

Six *chuhan* demon armies were gathered, but were surrounded by the army of the demi-gods.

ਹਹਕਾਰ ਲਲਕਾਰ ਭਿਰੋਂ ਰਨ ਮੈਂ ਗਹਿ ਰੂਖੁ ਪਹਾਰੁ ਪ੍ਰਹਾਰ ਦਯੋ॥

hahakāra lalakāra bhireṁ rana main̄ gahi rūkhu pahāru prahāra dayo.

They wailed and challenged each other on the battlefield, like tall trees and mountains striking each other firmly.

ਸੁਰਪਾਲ ਤਬੈ ਗਹਿ ਬਜ੍ਰ²⁰⁴ ਲਿਯੋ ਰਿਪੁ ਘਾਵ ਬਚਾਇ ਬਿਧ੍ਰੁਸ

surapāla tabai gahi bajra liyo ripu ghāva bacāi bidhvaṁsa kayo.9.360.

ਕਯੋ॥੯॥੩੬੦॥

Indra then took his *Vajra* weapon and wounded the enemy *Khatmund*, who could not be saved.9.360.

²⁰¹ ਚਲੀ in Sangrur *Sarūp*.

²⁰² ਤਹ in Sangrur *Sarūp*.

²⁰³ ੈ

²⁰⁴ The mace of *Indra*, forged from the bones of *Dadhichi*.

ਇਕ ਕੋਲਾ ਨਾਮ ਬਰਿਆਰ ਹੁਤੇ ਲਲਕਾਰ ਕੈ ਸਕ੍ਰਹਿ ਵਾਰ ਕਿਯੋ॥

ika kolā nāma bariāra huto lalakāra kai sakrahi vāra kiyo.

One mighty-warrior by the name of *Kola* then challenged and attacked *Indra*.

ਅਬਿ ਜੁਧ ਕਰੇ ਹਮ ਸੋ ਭਿਰ ਕੈ ਬਹੁ ਦੈਤਨ ਕੇ ਤੁਹਿ ਮਾਰ ਦਿਯੋ॥

abi judha karo hama soṇ bhira kai bahu daitana ko tuhi māra diyo.

“You’ve killed many of my demon bretheren now fight me.”

ਹਨਿਹੋ ਭਲਿ ਭਾਂਤਿ ਤੁਝੈ ਰਿਸ ਕੈ ਜਿਮ ਸੰਭੁ ਨੇ ਮੈਨ ਕੇ ਛਾਰ ਕਿਯੋ॥

hanihoṇ bhali bhānti tujhai risa kai jima saṅbhu ne maina ko chāra kiyo.

“I will destroy you similar to how *Shiva* turned *Kamdeva* to dust.”

ਜਗ ਮੈਂ ਹਮ ਸੋ ਬਰਿਯਾਰ ਕਵਨ ਕਹੀ ਮੇ ਸਮ ਦੂਸਰ ਬੀਰ

jaga main hama so bariyāra kavana kahī mo sama dūsara bīra biyo.10.361.

ਬਿਯੋ॥੧੦॥੩੬੧॥

“Is there another warrior in the Universe who is as powerful as me? Tell me if you’ve ever seen a warrior as mighty as me before?”10.361.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਸੋਰਠਿ ਛੰਦ॥

bisanupada rāgu soraṭhi chaṇḍa.

Bisanupad Rag Sorath Chand.

ਕਰ ਬਜ੍ਯ ਲੈ ਸੁਰਪਾਲ॥ ਰਿਪੁ ਮਾਰਯੋ ਤਤਕਾਲ॥

kara bajra lai surapāla. ripu māryo tatakāla.

Indra taking his *Vajra* mace. Killed the enemies in an instant.

ਦੈ ਢਾਲ ਕੀਨੀ ਓਟ॥ ਇੰਦ੍ਰ ਬਾਨ ਨਿਹਫਲ ਚੋਟ॥੧॥੩੬੨॥

dai ḍhāla kīnī oṭa. indra bāna nihaphala coṭa.1.362.

The demon used his shield. Thus, *Indra*’s arrow missed his target.1.362.

ਪੁਨਿ ਅਪਰ²⁰⁵ ਬਾਨ ਚਲਾਇ॥ ਲੈ ਚਰਮ ਤਾਹਿ ਬਚਾਇ॥

puni apara bāna calāi. lai carama tāhi bacāi.

Next, he released countless arrows. *Kola* saved himself with his shield.

ਰਿਸਿ ਇੰਦ੍ਰ ਸਰ ਦਏ ਛੋਰ॥ ਲੈ ਚਰਮ ਕੀਨਾ ਓਰ॥੨॥੩੬੩॥

risi iṇdra sara dae chora. lai carama kīnā ora.2.363.

In fury *Indra* aimed at the edges. With the shield, that too was blocked.2.363.

ਦਿਸ ਸਤ੍ਰੁ ਬਾਨ ਚਲਾਇ॥ ਸੁਰਪਾਲ ਲਿਯੋ ਬਚਾਇ॥

disa shatru bāna calāi. surapāla liyo bacāi.

The enemy (*Kola*) then shot an arrow. *Indra*, King of the *devas*, managed to dodge it.

ਪੁਨਿ ਬਿਸੀ ਬਾਨ ਚਲਾਇ॥ ਦਯੋ ਸਕ੍ਰ ਤਾਹਿ ਜਰਾਇ॥੩॥੩੬੪॥

puni bisī bāna calāi. dayo sakra tāhi jarāi.3.364.

Indra then released a poisonous arrow. With his might (*Kola*) absorbed it.3.364.

ਪਿਖ ਕੋਪ ਕਾਲੀ ਕੀਨੁ॥ ਲੈ ਖਗ ਦੇ ਕਰ ਦੀਨੁ॥

pikha kopa kālī kīnu. lai khaga do kara dīnu.

He was then enraged like *Kali*. Taking a double-edged sword, he cleaved *Kola* into two pieces.

ਸਿਰ ਉਤ੍ਰ ਛਿਤਿ ਮਧ ਪੜਾ॥ ਜਿਮ ਪਰਤ ਭੂਮਹਿ ਗੜਾ॥੪॥੩੬੫॥

sira utra chiti madha paṛā. jima parata bhūmahī gaṛā.4.365.

His severed head dropped and rolled onto the ground. As though a large hail stone fell to the earth.4.365.

ਲਲਕਾਰ ਕੈ ਵਹ ਧਾਇ॥ ਬਿਨ ਮੁੰਡ ਘਾਵ ਚਲਾਇ॥

lalakāra kai vaha dhāi. bina muṇḍa ghāva calāi.

Yet, he still challenged him and charged! Without a head, he still attacked!

ਰਿਸਿ ਕ੍ਰੋਧ ਸਨਮੁਖ ਦੌਰ॥ ਕੁਪਿ ਗਯੋ ਕਾਲੀ ਠੋਰ॥੫॥੩੬੬॥

risi krodha sanamukha daura. kupi gayo kālī ṭhaura.5.366.

With great anger he charged forwards. Frustrated, *Indra* then sought the refuge of *Kali*.5.366.

ਬਹੁ ਭਾਂਤਿ ਕੀਨਾ ਜੁੱਧ॥ ਦਿਨ ਚਾਰ ਪਲ ਪਲ ਸੁੱਧ॥

bahu bhānti kīnā juddha. dina cāra pala pala suddha.

In many ways the battle ensued. For four days, it continued, second by second with no break.

ਰਿਸਿ ਕਾਲ ਕੋਪ ਕਰਾਲ॥ ਲਈ ਖੀਂਚ ਜੋਤਿ ਜ੍ਵਾਲ॥੬॥੩੬੭॥

risi kāla kopa karāla. lāi khīnca joti jvāla.6.367.

Death (*Kali*) came fiercely enraged. Taking the flame of life out of many.6.367.

²⁰⁵ ਅਵਰ in Sangrur *Sarūp*.

ਧਰ ਗਿਰਜੇ ਟੂਟ ਪਹਾਰ॥ ਜਿਮ ਗਿਰਤ ਨੌਦਿ ਕਰਾਰ॥

dhara giryo ṭūṭa pahāra. jima girata naddi karāra.

His body fell like a huge boulder falls off a mountain. Then fell thunderously into the river.

ਬਹੁ ਸ੍ਰੌਨ ਬਹਿ ਤਾਂ ਸੋ ਗਯੋ॥ ਸੱਤਿ ਨੌਦਿ ਸ੍ਰੋਣਤ ਸੰਭਯੋ॥੭॥੩੬੮॥

bahu srauna bahi tān soṅ gayo. satti naddi sroṇata saṁbhayo.7.368.

A lot of blood came out of his body. As though seven rivers of blood were flowing.7.368.

ਬਹੁ ਭੂਤ ਜੁਗਨਿ ਪ੍ਰੇਤ॥ ਲੈ ਖਪਰ ਪਹੁੰਚੇ ਖੇਤ॥

bahu bhūta juggani preta. lai khapara pahuñce kheta.

Many ghosts, *yoginis* and vampires. Reached the battlefield with their bowls made from skulls.

ਭਰਿ ਪਤ੍ਰ ਕਰ ਕੈ ਲੀਨਿ॥ ਸੱਤ ਨੌਦਿ ਅਚਵਨ ਕੀਨਿ॥੮॥੩੬੯॥

bhari patra kara kai līni. satta naddi acavana kīni.8.369.

Filling up their bowls. They began drinking the seven rivers of spilled blood.8.369.

ਬਹੁ ਸੈਨ ਭੈਰਵ ਭੀਮ॥ ਮੁਖ ਦਾੜ ਤ੍ਰਾਸਤ ਜੀਮ॥

bahu saina bhairava bhīma. mūkha dāṛa trāsata jīma.

Many terrifying and mighty armies assembled. With terrifying faces and teeth that could tear anyone apart.

ਸਭਿ ਮਾਸ ਵਾ ਕੇ ਖਾਇ॥ ਪੁਨਿ ਭਏ ਲੋਪ ਉਡਾਇ॥੯॥੩੭੦॥

sabhi māsa vā ko khāi. puni bhae lopa uḍāi.9.370.

They began devouring all the flesh. Having had their fair share, they flew towards the skies.9.370.

ਬਹੁ ਕਾਕ ਕੂਕਰ ਸਜਾਰ॥ ਕਰ ਭੱਛ ਵਾ ਕੇ ਹਾੜ॥

bahu kāka kūkara syāra. kara bhaccha vā ko hāra.

Many crows, dogs and jackals. Start devouring the flesh of defeated warriors.

ਕਛੁ ਰਹੀ ਤਾਹਿ ਨ ਰੇਖ॥ ਸਭਿ ਲਈ ਕਾਲਹਿ ਸੇਖ॥

kachu rahī tāhi na rekha. sabhi laī kālahi sekha.

No recognizable features were left. Death consumed them all.

ਜਗ ਫਸਤ ਫੰਧਹਿ ਜਾਸ॥ ਤਿਮ ਭਯੋ ਕੋਲਾ ਨਾਸ॥੧੦॥੩੭੧॥

jaga phasata phandhahi jāsa. tima bhayo kolā nāsa.10.371.

The whole universe is caught in the noose of death. *Kola*, who was engrossed in ‘self-praise’ was thus destroyed.10.371.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਛੰਦ ਦੂਜੀ ਤਰਹ॥

bisanupada sorathī chaṇḍa dūjī taraha.

Bisanupad Sorath Chand in another form.

ਉਭੈ ਖਸੂ ਛੋਹਨਿ ਦਲ ਭਾਰੀ ਲਲਕਤ ਬੀਰ ਜੁਝਾਰੇ॥

ūbhai khashṭachuhani dala bhārī lalakata bīra jujhāre.

On one side six *chuhan* armies start challenging the other brave warriors on the other side.

ਸੈਨਪਾਲ ਦਿਗ ਮੁੰਡ ਅਸੁਰ ਪਤਿ ਕੋਪਯੋ ਸੈਨ ਅਖਾੜੇ॥

sainapāla diga muṇḍa asura pati kopayo saina akhāre.

A demon King named *Sainpal Digmund* then arrived wrathfully in the battlefield with his army.

ਧਾਇ ਧਾਇ ਰਿਪੁ ਦਲ ਲਲਕਾਰਤ ਬਿਸਖ ਅਮਿਤ ਪ੍ਰਹਾਰੇ॥

dhāi dhāi ripu dala lalakārata bisakha amita prahāre.

Charging and charging, he challenged the enemy forces, striking them with countless fierce attacks with snake-like arrows.

ਸਜਾਹ ਘਟਾ ਘਨ ਉਮਡਿ ਬਿਭੂ ਸਰ ਛੋਰਤਿ ਭਏ ਅਪਾਰੇ॥੧੧॥੩੭੨॥

syāha ghaṭā ghana umaḍi bibhū sara chorati bhae apāre.11.372.

Like dark clouds have gathered densely in the sky, similarly arrows are being shot in infinite numbers.11.372.

ਕਵਚ ਸਜੇ ਤਨਤ੍ਰਾਨੁ ਕਸੇ ਬਹੁ ਸਸਤ੍ਰ ਛਕੇ ਦਿਗਮੁੰਡ ਮਹਾਬਲਿ॥

kavaca saje tanatrānu kase bahu sasatra chake digamuṇḍa mahābali.

Digmund the mighty warrior is wearing chain mail and armour, with belts that are fastened tightly carrying many weapons.

ਸਿਰ ਪਾਗ ਧਰੇ ਕਲਗੀ ਪਰ ਸੁੰਦਰ ਸੈਨਪਾਲ ਜਿਹ ਨਾਮ ਮਹਾ ਖਲਿ॥

sira pāga dhare kalagī para suṇḍara sainapāla jiha nāma mahā khali.

With a turban on his head, adorned with a beautiful plumed aigrette, the leader of the army is *Sainpal*, whose name strikes fear in the hearts of his enemies.

ਸੰਗ ਸੈਨ ਅਛੂਹਨਿ ਦ੍ਵਾਦਸ ਲੈ ਲਲਕਾਰ ਪਰਯੋ ਮਧ ਸੈਨ ਪ੍ਰਬਲ ਦਲ॥

saṅga saina achūhani dvādasa lai lalakāra paryo madha saina prabala dala.

With his twelve *chuhan* armies, he challenged everyone on the battlefield in the midst of the powerful army of the *devas*.

ਹਹਕਾਰ ਪਰੀ ਰਿਪੁ ਸੈਨ ਸਭਹਿ ਗਹਿ ਮੇਰੁ ਚਲਾਇ ਦਏ ਰਿਪੁ ਗਨ

hahakāra parī ripu saina sabhahi gahi meru calāi dae ripu gana

ਪਲ॥੧੨॥੩੭੩॥

pala.12.373.

A commotion ensued amongst the enemy’s army, when a giant rock was shot suddenly onto a regiment.12.373.

ਇਕ ਬਾਰ ਸਭਹਿ ਲਲਕਾਰ ਪਰੈ ਚਹੁੰ ਓਰ ਭਿਰੈ ਦਲ ਘੇਰ ਸਬੈ॥

ika bāra sabhahi lalakāra parai cahun ora bhiraiṇ dala ghera sabai.

Once again, they all challenged the other warriors, they clashed with the warriors who had surrounded them from all four directions.

ਬਹੁ ਮੇਰੁ ਉਖਾੜ ਚਲਾਇ ਦਏ ਸੁਰਪਾਲ ਕੀਯੋ ਮਨ ਕੋਪ ਤਬੈ॥

bahu meru ukhāṛa calāi dae surapāla kīyo mana kopa tabai.

Many boulders were uprooted and shot at *Indra*, who then became infuriated.

ਰਿਸਿ ਕ੍ਰੋਧ ਭਰੇ ਸੁਰਪਾਲ ਅਰੇ ਮੁਖ ਬਾਕ ਕਹੇ ਰਿਪੁ ਨਾਸ ਅਬੈ॥

risi krodha bhare surapāla are mukha bāka kahe ripu nāsa abai.

Filled with a lot of rage, *Indra* proclaimed ‘O’ enemy, now your destruction is imminent.’

ਖਟ ਬਾਨ ਤੜਾਕ ਪ੍ਰਹਾਰ ਕੀਏ ਰਿਪੁਵਾਰ ਕੀਯੋ ਗਿਰਿ ਗਾਜ

khṭa bāna ṭarāka prahāra kīe ripuvāra kīyo giri gāja

ਜਬੈ॥੧੩॥੩੭੪॥

jabai.13.374.

He swiftly released six arrows from his bow, an attack was made on the enemy and struck like the thunderous roar of a mountain.13.374.

ਬਹੁ ਸੈਨ ਬਿਧੰਸ ਭਈ ਰਿਪੁ ਕੀ ਸੁਰਪਾਲ ਜਬੈ ਰਿਸ ਕ੍ਰੋਧ ਭਰੇ॥

bahu saina bvidhaṁsa bhaī ripu kī surapāla jabai risa krodha bhare.

Many enemy armies were destroyed by *Indra* who was filled with fury.

ਘਨ ਬੂੰਦਨ ਜਯੋਂ ਸਰ ਕੀ ਬਰਖਾ ਬਹੁ ਛੇਰ ਦਈ ਰੰਗ ਭੂਮਿ ਅਰੇ॥

ghan būndan jayōṁ sar kī barakhā bahu chor daī raṅg bhūmi are.

Like raindrops from a cloud, a downpour of arrows was widely dispersed across the battlefield.

SARBLOH GRANTH SĀHIB SARŪP AṄG 56

ਬਹੁ ਸੈਨ ਗਈ ਜਮਧਾਮ ਪੁਰੀ ਬਹੁ ਘਾਇਲ ਘੂਮ ਸਕੋਪ ਫਿਰੇ॥

bahu saina gāi jamadhāma purī bahu ghāila ghūma sakopa phire.

Many soldiers were killed, sent to the abode of death; the numerous wounded roamed around in anger and despair.

ਬਹੁ ਭਾਜ ਗਏ ਤਿਨਿ ਪ੍ਰਾਨ ਬਚੇ ਕਈ ਕ੍ਰੋਧ ਭਿੜੇ ਹਵ ਤੇ ਨ

bahu bhāja gae tini prāna bace kaī krodha bhiṛe hava te na tare. 14.375.

ਟਰੇ॥ ੧੪॥੩੭੫॥

Many fled to save their lives; yet, many others consumed by anger, were engaged in battle and did not move from their position. 14.375.

ਬਹੁ ਜੂਥਨਿ ਹੈ ਲਲਕਾਰ ਪਰੇ ਚਹੁੰ ਓਰ ਸੰਘਾਰਤਿ ਮਾਰ ਕਏ॥

bahu jūthani hvai lalakāra pare cahuṁ ora saṅghārati māra kae.

In many platoons, they issued challenges and fought on all sides, striking down their enemies.

ਗਹਿ ਮੁਦਗਰ ਮੇਰੁ ਗਰਜੰਤਿ ਭਏ ਇਕਬਾਰ ਸਬਹਿ ਰਿਪੁ ਛਾਰ ਛਏ॥

gahi mudagara meru garajānti bhae ikabāra sabahi ripu chāra chae.

Holding mountain-sized clubs, they roared thunderously; at once, they reduced all enemies to ashes

ਘਨ ਬੂੰਦਨ ਜਯੋਂ ਬਰਖੈ ਬਰਖਾ ਚਹੁੰ ਓਰ ਸੁਮੇਰੁਨਿ ਛਾਇ ਲਏ॥

ghana būndana jayōṁ barakhai barakhā cahuṁ ora sumeruni chāi lae.

Like raindrops pouring from clouds, on all sides, as if Mount Sumer was casting its vast shadow.

ਰਿਸੁ ਕੈ ਸੁਰਪਾਲ ਤਬਹਿ ਸਰ ਮਾਰੁਤ ਮੰਡਲ ਮਹਿ ਪ੍ਰਹਾਰ

risu kai surapāla tabahi sara māruta maṇḍala mahi prahāra dae. 15.376.

ਦਏ॥ ੧੫॥੩੭੬॥

Driven by anger, the celestial protector, *Indra*, then launched attacks of arrows in a circle around him, creating a whirlwind. 15.376.

ਸਰ ਛੂਟਤ ਪਉਨ ਬਹੀ ਅੰਧਯਾਰਿ ਬਘੂਲਨ ਸੇ ਘਨ ਛਾਇ ਹਰੈ॥

sara chūṭata pauna bahī aṁdhyāri baghūlana se ghana chāi harai.

As the arrows are released, a wind of darkness blows, it becomes a whirlwind that creates dense shadows.

ਤਬਿ ਦਾਨਵ ਸੈਨ ਲਗੀ ਉਡਨੇ ਬਲਿ ਛੀਨ ਭਏ ਨਭ ਕੇ ਸੁ ਉਰੈ॥

tabi dānava saina lagī uḍane bali chīna bhae nabha ko su urai.

Then, the demon army began to lift off as the whirlwind sucked them in, their strength was taken away as they soared towards the sky.

ਹਰਕਾਰ ਕੀਯੋ ਨਭ ਮੰਡਲ ਮਹਿ ਰਿਪੁ ਘੂਮਿ ਤਕੇ ਛਿਤ ਮਧਯ ਪਰੈ॥

hahakāra kīyo nabha maṇḍala mahi ripu ghūmi take chita madhya parai.

There were loud cheers from in the heavenly realms, as the enemy span around and fell back to the middle of the battlefield!

ਛੁਟ ਪ੍ਰਾਨ ਗਏ ਜਮਲੋਕ ਪੁਰੀ ਬਹੁ ਘੇਰ ਕੈ ਸਾਮੁਹਿ ਆਨ

chuṭa prāna gae jamaloka purī bahu ghera kai sāmuhī āna
bhirai.16.377.

ਭਿਰੈ॥੧੬॥੩੭੭॥

They lost their lives, their souls departing to the land of death, many others were now surrounded and collided face to face.16.377.

ਦੁਹੂੰ ਤਰਫਨ ਤੇ ਬਹੁ ਮਾਰ ਮਚੀ ਬਹੁ ਬੀਰ ਲਟੈ ਰੰਗ ਭੂਮਿਨ ਮੈ॥

duhūn taraphana te bahu māra macī bahu bīra laṭai raṅga
bhūmina mai.

From both sides, much slaughter occurred; many warriors laid dead covered in the colour of the earth.

ਬਹੁ ਮੁੰਡ ਕਟੇ ਧਰਿ ਲੇਟਤ ਹੈ ਕਹੂੰ ਜੁਗਨਿ ਲੈ ਚਲਿ ਓਘਨ ਮੈ॥

bahu muṇḍa kaṭe dhari loṭata haiṅ kahūn juggani lai cali
oghana mai.

Many heads were cut off and rolled on the ground; some vultures picked them up and took them somewhere.

ਕਹੂੰ ਘਾਇਲ ਲੇਟਤ ਤ੍ਰਾਸ ਭਰੇ ਕਹੂੰ ਜੰਬੁਕ ਭੱਛ ਕਰਤ ਬਨ ਮੈ॥

kahūn ghāila loṭata trāsa bhare kahūn jaṅbuka bhaccha karata
bana mai.

Somewhere, the wounded are rolling around filled with terror; elsewhere, jackals tear apart and eat corpses in the forest.

ਕਹੂੰ ਜੂਝਤ ਬੀਰ ਜੁਝਾਰਿ ਬਰੇ ਬਹੁ ਬਾਦ ਕਰਤ ਰਿਪੁ ਕੇ ਗਨ

kahūn jūjhata bīra jujhāri bare bahu bāda karata ripu ke gana
mai.17.378.

ਮੈ॥੧੭॥੩੭੮॥

Somewhere, valiant warriors are engaged in fierce fighting, all ranks of the enemy verbally insult the *devas*.17.378.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਦੇਹਰਾ॥

bisanupada soraṭhi doharā.

Bisanupad Sorath Couplet.

ਅਸੁ ਗਜ ਰਥ ਪੈਦਲ ਕਟਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥

asu gaja ratha paidala kaṭahi aṅtu na pārvāru.

Horses, elephants, chariots and infantry are cut down, without an end or limit.

ਰਕਤ ਸਿੰਧੁ ਉਮਡਯੋ ਤਹਾ ਸੂਝੈ ਵਾਰੁ ਨ ਪਾਰੁ॥੧੮॥੩੭੯॥

rakata sindhu umaḍayo tahān sūjhai vāru na pāru.18.379.

A sea of blood has risen there, where the shore or its end cannot be discerned.18.379.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ॥

bisanupada soraṭhi.

Bisanupad Sorath.

ਜੂਥ ਜੂਥ ਹੈ ਰਾਛਸ ਭਿਭਰੇ ਸੈਨ ਮੈ॥

jūtha jūtha hvai rāchasa bhibhare saina mai.

The demons are organised platoon by platoon, who roar loudly at the army.

ਮਹਾਘੋਰ ਹਵ ਮਚਯੋ ਦੁਹੂੰ ਦਿਸ ਚੈਨ ਮੈ॥

mahāghora hava macayo duhūn disa caina mai.

A great terrifying battle arose between both sides with great ease.

ਭਭਕਤ ਬੀਰ ਅਪਾਰ ਫਿਰਤ ਰੰਗ ਭੈਨ ਮੈ॥

bhabhakata bīra apāra phirata raṅga bhauna mai.

Countless fierce warriors roar and move about in the colour of fearlessness on the battlefield.

ਨਿਰਖਿ ਅੰਬਿਕਾ ਤਾਸ ਧਸੀ ਰਿਪੁ ਸੈਨ ਮੈ॥੧੯॥੩੮੦॥

nirakhi aṅbikā tāsa dhasī ripu saina mai.19.380.

But seeing *Ambika* with their eyes, the enemy's army was terrified on the battlefield.19.380.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਦੂਜੀ ਤਰਹ॥

Bisanupad Sorath in another variation.

ਗਰਜਯੋ ਸਿੰਘ ਜੁਝਾਰ ਝਪਟਿ ਰਿਪੁ ਗਨ ਬਿਖੈ॥

Her brave lion roared and seized the enemy with its mouth from within their regiments.

bisanupada soraṭhi dūjī taraha.

garajayo siṅgha jujhāra jhapaṭi ripu gana bikhai.

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ਸ੍ਰੀ ਜਗਮਾਤ ਮੁਰਾਰਿ ਅਸੁਰ ਰਿਪੁ ਨਾਸ ਖੈ॥

The Supreme Mother of the Universe, *Murari*, was annihilating the enemy.

srī jagamāta murārī asura ripu nāsa khai.

ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ ਫੇਰ ਸਿੰਧੁ ਨਿਰਭਉ ਅਖੈ॥

The *Sudarshana Chakra* whirled, like the Fearless Ocean of the Creator.

cakra sudarashana phera sindhu nirabhau akhai.

ਮਾਰਯੋ ਰਿਪੁ ਦਲ ਘੇਰ ਚਕ੍ਰਪਾਨ ਸੁਰ ਕੁਲ ਪਿਖੈ॥੨੦॥੩੮੧॥

The enemy army was slain, as it was surrounded by the *Chakra*, the whole lineage of demi-gods watched this spectacle.20.381.

māryo ripu dala ghera cakrapāna sura kula pikhai.20.381.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਦੂਜੀ ਤਰਹ॥

Bisanupad Sorath in another variation.

ਸਕਲ ਸੈਨ ਰਿਪੁ ਨਾਸ ਭਯੋ ਜਰ ਛਾਰ ਭਈ ਧੁਜਨੀ ਸੁ ਸੰਘਾਰਾ॥

The entire enemy army was annihilated and turned into ashes; the enemy standard bearers were thus defeated.

sakala saina ripu nāsa bhayo jara chāra bhaī dhujanī su saṅghārā.

ਰਾਛਸ ਮਾਰ ਬਿਧ੍ਵੰਸ ਕੀਏ ਬਹੁ ਸੈਨ ਹਨੀ ਰਿਪੁ ਗਨ ਭਟ ਹਾਰਾ॥

The demons were killed and destroyed, many armies were defeated and the enemy ranks were shattered.

rāchasa mārā bidhvaṅsa kīe bahu saina hanī ripu gana bhaṭa hārā.

ਪ੍ਰਜ੍ਵਲ ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ ਜਗਮਗ ਜਸੁ ਬਾਢੀ ਕਾਟਤ ਤਰੁ ਆਰਾ॥

The blazing *Sudarshana Chakra* shines brightly, it is praised, as a carpenter cuts through a log with a saw, it cuts through the enemy lines.

prajvala cakra sudarashana jagamaga jasu bāḍhī kāṭata taru ārā.

ਕੁਲਿ ਦੈਤਨ ਨਾਸ ਭਈ ਸਗਰੀ ਦਿਗ ਮੁੰਡਹੁੰ ਕੇ ਜਗਮਾਤ

ਪ੍ਰਚਾਰਾ॥੨੧॥੩੮੨॥

The lineage of demons of *Digmund* was destroyed, the glory of the Universal Mother spread in all directions.21.382.

kuli daitana nāsa bhaī sagarī diga muṇḍahuṅ ko jagamāta pracārā.21.382.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਦੀਰਘਪਦੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Sorath in long extended verses, second variation.

bisanupada sorathī dīraghapadī dūjī taraha.

ਸਾਰੇ ਹੀ ਸੈਨ ਜੁਝਾਇ ਕੈ ਮੂਰਖਿ ਤੂੰ ਕਹੰ ਮੂੰਡ ਲੁਕਾਇ ਰਹਾ॥

“You made all your army fight (and die) you fool, why are you hiding your head now?”

sāro hī saina jujhāi kai mūrakhi tūn kahañ mūṇḍa lūkai rahā.

ਭਾਜੇ ਹੂੰ ਪਹਿ ਗ੍ਰਹਿ ਜਾਨੁ ਨ ਪਈ ਹੈਂ ਨਾਸ ਕਰਹੂੰ ਅਬਿ ਜਾਤੁ ਕਹਾ॥

“You will not save your life by running home now, I will destroy you right now do not flee!” (Said the Goddess).

bhāje hūn pahi grahi jānu na pāi haiñ nāsa karahuñ abi jātu kahāñ.

ਸੁਨਿ ਕੈ ਦਿਗਮੁੰਡ ਭਰਜੇ ਰੰਗ ਮਹਿ ਤੁੱਛ ਸੈਨ ਲੈ ਸੰਗ ਕੀਯੇ ਬਰ ਜੁੱਧਾ॥

Hearing this, *Digmund* filled with anger, and went and brought some of his army and engaged in intense battle with the Goddess.

sunī kai digamuṇḍa bharyo raṅga mahi tuccha sainā lai saṅga kīyo barā juddhā.

ਹਰਕਾਰ ਘਟਾ ਅਨਿ ਛਾਇ ਪਰਯੋ ਬਹੁ ਬੀਰ ਉਠੈ ਰਿਪੁ ਕੋਪ ਕੈ

ਕੂਧਾ²⁰⁶॥੨੨॥੩੮੩॥

They roared like dark clouds thunder, darkness fell, many warriors rose in fury against the Goddess.22.383.

hahakāra ghaṭā ghani chāi parayo bahu bīra uṭhai ripu kopa kai krudhā.22.383.

ਗਹਿ ਬ੍ਰਿਛ ਪਹਾਰ ਆਕਾਸ ਸਾਮਾਨ ਕਰ ਗਦਾ ਗੁਰਜ ਲੈ ਵਾਰ ਕਏ॥

Wielding a club and mace, as mighty as a tree, a mountain or the sky, they attacked.

gahi bricha pahāra ākāsa sāmāna kara gadā guraja lai vāra kae.

ਕਲਿ ਘੋਰ ਮਹਾਂ ਦੁਹੰ ਓਰ ਭਯਾ ਰਣ ਭੀਖਮ ਜੁੱਧ ਭਯਾਨ ਭਏ॥

As terrible as *kaliyug*, a great and terrifying battle ensued on both sides, marked by fierce and deadly combat.

kali ghora mahān duhuñ ora bhayā raṇa bhīkhama juddha bhayāna bhae.

ਦਲ ਦੈਂਤ ਭਏ ਇਕਠੇ ਸਗਰੇ ਲਲਕਾਰ ਹਕਾਰ ਕੈ ਸਾਮੁਹਿ ਧਏ॥

The armies clashed together, all shouting in arrogance, they faced each other.

dala daiṅta bhae ikaṭhe sagare lalakāra hakāra kai sāmuhī dhae.

ਜੁੱਧ ਕਰੇ ਹਮ ਸੋ ਦੁਰਗਾ ਬਹੁ ਸੈਨ ਭਲੀ ਹਮਰੀ ਤੁ ਘਏ॥੨੩॥੩੮੪॥

“Fight with me, O’ *Durga*, You have killed a lot of my great army.” (Said *Digmund*).23.384.

juddha karo hama soñ duragā bahu sainā bhalī hamarī tu ghae.23.384.

²⁰⁶ ਕੂਧਾ has been used in the Mai Bhago *sarūp*, whereas in the *saṭīk* ਕੂਧਾ has been used, and in the Sangrur *sarūp* ਕੂਧਾ has been used.

ਸ੍ਰੀ ਜਗਮਾਤ ਕਮਾਨ ਲੈ ਹਾਥ ਬਿਸੀ ਸਰ ਬਜ੍ਰਕੁ ਬਾਨ ਪ੍ਰਹਾਰੇ॥

srī jagamāta kamāna lai hātha bisī sara bajraku bāna prahāre.

The Divine Mother, taking Her bow in Her hand, shot a very poisonous *bajrak*²⁰⁷ arrow.

ਸਰ ਬਜ੍ਰ ਬਿਸੀ ਪ੍ਰਵੇਸ ਗਰੇ ਦਲ ਦੈਤਨ ਕੁ ਬਿਸ ਕੈ ਸੰਘਾਰੇ॥

sara bajra bisī pravesa gare dala daitana ku bisa kai saṅghāre.

As soon as Her poisonous arrow entered the targeted army of the demons, they started dying from its poison.

ਸਰ ਬਜ੍ਰਕ ਚੂਰ ਕਰੇ ਰਿਪੁਗਨ ਦਲ ਸੈਨ ਹਨੀ ਬਹੁ ਦੈਤਜ ਪਛਾਰੇ॥

sara bajraka cūra kare ripugana dala saina hanī bahu daitya pachāre.

The *bajrak* arrow crushes the enemy regiments into dust, destroying the army and scattering the demons.

ਕਈ ਭਾਜ ਪਰੇ ਕਈ ਜੁੱਧ ਭਿਰੇ ਬਿਨ ਚੈਨ ਧਏ ਦਾਨਵ ਕੁਲਿ

kaī bhāja pare kaī juddha bhire bina caina dhae dānava kuli sāre.**24.385.**

ਸਾਰੇ॥**੨੪॥੩੮੫॥**

Some started running away, some stayed to fight in the battle, the entire demon race lost its peace of mind.**24.385.**

ਬਰ ਜੁੱਧ ਮੰਡਯੋ ਦਿਗਮੁੰਡ ਮਹਾ ਬਹੁ ਬਾਨਨ ਕੀ ਬਰਖਾ ਬਰਖਾਈ॥

bara juddha maṇḍayo digamuṇḍa mahā bahu bānana kī barakhā barakhāī.

The fierce warrior *Digmund* also rained an array of arrows like a storm on the enemy's armies from all sides.

ਸਰ ਛੁਟਤ ਘੋਰ ਘਟਾ ਉਮਡੀ ਰਸ ਬਾਨਨ ਬੂੰਦਨ ਜਯੋ ਝਰਿ ਲਾਈ॥

sara chūṭata ghora ghaṭā umaḍī rasa bānana būndana jayo jhari lāī.

As arrows were shot, they gathered like a dreadful cloud, the arrows rained down as if they were droplets, drenching the battlefield.

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ਗਨ ਰਾਕਸ ਕਉ ਗਰਜਯੋ ਬਦਰਾ ਘਹਿਰਾਤ ਘਟਾ ਚਹੁੰ ਓਰ ਸਿਧਾਈ॥

gana rākasa kau garajayo badarā ghahirāta ghaṭā cahuṇ ora sidhāī.

The dense, dark clouds thundered over the troop of demons, encircling them from all four sides.

ਦਮਕੀ ਤਹਿ ਦਾਮਿਨਿ ਮਾਤ ਕ੍ਰਿਪਾਨਿ ਸੁ ਪਾਵਕ ਸੋ ਰਿਪੁ ਸੈਨ

damakī tahi dāmini māta kripāni su pāvaka soṇ ripu saina jarāī.**25.386.**

ਜਰਾਈ॥**੨੫॥੩੮੬॥**

With the flash of Her sword, like lightening, the Mother of the Universe burned the enemy army with fire.**25.386.**

ਭਭਕਯੋ ਤਹਿ ਸਿੰਘ ਜੁਝਾਰ ਬਲੀ ਬਹੁ ਦੈਤਨ ਫਾਰ ਬਿਧ੍ਰੰਸ ਕੀਯੋ॥

bhabhakayo tahi siṅgha jujhāra balī bahu daitana phāra bidhvaṇsa kīyo.

Her brave, strong lion roared fiercely in battle and tore apart many demons with its mighty claws.

ਬਹੁ ਚਾਬ ਗਯੋ ਬਹੁ ਚੂਸ ਲਯੋ ਬਹੁ ਦਾਨਵ ਸੈਨ ਕੇ ਸ੍ਰੋਨ ਪੀਯੋ॥

bahu cāba gyo bahu cūsa layo bahu dānava saina ko srona pīyo.

Many were chewed up, many had their blood sucked out, and he drank the blood of many demon soldiers.

ਕਈ ਮੁੰਡ ਕਟੇ ਕਈ ਬਾਂਹ ਕਟੇ ਕਈ ਜਾਂਘ ਕਟੇ ਰਿਪੁ ਸੈਨ ਭਯੋ॥

kaī muṇḍa kaṭe kaī bāṇha kaṭe kaī jāṅgha kaṭe ripu saina bhayo.

Many of the enemy's troops heads were severed off, many arms were cut off and many legs were lopped off.

²⁰⁷ Thunder bolt; adamant; aerolite. ਬਿਜਲੀ ਅਥਵਾ ਛੁਟਦੇ ਸਤਾਰਿਆਂ ਦਾ ਪੱਥਰ.

ਲਲਕਯੋ ਦਿਗਮੁੰਡ ਭਯਾਨਕ ਘੋਰ ਜਮਰਾਜਨਿ ਸੀਸ ਪ੍ਰਚੰਡ

ਲਯੋ॥੨੬॥੩੮੭॥

Amidst all of this, the fierce warrior *Digmund* challenged everyone; however, it appeared as though the dark death had already taken his head.26.387.

lalakayo digamuṇḍa bhayānaka ghora jamarājani sīsa pracaṇḍa
layo.26.387.

ਗਹਿ ਕੈ ਬਰਛੀ ਸਨ ਗੁਰਜ ਗਦਾ ਰਿਪੁ ਧਾਇ ਕੈ ਸਾਮੁਹਿ ਵਾਰ ਤਚੈ॥

Taking the spear, mace and club in hand, the enemy approached and executed an attack from the front by launching it.

gahi kai barachī sana guraja gadā ripu dhāi kai sāmuhī vāra
tacai.

ਚਿੰਕਾਰ ਹਕਾਰ ਕੈ ਨਾਦ ਕਰਜੇ ਗਰਜਯੋ ਡਕਰਜੇ ਬਰ ਜੁੱਧ ਮਚੈ॥

With a shout and a roar, he made such a noise, roaring and bellowing, creating intense chaos in the battle.

ciṅkāra hakāra kai nāda karyo garajayo ḍakaryo bara juddha
macai.

ਸਰ ਗੁਰਜ ਗਦਾ ਬਰਛੀ ਬਿਛੂਆ ਰਿਪੁ ਵਾਰ ਕੀਯੋ ਰੰਗ ਭੂਮਿ ਪਚੈ॥

With arrows, clubs, spears and scorpion daggers, the enemy launched furious attacks, the battlefield got painted red with blood.

sara guraja gadā barachī bichūā ripu vāra kīyo raṅga bhūmi
pacai.

ਸ੍ਰੀ ਜਗਨਾਥ ਕਮਾਨ ਲੈ ਹਾਥ ਦਸ ਬਾਨ ਲਏ ਧਨੁ ਮਧਯ

ਰਚੈ॥੨੭॥੩੮੮॥

The Divine Mother Goddess, taking Her bow in hand loaded ten arrows to fire.27.388.

srī jaganātha kamāna lai hātha dasa bāna lae dhanu madhya
racai.27.388.

ਅਹਿ ਨੀਲ ਹਲਾਹਲ ਛਾਡ ਦਯੋ ਅਹਿ ਛੂਟਤਿ ਹੀ ਰਿਪੁ ਬਾਂਧ ਲੀਯੋ॥

She shot a very poisonous, black cobra snake-arrow, which immediately paralysed the enemies.

ahi nīla halāhala chāḍa dayo ahi chūṭati hī ripu bāṇḍha līyo.

ਦਸ ਬਾਨ ਬਿਸੀ ਕਰ ਸਾਰੰਗ ਲੇ ਦਸ ਸੀਸ ਅਸੂਰ ਤਕ ਘਾਵ ਕੀਯੋ॥

With the ten poisonous arrows that She shot with the *sarang* bow, She took off the heads of ten demons.

dasa bāna bisī kara sārāṅga le dasa sīsa asura taka ghāva kīyo.

ਸਰ ਲਾਗਤਿ ਪ੍ਰਾਨ ਛਨ੍ਹੇ ਰਿਪੁ ਕੇ ਦਿਗਮੁੰਡਹਿ ਕੇ ਮੁੰਡ ਕਾਟ ਦੀਯੋ॥

The arrows took the lives of the enemies they hit and also severed the head of *Digmund*.

sara lāgati prāna chanyo ripu ko digamuṇḍahi ko muṇḍa kāṭa
dīyo.

ਸੀਸ ਉਠਯੋ ਨਭ ਮਾਹਿੰ ਧਸਯੋ ਗਹਿ ਕਾਲ ਨੇ ਖੱਪਰ ਮਧਯ

ਲੀਯੋ॥੨੮॥੩੮੯॥

The severed head rose into the sky and fell down, as if *Mahakal* grasped it and placed it in the middle of his skull necklace.28.389.

sīsa uṭhayo nabha māhiṇ dhasayo gahi kāla ne khappara
madhya līyo.28.389.

ਬਿਨ ਮੁੰਡ ਭਯੋ ਜਗਮਾਤ ਸਮੁਹਿ ਲਲਕਾਰ ਕੈ ਭੀਖਮ ਜੁੱਧ ਕਰਾ॥²⁰⁸

bina muṇḍa bhayo jagamāta samuhi lalakāra kai bhīkhama
juddha karā.

Even without a head, he faced the Divine Mother and challenged her to a fierce battle.

ਰਣ ਭੀਖਮ ਭੀਮ ਭਯਾਨ ਭਯੋ ਸੰਗ ਦੇਵ ਸਬਹਿ ਬਰ ਕੂਧ ਭਰਾ॥

raṇa bhīkhama bhīma bhayāna bhayo saṅga deva sabahi bara
krudha bharā.

The battlefield became frightening and terrifying, filled with the rage of both gods and demons.

ਕਲ ਘੋਰ ਭਈ ਨ ਭਈ ਮਨ ਮੈ ਬਿਨ ਮੁੰਡ ਜਬਹਿ ਅਸਿ ਉੱਧ ਧਰਾ॥

kala ghora bhaī na bhaī mana mai bina muṇḍa jabahi asi uddha
dharā.

Despite the darkness of battle and despite not having a head, *Digmund* was not concerned and raised his sword overhead.

ਖੈਂਚ ਲਈ ਬਰ ਜੋਤਿ ਬਲੀ ਲੈ ਅੰਕ ਮਲੀ ਛਿਤਿ ਝੂਮਿ ਗਿਰਾ॥੨੯॥੩੯੦॥

khainca lai bara joti balī lai aṅka malī chiti jhūmi girā.29.390.

The Goddess then sucked the life-force out this strong warrior, his body fell and embraced the earth, covered in dust his body was left quivering on the ground.29.390.

ਗਿਰਿ ਟੂਟ ਪਹਾਰ ਅਕਾਸ ਸਮਾਨ ਪਰਯੋ ਧਰਨੀ ਜਨੁ ਬਨ੍ਹ ਗਿਰਯੋ॥

giri tūṭa pahāra akāsa samāna paryo dharanī janu bajra giryo.

Digmund's body fell to the earth as though a mountain top had fallen from a mountain in the sky, toppled over by the *bajra* of the Mother.

ਸਤ ਬਾਰਨਿ ਹੈ ਰਤ ਬਾਹ ਚਲਯੋ ਬਿਧਿ ਮਾਨਹੁ ਸਾਤਵ ਸਿੰਧੁ ਉਗਰਯੋ॥

sata bārani hvai rata bāha calayo bidhi mānahu sātava siṇḍhu
ugaryo.

Seven rivers of blood began to gush out from his body as though *Brahma* had actually created a seventh ocean made entirely of blood flowing from his mouth.

ਬਹੁ ਜੁੱਗਨਿ ਭੂਤ ਪਿਸਾਚ ਧਏ ਬਹੁ ਡਾਕਨਿ ਕੰਕਨ ਮੋਦ ਕਰਯੋ॥

bahu juggani bhūta pisāca dhae bahu ḍākani kaṅkana moda
karyo.

Beholding such a sight many *Yoginis*, ghosts, *pisach*, came and many witches and vultures rejoiced.

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ਕਰ ਪਤ੍ਰ ਕਮੰਡਲ ਖੱਪਰ ਲੈ ਪਹੁੰਚੀ ਰਨ ਮੰਡਲ ਸ੍ਰੋਨ ਭਰਯੋ॥

kara patra kamaṇḍala khappara lai pahuñcī rana maṇḍala srona
bharyo.

Making drinking bowls from skulls and carrying *yogic* pots (*kamandal*), they reached the battle field to fill them with blood.

ਸਰਿਤਾ ਸਬ ਸ੍ਰੋਨਤ ਸੋਖ ਗਈ ਜਸ ਸੰਭੁ ਲੈ ਨੀਲ ਕੋ ਪਾਨ

saritā saba sronata sokha gaī jasa saṅbhu lai nīla ko pāna
karyo.30.391.

ਕਰਯੋ॥੩੦॥੩੯੧॥

The rivers of blood all dried up, like *Shiva* who drank all the poison when his throat went blue.30.391.

ਬਿਸਨੁਪਦ ਸੋਰਠਿ ਦੀਰਘ ਪਦੀ ਚਤੁਰਪਦੀ ਦੇ ਪਦੀ॥

bisanupada soraṭhi dīragha padī caturapadī do padī.

Bisanupad Sorath in long verses in four and two lines.

ਬਹੁ ਭੈਰਵ ਭੀਮ ਬੈਤਾਲ ਪਿਸਾਚ ਗਨ ਭੂਤਨ ਕੇ ਤਿਹ ਠਾਂ ਉਮਰੈ॥

bahu bhairava bhīma baitāla pisāca gana bhūtana ke tiha ṭhān
umarai.

Many formidable *Bhairavs*, mighty vampires, ghouls and groups of ghosts filled that place and flew towards the sky.

²⁰⁸ ਬਿਨ ਮੁੰਡ ਧਸਿਯੋ ਜਗਮਾਤ ਕੇ ਸਾਮੁਹ ਲਲਕਾਰ ਕੇ ਭੀਖਮ ਜੁੱਧ ਮਚਿਯੋ॥ This is the *bani* that has been written in the Sangrur *Sarūp* and Mai Bhago *Sarūp*; however, the only difference is that in the later *Sarūp*, the letter *yaya* has been replaced by *ora*.

ਸਭ ਲੋਥਨ ਪਰ ਹਰਕਾਰ ਪਰੇ ਬਹੁ ਲੋਥਨ ਲੈ ਨਭ ਕੇ ਸੁ ਉਰੈ॥

sabha lothana para hahakāra pare bahu lothana lai nabha ko su urai.

Around all the corpses they shrieked, they took many corpses and flew towards the skies.

ਬਹੁ ਘਾਤ ਅਘਾਤ ਭਏ ਪਰਸੇ ਬਹੁ ਭੂਤ ਪਿਸਾਚਨਿ ਮਾਸ ਚਰੈ॥

bahu ghāta aghāta bhae parase bahu bhūta pisācani māsa carai.

Many lurked, ambushing the injured and dead, many ghosts and ghouls consumed their flesh.

ਸਭ ਖਾਇ ਗਈ ਲਖ ਮਾਸਨ ਕੇ ਕੁਲਿ ਭੂਤ ਅਨਿਕ ਮਿਲ ਭੱਛ ਕਰੈ॥

sabha khāi gāi lakha māsana ko kuli bhūta anika mila bhaccha karai.

Collectively, they consumed so much flesh that in the end, there was none left, entire lineages of a multitude of ghosts came to feast of the flesh together.

ਬਹੁ ਕੂਕਰ ਜੰਬੁਕ ਕਾਕ ਕਰਾਲ ਸ੍ਰਿੰਗਾਲ ਸਜਾਲ ਤਹਾਂ ਭਿਭਰਯੋ॥

bahu kūkara jaṁbuka kāka karāla shrīṅgāla syāla tahāṁ
bhibharyo.

Many dogs, jackals, crows, fierce hyenas and foxes swarmed to the scene.

ਲੈ ਭੂਤ ਚਬਾਤ ਅਘਾਤ ਭਏ ਚਹੂੰ ਓਰਨ ਸੇ ਰਨ ਛਾਇ ਲਯੋ॥

lai bhūta cabāta aghāta bhae चाहुं orana se rana chāi layo.

The ghosts chewed on the flesh of the injured warriors in all four directions; in the shadows of the battlefield.

ਕਰ ਭੱਛ ਅਸਥ²⁰⁹ ਸਭਿ ਧਾਮ ਗਏ ਕਛੁ ਰੇਖ ਨ ਤਾ ਕਹੁ ਨਾਮ ਰਹਯੋ॥

kara bhaccha asatha sabhi dhāma gae kachu rekha na tā kahu
nāma rahyo.

They consumed all the flesh, including the bones, from each place, there was not any identifiable features left, nor did their name remain.

ਜਗ ਫਾਸਤ ਫੰਧ ਯਹੈ ਦਾਮਹਿ ਦਿਗਮੁੰਡਹੁੰ ਕਹੁ ਤਿਮ ਨਾਸ

jaga phāsata phaṁdha yahai dāmahi digamuṁḍahuṁ kahu tima
nāsa bhayo.31.392.

ਭਯੋ॥੩੧॥੩੯੨॥

The entire universe eventually falls prey to death, just like *Digmund* was destroyed in the end.31.392.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਜੈਜਾਵੰਤੀ॥

bisanupada rāgu jaijāvaṁtī.

Bisanupad Rag Jaijavanti.

ਜਬਿ ਨਾਸ ਭਯੋ ਦਿਗ ਮੁੰਡਹਿ ਕੇ ਪੁਨਿ ਕੋਪ ਕੀਯੋ ਮੈਨਾਗ ਅਸੁਰ॥

jabi nāsa bhayo diga muṁḍahi ko puni kopa kīye maināga
asura.

When *Digmund* was destroyed, then a demon by the name of *Mainag* came forward enraged.

ਬਹੁ ਸੈਨ ਲੈ ਸਾਥ ਸਵਾਰ ਹਕਾਰ ਕ੍ਰੋਧ ਸੇ ਜਾਰ ਗਯੋ ਛਤੀਆ ਉਰ॥

bahu saina lai sātha savāra hakāra krodha so jāra gayo chatīā
ura.

Bringing a large army with him, he came mounted, filled with immense ego and anger in his chest, yearning to engage in battle with the demi-gods.

ਦਲ ਬਾਦਲ ਫੌਜ ਘਨੀ ਉਮਡੀ ਬਹੁ ਦੈਤ ਭਏ ਇਕਠੇ ਰਿਸਿ ਹੀ ਕਰ॥

dala bādala fauja ghanī umaḍī bahu daiṁta bhae ikaṭhe risi hī
kara.

The army gathered together like dark, dense, cumulus clouds; many fierce demons joined who were filled with rage.

ਹੈ ਸਯੰਦਨ ਨਾਗ ਤੁਖਾਰ ਤੁਰੰਗ ਸੁਰੰਗ ਚੜੇ ਗਰਜਯੋ-ਰਿਸ ਸੋ

hai syaṁdana nāga tukhāra turaṅga suraṅga chare garjyo-risa
soṁ bhara.1.393.

ਭਰ॥੧॥੩੯੩॥

The angry *Mainag* arrived mounted in battle and let out a war cry, accompanied by his men on many chariots, elephants, stallions from the north-west, horses and camels.1.393.

²⁰⁹ ਕਰ ਭੱਛ ਅਸਤ in the Sangrur *Sarūp*, ਕ੍ਰ ਭੱਛ ਅਸਤ in the Mai Bhago *Sarūp*.

ਬੀਰ ਉਠੇ ਲਲਕਾਰ ਅਪਾਰ ਘਨੇ ਉਮਡੇ ਬਡ ਡੀਲ ਡਿਲਾਰੇ॥

bīra uṭhe lalakāra apāra ghane umaḍe baḍa ḍīla ḍilāre.

Countless warriors rose up with fierce war cries, surging forth in great numbers — tall, broad-chested and full of valour.

ਦੈਤ ਬਲੀ ਸਰਦਾਰ ਬਡੇ ਤਨ ਦੀਰਘ ਸਜਾਮ ਮਨਹੂੰ ਘਨ ਕਾਰੇ॥

daiṁta balī saradāra baḍe tana dīragha syāma manahuṁ ghana kāre.

The mighty demon chieftains were powerful and tall of stature, with dark complexions like thunderclouds.

ਤੀਸ ਪਦਮ ਦਸ ਬੀਸ ਭਏ ਸਭਿ ਦੈਤ ਹੂਏ ਇਕਠੇ ਤਨ ਭਾਰੇ॥

tīsa padama dasa bīsa bhae sabhi daiṁta hūe ikaṭhe tana bhāre.

Sixty *padam* forces of demons with heavy bodies gathered in the battlefield.

ਘੋਰ ਮਚਾ ਘਮਸਾਨ ਭਯਾ ਦਲ ਦੈਤ ਭਿਰੇ ਰਿਸ ਕੋਪ ਹਕਾਰੇ॥੨॥੩੯੪॥

ghora macā ghamasāna bhayā dala daiṁta bhire risa kopa hakāre.2.394.

A terrifying and intense battle broke out; the demon armies clashed, shouting in rage and fury.2.394.

ਤਰੁ ਮੇਰੁ ਲਏ ਬਹੁ ਬੀਰ ਧਏ ਹਹਕਾਰ ਪਰੇ ਲਲਕਾਰ ਬਲੀ॥

taru meru lae bahu bīra dhae hahakāra pare lalakāra balī.

Many warriors rushed forth, carrying trees and mountain tops as weapons, roaring and shouting fierce war cries and challenges.

ਬਰ ਕਾਛ ਕਛੇ ਰੰਗ ਭੂਮਿ ਨਚੇ ਬਲਿ ਜੁੱਧ ਮਚੇ ਬਸੁਧਾ ਹੂੰ ਹਲੀ॥

bara kācha kache raṅga bhūmi nache bali juddha mace basudhā hūṁ halī.

Wearing only a secure cloth (*janghia/kachera*) tied around the waist, they danced in the battlefield, fought with a lot of might, that the land beneath them trembled.

SARBLOH GRANTH SĀHIB SARŪP AṄG 60

ਹਯ ਨਾਗ ਭਿੜੇ ਰਨਭੂਮਿ ਗਿਰੇ ਚਹੂੰ ਓਰ ਅਰੇ ਤਮ ਰੂਪ ਕਲੀ॥

haya nāga bhīre ranabhūmi gire cahuṁ ora are tama rūpa kalī.

Horses and elephants fought and dropped in the battlefield in all four directions, the situation was so dark it was like *kaliyug* had arrived.

ਲਲਕਾਰ ਪਰੇ ਪ੍ਰਚਾਰ ਭਿਰੇ ਹਹਕਾਰ ਅਰੇ ਬਲ ਜੋਰ ਭਲੀ॥੩॥੩੯੫॥

lalakāra pare pracāra bhire hahakāra are bala jora bhalī.3.395.

With challenging cries they attacked, spreading out they clashed, with battle roars they confronted each other, their strength and force magnificent!3.395.

ਰਨ ਬੀਰ ਗਜੇ ਡਫ ਢੋਲ ਬਜੇ ਬਹੁ ਸਸਤ੍ਰ ਸਜੇ ਚਹੂੰ ਓਰ ਭਿਰੈ॥

rana bīra gaje ḍapha ḍhola baje bahu shasatra saje cahuṁ ora bhirai.

In the battlefield the warriors roar with might, battle drums and *dhols* resound, weapons are adorned on the warriors, they dual in all four directions.

ਬਹੁ ਮਾਰ ਮਚੀ ਚਹੂੰ ਓਰ ਤਚੀ ਹਵ ਭੀਰ ਖਚੀ ਬਰ ਜੁੱਧ ਥਿਰੇ॥

bahu māra macī cahuṁ ora tacī hava bhīra khacī bara juddha thire.

Great slaughter erupted on all sides, spreading everywhere; the battlefield was packed with crowds while cowards slipped away, as the brave stood firm in excellent combat.

ਕਰ ਬਾਨ ਲਏ ਮੈਨਾਗ ਧਏ ਬਹੁ ਸਸਤ੍ਰ ਚਏ ਰਣ ਭੂਮਿ ਘਿਰੇ॥

kara bāna lae maināga dhae bahu shasatra cae raṇa bhūmi ghire.

Arrows in hand, the demon *Mainag* rushed forward, with many weapons prepared, surrounding the battlefield.

ਦਲ ਦੈਤ ਉਠੇ ਲਲਕਾਰ ਬਲੀ ਹਵ ਮਾਰ ਮਚੀ ਪਗ ਨੈਕ ਟਰੇ॥੪॥੩੯੬॥

dala daiṁta uṭhai lalakāra balī hava māra macī paga naika ṭare.4.396.

The army of strong demons rose and ferociously let out war cries and challenges, slaughter filled the air, yet not a single foot stepped back.4.396.

ਰੰਗ ਸੁਰੰਗ ਭਈ ਧਰਨੀ ਬਹੁ ਬੀਰ ਲਟੇ ਰਿਪੁ ਸੈਨ ਗਜੇ॥

raṅga suraṅga bhaī dharanī bahu bīra laṭe ripu saina gaje.

The earth below became very red due to all the blood-shed where many warriors fell, as the enemy's forces roared.

ਦੁੰਦਭਿ ਢੋਲ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗ ਡਫ ਬੀਨ ਰਬਾਬ ਸ਼ਹਪੂਰ ਬਜੇ॥

duṇḍabhi ḍhola mridaṅga mucāṅga ḍapha bīna rabāba shahapūra
baje॥

War-drums, *dhol*, *mridang*, frame drum, large *sarangi*, *veena*, rebec, and battle-trumpets resounded in the battle field.

ਤਨਤ੍ਰਾਨੁ ਕਸੇ ਕਛ ਕਾਛ ਕਛੇ ਬਰ ਜੁਧ ਮੰਡੇ ਬਹੁ ਸਸਤ੍ਰੁ ਸਜੇ॥

tanatrānu kase kacha kācha kache bara judha maṇḍe bahu sasatra
saje.

Chain mail has been tied to the clothes, tightly fastening their cummerbands, war-garments and *kacheras*, the mighty warriors arrayed themselves to wage a great battle, adorned with many weapons.

ਰਿਪੁ ਘੇਰ ਲੀਯੋ ਹਰਕਾਰ ਕੀਯੋ ਗਹਿ ਮੇਰੁ ਗਦਾ ਰੰਗਭੂਮਿ

ripu ghera līyo hahakāra kīyo gahi meru gadā raṅgabhūmi
chaje.5.397.

ਛਜੇ॥੫॥੩੯੭॥

The enemies were surrounded, the warriors roared loudly wielding, grasping the mace as mighty as Mount Meru, they entered the battlefield fully armed.5.397.

ਦੌਰ ਕੈ ਵਾਰ ਕੀਯੋ ਮੈਨਾਗਹਿ ਬਾਨਨ ਕੀ ਬਰਖਾ ਝਰਿ ਲਾਈ॥

daura kai vāra kīyo maināgahi bānana kī barakhā jhari lāi.

Mainag charged and attacked by letting loose a rain storm of arrows.

ਬੀਰ ਨਚੇ ਰੰਗ ਭੂਮਿ ਮਚੇ ਕਲ ਭੀਖਮ ਘੋਰ ਭਯਾਨ ਮਚਾਈ॥

bīra nace raṅga bhūmi mace kala bhīkhama ghora bhayāna macāi.

Warriors danced as chaos, slaughter, and death erupted in the battlefield, and the fierce, dreadful, terrifying chaos of fighting erupted.

ਘੋਰ ਭਯਾਨਕ ਜੁੱਧ ਰਚਯੋ ਬਲ ਦੈਤਨ ਘੋਰ ਚਹੂੰ ਦਿਸ ਧਾਈ॥

ghora bhayānaka juddha racayo bala daitana ghera cahūn disa dhāi.

A very fierce battle ensued wherein the mighty army of the demons was surrounded and charged at from all four directions.

ਵਰਜਾਮ ਉਠੇ ਪ੍ਰਚਾਰ ਹਜ਼ਾਰ ਤੁਖਾਰ ਤੁਰੰਗ ਸੁਰੰਗ ਨਚਾਈ॥੬॥੩੯੮॥

varyāma uṭhe pracāra hazāra tukhāra turaṅga suraṅga nacāi.6.398.

Valiant warriors rose in formation by the thousands, as graceful *Tukhari* camels and horses danced elegantly across the battlefield.6.398.

ਇਕ ਬਾਰਿ ਬਿਭੈ ਲਲਕਾਰ ਪਰੈ ਬਹੁ ਸਸਤ੍ਰ ਤਹਾਂ ਸਰ ਛੂਟਤ ਭਾਰੇ॥

ika bāri bibhai lalakāra parai bahu sasatra tahān sara chūṭata bhāre.

With a single terrifying roar, a thunderous challenge was hurled — countless weapons clashed, and heavy arrows were loosed in all directions.

ਭੁਜ ਠੋਕਤਿ ਸੂਲ ਸੁਹਾਵਤ ਸੂਰ ਬਰਛੀ ਸਰ ਗੁਰਜ ਗਦਾ ਪ੍ਰਹਾਰੇ॥

bhuja ṭhokati sūla suhāvata sūra barachī sara guraja gadā prahāre.

The warriors, striking their arms across their chests, stood firm with shining spears — launching fierce attacks with lances, arrows, maces, and clubs.

ਦੀਰਘ ਘੋਰ ਮਹਾ ਤਮ ਦਾਨਵ ਰੂਪ ਭਯਾਨਕ ਮੂਰਤਿ ਕਾਰੇ॥

dīragha ghora mahā tama dānava rūpa bhayānaka mūrati kāre.

Deeply dreadful and immensely dark was the form of a monstrous titan, terrifying and and completely black in appearance.

ਬ੍ਰਿਛ ਅਕਾਸ਼ ਸਮਾਨ ਪਹਾਰ ਉਪਾਰ ਸਭੈ ਰਿਪੁ ਸੈਨ ਪ੍ਰਹਾਰੇ॥੭॥੩੯੯॥

bricha akāsha samāna pahāra upāra sabhai ripu saina prahāre.7.399.

Uprooting trees as tall as the sky and mountains towering high, all the enemy armies struck with full force.7.399.

ਕਰ ਸਾਰੰਗ ਲੈ ਮੈਨਾਗ ਰਿਸਯੋ ਜਮ ਰਾਜਨਿ ਸੀਸ ਪ੍ਰਚੰਡ ਦੀਯੋ॥

kara sārāṅga lai maināga risyo jama rājani sīsa pracaṇḍa dīyo.

Mainag, taking a composite bow in his hand, furiously readied himself for death — offering his head with great force to the god of death.

ਸਰ ਛੋਰਤ ਭੀਮ ਭਯਾਨਕ ਹੂ ਭਭਕਯੋ ਗਰਜਯੋ ਨਦ ਘੋਰ ਕੀਯੋ॥

sara chorata bhīma bhayānaka hū bhabhakyo garajyo nada ghora kīyo.

As the fearsome and mighty arrow was released, it blazed forth, roared aloud, and let out a thunderous, terrifying sound.

ਪਿਖ ਕੋਪ ਕੀਯੋ ਗਿਰਜਾ ਮਨ ਮੈ ਸਰ ਨੀਲ ਹਲਾਹਲਿ ਤਾਹਿ ਪ੍ਰਹਾਰਯੋ॥

pikha kopa kīyo girajā mana mai sara nīla halāhali tāhi prahāryo.

Observing this, *Girija* (the Goddess) grew furious in Her heart, and struck him with a blue, poison-tipped arrow like *halahal*.²¹⁰

ਰਿਪੁ ਬੇਧਤ ਪਾਰ ਭਈ ਛਤੀਆ ਛੁਟ ਪ੍ਰਾਨ ਗਯੋ ਜਮ ਲੋਕ

ripu bedhata pāra bhaī chatīa chuṭa prāna gayo jama loka sidhāryo.8.400.

ਸਿਧਾਰਯੋ॥੮॥੪੦੦॥

The arrow pierced right through the chests of the enemies leading them to instantly loose their lives; their souls then set off for the underworld.8.400.

²¹⁰ The deadly cosmic poison.

ਰਿਪੁ ਸੈਨ ਸਬਹਿ ਇਕ ਬਾਰਿ ਹਕਾਰ ਕੈ ਬਾਨਨ ਕੀ ਬਹੁ ਮਾਰ ਧਰੀ॥

ripu saina sabahi ika bāri hakāra kai bānana kī bahu māra dharī.

The entire army of enemies gathered in one final charge, releasing a heavy volley of arrows with a loud war cry.

ਕਰ ਮੁਦਗਰ ਗੁਰਜ ਪਹਾਰ ਉਪਾਰ ਬਿਛ ਬਿਸਾਲ ਪ੍ਰਹਾਰ ਕਰੀ॥

kara mudagara guraja pahāra upāra bricha bisāla prahāra karī.

With maces and clubs in hand, they uprooted mountains and giant trees, they struck with massive blows

ਕੋਪ ਕੀਯੋ ਜਗਮਾਤ ਪ੍ਰਚੰਡ ਸਰ ਪਾਵਕ ਕੇ ਸੰਗ ਸੈਨ ਦਹੀ॥

kopa kīyo jagamāta pracaṇḍa sara pāvaka ke saṅga saina dī.

The Mother of the Universe, enraged, unleashed fierce fire-tipped arrows and incinerated the enemy army.

ਸਰ ਜਾਰਤਿ ਨਾਸ ਕਰੀ ਧੁਜਨੀ ਦਲ ਦੈਤ ਬਿਧ੍ਰੁਸ ਬਿਨਾਸ

sara jārati nāsa karī dhujanī dala daiṇta bidhvaṇsa bināsa
bhaī.9.401.

ਭਈ॥੯॥੪੦੧॥

The burning arrows annihilated the standard-bearing demon forces — their entire army was utterly destroyed.9.401.

ਕੁਲਿ ਦਾਨਵ ਨਾਸ ਭਈ ਸਗਰੀ ਬਹੁ ਭਾਜ ਗਏ ਤਿਨ ਪ੍ਰਾਨ ਬਚਯੋ॥

kuli dānava nāsa bhaī sagarī bahu bhāja gae tina prāna bacyo.

The entire lineage of the titans was destroyed; Many demons ran away from the battlefield to save their lives.

ਲੁੱਥਨ ਉਪਰ ਲੁੱਥ ਸੁ ਜੁੱਥ ਜਿਮ ਸ੍ਰਿੰਗ ਸੁਮੇਰਹਿ ਬਿਸ੍ਰ ਰਚਯੋ॥

lutthana ūpara luttha su juttha jima shrīṅga sumerahi bisva
racyo.

One heap of corpses lay upon another — just as the worlds are arranged atop the peaks of Mount Sumeru.

ਜੁੱਗਨਿ ਭੂਤ ਪਿਸਾਚ ਬੈਤਾਰ ਬਹੁ ਗ੍ਰਿਝ ਸਜਾਰਹਿ ਮਾਸ ਚਰਯੋ॥

juggani bhūta pisāca baitāra bahu grijha syārahi māsa caryo.

Yoginis, ghosts, ghouls, evil spirits, and many vultures and jackals devoured the flesh.

ਕੁਲਿ ਦੈਤ ਬਿਨਾਸ ਹੁਈ ਸਗਰੀ ਕਛੁ ਨਾਮ ਨਿਸ਼ਾਨ ਨ ਰੇਖ

kuli daita bināsa huī sagarī kachu nāma nishāna na rekha
rahyo.10.402.

ਰਚਯੋ॥੧੦॥੪੦੨॥

The entire lineage of demons was annihilated — no name, trace, or mark of them remained.10.402.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Jaijawanti in another form.

bisanupada jaijāvaṅtī dūjī taraha.

ਦੈ ਦੈ ਚੇਬ ਦਮਾਮਨ ਉਪਰ ਚਲੇ ਸੁਭਟ ਰਨ ਸਾਵਰੇ॥

Striking forcefully upon the war drums, the valiant warriors advanced, fully prepared for battle.

dai dai coba damāmana ūpara cale subhaṭa rana sāvare.

ਗਜ ਬਾਜ ਰਥੀ ਦੁਲਦੁਲ ਕਰਹਲ ਚੜ ਧਾਏ ਘਨਹਰ ਬਾਵਰੇ॥

Elephant and horse war chariots, spotted mules and camels mounted and charged ahead — the fierce warriors rushed in like maddened thunderclouds.

gaja bāja rathī duladula karahala caṛa dhāe ghanahara bāvare.

ਚਹੁੰ ਦਿਸ ਉਮਡ ਬਿਕਟ ਬਾਂਕੇ ਭਟ ਮੇਘ ਮਾਲ ਪੁੰਜਾਵਲੀ॥

From all four directions surged the fearsome and strong, sickle-wielding warriors, like a mass of thunderclouds gathered in a fierce stormfront.

cahuṅ disa umaḍa bikaṭa bāṅke bhaṭa megha māla puṅjāvalī.

ਬਰਸਨ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਛਹਬਰ ਕਰ ਸ੍ਰੀ ਰੁਹਿ ਹਰਿ

ਭੂਆਵਲੀ॥੧੧॥੪੦੩॥

Weapons and missiles showered down, spreading like storm clouds, as *Sri Ruhi* appeared as a lush tempest sweeping the earth.11.403.

barasana sasatra asatra chahabara kara srī ruhi hari
bhūāvalī.11.403.

ਬੇਯੋ ਬੀਜ ਮਾਯ ਕ੍ਰੋਧ ਕਰਿ ਛੀਂਟਤ ਅਸੁਰ ਤਨੀ॥

The seed of illusion and anger was sown, watered by the lineages of demons.

boyo bīja māya krodha kari chīṅṭata asura tanī.

ਉਪਜਯੋ ਅੰਕੁਰ ਮਧ ਮਤਸਰਿ ਕੇ ਪਤ੍ਰ ਲਗਯੋ²¹¹ ਤਰੁ ਅਹੰ ਮਨੀ॥

A sappling of jealousy emerged within, and leaves appeared on the tree of ego in their minds.

upajyo ānkura madha matasari ko patra lagyo taru ahaṅ manī.

ਪਾਪ ਫੂਲ ਫੂਲਯੋ ਜਬਿ ਤਾ ਮਹਿ ਫਲ ਲਾਗਯੋ ਤ੍ਰਿਸਨਾ ਦਮੀ॥

When the flower of sin blossomed, the fruit of craving grew upon it.

pāpa phūla phūlyo jabi tā mahi phala lāgyo trisanā damī.

ਪਾਕਯੋ ਅਵਧਿ ਘੋਰ ਦੁਰਮਤਿ ਕੇ ਕ੍ਰਿਸ ਆਯੋ ਮ੍ਰਿਤਰਾਜ

ਜਮੀ॥੧੨॥੪੦੪॥

The terrible fruit of their foolishness has ripened; the Farmer, as *Mritraj* the King of death, has arrived upon the field.12.404.

pākyo avadhi ghora duramati ke kṛisa āyo mritarāja jamī.12.404.

²¹¹ ਲਗਯੋ in the *saṭīk*.

ਚਤੁਰੰਗ²¹² ਸੈਨ ਸਾਜਿ ਰਥ ਗਜ ਬਾਜਿ ਪਾਇਕ ਧਾਵਰੇ॥

caturaṅga saina sāji ratha gaja bāji pāika dhāvare.

Having arranged a *chaturang* army—chariots, elephants, cavalry, and infantry—they charged forward swiftly.

ਹਰਕਾਰ ਗਰਜਤ ਭੀਮ ਆਨਨ ਕਲ ਰੂਪ ਮੂਰਤਿ ਸਾਵਰੇ॥

hahakāra garajata bhīma ānana kala rūpa mūrati sāvare.

Roaring fiercely with battle-cries, having terrifying faces, their forms dreadful and dark like death itself.

ਲਲਕਾਰ ਧਾਵਤ ਬਿਕਟ ਬਾਂਕੇ ਖਗ ਗੁਰਜ ਗੋਫਨ ਮਾਰ ਹੀ॥

lalakāra dhāvata bikṭa bāṅke khaga guraja gophana mārā hī.

Shouting war-cries, charging fiercely, they strike with dreadful curved sickles, double-edged swords, maces, and slings.

ਤਰੁ ਮੇਰੁ ਮੁਦਗਰ ਦੁਰਗਮ ਦੀਰਘ ਚਹੁੰ ਦਿਸਨ ਤੇ

taru meru mudagara duragama dīragha cahuṁ disana te
prahārahī. 13.405.

ਪ੍ਰਹਾਰੀ॥ ੧੩॥੪੦੫॥

Wielding clubs massive as trees and Mount Meru, formidable and far-reaching, they strike from all four directions. 13.405.

ਤਨ ਧੂਮ੍ ਪੀਤ ਅਰੁਣ ਰਜਨੀਚਰ ਘੋਰ ਭੀਖਮ ਰੂਪ॥

tana dhūma pīta aruṇa rajanīcara ghora bhīkhama rūpa.

Their bodies smoky-grey, yellow, and crimson, these night-walkers manifest dreadful and frightful forms.

ਗਜ ਦੰਤ ਦਾੜ ਪ੍ਰਮਾਨ ਭਯਕਰ ਕਲ ਪਾਪ ਬਿਗ੍ਰਹ ਰੂਪ॥

gaja daṁta dāṛa pramāna bhayakara kala pāpa bigraha kūpa.

Their teeth like elephant tusks, their fangs frightening; these terrifying beings were the embodiment of death, sin, and a pit of evil and conflict.

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ਮੁੰਡ ਕਰਨ ਬਿਸਾਲ ਭੁਜ ਪਗ ਉਦਰਿ ਸੂਰਤਿ ਭਯਾਵਨਾ॥

muṇḍa karana bisāla bhuja paga udari sūrati bhayāvanā.

With terrifying heads, ears, enormous arms, feet, stomach, and faces; their appearance was frightening.

ਸਪਤ ਕੋਸ ਜੋਜਨ ਅਸੁਰ ਖਲ ਗਨ ਏਕ ਏਕ ਡਰਾਵਨਾ॥ ੧੪॥੪੦੬॥

sapata kosa jojana asura khala gana eka eka ḍarāvanā. 14.406.

Each of these foolish demons was terrifying, their bodies seven *kos* wide and seven *yojan* tall. 14.406.²¹³

ਦਿਸ ਚਤੁਰ ਖਟ ਰਿਪੁ ਛਾਇ ਗਰਜਯੋ ਅਤਿ ਘੋਰ ਦਾਨਵ ਭਯਕਰਾ॥

disa catura khaṭa ripu chāi garajyo ati ghora dānava bhayakarā.

Roaring fiercely, the dreadful and frightening titans cast shadows over the ten directions.

ਬਲ ਅਤੁਲ ਸੂਰ ਸਮਾਨ ਜਿਹ ਨਹੀ²¹⁴ ਤਮ ਤਿਮਰ ਲੋਚਨ ਨਿਸਿਚਰਾ॥

bala atula sūra samāna jiha nahi tama timara locana nisicarā.

These night-walking demon warriors had incomparable strength like the sun, and eyes of extreme blackness.

²¹² An army that consists of four types of battlion of: Horse, Elephant, Camel, and Foot Soldier. ਘੋੜਾ, ਫੀਲ, ਸੁਤਰ ਅਤੇ ਪਿਆਦਾ.

²¹³ *Kos* is an ancient Indian unit of distance, approx. 2–3 km, *yojan* is another ancient Indian measure, approx. 12–15 km.

²¹⁴ The printed recensions record ਜਿਹੋ ਨਿਹੋ, whilst the Mai Bhago Bunga and Sangrur recension record the above.

ਬਹੁ ਭਾਂਤਿ ਬਾਜਨ ਬਾਜ ਹੀ ਰਿਪੁ ਧਾਇ ਸਨਮੁਖ ਘੋਰ ਕੈ॥

bahu bhānti bājana bāja hī ripu dhāi sanamukha ghora kai.

Playing various types of war instruments, the enemy charged fiercely head-on.

ਜੰਭਾ ਅਸੁਰ ਬਲਵੰਡ ਬਿਕ੍ਰਮ ਰਿਸ ਕੁਪਯੋ ਸੈਨਾ ਜੋਰ ਕੈ॥੧੫॥੪੦੭॥

jaṁbhā asura balavaṇḍa bikrama risa kupyō sainā jora kai.15.407.

The powerful demon *Jambha*, mighty and enraged, arrived fiercely with his assembled army.15.407.

ਚਤੁਰੰਗ ਸੈਨਾ ਸਾਜ ਕੈ ਬਹੁ ਭਾਂਤਿ ਬਾਹਨ ਠੋਕ ਕੈ॥

caturāṅga sainā sāja kai bahu bhānti bāhana ṭhoka kai.

He prepared a fourfold (*chaturang*) army equipped with various robust carriages.

ਰੰਗਭੂਮਿ ਆਵਤ ਭੇ ਜਿਤੇ ਗਹਿ ਧਨੁਖ ਤੀਖਨ ਫੋਕ ਕੈ॥

raṅgabhūmi āvata bhe jite gahi dhanukha tīkhana phoka kai.

He entered the battlefield with warriors shooting extremely sharp arrows from their bows.

ਤਰੁ ਮੇਰੁ ਮੁਦਗਰ ਗੁਰਜ ਗੋਫਨ ਭ੍ਰਮਤਿ ਚਉਦਹਿ ਲੋਕ॥

taru meru mudagara guraja gophana bhramati caudahi loka.

Their maces, massive like trees and Mount Meru, and slings caused turmoil in the fourteen worlds.

ਜੰਭਾ ਪ੍ਰਬਲ ਸੰਗ ਸੈਨ ਕੁਰਮਨ ਰਨ ਮੰਡਯੋ ਹੈ ਬਿਨ ਸੋਕ॥੧੬॥੪੦੮॥

jaṁbhā prabala saṅga saila kuramana rana maṇḍyō hvai bina soka.16.408.

Jambha, the mighty chieftain, confidently arranged his tribal-forces on the battlefield, unwavering and without fear.16.408.

ਭਯ ਭੀਮ ਭੈਰਵ ਰੂਪ ਭਯਕਰ ਤਿਮਰ ਤਨ ਰਤ ਲੋਚਨਾ॥

bhaya bhīma bhairava rūpa bhayakara timara tana rata locanā.

With a form that was absolutely terrifying; possessing an extremely dark coloured body with blood-red eyes.

ਗਜ ਦਾੜ ਨਾਸ ਪ੍ਰਮਾਨ ਊਖਲ ਮਦਨ ਮੂਰਤਿ ਭਯ ਘਨਾ॥

gaja dāṛa nāsa pramāna ūkhala madana mūrati bhaya ghanā.

With elephant-tusk-like fangs, nostrils thick like wooden mortars, they were embodiments of lust, deeply frightening.

ਤਨ ਘੋਰ ਦੀਰਘ ਸਪਤ ਜੋਜਨ ਕਰ ਬ੍ਰਿਛ ਭੀਖਮ ਤਾਲ॥

tana ghora dīragha sapata jojana kara bricha bhīkhama tāla.

Their thick, terrifying, bodies extended seven *jojans* in length, with arms like enormous palm trees.

ਅਸੁਚਿ ਕੁਚੀਲ ਕਠੋਰ ਹੀਸੀ ਅਘ ਪੁੰਜ ਮੂਰਤਿ ਕਾਲ॥੧੭॥੪੦੯॥

asuci kucīla kaṭhōra hīsī agha puñja mūrati kāla.17.409.

Impure, filthy, cruel, and greedy, they were embodiments of sin and death itself.17.409.

ਹਯ ਨਾਗ ਕਰਹਲ ਮਹਿਖ ਬਾਹਨਿ ਸਜ ਕੋਟ ਛੂਹਨਿ ਐਤ॥

haya nāga karahala mahikha bāhani saja koṭa chūhani aita.

Riding horses, elephants, camels, and buffaloes, they assembled countless armies, numbering millions in *chuhan* formations.

ਜਛ ਅਸੁਰ ਰਾਛਸ ਭੂਰਿ ਦਾਨੇ ਕੁਲ ਦੇਵ ਨਿਸਿਚਰ ਦੈਤ॥

jacha asura rāchasa bhūri dāno kula deva nisicara daiṇta.

Their ranks included numerous *yakshas*, *asuras*, *rakshasas*, titans, clan-deities, night-walkers, and demons.

ਹਹਕਾਰ ਧਾਯੋ ਝਪਟ ਕੇ ਗਹਿ ਬਾਨ ਤੀਰ ਤੁਫੰਗ॥

hahakāra dhāyo jhapṭa ke gahi bāna tīra tuphaṅga.

Roaring ferociously, they charged suddenly, armed with bows, arrows, and muskets.

ਮੀਚ ਆਨ ਤੁਲਯੋ ਸਮਯ ਪਿਖ ਮੰਡਯੋ ਤੁਮਲਹ ਜੰਗ॥੧੮॥੪੧੦॥

mīca āna tulyo samaya pikha maṇḍyo tumalaha jaṅga.18.410.

Knowing well their final moment might have arrived, they plunged fiercely into a tumultuous battle.18.410.

ਤਨ ਘੋਰ ਬਿਕਲ ਬਿਸਾਲ ਨਿਸਿਚਰ ਭੁਜਦੰਡ ਕਠਿਨ ਕਠੋਰ॥

tana ghora bikala bisāla nisicara bhujadaṇḍa kaṭhina kaṭhora.

With terrifying, agitated, and massive bodies, these night-walkers had rock-hard, long and mighty arms.

ਭਯ ਰੂਪ ਨਾਦ ਡਰਾਵ ਭੀਖਮ ਕਾਲ ਮੂਰਤਿ ਘੋਰ॥

bhaya rūpa nāda ḍarāva bhīkhama kāla mūrati ghora.

Their forms dreadful, their cries terrifying; they appeared as the frightful embodiment of death itself.

ਸਮੁਹਾਯ ਸਿਮਿਟਿ ਭਿਰੇ ਅਸੁਰ ਕਰ ਭ੍ਰਿਕੁਟਿ ਬੰਕੇ ਕੋਪ॥

samuhāya simiṭi bhire asura kara bhrikuṭi baṅke kopa.

Gathering together, the demons advanced angrily, with brows furrowed in fierce rage.

ਜੰਭਾ ਅਸੁਰ ਬਲਵੰਡ ਭੁਜਬਲਿ ਮੰਡਯੋ ਸੰਘਰ ਰੋਪ॥੧੯॥੪੧੧॥

jaṁbhā asura balavaṇḍa bhujabali maṇḍyo saṅghara ropā.19.411.

Mighty demon *Jambha*, with immense arm-strength, led his forces decisively into battle.19.411.

ਕਿਲਕਾਰ ਕੁਹਕ ਚਿਕਾਰ ਗਰਜਹਿ ਹਹਕਾਰ ਗਜਪਤਿ ਪੇਲ॥

kilakāra kuhaka cikāra garajahi hahakāra gajapati pela.

Letting out fierce screams, roars, and challenging cries, he thundered forward, goading his elephant into battle.

ਲਲਕਾਰ ਪ੍ਰਤਨਾ ਸੁਭਟ ਸਾਵਤ ਤਨ ਤ੍ਰਾਨੁ ਧਾਰੇ ਝੇਲ॥

lalakāra pratanā subhaṭa sāvata tana trānu dhāre jhela.

Issuing battle-challenges to his enemies, the skilled warrior advanced, fully clad in chainmail armour, ready to withstand enemy attacks.

ਗੁਰਜ ਗੋਫਨ ਪਰਸੁ ਮੁਦਗਰ ਸਰ ਚਾਪ ਜਮਧੜ ਸੇਲ॥

guraja gophana parasu mudagara sara cāpa jamadhara sela.

He wielded a mace, sling, battle-axe, club, arrows, bow, double-edged curved dagger (*jamdhar*), and spear.

ਸਹਨਾਇ ਤੂਰ ਮੁਚੰਗ ਮਾਰੂ ਡਫ ਢੋਲ ਬਾਜਤ ਭੇਲ॥੨੦॥੪੧੨॥

sahanāi tūra mucāṅga mārū ḍapha ḍhola bājata bhela.20.412.

The *shehnai*, battle trumpet, mouth harp, battle drum, *duff*, *dhol*, and large battle drum, resounded collectively on the battlefield.20.412.

ਸੁਨਿ ਸ੍ਰਵਨ ਸੋਰ ਭੀਹਾਲ ਨਿਸਚਿਰ ਰਨ ਧਸੀ ਕਾਲੀ ਕੋਪ॥

sunī sravana sora bhīhāla nisacira rana dhasī kālī kopa.

Hearing the terrifying noises, Goddess *Kali*, filled with wrath, rushed into battle against the night-walking demons.

ਕਰਵਾਰ ਸਾਰੰਗ ਚਕ੍ਰ ਜਮਧਰ ਅਸਿ ਖੰਡ ਨਾਵਕ ਧੋਪ॥

karavāra sārāṅga cakra jamadhara asi khaṇḍa nāvaka dhopa.

She carried a *talvar*, composite bow, battle-disc, curved double-edged push dagger, a straight double-edged sabre - *asi*,²¹⁵ broad double-edged sword (claymore), barbed arrows, and a *dhop*.²¹⁶

ਭੁਜ ਅਸ਼ਟ ਸੋਭਤਿ ਜੋਤਿ ਜਗਮਗ ਚਮਕੰਤਿ ਕੰਚਨ ਓਪ॥

bhuja aṣṭa sobhati joti jagamaga camakaṇṭi kaṇcana opa.

Her eight arms adorned with these weapons gleamed spectacularly with radiant brilliance, shining like pure gold!

ਜਿਹਵਾ ਕਰਾਲ ਭਯਾਨਕਾਰੀ ਰਨ ਮਚੀ ਸੰਘਰ ਰੋਪ॥੨੧॥੪੧੩॥

jihavā karāla bhayānakārī rana macī saṅghara rop.21.413.

She has a tongue that looks very terrifying; and has now arrived in the battlefield to wage a fierce war.21.413.

ਕਰ ਸੰਖ ਧੁਨਿ ਘੰਟਾਨ ਕੀ ਜੈ ਸਬਦ ਨਾਦ ਉਚਾਰ॥

kara saṅkha dhuni ghaṇṭāna kī jai sabada nāda ucāra.

The Mother Goddess blew the conch shell and rang bells, proclaiming auspicious sounds of victory.

ਜੈ ਪਤ੍ਰ ਨਾਹਰ ਗਰਜਿ ਭਯੰਕਰ ਘੋਰ ਨਾਦ ਉਘਾਰ॥

jai patra nāhara garaṇi bhayaṇ kara ghora nāda ughāra.

Her lion, the embodiment of victory, unleashed a frightening thunderous roar.

ਫਫਕਾਰ ਝਪਟ ਸੁ ਦਪਟ ਕੇ ਘੁਰਾਇ ਝੂਮਿ ਡਕਾਰ॥

phaphakāra jhapṭa su dapaṭa ke ghurarāi jhūmi ḍakāra.

The lion let out a fierce snarl, pounced forward, in a sudden attack, growling and belching fiercely.

ਗਹਿ ਅਸੁਰ ਗਨਿ ਖਲ ਚੁਸਯੋ ਕਈ ਹਨੈ ਨਖਹਿ ਬਿਦਾਰ॥੨੨॥੪੧੪॥

gahi asura gani khala cūsyō kaī hanai nakhahi bidāra.22.414.

Seizing groups of demons and wicked beings, he killed many by sucking the blood out of them, and tearing them apart with his claws.22.414.

²¹⁵ *Asi* (ਅਸਿ): An ancient term for a sword, specifically a straight, double-edged weapon. According to the *Nāṭyashāstra* (chapter 23), an *asi* should measure forty *aṅguli* or fingers, and be crafted with precision for use in battle, siege, or dramatic performance. In Vedic and epic literature like the *Rigveda* and *Mahābhārata*, *asi* refers to one of the earliest forms of sacrificial or battle swords. The legendary *Asi Khanda* is considered the prototype double-edged, straight-bladed sword, noted for its broad, flat body and spine for strength.

²¹⁶ A slender, double-edged sword without curvature.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਦੂਜੀ ਤਰਹ॥

bisanupada jaijāvaṁtī dūjī taraha.

Bisanupad Jaijawanti in another fom.

ਖਟ ਬਾਨ ਅਨਲ ਬਜਾਰ ਬਾਰਿ ਗਰਲ ਰੋਗ ਹਲਾਹਲੀ॥

khaṭa bāna anala byāra bāri garala roga halāhalī.

Six arrows—of fire, wind, water, venom, disease, and the deadly cosmic poison *Halahal*.

ਰਿਪੁ ਓਰ ਛਾਡ ਦਏ ਕਠਿਨ ਕਸਟ ਭੀਰ ਉੱਠੀ ਭਲੀ॥

ripu ora chāḍa dae kaṭhina kasaṭa bhīra uṭhī bhalī.

The six arrows were loosed at the enemy, causing intense suffering and a great outcry among the ranks.

ਅੰਗਾਰ ਬਰਸਹਿ ਬੇਗ ਮਾਰੂਤ ਜਰਤ ਸੈਨਾ ਰਿਪੁ ਦਲੀ॥

aṅgāra barasahi bega māruta jarata sainā ripu dalī.

Burning embers rained down with stormy black winds; they scorched the enemy army and crushed their ranks.

ਨਭ ਉਡਯੋ ਰਾਛਸ ਛਾਡ ਧੀਰਜ ਬਹੁ ਭਾਂਤਿ ਤਿਹ ਮਾਰੂਤ

nabha uḍyo rāchasa chāḍa dhīraja bahu bhānti tiha māruta
calī.23.415.

ਚਲੀ॥23॥੪੧੫॥

Many of them lost their courage and fled from the battlefield by flying toward the sky, as the whirling black-wind swept in.23.415.

ਪਰਯੋ ਬਿਸ ਕਲਕੂਟ ਤੀਖਨ ਹਨੀ ਸੈਨਾ ਸੋਖ ਕੈ॥

paryo bisa kalakūṭa tīkhana hanī sainā sokha kai.

A sharp weapon infused with the deadly poison *Kalakut*²¹⁷ struck the enemy, scorching and withering their army.

ਬਜਾਧਿ ਛੂਟਤ ਕੰਠ ਰੋਕਯੋ ਕਫ ਪਿਤ ਬਾਤ ਤ੍ਰਿਦੋਖ ਕੈ॥

byādhi chūṭata kaṇṭha rokyo kapha pita bāta tridokha kai.

Disease was released, choking the throat; the three humours—phlegm, bile, and wind—were thrown into deadly imbalance.

ਬਾਰਿ ਨੀਲ ਹਨਾ ਅਸੁਰ ਦਲ ਪ੍ਰਵਾਹ ਬੈਤਰਨੀ ਭਈ॥

bāri nīla hanā asura dala pravāha baitaranī bhaī.

The poisoned blue waters struck the demon army, and the battlefield turned into the deadly river, *Vaitarani*.

ਬਿਸਿ ਨੀਰ ਕੇ ਤਹ ਸਿੰਧੁ ਉਮਡਯੋ ਸੈਨ ਰਿਪੁ ਜਮਪੁਰ ਗਈ॥2੪॥੪੧੬॥

bisi nīra ko taha siṁdhu umaḍyo saina ripu jamapura
gaī.24॥416॥

From that poisoned water, an ocean surged violently sweeping the enemy army away to the realm of death.24.416.

ਬਹੁਤ ਭਾਂਤਿ ਚਲਹਿ ਬਘੂਲਨ ਚਹੂੰ ਦਿਸਨ ਮਾਰੂਤ ਬਹੀ॥

bahuta bhānti calahi baghūlana cahūn disana māruta bahī.

In many forms, whirlwinds stirred; stormy winds blew fiercely in all four directions.

ਘਨਘੋਰ ਸਬਦ ਭਯੰਕਰਾ ਘੁਟਕੰਠ ਰਿਪੁ ਸੈਨਾ ਗਹੀ॥

ghanaghora sabada bhayaṅkarā ghuṭakanṭha ripu sainā gahī.

Thunderous and terrifying sounds echoed; the enemy army was seized by a throat-choking disease.

ਖਟ ਸਰਨ ਸੈਨ ਹਨੀ ਸਮੀਰਹਿ ਬਹੁਤ ਅਰਿ ਬਜਾਕੁਲਿ ਕਰੀ॥

khaṭa sarana saina hanī samīrahi bahuta ari byākuli karī.

The six elemental arrows struck the army through the stormy wind; many enemies were thrown into chaos and confusion.

²¹⁷ *Kalkut* (also known as ‘*Halahala*’) is the name of a potent poison that emerged during the churning of the ocean (*Samudra Manthan*), which Lord Shiva then swallowed to protect the universe, turning his throat blue and earning him the name ‘*Neelkanth*.’

ਪੁਨ ਅਨਲ ਸਰ ਸੋਂ ਚਹੂੰ ਦਿਸ ਦਲ ਘੇਰ ਕੈ ਅਰਿ ਬਲ

puna anala sara soṅ cahūn disa dala ghera kai ari bala jarī.25.417.

ਜਰੀ॥੨੫॥੪੧੭॥

Then the fire arrow surrounded the demons from all four directions and burnt them to death.25.417.

ਗਜ ਬਾਜਿ ਪਾਇਕ ਲਸਤ ਸਜੰਦਨ ਸਰ ਤਪਤਿ ਬਹੁ ਨਿਸਿਚਰਾ॥

gaja bāji pāika lasata syāṇdana sara tapati bahu nisicarā.

Elephants, horses, foot soldiers, and chariots were pierced by fire-arrows; many night-walking demons were scorched.

ਕਰ ਭਸਮ ਦੈਤਨ ਪਠਏ ਜਮਪੁਰਿ ਦਸ ਚਤੁਰ ਛੂਹਨਿ ਦਲ ਜਰਾ॥

kara bhasama daintana paṭhae jamapuri dasa catura chūhani dala jarā.

By Her hands the demons were turned to ash and sent to the realm of death; fourteen *chuhan* forces were incinerated.

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ਗਰਲ ਬਾਨ ਪਰਾ ਚਹੂੰ ਦਿਸ ਫੈਲ ਕੈ ਅਰਿ ਦਲ ਮਰਾ॥

garala bāna parā cahūn disa phaila kai ari dala marā.

The poisoned arrow was released, spreading its venom in all four directions, causing the enemy army to perish.

ਬਿਸ ਕੈ ਹਨਾ ਦਲ ਦੈਤ ਭੀਖਮ ਛਿਨ ਮਧਜ ਰਿਪੁ ਸੈਨਨ

bisa kai hanā dala dainta bhīkhama china madhya ripu sainana
harā.26.418.

ਹਰਾ॥੨੬॥੪੧੮॥

Struck by poison, the dreadful army of demons was annihilated in a moment; the centre of the enemy ranks was utterly destroyed.26.418.

ਸਰ ਬਜਾਧਿ ਪਸਰਯੋ ਦਿਸ ਚਤੁਰ ਬਹੁ ਰੋਗ ਪੈਦਾ ਤਹਿ ਭਏ॥

sara byādhi pasaryo disa catura bahu roga paidā tahi bhae.

The disease-inflicted arrow spread illness in all four directions, causing numerous diseases to emerge.

ਤ੍ਰਿਦੋਖ ਸੂਲ ਮਵੇਸ ਪਿਤਿ ਰੀਹ ਪੰਡੁ ਚਿਤ ਭ੍ਰਮ ਛਏ॥

tridokha sūla mavesa piti rīha paṇḍu cita bhrama chae.

It produced diseases related to the *tridoshas* from *vata*, *pita* and *kapha*: piercing pain, seizures, bile, wind, jaundice; their minds fell into delusion and confusion.

ਭਗਿੰਦ੍ਰ ਧੁੰਧ ਪ੍ਰਵਾਲ ਜਾਲ ਸਿਰੇਵਰਤ ਅਧਸੀਸੀ ਦਈ॥

bhagiṇdra dhuṇḍha pravāla jāla sirovarata adhasīsī dāī.

Fistulas burst forth; mental fog spread; redness and net-like films covered their eyes, intense migraines and deep cranial pains were inflicted.

ਪ੍ਰਮੇਹ ਬਾਦ ਫਿਰੰਗ ਗੋਲਾ ਕਾਸ ਮੰਦਾਗਨਿ ਖਈ॥੨੭॥੪੧੯॥

prameha bāda phiraṅga golā kāsa maṇḍāgani khaī.27.419.

Urinary disorders, gas afflictions, venereal disease, tumours, whooping cough, weak digestion, and lung diseases like tuberculosis consumed them.27.419.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਦੋਹਾ॥

Bisanupad Jaijawanti Couplet.

ਆਧਿ ਬਜਾਧਿ ਫੈਲੀ ਅਧਿਕ ਹੈ ਹੈ ਮੂਰਤਿਵੰਤ॥

Mental and physical diseases spread excessively, again and again affecting the body.

ਹਰੇ ਕਸਟਿ ਕਰਿ ਪ੍ਰਾਨ ਬਡ ਬਲੀ ਬਲੀ ਜੇ ਦੰਤ॥੨੮॥੪੨੦॥

In unbearable pain, life was snatched away; even the strongest warriors perished, grinding their teeth in agony.28.420.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਚੌਪਈ॥

Bisanupad Jaijawanti Quatrain.

ਅਰਿ ਦਲ ਸਕਲ ਹਨਾ ਸਰ ਬਜਾਧਾ॥ ਹੈ ਹੈ ਮੂਰਤਿਵੰਤ ਅਸਾਧਾ॥

The entire enemy force was struck by arrows of disease; again and again, incurable mental afflictions consumed them.

ਘੋਰ ਕਸਟਿ ਦੈ ਰਿਪੁਦਲ ਮਾਰਾ॥ ਸਕਾ ਨ ਕਉਨਹੂੰ ਪ੍ਰਾਨ

ਉਬਾਰਾ॥੨੯॥੪੨੧॥

The enemy army was slain in terrible suffering; no one was able to save a single life.29.421.

ਬਿਹਬਲਿ ਭਯੋ ਸਕਲ ਦਲ ਨਿਸਿਚਰ॥ ਚਲੇ ਭਾਜ ਜਨੁ ਸੁਭਟ

ਧਨੁਰਧਰ॥

The entire army of night-walkers became exhausted; some ran away such as their skillful warriors and archers.

ਸੈਨਾ ਸਕਲ ਭਜੀ ਬਿਨ ਧੀਰਾ॥ ਡਾਰ ਡਾਰ ਕਰ ਅਸਿ ਧਨੁ

ਤੀਰਾ॥੩੦॥੪੨੨॥

All their army started running for their lives, lacking resolve. They threw down their swords, bows, and arrows as they ran.30.422.

ਭਜੇ ਜਾਹਿ ਨਿਸਿਚਰ ਬਲ ਹੀਨਾ॥ ਜਲ ਬਿਤ੍ਰੇਕ ਬਿਹਬਲੀ ਮੀਨਾ॥

The powerless night-walkers fled; like weakened fish, they struggled against the current.

ਕਾਲਕੂਟ ਹੈ ਸਰ ਬਿਸਥਾਰਾ॥ ਘਨ ਕਰ ਗਰਜ ਪਰਯੋ ਸਰ

ਧਾਰਾ॥੩੧॥੪੨੩॥

The *Kalakoot* arrow spread forth as a storm of arrows; like thundering clouds, a torrent of poisonous shafts fell from above.31.423.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਸੋਰਠਾ॥

Bisanupad Jaijawanti Soratha.

ਬਿਸੀ ਹਲਾਹਲ ਬਾਨ ਧਾਰਾ ਕਰਿ ਬਰਖੇ ਪ੍ਰਬਲ॥

A powerful shower of venomous *Halahal* arrows rained down with force.

ਲੋਕ ਚਤੁਰਦਸ ਜਾਨ ਫੈਲ ਪਰਯੋ ਸਰ ਕੂਟ ਬਿਸੁ॥੩੨॥੪੨੪॥

A storm of poisoned arrows fell and spread so widely; it seemed to engulf all the fourteen worlds.32.424.

bisanupada jaijāvaṁtī dohā.

ādhi byādhi phailī adhika hvai hvai mūrativaṁta.

hare kasaṭi kari prāna baḍa balī balī je daṁta.28.420.

bisanupada jaijāvaṁtī chaupāī.

ari dala sakala hanā sara byādhā. hvai hvai mūrativaṁta asādhā.

ghora kasaṭi dai ripudala mārā. sakā na kaunahūṁ prāna ubārā.29.421.

bihabali bhayo sakala dala nisicara. cale bhāja janu subhaṭa dhanuradhara.

sainā sakala bhajī bina dhīrā. ḍāra ḍāra kara asī dhanu tīrā.30.422.

bhaje jāhi nisicara bala hīnā. jala bitreka bihabalī mīnā.

kālakūṭa hvai sara bisathārā. ghana kara garaja paryo sara dhārā.31.423.

bisanupada jaijāvaṁtī sorathā.

bisī halāhala bāna dhārā kari barakhe prabala.

loka caturadasa jāna phaila paryo sara kūṭa bisu.32.424.

ਬਿਸਨੁਪਦ ਜੈਜਾਵੰਤੀ ਦੂਜੀ ਤਰਹ ਛੰਦ॥

Bisanupada Jaijawanti in another form of stanza.

bisanupada jaijāvaṇṭī dūjī taraha chaṇḍa.

ਬਿਸ ਧਾਰ ਹੈ ਸਾਗਰ ਬਹੀ ਦਸਚਾਰ ਲੋਕ ਕੁਠਾਰਿ॥

The stream of poison became an ocean and flowed forth, devastating all fourteen worlds, like an axe.

bisa dhāra hvai sāgara bahī dasacāra loka kuṭhāri.

ਦੈਤ ਬੁਡਹਿੰ ਛਾਡ ਧੀਰਜ ਜਮਲੋਕ ਕਰਹਿੰ ਪੈਸਾਰ॥

The demons drowning and bereft of courage, stretched their arms up toward the realm of death.

daiṇṭa būḍahin chāḍa dhīraja jamaloka karahin paisāra.

ਸਕਲ ਬੁਡੀ ਕੂਟ ਧਾਰਾ ਭਈ ਮ੍ਰਿਤਕ ਸੈਨ॥

All were drowned in the torrent of poison; the army became a heap of corpses.

sakala būḍī kūṭa dhārā bhaī mritaka saina.

ਸੋਕ ਬਿਸਮੈ ਭਯੋ ਜੰਭਾ ਨਿਜ ਨਿਰਖਯੋ ਕਰ ਨੈਨ॥੩੩॥੪੨੫॥

Jambha was struck with grief and shock, as he beheld the scene with his own eyes.33.425.

soka bisamai bhayo janbhā nija nirakhyo kara naina.33.425.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥²¹⁸

Bisanupad Tukhari.

bisanupada tukhārī.

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ਖਟ ਬਾਨ ਗਰੇ ਜੰਭਾਸੁਰ ਦਿਸ ਕਾਲੀ ਦੇਏ ਛੋਰ॥

The demon *Jambha* seized the six arrows and launched them in *Kali*'s direction.

khaṭa bāna gahe janbhāsura disa kālī dae chora.

ਬਿਸ ਮੰਤ੍ਰ ਅਉਸਧਿ ਸੋਖ ਬਰਵਾ ਬਜ੍ਯ ਭਸਮ ਕਠੋਰ॥

He countered the poison with a *mantra* arrow, the disease with a medicine arrow, dried up the flood with a fire arrow, and with a thunderbolt, he obliterated the storm reducing it to ashes.

bisa maṇṭra ushadhi sokha baravā bajra bhasama kaṭhora.

ਸਰ ਛੂਟ ਭੀਖਮ ਘੋਰ ਪ੍ਰਬਲ ਵਗੇ ਕਾਲੀ ਓਰ॥

Then terrible, powerful arrows were loosed flying fearsomely toward *Kali*.

sara chūṭa bhīkhama ghora prabala vage kālī ora.

ਬਾਨ ਕਾਲੀ ਰੋਕਿ ਨਿਸਚਿਰ ਖੰਡ ਦੀਨੈ ਤੋਰ॥੧॥੪੨੬॥

Kali blocked the night-walker's arrow and struck it with a blow that shattered it to pieces.1.426.

bāna kālī roki nisacira khaṇḍa dīnai tora.1.426.

²¹⁸ *Rāg Tukhari* is one of the thirty-one main *rāgs* in the *Adi Sri Guru Granth Sahib Ji*, employed in hymns composed by Guru Nanak Dev Ji, Guru Amar Das Ji, and Guru Ram Das Ji. This *rāg* is sung during the early morning hours, evoking a devotional and reflective mood often associated with longing for the Divine. Structurally, it follows an *Audav–Audav jāti*, using five notes in both the ascending (*S R G M P*) and descending (*S' N D P M G R S*) scales. The dominant note (*Vādī*) is *Pancham (Pa)*, and the subdominant note (*Samvādī*) is *Shadja (Sa)*. Based on the *Kafi Thāt*, its hymns emphasize detachment from worldly ties, deep devotion, and surrender to achieve union with the Supreme.

ਫੁਨਿ ਭਿਰੇ ਸਿਮਟਿ ਘਹਰਾਇ ਧਾਏ ਗਹਿ ਚਾਪ ਬਾਨ ਤੁਫੰਗ॥ phuni bhire simaṭi ghaharāi dhāe gahi cāpa bāna tuphaṅga.

They regrouped again, roaring loudly, and charged forwards armed with bows, arrows, and muskets.

ਬਲਿ ਬਿਕਟ ਬਾਂਕੇ ਬੀਰ ਸਾਵਤ ਚੜਥੇ ਨਾਗ ਤੁਰੰਗ॥ bali bikaṭa bāṅke bīra sāvata caṛathe nāga turaṅga.

Fierce and mighty warriors and their chieftains mounted elephants and horses.

ਮ੍ਰਿਦੰਗ ਦੁੰਦਭਿ ਤੂਰ ਮਾਰੂ ਤਾਲ ਢੋਲ ਮੁਚੰਗ॥ mridaṅga duṇḍabhi tūra mārū tāla ḍhola mucaṅga.

Mridang, war drum, war trumpet, cymbals, *dhols* and mouth harp.

ਬਾਜਿ ਬਾਜੇ ਸੁਭਟ ਗਾਜੇ ਦੀਹ ਦਾਰੁਨ ਜੰਗ॥੨॥੪੨੭॥ bāji bāje subhaṭa gāje dīha dārūna jaṅga.2.427.

Were played constantly during battle, warriors roared and a terrible battle ensued.2.427.

ਗੁਰਜ ਗੋਫਨ ਬਾਨ ਧਨੁਹੀ ਸਕਤਿ ਸੇਲ ਅਪਾਰ॥ guraja gophana bāna dhanuhī sakati sela apāra.

They wielded maces, slings, arrows, bows, spears, and countless stones.

ਤ੍ਰਿਸੂਲ ਬਾਂਕ ਗਦਾ ਜਬਰ ਜਮਦਾੜ ਤੁਪਕ ਹਜ਼ਾਰ॥ trisūla bāṅka gadā jabara jamadāṛa tupaka hazāra.

Tridents, curved blades, heavy maces, deadly *jamdhars*, and thousands of muskets.

ਤਰੁ ਮੇਰੁ ਮੁਦਗਰ ਭਾਲ ਪਾਥਰ ਦੁਰਗਮ ਦੀਹ ਪ੍ਰਚਾਰ॥ taru meru mudagara bhāla pāthara duragama dīha pracāra.

Tree-sized clubs, spears, and stones were hurled across the perilous battlefield, even though the terrain made weapon-use nearly impossible, they were still used relentlessly.

ਮ੍ਰਿਤੁਡੰਡ ਪਟਿਸ ਸੂਲ ਮੂਸਲ ਕਰਵਾਰ ਦੀਹ ਕੁਠਾਰ॥੩॥੪੨੮॥ mrituḍaṇḍa paṭisa sūla mūsala karavāra dīha kuṭhāra.3.428.

Staffs of death, gauntlet-swords, tridents, large clubs, swords, and axes tore through the battlefield.3.428.

ਚੜ ਮਹਿਖ ਬੇਗ ਕਰੇਰ ਬਿੱਛੂ ਗ੍ਰਿਧ ਸੂਕਰ ਸਜਾਰ॥ caṛa mahikha bega karora bicchū gridha shūkara syāra.

Mounted on buffaloes and wild oxen, millions of scorpions, vultures, boars, and jackals.

ਰੋਝ ਅੰਧ ਚੜੇ ਕਿਤੇ ਕਈ ਚੜੇ ਖਰ ਮੰਜਾਰ॥ rojha aṇḍha caṛe kite kāi caṛe khara maṅjāra.

Some mounted blind *rojha*, others rode wild donkeys and wild cats into battle.

ਸਈਲ ਨਾਗ ਚੜੇ ਗਜੇ ਕਈ ਚੜੇ ਖੇਤ ਤੁਖਾਰ॥ sāila nāga caṛe gaje kāi caṛe kheta tukhāra.

Some rode black mountain elephants and serpents, others mounted into battle on *Tukhari* horses and camels.

ਚੜੇ ਕਰਗਸ ਬ੍ਰਿਧ ਉੱਲੂ ਕਈ ਚੜੇ ਬਜਾਘੂ ਹੁਡਾਰ॥੪॥੪੨੯॥ caṛe karagasa bridha ullū kāi caṛe byāghra huḍāra.4.429.

They mounted vultures and great owls; others rode tigers and wild boars.4.429.

ਮੱਛ ਕੱਛੁ ਚੜੇ ਬਹੁਤ ਬਹੁ ਬੀਰ ਪੈਦਲ ਪਾਇ॥ maccha kacchu caṛe bahuta bahu bīra paidala pāi.

Some rode fish and turtles, while many warriors advanced on foot.

ਬਹੁ ਚੀਲਿ ਚੜ ਧਾਏ ਸੁਭਟ ਕਈ ਚੜੇ ਸ੍ਵਾਨ ਸੁਹਾਇ॥ bahu cīli caṛa dhāe subhaṭa kāi caṛai svāna suhāi.

Many rode kites and charged forward; some warriors mounted majestic dogs.

ਗਜ ਬਾਜਿ ਚੜ ਧਾਏ ਕਿਤੇ ਕਈ ਚੜੇ ਰਥਨ ਮੰਗਾਇ॥ gaja bāji caṛa dhāe kite kāi caṛe rathana maṅgāi.

Some charged mounted on elephants and horses; others had chariots brought and rode them into battle.

ਕਈ ਅਸੁਰ ਚੜ ਕੇ ਅਸੁਰ ਧਾਏ ਬਹੁ ਭਾਂਤਿ ਸੈਨ ਬਨਾਇ॥੫॥੪੩੦॥ kāi asura caṛa ke asura dhāe bahu bhāṇti saina banāi.5.430.

Many demons mounted upon other demons and charged, forming regiments of many kinds.5.430.

ਕਿਲਕਾਰ ਗਰਜ ਧਸਯੇ ਅਸੁਰਪਤਿ ਫਹਰਾਇ ਕੇਤੁ ਨਿਸਾਨ॥	kilakāra garaja dhasyo asurapati phaharāi ketu nisāna.
With a screech and a roar, the lord of demons descended, unfurling his banner and standard.	
ਯਕ ਯਕ ਸਯੰਦਨ ਝੂਲਿ ਧੁਜ ਫਰਹਰਤ ਬੈਰਕ ਬਾਨ॥	yaka yaka sayāṇḍana jhūli dhuja pharaharata bairaka bāna.
On each and every chariot, fluttering flags were swaying; battle standards were raised.	
ਦਸ ਕੋਟ ਦੁੰਦਭਿ ਦੀਹ ਮਾਰੂ ਖਰ ਚਾਪਟਾ ਗੁਨ ਗਾਨ॥	dasa koṭa duṇḍabhi dīha mārū khara cāpaṭā guna gāna.
Ten <i>crores</i> of war drums resounded on the battlefield, small drums were struck while mounted on donkeys, to martial songs.	
ਸਤ ਲਛ ਬੀਨ ਉਪੰਗ ਤੁਰਹੀ ਸਹਨਾਇ ਭੀਲ ਬਰਾਨ॥੬॥੪੩੧॥	sata lacha bīna upaṅga turahī sahanāi bhīla barāna.6.431.
Seven <i>lakh</i> lutes, bagpipes, trumpets, and <i>shehnais</i> were played for the warriors by the tribal archers, the <i>Bhils</i> .6.431.	
ਬਹੁ ਭਾਂਤਿ ਰਾਗ ਉਠੈ ਤਹਾਂ ਕੈ ਪ੍ਰਗਟ ਭਾਖ ਸੁਨਾਵ॥	bahu bhānti rāga uṭhai tahān kai pragata bhākha sunāva.
Many types of <i>rags</i> arose there whose names I (<i>Guru Sahib</i>) now state.	
ਮਾਰੂ ਪਰਜ ਬਿਭਾਸ ਸੋਰਠਿ ਬੰਗ ²¹⁹ ਜਮਨ ਦੁਰਾਵ॥	mārū paraja bibhāsa soraṭhi baṅga jamana durāva.
<i>Maru, Paraj, Vibhas, Sorath, Bang, Yaman</i> were played and proclaimed aloud.	
ਕਲਯਾਨ ਆਸਾ ਗੋਂਡ ਟੋਡੀ ਗੁਜਰੀ ਸਤ ਭਾਵ॥	kalyāna āsā goṇḍa ṭoḍī gūjarī sata bhava.
<i>Kalyan, Asa, Gond, Todi, Gujar, Satyavati</i> ; expressing their moods.	
ਸਾਰੰਗ ਨਟ ਬਾਸੰਤਿ ਗਉਰੀ ਦੀਪਕੀ ਸਦ ਵਾਵ॥੭॥੪੩੨॥	sāraṅga naṭa bāsaṇṭi gaurī dīpakī sada vāva.7.432.
<i>Sarang, Nat, Basant, Gauri, Deepaki</i> ; were sung with clear and melodious voices.7.432.	
ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥	bisanupada tukhārī.
<i>Bisanupad Tukhari.</i>	
ਕੇਦਾਰ ਦੇਵਗੰਧਾਰ ਸਾਰੰਗ ਮਾਝ ਸੂਹੀ ਰਾਗੁ॥	kedāra devagaṇḍhāra sāraṅga mājha sūhī rāgu.
<i>Kedar, Devgandhari, Sarang, Majh, Suhi Rag.</i>	
ਮਲਾਰ ਭੈਰਵ ਲਲਿਤ ਕਾਫੀ ਆਸਾਵਰੀ ਬਿਹਾਗੁ॥	malāra bhairava lalita kāphī āsavarī bihāgu.
<i>Malhar, Bhairav, Lalit, Kafi, Asavari, Bihag.</i>	
ਮਾਲਤੀ ਕਾਮੋਦਿ ਚੰਪਕ ਕੁਸਮ ਬਰਨ ਸੁਹਾਗੁ॥	mālātī kāmōdi caṅpaka kusama barana suhāgu.
<i>Malati, Kamod, Champak, Kusamagi, and Suhag</i> were sung.	
ਧਨਾਸਰੀ ਬੈਰਾਤਿ ਮਾਧੇ ਕਾਨੜਾ ਮਧੁ ਪਾਗੁ॥੮॥੪੩੩॥	dhanāsarī bairāṭi mādho kānaṛā madhu pāgu.8.433.
<i>Dhanasri, Bairari, Madho Kanra</i> , that are sung extremely sweetly.8.433.	
ਸਜ ਸੈਨ ਜੰਭ ਚਲਯੋ ਸੁਭਟ ਸੰਗ ਦੈਤ ਕੁਲਿ ਪਰਿਵਾਰ॥	saja saina jaṇbha calyo subhaṭa saṅga daiṇta kuli parivāra.
The equipped army of <i>Jambha</i> advanced, accompanied by warriors and the entire demon clan and family.	
ਚਤੁਰੰਗ ਸੈਨ ਰੰਗੀਨ ਅੰਬਰ ਹਰਤ ਪੀਤ ਬਹਾਰ॥	caturaṅga saina raṅgīna aṇbara harata pīta bahāra.
The <i>chaturang</i> army was adorned in colourful garments, displaying green, yellow, and bright yellow-coloured clothes.	

²¹⁹ *Bang* refers to *Bengalam*; it is also the name of a *rag*, the characteristics (*lachhan*) of which are recorded in the book *Rag Kosh*, under the section 4-1.

ਅਰੁਨ ਨੀਲ ਸਹਾਬ ਸੋਸਨਿ ਸੰਦਲੀ ਸਿਰ ਪਾਗ॥

aruna nīla sahāba sosani saṇḍalī sira pāga.

They wore turbans of red, blue, safflower red, *sosan* floral blue, and sandalwood shades.

ਊਦੀ ਹਰੀ ਗੁਲਫਾਮ ਚੰਪਕ ਅਗਰ ਬਾਸ ਸੁਹਾਗ॥੯॥੪੩੪॥

ūdī harī gulafāma caṇpaka agara bāsa suhāga.9.434.

They wore turbans of purple, green, rose-pink, *champak*-yellow, agarwood-brown, and *suhag* red.9.434.

ਗਹਿ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਅਨੇਕ ਆਯੁਧ ਅਸੁਰ ਧਾਯੋ ਕੋਪ॥

gahi asatra sasatra aneka āyudha asura dhāyo kopa.

Grasping various kinds of war weapons and projectiles, the demons charged in rage.

ਸਜੇ ਬਖਤਰ ਕੋਚ ਜੰਗੀ ਤਨਤ੍ਰਾਨੁ ਚਿਲਤਹ ਟੋਪ॥

saje bakhatara kauca jaṅgī tanatrānu cilataha ṭopa.

They were adorned with armour, warrior's girdles, battle tunics, decorated chainmail, and helmets.

ਸਰ ਗੁਰਜ ਗੋਫਨ ਚਰਮ ਜਮਧਰ ਛਕੇ ਖੰਡਾ ਧੋਪ॥

sara guraja gophana carama jamadhara chake khaṇḍā dhopa.

They carried arrows, maces, slings, rhino-hide shields, tiger-knives, curved push-daggers, double-edged swords, and straight blades.

ਇਕ ਬਾਰ ਸਸਤ੍ਰ ਚਲੇ ਤਹਾਂ ਰਿਸ ਮੰਡਯੋ ਸੰਘਰ ਰੋਪ॥੧੦॥੪੩੫॥

ika bāra sasatra cale tahāṇ risa maṇḍyo saṅghara ropā.10.435.

At once, the weapons were unleashed; rage surged forth and the form of destruction manifested.10.435.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਦੂਜੀ ਤਰਹ॥

bisanupada tukhārī dūjī taraha.

Bisanupad Tukhari in another form.

ਬਾਨ ਸੇਲ ਚਲਹਿ ਤਹਾਂ ਧਨੁ ਘੋਰ ਬਰਸਹਿ ਸੈਲ॥

bāna sela calahi tahāṇ dhanu ghora barasahi saila.

Arrows and stones were launched there by a tremendous bow; the boulders fearsomely rained down.

ਤੁਪਕ ਸਹਿਥੀ ਬ੍ਰਿਛ ਮੂਸਲ ਚਲੈ ਬਹੁਤਹਿ ਫੈਲ॥

tupaka sahithī bricha mūsala calai bahutahi phaila.

Muskets, spears, tree-sized clubs, and heavy pounding bludgeons were deployed in great numbers.

ਮੇਰੁ ਮੁਦਗਰ ਤਾਲ ਪਾਥਰ ਵਗੇ ਕੋਟਨ ਕੋਟ॥

meru mudagara tāla pāthara vage koṭana koṭa.

Mountains peaks, heavy maces, palm-tree trunks, and rocks poured forth in tens of millions.

ਸੈਲ ਪ੍ਰਬਤ ਗੁਰਜ ਗੋਫਨ ਗਦਾ ਜਮਧਰ ਸੋਟ॥੧੧॥੪੩੬॥

saila prabata guraja gophana gadā jamadhara soṭa.11.436.

Boulders, mountain peaks, maces, slings, clubs, curved tiger-knives, and cudgels poured forth.11.436.

ਨਭ ਛਾਇ ਆਯੁਧ ਘੋਰ ਬਰਸਹਿ ਪੁਰੀ ਚਉਦਹਿ ਲੋਕ॥

nabha chāi āyudha ghora barasahi purī caudahi loka.

Weapons filled the sky and rained down terribly upon the cities of the fourteen worlds.

ਘਨਘੋਰ ਆਯੁਧ ਘੋਰ ਬਰਸਹਿ ਗਏ ਸੂਰ ਸੁ ਲੋਕ॥

ghanaghora āyudha ghora barasahi gae sūra su loka.

Terrible weapons rained down in thunderous force, and the warriors departed from their celestial realms.

ਜਨੁ ਮਹਾਪ੍ਰਲਯ ਭਈ ਘੋਰ ਅਰਿ ਬਾਰਿ ਤਮ ਬਿਕਰਾਲ॥

janu mahāpralaya bhaī ghora ari bāri tama bikarāla.

It was as if the great cosmic dissolution had come—terrifying, as the enemy appeared like a flood of darkness, spreading dread across all.

ਕੇ ਕਾਹੂੰ ਦ੍ਰਿਸ੍ਟ ਪਰੇ ਨਹੀ ਭਈ ਅੰਧਯੁੰਧ ਕਰਾਲ॥੧੨॥੪੩੭॥

ko kāhuṇ drisṭapare nahī bhaī aṇḍhadhuṇḍha karāla.12.437.

No one could see anyone else; a dreadful and blinding darkness took over all.12.437.

ਭਈ ਤੇਜ ਜ਼ਾਲ ਪ੍ਰਚੰਡ ਪਿਖ ਜੈ ਕਾਲਿਕਾ ਕਲਿ ਤਾਰ॥

bhaī teja jvāla pracaṇḍa pikha jai kālīkā kali tāra.

A blazing, intense flame arose, the Victorious *Kalika* was seen, the one Who destroys darkness and turmoil.

ਪਿਖ ਹਸੀ ਮਾਤ ਕਲਯਾਨ ਮਯ ਤਹਿ ਧਰਾ ਰੂਪ ਕਰਾਲ॥

pikha hasī māta kalyāna maya tahi dharā rūpa karāla.

The Mother appeared laughing, full of benevolence but yet upon the earth, She took a terrifying form.

ਭੁਜ ਅਸ੍ਰੁ ਮੁਖ ਤੇ ਬਮਤ ਜ਼ਾਲਾ ਪ੍ਰਚੰਡ ਸੋਭ ਅਪਾਰ॥

bhuja ashta mukha te bamata jvālā pracaṇḍa sobha apāra.

From Her eight-armed form, She vomited fire, blazing flames burst forth, and Her radiance was immense.

ਕਰ ਸਸਤ੍ਰ ਰਾਜਤ ਜੋਤਿ ਦਿਨਕਰ ਚਕ੍ਰ ਧੋਪ ਕਟਾਰ॥੧੩॥੪੩੮॥

kara sasatra rājata joti dinakara cakra dhopa kaṭāra.13.438.

In Her hands were weapons shining gloriously like the sun; a radiant disc, a *dhop*, and a tiger-knife.13.438.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

bisanupada tukhārī.

Bisanupad Tukhari.

SARBLOH GRANTH SĀHIB SARŪP AṄG 67

ਤ੍ਰਿਸੂਲ ਸਾਂਗ ਸਰੋਹਿ ਸਹਿਥੀ ਜਗਤ ਜੋਤਿ ਦੀਪਾਤ॥

trisūla sāṅga sarohi sahithī jagata joti dīpāta.

She held a trident, lance, bladed pike, and spear; radiating as the divine light of the universe.

ਨੀਲ ਭੀਮ ਕਰਾਲ ਭੀਖਮ ਕਰ ਗਰੇ ਕਾਲੀ ਮਾਤ॥

nīla bhīma karāla bhīkhama kara gahe kālī māta.

A blue, fearsome, terrifying, and dreadful snake; Mother *Kali* grasped in Her hands.

ਭੁਇੰ ਭਾਰ ਮੇਟਨ ਹੇਤੁ ਅੰਬੈ ਹਰਨ ਦੁਖ ਉਤਪਾਤ॥

bhuiṁ bhāra meṭana hetu aṁbai harana dukha utapāta.

To remove the burden of the world, *Amba* came to eradicate suffering and calamity.

ਹੈ ਸਿੰਘ ਬਾਹਨਿ ਗਜੀ ਕਾਲੀ ਭਯ ਦਲਨ ਦੈਤਨ ਪਾਤਿ॥੧੪॥੪੩੯॥

hvai siṅgha bāhani gajāī kālī bhaya dalana daitana pāti.14.439.

Mounted upon a lion, Kali roars terrifyingly, crushing the entire demon clans.14.439.

ਜੈ ਸੱਦੁ ਸੰਖ ਭਏ ਮਹਾਂ ਸੁਨਿ ਪਏ ਨਿਸਿਚਰ ਘਾਤ॥

jai saddu saṅkha bhae mahān suni pae nisicara ghāta.

The cry of victory and sound of the conch resounded greatly; upon hearing it, the night-dwellers fell dead.

ਦੁਤਿ ਹਰੀ ਸੂਰਤਿ ਬੀਰ ਭਾਵਨ ਹਰੀ ਨਿਸਿਚਰਿ ਪਾਤ॥

duti harī sūrati bīra bhāvana harī nisicari pāta.

Her radiant form, fierce in appearance, destroyed the warrior spirit of the entire lineage of night-dwelling demons.

ਕੈ ਕ੍ਰੋਧ ਚਕ੍ਰ ਸੰਭਾਰ ਕਾਲੀ ਧਸੀ ਸੰਖ ਬਜਾਇ॥

kai krodha cakra saṁbhāra kālī dhasī saṅkha bajāi.

In great rage, *Kali* readied the war-quoit and drove forward, blowing the conch.

ਜਿਹਵਾ ਕਰਾਲ ਭਯਾਨ ਕਾਰੇ ਦਯੋ ਚਕ੍ਰ ਚਲਾਇ॥੧੫॥੪੪੦॥

jihavā karāla bhayāna kāre dayo cakra calāi.15.440.

She drew forth her terrifying, fearsome tongue, and hurled the spinning war-quoit.15.440.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

bisanupada tukhārī.

Bisanupad Tukhari.

ਦਲ ਦਾਨਵ ਨਾਸ ਕਰੇ ਸਗਰੋ ਸਭਿ ਸਸਤ੍ਰ ਨਿਵਾਰੇ ਚਕ੍ਰ ਬਲੀ॥

dala dānava nāsa kare sagaro sabhi sasatra nivāre cakra balī.

She destroyed all the titan armies, neutralising all their weapons with her mighty *chakra*.

ਕੋਟ ਭਾਨੁ ਦੁਤਿ ਕ੍ਰੋਧ ਉਜਾਗਰ ਆਯੁਧ ਕਾਟੇ ਸੈਨ ਦਲੀ॥

koṭa bhānu duti krodha ujāgara āyudha kāṭe saina dalī.

Her anger blazed with the radiance of a million suns, She sliced the war weapons and crushed the army.

ਤਿਲੁ ਤਿਲੁ ਕਾਟ ਟੂਕ ਕੈ ਡਾਰਜੇ ਤੇਜ ਪ੍ਰਕਾਸ਼ ਬਲ ਦੈਤ ਜਲੀ॥

tilu tilu kāṭa ṭūka kai ḍāryo teja prakāsha bala dāinta jalī.

She cut them into pieces bit by bit, casting them away, and by Her radiance She burnt the strength of the demons.

ਅਸੀ ਗਜੀ ਪਾਇਕ²²⁰ ਬਹੁ ਕੂਟੈ ਹਾਕ ਚਕ੍ਰ ਸਭ ਲੋਕ ਹਲੀ॥੧੬॥੪੪੧॥

asī gajāī pāika bahu kūṭai hāṅka cakra sabha loka halī. 16.441.

Roaring with might, She struck down many foot soldiers, and by the force of Her war-quoit, the entire world trembled. 16.441.

²²⁰ Foot soldier from ਪੈਦਲ ਸਿਪਾਹੀ. ਪਿਆਦਾ. ਫ਼ਾ. [پیدک].

ਨਾਗ ਤੁਖਾਰਨ ਪਾਯਕ ਸਜੰਦਨਿ ਦਸ ਲੱਛ ਬਜੰਤ੍ਰਿਨ ਸੈਨ ਹਨੀ॥ nāga tukhārana pāyaka syāṇḍani dasa laccha bajaṇṭrina saina hanī.
She struck down ten *lakh* war elephants, horses, foot-soldiers, chariots, and siege-engine armies.

ਦਸ ਐਤੁ ਪਦਾਤ ਦਲੀ ਬਿਗ੍ਰਹੀ ਸਤ ਕੋਟ ਉਜਾਗਰਿ ਤਾਨੁ ਬਨੀ॥ dasa aitu padāta dalī bigrahī sata koṭa ujāgari tānu banī.
Ten divisions of foot soldiers were crushed in battle, and the power of seven *crore* established special forces was quelled with Her radiance.

ਦਿਬਯ ਕ੍ਰਾਂਤਿ ਛਟਾ ਜਹ ਜੋਤਿ ਧਰੀ ਹਵ ਜ਼ਾਲਾ ਫੈਲ ਰਹੀ ਸਗਰੇ॥ dibya krāṇṭi chaṭā jaha joti dharī hava jvālā phaila rahī sagare.
The Divine radiance spread everywhere, wherever Her light shone down, there blazing flames engulfed everything.

ਦਲ ਦੈਤਯ ਬਿਧ੍ਵੰਸਿ ਜਰੀ ਧੁਜਨੀ ਬਹੁ ਸ੍ਰੋਨ ਚਲਯੋ ਨਿਸਿਚਰ ਬਿਡਰੇ॥੧੭॥੪੪੨॥ dala daitya bidhvaṇsi jarī dhujanī bahu srona calyo nisicara biḍare.17.442.

The army of demons was annihilated, their small banners burned, blood flowed in abundance, and the night-dwellers fled in fear.17.442.

ਧਰਿ ਸ੍ਰੋਨ ਚਲਯੋ ਸਤ ਧਾਰ ਨਦੀ ਗਜ ਬਾਜਿ ਰਬੀ ਬਹਿ ਜਾਤ ਅਪਾਰਾ॥ dhari srona calyo sata dhāra nadī gaja bāji rathī bahi jāta apārā.
On the earth, blood flowed in seven streams, forming rivers as countless types of elephants, horses, and charioteers were swept away.

ਬਹੁ ਢੋਲ ਮ੍ਰਿਦੰਗ ਉਪੰਗ ਧੁਜਾ ਖਰਗੋਸ ਐ ਗ੍ਰਿਧ੍ਰ ਬਰੇ ਮੰਜਾਰਾ॥ bahu ḍhola mridaṅga upaṅga dhujā kharagosa au gridhra bahe maṇjārā.
Many *dhols*, *mridangams*, *upangs* (bagpipes), banners, rabbits, vultures, and many cats were swept away in the streams.

ਕਰਹਲ ਮਹਿਖ ਬਯਾਘੁ ਬਾਹਨਿ ਬਹੀ ਕਟਕ ਦਾਨਵ ਰਤਿ ਧਾਰਾ॥ karahala mahikha byāghra bāhani bahī kaṭaka dānava rati dhārā.
Many chariots with buffaloes and those mounted on tigers were swept away with the streams of titan blood.

ਪਾਇਕ ਮੱਲ ਸੁਭੱਟ ਬਾਜੰਤ੍ਰੀ ਬਹੈ ਜਾਤ ਕੋਟਕ ਅਸਵਾਰਾ॥੧੮॥੪੪੩॥ pāika malla subhaṭṭa bājāṇṭrī bahai jāta koṭaka asavārā.18.443.
Many types of foot soldiers, wrestlers, brave warriors, siege machine warriors, and countless horse riders were swept away.18.443.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਸੋਰਠਾ॥ bisanupada tukhārī soraṭhā.
Bisanupad Tukhari Soratha.

ਬਹੇ ਬਜੰਤ੍ਰੀ ਕੋਟ ਹੈ ਗੈ ਰਥ ਪੈਦਲ ਅਮਿਤ॥ bahe bajaṇṭrī koṭa hai gai ratha paidala amita.
Countless musicians, chariots, and infantry were swept away.

ਛੁਰੀ ਸਿਪਰ ਸਰ ਧੋਪ ਬਾਕ ਬਜ੍ਰ ਬਿਛੂਆ ਬਿਸਖ॥੧੯॥੪੪੪॥ churī sipara sara dhopa bāṅka bajra bichūā bisakha.19.444.
Daggers, shields, arrows, scimitars, tiger-claw, aerolite weapons, scorpion daggers, and spears were scattered.19.444.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Tukhari Second Variation.

bisanupada tukhārī dūjī taraha.

SARBLOH GRANTH SĀHIB SARŪP AṆG 68

ਰੁੰਡ ਮੁੰਡ ਬਹੁ ਜਾਂਘ ਪਾਦ ਭੁਜ ਕਰ ਨਖ ਬਹਿ ਈ॥

Severed heads, limbs, thighs, feet, arms, and demon talons were swept away.

ruṇḍa muṇḍa bahu jāṅgha pāda bhuja kara nakha bahi ī.

ਸ੍ਰਵਨ ਨਾਸ ਗ੍ਰੀਵਾ ਗੁਲਫ ਨੈਨ ਖੇਪਰ ਬਹੁਤਹਿ ਈ॥

Ears, noses, necks, ankles, eyes, and many skulls were swept away.

sravana nāsa grīvā gulapha naina khopara bahutahi ī.

ਅਧਰ ਕਪੇਲ ਕਪਾਲ ਨਾਭ ਏ ਤਰਤ ਮੀਨ ਸਮ॥

Lips, cheeks, skulls, and navels floated like fish in the streams.

adhara kapola kapāla nābha e tarata mīna sama.

ਅਰਧ ਬਾਹ ਭੁਜ ਪ੍ਰਿਸ੍ਰ ਜੰਘ ਅਰਧੰਗ ਲੋਥ ਚਮ॥੨੦॥੪੪੫॥

Half-arms, hands, backs, thighs, and halves of bodies with torn flesh and skin floated in the streams.20.445.

aradha bāha bhuja prisṭṭajāṅgha aradhaṅga lotha cama.20.445.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

Bisanupad Tukhari.

bisanupada tukhārī.

ਕਰਹਲ ਮਹਿਖ ਨਾਗ ਰਥ ਘੋਰਨ ਚਤੁਰੰਗਨਿ ਖਰ ਸੁੰਡਾ॥

Chariots with buffaloes, elephant and horse chariots, the fourfold army divisions were swept away, along with elephant trunks.

karahala mahikha nāga ratha ghorana caturaṅgani khara suṇḍā.

ਗ੍ਰੀਵ ਪੂਛ ਗਜਦੰਤ²²¹ ਜੀਭ ਬਹੁ ਸੁੰਡ ਭਸੁੰਡਾ॥

Necks, tails, elephant tusks, tongues, and many elephant trunks were scattered.

grīva pūcha gajadaṇṭa jībha bahu suṇḍa bhasuṇḍā.

²²¹ In the *saṭīk* the word *dait* is used here (ਦੈਤ).

ਅਰਧ ਘੋਰ ਬਹੁ ਬਹਿਤ ਬਹਿਤ ਬਹੁ ਗਜਪਤਿ ਤੁੰਡਾ॥

aradha ghora bahu bahita bahita bahu gajapati tuṇḍā.

Half-horses, many fallen bodies, and numerous severed trunks and mouths of the largest elephants were scattered.

ਮੂਸਲ ਮੁਦਗਰ ਮੇਰੁ ਬ੍ਰਿਛ ਆਯੁਧ ਬਹੁ ਝੁੰਡਾ॥੨੧॥੪੪੬॥

mūsala mudagara meru bricha āyudha bahu jhuṇḍā.21.446.

Weapons like clubs and maces made from mountain tops and large trees, along with many flags, were scattered.21.446.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਦੇਹਾ॥

bisanupada tukhārī dohā.

Bisanupad Tukhari Couplet.

ਸਪਤ ਸਿੰਧੁ ਰਤ ਮੀਜ ਕੇ ਚਲਹਿ ਸਹੰਸ੍ਰਨ ਧਾਰ॥

sapata siṇḍhu rata mīja ko calahi sahaṁsrana dhāra.

The seven rivers flowed with streams of blood and fat, forming thousands of currents.

ਸੈਨਾ ਚਤੁਰੰਗਨਿ ਬਹੀ ਸੂਝੈ ਵਾਰੁ ਨ ਪਾਰੁ॥੨੨॥੪੪੭॥

sainā caturaṅgani bahī sūjhai vāru na pāru.22.447.

The fourfold army divisions were swept away, with neither the shore nor the end perceivable.22.447.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

bisanupada tukhārī.

Bisanupad Tukhari.

ਤਨਤ੍ਰਾਨ ਸਿਲਹ ਕਵਚਾਦਿ ਜਿਰਹ ਬਖਤਰ ਸੰਜੇਆ॥

tanatrāna silaha kavacādi jiraha bakhatara sañjoāṇ.

Stone ballistas, various types of armour, shirt mail, and breastplates lay scattered.

ਪਾਖਰ ਚਿਲਤਹ ਖੂਦ ਸੰਜ ਬਾਗਰ ਜਲ ਰੋਆ॥

pākhara cilataha khūda sañja bāgara jala roā.

The horse's armour, chain shirt, head armour, chainmail, tail armour, and waterproof armour.

ਸੰਜ ਪਟੇਲਾ ਟੋਪ ਜੁਰੈ ਜੁਰਾਬ ਸੁਹਾਨਾ॥

sañja paṭelā ṭopa jurai jurāba suhānā.

Chainmail, armoured plates, helmets, connected chainmail socks, that were beautifully crafted.

ਬਹਿਤ ਫਿਰਤ ਚਹੁੰਘਾਤ ਮਨਹੁ ਜਲਚਰ ਉਕਲਾਨਾ॥੨੩॥੪੪੮॥

bahita firata cahuṅghāta manahu jalacara ukalānā.23.448.

Many floated in all directions, like water creatures amidst the blood.23.448.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Tukhari in a second variation.

bisanupada tukhārīdūjī taraha.

ਜੁੱਗਨਿ ਭੂਤ ਪਿਸਾਚ ਭੀਮ ਭੈਰਵ ਡਕਰਾਹੀ॥

Yoginis, ghosts, flesh-eating demons, fearsome Bhairav, make terrifying roars.

juggani bhūta pisāca bhīma bhairava ḍakarāhīn.

ਅੰਧ ਕਬੰਧ ਬੈਤਾਰ ਪ੍ਰੇਤ ਗਨ ਨਾਚ ਕਰਾਹੀ॥

Blind disfigured giants, ghosts, supernatural beings dancing with loud cries.

aṇdha kabaṇdha baitāra preta gana nāca karāhīn.

ਡਾਕਨਿ ਕਾਲ ਕਰਾਲ ਗ੍ਰਿਧ ਜੰਬੁਕ ਕਿਲਕਾਰੋ॥

Dark witches, terrible vultures, mighty elephants let out loud shrieks.

ḍākani kāla karāla gridha jaṇbuka kilakāreṇ.

ਗਹਿ ਗਹਿ ਖੱਪਰ ਹਾਥ ਬੀਰ ਜੋਗਨੀ ਡਕਾਰੋ॥੨੪॥੪੪੯॥

Gripping tightly the skulls of brave warriors in their hands, the yoginis let out loud roars.24.449.

gahi gahi khappara hātha bīra joganī ḍakāreṇ.24.449.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

Bisanupad Tukhari.

bisanupada tukhārī.

ਘਹਿਰਤ ਕਠਿਨ ਮਸਾਨ ਭੂਤ ਡੀਅਰ ਕੁਲਿ ਨਾਚੈ॥

In the cremation ground, the ghosts and tribes of demon's dance, it is very frightening.

ghahirata kaṭhina masāna bhūta ḍīara kuli nācaiṇ.

ਹਹਰਤ ਬੀਰ ਬੈਤਾਰ ਭੀਮ ਭੈਰਵ ਗਨ ਮਾਚੈ॥

Terrifying brave warriors, disfigured beings, fearsome Bhairav and supernatural beings dance.

haharata bīra baitāra bhīma bhairava gana mācaiṇ.

ਦਾਰੁਨ ਤਹਾ ਭਯਾਨ ਘੋਰ ਘਹਿਰਤ ਪਾਸੀਕਰਿ॥

It is horrible in that place, inducing fear and intense dread.

dāruna tahān bhayāna ghora ghahirata pāsīkari.

ਚਲੇ ਮੋਦ ਹਰਖਾਤ ਜਹਾ ਪ੍ਰਵਾਹ ਰੁਦ੍ਰ ਸਰਿ॥੨੫॥੪੫੦॥

They move with joy and delight, like where the flow of Rudra's river (Ganges) flows.25.450.

cale moda harakhāta jahān pravāha rudra sari.25.450.

ਗਰਜਤ ਕਹਕ ਕਰਾਲ ਕਾਕ ਕਹਕਹ ਫਿੱਕਰਹੀ॥

Roaring with ominous laughter, the fearsome crow cackles and flutters its feathers.

garajata kahaka karāla kāka kahakaha phikkarahīn.

ਭਛਤ ਸੂਰ ਸੰਗ੍ਰਾਮ ਆਮਿਖ ਲੇਥਨ ਕਹ ਧਰਹੀ॥

In the battle, the brave warriors, amidst bloodshed and corpses, mumble words as they lay wounded on the ground.

bhachata sūra saṅgrāma āmikha lothana kaha dharahīn.

ਘੁਮਤ ਘੋਰ ਅਪਾਰ ਰਕਤ ਲੋਚਨ ਘਰਹਰਹੀਂ॥

ghūmata ghora apāra rakata locana gharaharahīn.

Some warriors wander in the intense battlefield, with bloodshot eyes, growling.

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ਰਕਤ ਸਿੰਧੁ ਮਹਿ ਪੈਠ ਮਾਸ ਮਿਜ ਸ੍ਰੋਨਤ ਭਰਹੀਂ॥੨੬॥੪੫੧॥

rakata siṅdhu mahi paiṭha māsa mija sronata bharahīn.26.451.

Immersed in the river of blood, are lumps of flesh, bone marrow, fat, and blood; making an ocean.26.451.

ਲੈ ਲੈ ਖੱਪਰ ਹਾਥ ਕੁੰਡ ਕੁੰਡਨਿ ਰਤਿ ਪਾਵਤਿ॥

lai lai khappara hātha kuṇḍa kuṇḍani rati pāvati.

Taking many skulls like pots, they fill them up with blood.

ਝੁੰਡ ਝੁੰਡ ਮਿਲ ਖਾਤ ਲੋਥ ਲੈ ਲੈ ਨਭ ਧਾਵਤਿ॥

jhuṇḍa jhuṇḍa mila khāta lotha lai lai nabha dhāvati.

Groups and groups gather, taking handfuls of flesh from the ground, they rush toward the sky.

ਨਚਤਿ ਕੀਚ ਰਤਿ ਮਾਂਝ ਦੇਤਿ ਕਿਲਕਿਲੀ ਡਕਾਰੈ॥

nacati kīca rati māñjha deti kilakilī ḍakārāin.

Dancing in the mud, offering blood between themselves, with loud cackles and terrifying roars.

ਲੋਥ ਰੁਧਿਰ ਮਿਜ ਚਾਮ ਭੂਤ ਭੈਰਵ ਰਨ ਫਾਰੈ॥੨੭॥੪੫੨॥

lotha rudhira mija cāma bhūta bhairava rana phāraīn.27.452.

Corpses, blood, fat, bone marrow, the ghosts, and *Bhairav* tear apart the skin in the battlefield.27.452.

ਲੈ ਲੈ ਲੋਥ ਕਰਾਲ ਉਡਤਿ ਨਭ ਮੰਡਲ ਮਾਹੀਂ॥

lai lai lotha karāla uḍati nabha maṇḍala māhīn.

Taking the corpses, the fearsome spirits fly off in the celestial sky.

ਜੰਬੁਕ ਗ੍ਰਿਧ੍ਰ ਸਜਾਰ ਰੁਧਿਰ ਮਿਜ ਲੋਥਨ ਪਾਹੀਂ॥

jaṅbuka gridhra syāra rudhira mija lothana pāhīn.

Large vultures and jackals consume the blood and bone marrow and devour the flesh of the corpses.

ਚਾਵੰਡਾ ਚੀਕਾਰ ਰਾਜਗਜ ਸੁੰਡ ਭਛਾਹੀਂ॥

cāvaṇḍā cīnkāra rājagaja suṇḍa bhachāhīn.

The kites shriek and eat the flesh of the trunks of large elephants.

ਭਯੋ ਨ ਐਸੇ ਜੁੱਧ ਸਭੈ ਮਿਲਿ ਮਾਤ ਸਰਾਹੀਂ॥੨੮॥੪੫੩॥

bhayo na aiso juddha sabhai mili māta sarāhīn.28.453.

Such a war was never seen before; the demi-gods met together to praise the Mother.28.453.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Tukhari Second Type.

bisanupada tukhārī dūjī taraha.

ਸੈਨ ਨਵੀਨ ਸਜਯੇ ਜੰਭਾ ਚਤੁਰੰਗਨਿ ਪਾਇਕ ਦੈਤ ਹਠੀਲੇ॥

saina navīna sajyo jaṁbhā caturaṅgani pāika daita haṭhīle.

The newly prepared army, mighty and strong, had four divisions of stalwart demon warriors.

ਬਾਂਕੇ ਬਲੀ ਸਿਰਤਾਜ ਬਡੇ ਭੁਜ ਠੇਕਤ ਆਨ ਅਰੇ ਚਟਕੀਲੇ॥

bāṅke balī siratāja baḍe bhuja ṭhokata āna are caṭakīle.

The gallant and mighty leaders, with powerful arms, beat their biceps as they came forward to confront their enemy, cunning in their tactics.

ਤਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਗਦਾ ਗਹਿ ਸੇਲ ਤੁਰੰਗ ਚੜੇ ਗਰਬੀਲੇ॥

tāna kamāna kripāna gadā gahi sela turaṅga caṛe garabīle.

Gripping the bow, curved sword, mace, and shield, mounted on steeds, they rode proudly.

ਗਾਜ ਉਠੇ ਰਨ ਮੰਡਲ ਮਹਿ ਰਿਸਿ ਕ੍ਰੋਧ ਭਰੇ ਭਟ ਭੀਰ

gāja uṭhe rana maṇḍala mahi risi krodha bhare bhaṭa bhīra
kaṭīle.29.454.

ਕਟੀਲੇ॥੨੯॥੪੫੪॥

The roar rose in the battle arena, filled with rage and fury, as these fierce bloodthirsty warriors attacked.29.454.

ਬਿਸਨੁਪਦ ਤੁਖਾਰੀ॥

Bisanupad Tukhari.

bisanupada tukhārī.

ਬਾਜਤਿ ਚੰਗ ਮੁਚੰਗ ਉਪੰਗ ਰਬਾਬ ਪਖਾਵਜ ਢੋਲ ਨਗਾਰੇ॥

bājati caṅga mucāṅga upaṅga rabāba pakhāvaja ḍhola nagāre.

The sounds of the harp, the large wide drum,²²² bagpipes, and war drums filled the air.

ਮਾਤੇ ਮਤੰਗ ਉਤੰਗ ਤੁਰੰਗ ਚੜੇ ਸਿਰਦਾਰ ਦਈਤ ਜੁਝਾਰੇ॥

māte mataṅga utaṅga turaṅga caṛe siradāra daīta jujhāre.

The leaders mounted on tall intoxicated, mighty elephants and steeds, leading the brave warrior demons into battle.

ਬਾਹਨਿ ਏਕ ਅਨੇਕ ਚੜੇ ਗਹਿ ਬਾਨ ਗਦਾ ਰਨ ਆਇ ਪ੍ਰਹਾਰੇ॥

bāhani eka aneka caṛe gahi bāna gadā rana āi prahāre.

Mounted on chariots were single or more than one warrior, gripping arrows and maces, arriving in the battlefield to strike.

ਛਾਰ ਕਰੀ ਰਿਪੁ ਸੈਨ ਜੁਰੀ ਬਿਸ ਕੈ ਦਲ ਦੈਤ ਘਨੇ ਚੁਨਿ

chāra karī ripu saina jurī bisa kai dala dainta
ghane cuni māre.30.455.

ਮਾਰੇ॥੩੦॥੪੫੫॥

The enemy army was reduced to ash when the poison arrows reached them, many of the demon army were annihilated as they were picked off and struck down.30.455.

ਆਇ ਭਿਰੇ ਰਿਸਿ ਕ੍ਰੋਧ ਭਰੇ ਸਮੁਹਾਯ ਅਰੇ ਲਲਕਾਰ ਹਕਾਰੇ॥

āi bhire risi krodha bhare samuhāya are lalakāra hakāre.

They gathered filled with rage and fury, as the army of warriors roared in challenge and cried out in battle.

ਕਾਲੀ ਤਪੀ ਰਨ ਮਧਯ ਗਜੀ ਰਿਪ ਓਰ ਧਸੀ ਤ੍ਰੈ ਬਾਨ ਪ੍ਰਹਾਰੇ॥

kālī tapī rana madhya gājī ripa ora dhasī trai bāna prahāre.

The Goddess *Kali*, with her fiery presence roared in the midst of battle, and released three arrows that fell on the enemy.

²²² or *sarangi*, سارنگ.

ਬਜ਼ਾਨਲ ਸੋਂ ਬਿਸ ਫੈਲ ਪਰੀ ਲਛ ਕੋਟਕ ਹੈ ਸਰ ਛੁਟਤਿ ਭਾਰੇ॥

bajrānala soṅ bisa haila parī lacha koṭaka hvai sara chūṭati bhāre.

With the arrows, first there was fire, then poison spread everywhere, then they split into many thousands of arrows which scattered heavily.

ਛਾਰ ਭਈ ਰਿਪੁ ਸੈਨ ਜਰੀ ਬਿਸ ਕੈ ਦਲ ਦੈਤ ਘਨੇ ਚੁਨਿ ਮਾਰੇ॥੩੧॥੪੫੬॥

chāra bhaī ripu saina jarī bisa kai dala daita ghane cuni māre.31.456.

The enemy army was set ablaze and reduced to ash, then the poison arrow struck down the demon's army and killing many.31.456.

ਘੋਰ ਭਯਾਨਕ ਤ੍ਰਾਸ ਬਡੇ ਕਲ ਰੂਪ ਭਯੰਕਰਿ ਮੂਰਤਿ ਕਾਰੇ॥

ghora bhayānaka trāsa baḍo kala rūpa bhayaṅkari mūrati kāre.

A terrifying, intense fear arose as the mighty form of *Kali* appeared, dark and horrifying in her fierce appearance.

ਐਸਿ ਪਰੇ ਧਰਨੀ ਭਟ ਸੂਰ ਜਯੋਂ ਮੇਰੁ ਗਿਰੇ ਮਘਵਾ ਸਰ ਮਾਰੇ॥

aisi pare dharanī bhaṭa sūra jyoṅ meru gire maghavā sara māre.

As such, the warriors and brave heroes fell like a mighty mountain,²²³ under the rain of arrows that struck them down.

ਬੀਰ ਕਟੇ ਦਪਟੇ ਝਪਟੇ ਲਪਟੇ ਲਟਕੇ ਜਮਧਾਮ ਪਧਾਰੇ॥

bīra kaṭe dapaṭe jhapaṭe lapaṭe laṭake jamadhāma padhāre.

Brave warriors were slain, struck, thrown, entwined, and hung, as they entered the realm of death.

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ਭਾਜ ਗਏ ਤਜਿ ਪੋਰਖ ਧੀਰ ਨਿਸੰਕ ਭਜੇ ਲੈ ਪ੍ਰਾਨ ਉਬਾਰੇ॥੩੨॥੪੫੭॥

bhāja gae taji paurakha dhīra nisaṅka bhaje lai prāna ubāre.32.457.

They fled, abandoning their courage and resolve, fearlessly running to save their lives.32.457.

ਆਨ ਭਿਰੇ ਹਹਿ ਕੈ ਚਹਿ ਕੈ ਗਹਿ ਕੈ ਲਹਿ ਕੈ ਸਰ ਛੋਰਤ ਭਾਰੇ॥

āna bhire hahi kai cahi kai gahi kai lahi kai sara chorata bhāre.

Others engaged in battle, attacking, capturing, seizing, and releasing heavy volleys of arrows.

ਰਨ ਦਾਰੁਨ ਘੋਰ ਮਚਾ ਪਸਰਾ ਰਿਪੁ ਸੈਨ ਜੁਝੀ ਜਗਮਾਤ ਸੰਘਾਰੇ॥

rana dārūna ghora macā pasarā ripu saina jujhī jagamāta saṅghāre.

A fierce and dreadful battle ensued, spreading far and wide, as the Divine Mother destroyed the enemy forces.

ਦਾਨਵ ਦੇਖ ਗਏ ਸਗਰੇ ਨਿਜ ਹਾਥਨ ਸੋਂ ਤਗਰੇ ਭਟ ਮਾਰੇ॥

dānava dokha gae sagare nija hāthana soṅ tagare bhaṭa māre.

All the demonic forces were eliminated, and the mighty warriors were slain by Her own hands.

ਤੇ ਇਵ ਦੈਤ ਸਨਾਥ ਭਏ ਜਗ ਮਾਤ ਕੇ ਬਾਨ ਬਿਭੈ ਅਰਿ ਤਾਰੇ॥੩੩॥੪੫੮॥

te iva daiṅta sanātha bhae jaga māta ke bāna bibhai ari tāre.33.458.

Thus, the demons became subdued by the Divine Mother's arrows, and the magnificent warriors, who were her enemies, were liberated.33.458.

²²³ As though the mountain top was smashed off by the King of the demi-gods *Indra*.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥²²⁴

Bisanupad Bihagara.

bisanupada bihāṅṛā.

ਗਜੇ ਅਵਰ ਭਟ ਆਇ ਧੀਰ ਕੋਟਨ ਸਿਰਦਾਰਾ॥

The other warriors roared, and numerous steadfast leaders of warriors joined the battle.

gaje avara bhaṭa āi dhīra koṭana siradārā.

ਮੁੱਛਲਿਯਾਲੇ ਸੂਰ ਬਿਕਟ ਬਾਂਕੇ ਅਸਵਾਰਾ॥

Fierce moustached warriors and daring horse riders joined the battle.

mucchaliyāle sūra bikṭa bāṅke asavārā.

ਅਸੁ ਗਜ ਰਥ ਪੈਦਲ ਮੰਡੇ ਦੈ ਚਲਹਿ ਨਗਾਰਾ॥

Horses, elephants, chariots, and foot soldiers advanced as the war drums resounded.

asu gaja ratha paidala maṇḍe dai calahi nagārā.

ਲੈ ਲੈ ਧੋਪ ਕਟਾਰ ਮੇਰੁ ਮੁਦਗਰ ਜਮਧਾਰਾ॥੧॥੪੫੯॥

Taking many *dhops*, tiger knives, stone maces made from mountain rocks, and the double-edged *Jamdhara* daggers, they advanced.1.459.

lai lai dhopa kaṭāra meru mudagara jamadhārā.1.459.

ਗਹਿ ਗਹਿ ਮੂਸਲ ਬਾਨ ਗੁਰਜ ਗੋਫਨ ਤਰਵਾਰਾ॥

They held heavy clubs, arrows, maces, slings, and swords.

gahi gahi mūsala bāna guraja gophana taravārā.

ਧਾਏ ਕਟਕ ਅਛੂਹਨੀ ਬਾਨੈਤ ਸਵਾਰਾ॥

The vast divisions of the army, like the *chuhan* formation, charged forward led by mounted archers.

dhāe kaṭaka achūhanī bānaita savārā.

ਰਕਤ ਨੈਨ ਘਨਘੋਰ ਪੀਏ ਮਦ ਮਦ ਮਤਵਾਰਾ॥

Their terrifying eyes are bloodshot with rage, intoxicated and drunk with alcohol.

rakata naina ghanaghora pīe mada mada matavārā.

ਗਰਜਹਿ ਦੁੰਦ ਮਚਾਇ ਘੋਰ ਸਦ ਦੁਸਹਿ ਚਿਕਾਰਾ॥੨॥੪੬੦॥

Roaring loudly and creating a dreadful commotion, they let out unbearable shrieks.2.460.

garajahi dvaṇḍa macāi ghora sada dusahi cikārā.2.460.

²²⁴ *Rāg Bihagra* is one of the 31 main *rāgs* in the *Sri Guru Granth Sahib Ji*, featured in hymns composed by Guru Nanak Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji, and Guru Arjan Dev Ji. This *rāg* is typically sung during the early night hours, evoking feelings of peace and contentment. It follows a *Shadav–Shadav jāti*, using six notes in both the ascending (*S R G M P N*) and descending (*S N D P M G*) scales. The dominant note (*Vādī*) is *Madhyam (Ma)*, and the subdominant note (*Samvādī*) is *Shadja (Sa)*. Based on the *Bilaval Thāt*, *Rāg Bihagra* is known for its soothing and calming nature, emphasising spiritual fulfillment, inner harmony, and gratitude in its thematic compositions.

ਧਾਏ ਸਨਮੁਖ ਦੁਰਗਸ਼ਾਹ, ਸਭ ਕਰਤ ਬਹਾਰਾ॥²²⁵

dhāe sanamukha duragashāha, sabha karata bahārā.

They charged head-on towards *Durgashah*, creating an uproar.

ਲੈ ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ ਮਾਤ ਸਬਹਿ ਭੁਇੰ ਭਾਰੁ ਉਤਾਰਾ॥

lai cakra sudarashana mātā sabahi bhuin bhāru utārā.

Taking the *Sudarshan Chakra* in hand, the Mother removed all the burdens from the earth.

ਕਾਟੇ ਕਟਕ ਅਛੂਹਨੀ ਪਾਇਕ ਅਸਵਾਰਾ॥

kāṭe kaṭaka achūhanī pāika asavārā.

Cutting through innumerable divisions of the army, including foot soldiers and horse riders.

ਕਾਟੇ ਸਤ ਖੰਡ ਸੂਰਮਾ ਸਿਰ ਭਾਰੁ ਮੁਨਾਰਾ॥੩॥੪੬੧॥

kāṭe sata khaṇḍa sūramā sira bhāru munārā.3.461.

She struck down the warriors of the seven regions, removing the burden of their heads like tall minarets.3.461.

²²⁵ There are many parallelisms in language and form to Guru Gobind Singh's *Chaṇḍī dī Vār* found in Dasam Guru Granth Sahib.

ਧਾਯੋ ਨਿਸਿਚਰ ਰਾਜ ਜੰਭ ਦਾਨੋ ਤਨ ਭਾਰਾ॥

dhāyo nīsicara rāja jānbha dāno tana bhārā.

The king of the night-dwellers, *Jambha*, burdened by his pride, charged forward.

ਸੈਨਾ ਸੂਰ ਸਮੂਹ ਸੰਗ ਦਾਨਵ ਪਰਿਵਾਰਾ॥

sainā sūra samūha saṅga dānava parivārā.

Accompanied by his mighty army and his family of demon warriors.

ਸਹਿਥੀ ਸਿਪਰ ਹਜ਼ਾਰ ਬਾਂਕ ਬਿਛੂਆ ਜਮਦਾਰਾ॥

sahithī sipara hazāra bāṅka bichūā jamadārā.

Armed with thousands of spears, shields, curved blades, scorpion-shaped daggers, and *Jamdhara* weapons.

ਭਿਰੇ ਸੁਭਟ ਸਮੁਹਾਇ ਪੁਤ੍ਰ ਪੋਤ੍ਰਨ ਕਲਿ ਭਾਰਾ॥੪॥੪੬੨॥

bhire subhaṭa samuhāi putra pautrana kali bhārā.4.462.

The warriors advanced in unison, along with sons and grandsons, bearing the heavy burden of strife in this age.4.462.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ॥

bisanupada bihāgaṛā dūjī taraha.

Bisanupad Bihagara Second Variation.

ਬਜੇ ਢੋਲ ਬਹੁ ਗਜੇ ਸੂਰ ਤਹ ਬਜਤਿ ਕੋਟ ਦੁੰਦਭਿ ਸ਼ਹਨਾਈ॥

baje ḍhola bahu gaje sūra taha bajati koṭa duṇḍabhi shahanāī.

Many drums resounded, warriors roared, and heroes marched as millions of war trumpets and *shehnais* played.

ਭੇਰਿ ਰਬਾਬ ਪਖਾਵਜ ਬੇਨੁ ਤੂਰ ਧੁਨਿ ਝਾਂਝਰਿ ਕੀ ਦਸਹੂੰ ਦਿਸ ਧਾਈ॥

bheri rabāba pakhāvaja benu tūra dhuni jhāñjhari kī dasahūn disa dhāī.

War drums, *rababs*, *pakhawaj* drums, flutes, trumpets, and the sound of cymbals echoed across all ten directions.

ਬੀਨ ਉਪੰਗ ਪਣਵ ਡਫ ਮਾਰੂ²²⁶ ਘੋਰ ਪ੍ਰਲਯ ਬਰਨੀ ਨਹਿ ਜਾਈ॥

bīna upaṅga paṇava ḍapha mārū ghora pralaya baranī nahi jāī.

Veenas, bagpipes, hand drums, large war drums, and *Maru* war drums thundered, portraying a terrifying dissolution that cannot be described.

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ਸੋਰਠਿ ਝਾਲ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗ ਤਰੰਗਨ ਤਾਲ ਘਨੀ ਘਨ ਛਾਈ॥੫॥੪੬੩॥

sorathī jhāla mridaṅga mucāṅga taraṅgana tāla ghanī ghana chāī .5.463.

The sounds of *Sorath*, cymbals, *mridang* drums, broad tambourines, and melodic waves resounded richly, filling the air like thick clouds.5.463.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

bisanupada bihāgaṛā.

Bisanupad Bihagara.

ਮਾਰੂ ਬਜੇ ਰਨ ਸੂਰ ਗਜੇ ਮੁਰਲੀ ਡਫ ਤਾਲ ਮ੍ਰਿਦੰਗ ਨਗਾਰੇ॥

mārū baje rana sūra gaje muralī ḍapha tāla mridaṅga nagāre.

The *Maru* war drums sound, warriors roar into battle, flutes, drums, and rhythms echo across the battlefield.

ਗੋਮੁਖ ਭੇਰਿ ਖਰੀ ਖੰਜਰੀ ਸਹਪੂਰ ਸਨੀ ਬਹੁ ਬਾਜਨ ਭਾਰੇ॥

gomukha bheri kharī khañjarī sahapūra sanī bahu bājana bhāre.

With *Gomukh* trumpets, war drums, tambourines, bugles, and many other heavy instruments, the air resounded.

²²⁶ The warriors descended in throngs as the war drums sounded. ਉੱਮਲ ਲੱਥੇ ਜੋਧੇ ਮਾਰੂ ਵੱਜਿਆ (ਚੰਡੀ ੩).

ਦੁੰਦਭਿ ਤੂਸ ਮੰਜੀਰ ਖੜੰਗਨ ਬੀਨ ਜਲੀ ਧੁਨਿ ਕੇਹਰਿ ਡਾਰੇ॥

War drums, *taus*, cymbals, large loud cymbals, and water instruments (water *tarangs*) resounded, creating a sound so intense that even lions would be struck with fear.

duṇḍabhi tūsa mañjīra khaṛaṅgana bīna jalī dhuni kehari ḍāre.

ਮਾਨਹੁੰ ਮਹਾ ਪ੍ਰਲਯ ਭਈ ਘੋਰ ਧੁਨਿ ਕਾਨਨ ਬੀਚ ਨ ਜਾਇ

ਸੰਭਾਰੈ॥੬॥੪੬੪॥

mānahuṁ mahā pralaya bhaī ghora dhuni kānana bīca na jāi saṁbhārai.6.464.

It seemed as if the great dissolution had begun; the dreadful sounds overwhelmed the ears and could not be endured.6.464.

ਮਾਤੇ ਮਤੰਗ ਉਤੰਗ ਸੁਰੰਗ ਚੜੇ ਭਟ ਧਾਇ ਗਜੇ ਰਨ ਘੋਰਾ॥

The intoxicated elephants, towering and majestic, charged forwards, as warriors advanced and roared fiercely in the dreadful battlefield.

māte mataṅga utaṅga suraṅga caṛe bhaṭa dhāi gaje rana ghorā.

ਸਰ ਪੁੰਜ ਘਟਾ ਉਮਡੀ ਪਸਰੀ ਘਨ ਛਾਇ ਰਹੀ ਦਸਹੂੰ ਦਿਸ ਫੇਰਾ॥

A mass of arrows surged like a dense cloud, spreading thickly, covering all ten directions, bursting the bodies of warriors.

sara puñja ghaṭā umaḍī pasarī ghana chāi rahī dasahūṁ disa phorā.

ਬੋਲ ਉਠਯੋ ਰਿਪੁ ਰਾਜ ਜੰਭਾਸੁਰ ਬੈਨ ਕੁਬੈਨ ਕੁਬੋਲ ਕਠੇਰਾ॥

The enemy king, *Jambhasur*, spoke harsh and ominous words, filled with ill-intent and cruelty.

bola uṭhyo ripu rāja jaṁbhāsura baina kubaina kubola kaṭhorā.

ਜੀਤਿ ਹੋ ਆਜ ਤੁਮਹਿ ਦੁਰਗਾ ਹਨਿਹੋ ਨਿਸਚੈ ਕਰ ਕੈ ਬਲ

ਥੇਰਾ॥੭॥੪੬੫॥

jīti hoṁ āja tumahi duragā hanihoṁ nisacai kara kai bala thorā.7.465.

“Today, I shall defeat You, *Durga*, with my might, I shall surely destroy You without doubt.”7.465.

ਜਗਮਾਤ ਕੁਪੀ ਲੈ ਚਕ੍ਰ ਉਦਾਰ ਚਲਾਇ ਦਯੋ ਰਿਪੁ ਸੀਸ ਉਤਾਰਾ॥

jagamāta kupī lai cakra udāra calāi dayo ripu sīsa utārā.

The Divine Mother, enraged, took up the supreme *Chakra* and hurled it, severing the enemy's head.

ਹੈ ਬਿਬ ਟੁਕ ਪਰਯੋ ਧਰਨੀ ਕਰ ਜੋਸ ਉਡਯੋ ਨਭ ਮੰਡਲ ਸਾਰਾ॥

hvai biba ṭūka paryo dharanī kara josa uḍyo nabha maṇḍala sārā.

The body cut into two pieces and fell to the earth, that caused powerful vibrations to fill the entire galaxy.

ਗਹਿ ਮੁੰਡ ਰਖਯੋ ਬਿਚ ਖੱਪਰ ਕੈ ਜੈ ਕਾਲਕਾ ਰਛ ਕਰਨਿ ਸੰਸਾਰਾ॥

gahi muṇḍa rakhyo bica khappara kai jai kālakā racha karani saṁsārā.

Grasping the severed head, She placed it in Her skull-cup; Victory to *Kalika*, the Protector of the world.

ਜੰਭ ਕਬੰਧ ਲਰਯੋ ਦਾਰੁਨ ਰਨ ਘੋਰ ਮਚਾ ਘਮਸਾਨ ਕਰਾਰਾ॥੮॥੪੬੬॥

jaṁbha kabaṁdha laryo dārūna rana ghora macā ghamasāna karārā.8.466.

Jambha 's headless torso fought on fiercely, as a dreadful and intense battle raged on.8.466.

ਦਸ ਮਾਸ ਲਰਯੋ ਬਿਨ ਮੁੰਡ ਬਲੀ ਬਿਕਰਾਲ ਬਿਹਾਲ ਭਯੰਕਰ ਘੋਰਾ॥

dasa māsa laryau bina muṇḍa balī bikarāla bihāla bhayaṁkara ghorā.

For ten months, the powerful and terrifying headless being fought fiercely, embodying a dreadful and formidable strength.

ਖਿਚ ਜੋਤਿ ਲਈ ਲੈ ਅੰਕ ਮਲੀ ਭਿਭਰਯੋ ਤਹਿ ਦਾਨਵ ਭੀਮ ਕਠੇਰਾ॥

khica joti laī lai aṅka malī bhibharyo tahi dānava bhīma kaṭhorā.

She drew forth the light, absorbed it into Herself, and overwhelmed the mighty and fearsome demon.

ਆਕਾਸ ਸਮਾਨ ਗਿਰਯੋ ਧਰਨੀ ਭਯ ਸੱਦ ਉਠਯੋ ਦਲਯੋ ਦਸ ਓਰਾ॥

ākāsa samāna giryo dharanī bhaya sadda uṭhyo dalyo dasa orā.

He fell to the earth falling from the sky, with a fearful roar, as his armies scattered in all ten directions.

ਜਗਮਾਤ ਕੇ ਹਾਥ ਸਨਾਥ ਭਯੋ ਸੁਰਧਾਮ ਗਯੋ ਬਡਭਾਗ ਨ

jagamāta ke hātha sanātha bhayo suradhāma gayo baḍabhāga na thorā.9.467.

ਥੇਰਾ॥੯॥੪੬੭॥

Blessed to die by the hands of the Divine Mother, he attained the abode of the gods, his fortune immeasurable.9.467.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੋਹਾ॥

Bisanupad Bihagara Couplet.

bisanupada bihāgaṛā dohā.

ਦਸ ਸਹੰਸ੍ਰ ਧਾਰਾ ਰਕਤ ਨਦੀ ਬਹੀ ਘਨ ਘੋਰ॥

A river of blood with ten thousand streams flowed, dense and terrifying.

dasa sahaṁsra dhārā rakata nadī bahī ghana ghora.

ਪ੍ਰਬਲ ਤਰੰਗ ਉਛਲੈਂ ਹਲੈਂ ਦਹਿਲੈਂ ਲੋਕ ਹਿਲੇਰ॥੧੦॥੪੬੮॥

Powerful waves surged and swelled, shaking and making the fourteen worlds tremble.10.468.

prabala taraṅga uchalain halain dahilain loka hilora.10.468.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਅਡਾਨ॥²²⁷

Bisanupad Bihagara Stellar.

bisanupada bihāgaṛā aḍāna.

ਜੁੱਗਨਿ ਭੀਮ ਪਿਸਾਚ ਭੂਤ ਭੈਰਵ ਗਨ ਪ੍ਰੇਤਾ॥

Yoginis, fearsome flesh-eating spirits, ghosts, *Bhairav*, demi-god's attendants, and vampires gathered.

juggani bhīma pisāca bhūta bhairava gana pretā.

ਪਹੁੰਚੀ ਡੀਅਰ ਡਾਕਨੀ ਲੈ ਖੱਪਰ ਖੇਤਾ॥

The dreadful witches arrived, carrying skull-cups into the battlefield.

pahuñcī ḍīara ḍākanī lai khappara khetā.

ਧਾਈ ਹਾਹਾਕਾਰ ਜੀਭ ਕਾਢੇ ਬਿਕਰਾਰਾ॥

They rushed in shouting ha! ha!, with tongues outstretched in a horrible frenzy.

dhāī hāhākāra jībha kāḍhe bikarārā.

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ਆਈ ਸਾਗਰ ਤੀਰੁ ਜਹਾਂ ਉਮਡੀ ਰਤਿ ਧਾਰਾ॥੧॥

They arrived at the ocean's shore, into where streams of blood surged forth.1.

āī sāgara tīru jahān umaḍī ratī dhārā.1.

ਲੈ ਖੱਪਰ ਘਨਘੋਰ ਪਤ੍ਰ ਭਰਹਿ ਪੀਵਤ ਰਤਨ॥

Carrying skull-cups, they filled the dreadful vessels and drank the blood.

lai khappara ghanaghora patra bharahin pīvata ratana.

ਧਏ ਬ੍ਰਿੰਦ ਬਿਕਰਾਲ ਕਾਕ ਕੂਕਰ ਗੀਦਰ ਸੁ ਗਨ॥

Fierce groups of crows, dogs, and jackals rushed forward in hordes.

dhae briṇḍa bikarāla kāka kūkara gīdara su gana.

ਕਿਲਕਤ ਘੋਰ ਚਿਕਾਰ ਰਕਤਿ ਦਾਰੁਨ ਸਰਿ ਆਚਤ॥

With nasty shrieks and cries, they drank from the terrifying river of blood.

kilakata ghora cikāra rakati dārūna sari ācata.

ਖਟ ਜਾਮਨਿ ਰਤ ਸਿੰਧੁ ਸੇਖ ਗਏ ਹਾਸਤ ਨਾਚਤਿ॥੨॥

In six nights they drank the ocean of blood dry, laughing and dancing.2.

khṭa jāmanī rata siṇḍhu sokha gae hāsata nācati.2.

ਪਹੁੰਚੇ ਕੋਟ ਹਜ਼ਾਰ ਕੂਦ ਗਰਜਹਿ ਜਹ ਲੋਥਨ॥

Many countless thousands of vultures and scavengers arrived, leaping where the corpses lay.

pahuñce koṭa hazāra kūda garajahi jaha lothana.

²²⁷ ਆਡਾਨ (*āḍān*) refers to stars or constellations (ਤਾਰੇ. ਨਕਸ਼ਤ੍ਰ). Related to ਉਡੁਗਣ (*uḍugaṇ*), another term for celestial bodies. Example from *Var Asa*: "ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸਿ" (In fear are the stars in the sky).

ਅਘਾਇ ਖਾਇ ਭਿਭਰੇ ਪਰੀ ਲਹਿ ਲਹਿ ਧਾਈ ਗਗਨ॥

aghāi khāi bhibhare parī lahi lahi dhāi gagana.

Satisfied by their feasting, the vultures and scavengers scattered, leaping and flying toward the sky.

ਦਸ ਚਤੁਰ ਲੋਕ ਦਸਹੁੰ ਦਿਸ ਛਾਏ ਗਿੱਧ ਮਸਾਨ ਗਨ॥

dasa catura loka dasahuṁ disa chāe giddha masāna gana.

The vultures and all types of flesh-eating spirits covered the entire realm, spreading across all ten directions of the fourteen worlds.

ਧਾਏ ਮਾਸ ਆਹਾਰਿ ਪ੍ਰਬਲ ਕੋਟ ਜੁੱਗਨਿ ਅਗਨ॥੩॥੧॥੧੧॥੪੬੯॥

dhāe māsa āhāri prabala koṭa juggani agana.3.1.11.469.

Millions of powerful *yoginis* and countless flesh-eating spirits rushed forth, having consumed flesh as their sustenance.

ਬਿਸਨੁ ਪਦ ਬਿਹਾਗੜਾ ਅਡਾਨ ਦੇਹਾ॥

bisanu pada bihāgarā aḍāna dohā.

Bisanupad Bihagara Stellar Couplet.

ਮਾਸ ਹਾਡ ਮਿਜ ਚਾਮ ਰਤਿ ਲੇਥਨ ਮੁੰਡ ਅਪਾਰ॥

māsa hāḍa mija cāma rati lothana muṇḍa apāra.

Flesh, bones, marrow, skin, blood, heaps of corpses, and countless heads lay scattered.

ਖਾਇ ਗਈ ਸੈਨਾ ਸਕਲ ਰਹਯੇ ਨ ਕਛੂ ਅਕਾਰ॥੧੨॥੪੭੦॥

khāi gāīṁ sainā sakala rahyo na kachū akāra.12.470.

The entire army was devoured, leaving no trace or form behind.12.470.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੇਹਾ॥

bisanupada bihāgarā dohā.

Bisanupad Bihagara Couplet.

ਕਾਲ ਡੰਡ ਪ੍ਰਬਲ ਅਖੰਡ ਸਭਿ ਸਿਰ ਲਾਗਤ ਡੰਡ॥

kāla ḍaṇḍa prabala akhaṇḍa sabhi sira lāgata ḍaṇḍa.

The mighty, eternal, staff of death strikes all heads without exception.

ਦੇਵ ਦੈਤ ਕਿੰਨਰ ਮਨੁਖ ਖਗ ਮ੍ਰਿਗ ਬਹੁ ਬ੍ਰਹਮੰਡ॥੧੩॥੪੭੧॥

deva daita kinnara manukha khaga mriga bahu
brahamaṇḍa.13.471.

Gods, demons, celestial beings, humans, animals that fly, and four-legged animals, across the vast universe.13.471.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੋਹਾ॥

Bisanupad Bihagara Couplet.

bisanupada bihāgarā dohā.

ਭਾਰ ਧਰਨਿ ਜੇ ਹੁਤੇ ਚਢੇ ਅਨਖੰਡ ਦਲ ਭਾਰੀ॥

When the burden on the earth becomes unbearable, and immense armies rise up.

bhāra dharani je hute caḍhe anakhaṇḍa dala bhārī.

ਅੰਬੈ ਜੋਤਿ ਮੁਰਾਰਿ ਸਕਲ ਦਾਨਵ ਸੰਘਾਰੀ॥

The divine light of *Amba*, *Murari*, annihilates all the demon hordes.

aṁbai joti murāri sakala dānava saṅghārī.

ਚੁਨਿ ਚੁਨਿ ਮਾਰੇ ਸਤ੍ਰੁ ਸਭਹਿ ਸੰਕਟ ਦੁਖ ਟਾਰੀ॥

One by one, the enemies are slain, removing all calamities and suffering.

cuni cuni māre shatru sabhahi saṅkaṭa dukha ṭārī.

ਜੈ ਜੈ ਚੰਡੀ ਰੂਪ ਸਦਾ ਜੈ ਜੈ ਜੈਕਾਰੀ॥੧੪॥੪੭੨॥

Victory to the eternal form of *Chandi*. Hail, Hail, Hail! 14.472.

jai jai caṇḍī rūpa sadā jai jai jaikārī. 14.472.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ॥

Bisanupad Bihagara, the second type.

bisanupada bihāgarā dūjī taraha.

ਪਹੁੰਚੇ ਦਾਨਵ ਔਰ ਸੁਨਯੇ ਜੰਭਾਸੁਰ ਨਾਸਾ॥

The titans and the haughty *Jambhasura* were vanquished.

pahuñce dānava aura sunyo jaṁbhāsura nāsā.

ਪ੍ਰਬਲ ਉਤੰਗ ਕਠੋਰ ਭੀਮ ਆਨਨ ਕਲ ਕਾਸਾ॥

Mighty, towering, fierce, and fearsome, with a face like the dark clouds of doom.

prabala utaṅga kaṭhora bhīma ānana kala kāsā.

ਕ੍ਰੂਰ ਨੇਤ ਬਿਕਰਾਲ ਮਹਾਖਲ ਦੁਰਤਿ ਤਮਾਸਾ॥

Cruel-eyed, dreadful, immensely wicked, indulging in sinister amusements.

krūra neta bikarāla mahākhalā durati tamāsā.

ਬਿਕਟ ਰੂਪ ਕਲ ਘੋਰ ਕਲਹ ਮੂਰਤਿ ਬਿਗ੍ਰਹਾਸਾ॥੧੫॥੪੭੩॥

A terrifying form, embodying dark calamity, the image of fierce conflict and destruction. 15.473.

bikaṭa rūpa kala ghora kalaha mūrati bigrahāsā. 15.473.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

Bisanupad Bihagara.

bisanupada bihāgarā.

ਕਾਰੇ ਕਾਰੇ ਭੇਸ ਦੰਤ ਕੁੰਚਰਿ ਕਲ ਘੋਰਾ॥

In various forms, with tusks like an elephant, embodying the terror of the dark age.

kāre kāre bhesa daṁta kuñcari kala ghorā.

ਕੁਚਿਲ ਕੁਬੇਖ ਕੁਬਾਸ ਅਸੁਚਿ ਅਘ ਪੁੰਜ ਕਠੋਰਾ॥

Armoured, fierce, impure, emanating a stench, filled with cruelty and countless sins.

kucila kubekha kubāsa asuci agha puñja kaṭhorā.

ਮਹਾਂ ਦੀਹ ਬਿਕਰਾਲ ਚਤੁਰ ਚਤੁਰੰਗ ਅਖਾਰਾ॥

With a formidable and dreadful form, skilled in deception, appearing as a master of the fourfold army.

mahān dīha bikarāla catura caturāṅga akhārā.

ਸਉ ਸਉ ਭੁਜਾ ਕਠੋਰ ਸੁਭਟ ਬੰਕੇ ਅਸਵਾਰਾ॥੧੬॥੪੭੪॥

With hundreds of powerful arms, a fierce warrior, valiantly mounted on a steed. 16.474.

sau sau bhujā kaṭhora subhaṭa baṅke asavārā. 16.474.

ਦਸ ਦਸ ਐਤੁ ਅਛੁਹਨੀ ਇਕ ਇਕ ਸੰਗ ਦੋਰੇ॥

dasa dasa aitu achūhanī ika ika saṅga daure.

Ten thousand *chuhān* forces ran collectively towards the battlefield.

ਐਸੇ ਕਟਕ ਅਨੇਕ ਧਾਏ ਦੁਲਦੁਲ ਚੜ ਖੋਰੇ॥

aise kaṭaka aneka dhāe duladula čaṛa khaure.

There were many warriors who rode on very fearsome mules to the battlefield.

ਦਸਹੁੰ ਦਿਸਾ ਪੁਰਿ ਲੋਕ ਛਾਇ ਗਰਜੇ ਰਜ ਘੋਰੇ॥

dasahuṁ disā puri loka chāi garaje raja ghere.

There were so many demons that in all directions and in all realms, dust had seemed to decrease the overall visibility due to their constant movement.

ਨੇਜਾ ਬੈਰਕ ਬਾਨ ਧੁਜਾ ਡੋਲਤ ਚਹੁੰਫੇਰੇ॥੧੭॥੪੭੫॥

nejā bairaka bāna dhujā ḍolata cahuṁphere.17.475.

Whilst wielding lances, bow and arrows, battle standards, banners, that swayed in the wind in all directions.17.475.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ॥

bisanupada bihāgaṛā dūjī taraha.

Bisanupad Bihagara, in another from.

ਅਸਪੀ ਸੁਤਰੀ ਪੀਲ ਖਰੀ ਨੈਬਤ ਦੁੰਦਭਿ ਡਫ॥

asapī sutarī pīla kharī naubata duṁdabhi ḍapha.

The horse attendants lead their horses in with mounted war drums of various sizes, *naubat*, *duṁdabhi*, and *dhaf*, as they did for camels, elephants, and mules.

ਮਾਰੂ ਤੂਰ ਰਬਾਬ ਭੇਰਿ ਮੁਰਲੀ ਬਾਜੇ ਸਫ॥

mārū tūra rabāba bheri muralī bāje sapha.

War trumpets and drums, *rabab*, flute, etc; are played in line on the battlefield.

ਖੰਜਰੀ ਬੀਨ ਉਪੰਗ ਢੋਲ ਸੋਰਠਿ ਸ਼ਹਨਾਈ॥

khañjarī bīna upaṅga ḍhola soraṭhi shahanāi.

Timbrel, snake-flute, jaw-harp, *dhola*, and *Sorath* on the *shehnai*, are played.

ਗੋਮੁਖ ਝਾਂਝ ਤਰੰਗ ਬਾਰਿ ਮ੍ਰਿਦੰਗ ਬਜਾਈ॥੧੮॥੪੭੬॥

gomukha jhāñjha taraṅga bāri mridaṅga bajāi.18.476.

The *Gomukh* conch, cymbals, *jaltarang* and *mridangam* are played.18.476.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

bisanupada bihāgaṛā.

Bisanupad Bihagara.

ਬਾਜਤ ਡੰਕ ਦਮਾਮ ਨਾਇ ਧੌਸਾ ਧੁੰਕਾਰੈ॥

bājata ḍaṅka damāma nāi dhauṁsā dhuṁkārai.

Many war drums echo on the battlefield and play deep thunderous rhythms.

ਤਾਸ ਪਟਹ ਕਰਨਾਲ ਮੁਰਜ ਖੁਰਦਕਹ-ਹਕਾਰੈ॥²²⁸

tāsa paṭa kara nāla muraja khuradakaha-hakārai.

Cymbals, small flutes, war trumpets, small war drums, are all played in the battle.

ਤੁਰਹੀ ਤੂਸ ਮੁਚੰਗ ਤਾਲ ਗੁਡਗੁਡੀ ਡਕਾਰੈ॥

turahī tūsa mucaṅga tāla guḍaguḍī ḍakārai.

War trumpets, *taus*, and tambourine are played, while percussion instruments create beats and rhythmic cycles.

ਭਈ ਘੋਰ ਬਿਕਰਾਲ ਪ੍ਰਲਯ ਨਾਰਦ ਕਲ ਸਾਰੇ॥੧੯॥੪੭੭॥

bhaī ghora bikarāla pralaya nārada kala sāre.19.477.

An impending destruction seems to have arrived, *Narad* and others also arrive to witness the battle.19.477.

²²⁸ ڪ represents the Arabic / Persian ق (*qāf*) sound, in the word. "خُرْدَق" (*khurdūq*), which is listed in some Arabic-Persian dictionaries, denotes small spherical pellets made of lead, often used in the context of pellet shot or small lead balls, so here meaning the sound of them being shot.

ਦੁਸਦਨ ਦੀ ਸੱਦ ਘੋਰ ਨਾਦ ਪ੍ਰਲਯ ਸਮ ਜਾਨਾ॥

dusadana dī sadda ghora nāda pralaya sama jānā.

The war drums that were being played by the enemies created thunderous sounds that were destructive.

ਦਹਲਜੇ ਗ਼ਗਨ ਪਾਤਾਲ ਸੇਸ ਸੁਰਪਤਿ ਡਰਪਾਨਾ॥

dahalyo ḡagana pātāla sesa surapati ḡarapānā.

Hearing such terribly loud reverberations, the heavens and the underworlds all trembelled with fear, so did *Sheshnag* and *Indra*.

ਲਰਜੇ ਮੇਰੁ ਉਤੰਗ ਸ੍ਰਿੰਗ ਥਰਹਰ ਕੰਪੀ ਛਿਤਿ॥

larajyo meru utaṅga sringa tharahara kaṅpī chiti.

Even the top most peak of the mighty Mount Meru shook.

ਕੰਪੈ ਬਰਨ ਕੁਬੇਰ ਦੇਰ ਕੰਪਯੋ ਨਿਸਿਚਰ ਪਤਿ॥੨੦॥੪੭੮॥

kaṅpai barana kubera ḡhera kaṅpyo nisicara pati.20.478.

Varun, *Kuber* and many other demon kings also trembelled.20.478.

ਚੜ ਧਾਏ ਰਾਛਸ ਪ੍ਰਬਲ ਬਿਕਟ ਘੋਰ ਬੰਕੇ ਸੁਭਟ॥

caṛa dhāe rāchasa prabala bikaṭa ghora baṅke subhaṭa.

Many terrifying demons marched into battle; they had strong, unbreakable bodies and frightful eyes.

ਲੋਕ ਚਤੁਰਦਸ ਛਾਇ ਗਰਜ ਗਰਜ ਦਉਰੇ ਝਪਟ॥

loka caturadasa chāi garaja garaja daure jhapaṭa.

They were in large number and seemed to have spread across the fourteen realms; they ran quickly towards where the battle had ensued.

ਅਰੁਨ ਅਮਿਤ ਕਲਘੋਰ ਭ੍ਰਿਕੂਟਿ ਕੂਰ ਤੀਛਨ ਬਿਕਟ॥

aruna amita kalaghora bhrikuti krūra tīchana bikaṭa.

Demons with dark skin, who were red with anger and who had very ugly looking eyebrows, all ran towards the battlefield.

ਸ੍ਰਿੰਗ ਸੀਸ ਉਤੰਗ ਖਰ ਦੇ ਦੇ ਜੋਜਨ ਏਕ ਭਟ॥੨੧॥੪੭੯॥

sringa sīsa utaṅga khara do do jojana eka bhaṭa.21.479.

Some demons had gigantic bodies of two *jojans* and heads like donkeys,²²⁹ with horns that were two *jojans* each.21.479.

ਧਾਏ ਬੀਰ ਹਕਾਰ ਦਪਟ ਲਲਕਤ ਪਾਖਰੀਏ॥

dhāe bīra hakāra dapaṭa lalakata pākharīe.

Many demons were on horses that had very firm saddles, these warriors challenged everyone to war.

ਧਾਏ ਸਸਤ੍ਰ ਨਚਾਇ ਸੁਭਟ ਬਾਂਕੇ ਤਰਵਰੀਏ॥

dhāe sasatra nacāi subhaṭa bāṅke taravarīe.

The warriors who were wielding swords appeared to make swords dance in the battlefield.

ਮੁੱਛਲਿਯਾਲੇ ਸੂਰ ਸਿਪਹ ਸਰਦਾਰ ਹਜਰੀਏ॥

mucchaliyāle sūra sipaha saradāra hajarīe.

Thousands upon thousands of horrible looking brave demons, with beards and moustaches, soldiers and chiefs.

ਰਕਤਿ ਨੈਨ ਕਲਿਕਾਲ ਕਲਹ ਬਿਗ੍ਰਹ ਖਰਭਰੀਏ॥੨੨॥੪੮੦॥

rakati naina kalikāla kalaha bigraha kharabharīe.22.480.

With blood-red eyes, as dark as death, the embodiment of being disturbed and unnecessary trouble.22.480.

ਮਾਤੇ ਮਤੰਗ ਉਤੰਗ ਕਰਾਲ ਬਜਾਲ ਬਿਸਾਲ ਕੂਰ ਕਰਾਰੇ॥

māte mataṅga utaṅga karāla byāla bisāla krūra karāre.

There are also many large and fierce-looking intoxicated elephants.

ਸੇਤ ਅਸੇਤ ਕਰੋਰ ਕਠੋਰ ਪ੍ਰਬਤ ਭਾਰ ਅਫਾਰ ਡਰਾਰੇ॥

seta aseta karora kaṭhora prabata bhāra aphāra ḡarāre.

White and dark, millions of tough elephants, heavy as mountains, unbreakable and fearsome.

²²⁹ One *jojan* is equal to five miles.

ਦੈਤਜ ਚੜੈ ਸਿਰਤਾਜ ਬਡੈ ਸਿਰ ਬਾਰ ਕਰਾਲ ਉਤੰਗ ਮੁਨਾਰੇ॥

daiṅtya caṛai siratāja baḍai sira bāra karāla utaṅga munāre.

Many crowned demon chiefs marched into battle, whose crowned heads were as tall as a minaret.

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ਭੀਖਮ ਦੰਤ ਕਰੀ ਬਿਸਰੀ ਨਭ ਕੇ ਚਮਕੇ ਨਭ ਤਨ ਬਢਾਰੇ॥੨੩॥੪੮੧॥

bhīkhama daṅta karī bisarī nabha ke camake nabha tana
baḍhāre.23.481.

Beholding their terrifying, tusked faces, even the fiercest elephants forgot their rage; their massive forms gleamed across the heavens, as if their bodies stretched into the sky itself.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

bisanupada bihāgaṛā.

Bisanupad Bihagara.

ਘਨਘੋਰ ਘਟਾ ਗਰਜੈ ਲਰਜੈ ਉਮਡੈ ਦਲ ਬਾਦਲ ਫੌਜ ਘਨੀ॥

ghanaghora ghaṭā garajai larajai umaḍai dala bādala phauja
ghanī.

The armies of the demons appear in the battlefield and roar like dark, thundering, rain clouds that appear in the sky.

ਰਤਿ ਨੈਲ ਬਿਸਾਲ ਤੜਾਗ ਸਮਾਨ ਧੁਜਾ ਪਟੁ ਤੁੰਗਨ ਤਾਲ ਬਨੀ॥

rati naila bisāla taṛāga samāna dhujā paṭu tuṅgana tāla banī.

Their large blood-red eyes appear to be like a large pond whereas, their battle standards are as large as entire forests that are present near river bodies.

ਨਾਭ ਕੂਪ ਸਰਿਖੇ ਉਦਰ ਨਾਸ ਸ੍ਵਨ ਉਖਲ ਸਮ॥

nābha kūpa sarikhe udara nāsa sravana ūkhala sama.

Their belly-buttons are like giant wells whereas their nose and ears are round like mortars.

ਨੇਤ੍ਰ ਘੋਰ ਬਿਕਰਾਲ ਅਰੁਨ ਪ੍ਰਬਲ ਦਾਰੁਨ ਮਾਨਹੁ ਜਮ॥੨੪॥੪੮੨॥

netra ghora bikarāla aruna prabala dāruna mānahu jama.24.482.

Their eyes are terrifying and destructive as though, they are the embodiment of death itself.24.482.

ਧਾਏ ਚਪਲ ਤੁਰੰਗ ਉਤੰਗਨ ਰੰਗ ਬਿਰੰਗ ਸੁਰੰਗ ਪਰੀ॥

dhāe capala turaṅga utaṅgana raṅga biraṅga suraṅga parī.

They are mounted on large, beautiful, very strong horses of various colours, that have the ability to fly.

ਪਾਖਰ ਜੀਨ ਮੁਕਲਫ ਸਾਫ ਕਲਧੋਤ ਮਢੇ ਇਲਮਾਸ ਜਰੀ॥

pākhara jīna mukalafa sāpha kaladhauta maḍhe ilamāsa jarī.

Their reigns and saddle are extremely pleasant, clean and encrusted with precious metals and gems.

ਸਯਾਮ ਕਰਨ ਤਾਜੀ ਤੁਰਕੀ ਬਹੁ ਦੁਲ ਦੁਲ²³⁰ ਟਾਪਨ ਸ਼ੈਲ²³¹ ਪਰੀ॥

syāma karana tājī turakī bahu dula dula ṭāpana shaila parī.

Black Turkish and Arabic horses, many fine mules that are galloping and dancing at the foot of mountains.

ਚੰਚਲ ਚਾਲ ਚਪਲ ਦਾਮਨਿ ਸੀ ਸੈ ਜੋਜਨ ਛਿਨ ਮਾਹਿ ਖਰੀ॥੨੫॥੪੮੩॥

caṅcala cāla capala dāmani sī sau jojana china māhi
kharī.25.483.

The horses have a mischievous stride, and like ferries they can swiftly cross distances of up to hundreds of *jojans*.25.483.

ਕਰਹਲ ਕੋਟ ਉਤੰਗ ਉਤਾਲ ਸੁਰੰਗ ਸਜੀ ਸਾਹਨਿ ਦਲ ਭਾਰੀ॥

karahala koṭa utaṅga utāla suraṅga saṛī sāhani dala bhārī.

High ranked warriors of the army are mounted upon millions of beautiful camels, and tall flying horses of various colours.

²³⁰ This word appears twice in the exegesis.

²³¹ In the exegesis we find ‘ਸਯਲ’.

ਸੂਰ ਚੜੈ ਗਰਜੈ ਡਕਰੈ ਭਯ ਸੱਦ ਕਰਾਲ ਕਠੋਰ ਚਿਕਾਰੀ॥

sūra caṛai garajai ḍakarai bhaya sadda karāla kaṭhōra cikārī.

The warriors are charging and are roaring and beleching, making very horrible screeching war cries and calls.

ਮਹਿਖ ਚੜੈ ਗਰਜੈ ਭਭਕੈ ਚੜਿ ਰਿੱਛ ਉਲੂਕ ਧਸੇ ਹੁੰਕਾਰੀ॥

mahikha caṛai garajai bhabhakai caṛi riccha ulūka dhase huṅkārī.

Mounted on buffaloes they shout war cries and roar, mounted on bears and owls, they charge arrogantly.

ਗੀਧ ਚੜੈ ਲਲਕੇ ਦਪਟੇ ਖਰ ਜੰਬੁਕ ਗੋਹ ਚਰੀ ਅਸਵਾਰੀ॥੨੬॥੪੮੪॥

gīdha caṛai lalake dapaṭe khara jaṁbuka goha carī
asavārī.26.484.

Some are mounted on donkeys whilst others are mounted on giant lizards.26.484.

ਬਨ ਰੋੜ ਕਰਾਲ ਚੜੇ ਝਪਟੇ ਚਕਚੁੰਧਰ ਕਾਕ ਕੁਰੰਗ ਚਰੇ॥

bana rojha karāla caṛe jhapaṭe cakacūndhara kāka kuraṅga care.

Some are mounted on fierce looking swift forest deers, moles, crows and deer.

ਚੀਲ ਮੰਜਾਰ ਚੜੇ ਬਮਕੈ ਰਨ ਸੂਕਰ ਸ੍ਵਾਨ ਉਤੰਗ ਖਰੇ॥

cīla mañjāra caṛe bamakai rana sūkara svāna utaṅga khare.

Mounted on vultures and cats, giant pigs and dogs, they roar fiercely in battle.

ਕਰਗਸ ਮੀਨ ਕਛੂ ਲੁਮਰੀ ਕਰੁ ਧਏ ਬਕਰਾ ਅਰੁਨਾ ਭਿਭਰੇ॥ karagasa mīna kachū lumarī karu dhae bakarā arunā bhibhare.
Some of them mount on vultures and fish, whilst others mount on goat and sheep that are making bleating sounds.

ਬਯਾਘ੍ਰੁ ਹੁੰਡਾਰ ਸਯਾਰ ਚੜੇ ਘਰੀਆਲ ਕਰਾਲ ਚੜੇ ਬਿਗਰੇ॥੨੭॥੪੮੫॥ byāghra huṇḍāra syāra caṛe gharīāla karāla caṛe bigare.27.485.
Some mount panthers, toothed-boars, jackals, and mount terrifying horrible crocodiles.27.485.

ਮੇਂਡੁਕ ਭਾਲੁ ਬਿਛੂ ਗਦੀਂ ਦਲ ਸਾਜ ਸਮਾਜ ਸਜੇ ਹਕਰੇ॥ meṇḍuka bhālu bichū gadīn dala sāja samāja saje hakare.
Some form battalions that are mounted on frogs, bears, scorpions, donkeys, and elephants, whilst feeling happy with themselves and roaring.

ਚੜ ਦੈਤਨ ਪਰ ਭਟ ਦੈਤ ਚਲੇ ਲਲਕਾਰ ਪਰੇ ਰੰਗ ਭੂਮਿ ਅਰੇ॥ caṛa dainṭana para bhaṭa dainṭa cale lalakāra pare raṅga bhūmi are.
Demons mount on other warrior demons they stubbornly march into the battle field, whilst in the spirit of war challenging everyone.

ਚੜ ਬਾਹਨਿ ਨੀਤਿ ਅਨੀਤਿ ਧਏ ਬਿਕਰਾਲ ਬਿਸਾਲ ਭਯਾਨ ਭਰੇ॥ caṛa bāhani nīti anīti dhae bikarāla bisāla bhayāna bhare.
Some mounted their vehicles in orderly fashion while others in disarray; some charged in disciplined formation while others rushed chaotically, they surged forward, enormous and dreadful, filled with terrifying rage.

ਗਜ ਬਾਜ ਰਥੀ ਲਖ ਕੋਟ ਹਜ਼ਾਰ ਅਪਾਰ ਚੰਡੋਲ ਅਸੰਖ ਗੁਰੇ॥੨੮॥੪੮੬॥ gaja bāja rathī lakha koṭa hazāra apāra caṇḍola asaṅkha jure.28.486.
Elephants, horses, charioteers in the hundreds of thousands, thousands of millions, countless and infinite, with rich canopies assembled in an immense, limitless army.28.486.

ਰਾਕਸ ਭੀਮ ਲਗੇ ਪਾਲਕਿ ਚਰ ਸੂਰ ਧਏ ਪੈਦਲ ਨ ਸੁਮਾਰੇ॥ rākasa bhīma lage pālaki cara sūra dhae paidala na sumāre.
Some powerful chief demons are sitting in palanquins, lifted by attendants, whereas the number of brave warriors on foot is infinite.

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ਬਾਜ ਰੰਗੀਨ ਨਵੀਨ ਸਜੇ ਸਿਰ ਪਾਗ ਧਰੇ ਬੰਦੀਲ ਸੁਧਾਰੇ॥ bāja raṅgīna navīna saje sira pāga dhare baṇḍīla sudhāre.
Colourful and fresh, new horses, adorned with decorated caparisons, with riders with elegant turbans worn on their heads, with loose and folded pleats.

ਕੇਸਰਿ ਲਾਲ ਹਰੀ ਪਗਰੀ ਕਲਧੌਤ ਪਟੰਬਰ ਬਾਗ ਧਰੇ॥ kesari lāla harī pagarī kaladhauṭa paṭaṅbara bāga dhare.
Wearing saffron, red, and green turbans, adorned with golden, embroidered silk garments, beautifully presented.

ਕਲ ਤਾਸ²³² ਜਰੀ ਅਗਰੀ ਪਗਰੀ ਅੰਬਰਿ ਸੰਦਲਿ ਰੰਗ ਬਾਗ ਕਰੇ॥੨੯॥੪੮੭॥ kala tāsa jarī agarī pagarī aṅbari saṇḍali raṅga bāga kare.29.487.
Adorned with the finest caparisons made from silk, with golden threads, with embroidered turbans, that are sandalwood and sky coloured, creating a splendidly beautiful appearance.29.487.

²³² A type of luxurious fabric (woven with gold thread), in which the warp is made of silk and the weft consists of metallic threads (often gold or silver). Example: "The *tās* and *bādalā* shimmer magnificently." (*Gurpratap Suraj Granth*). "ਤਾਸ ਬਾਦਲਾ ਚਮਕ ਮਹਾਨੇ." (ਗੁਪ੍ਰਸੂ).

ਦਲ ਸਾਜ ਜੰਗੀਨ ਚੜੇ ਭਟ ਸੂਰ ਸੁਅੰਬਰ ਬਾਗ ਰੰਗੀਨ ਸਹਾਬੀ॥

dala sāja jaṅgīna caṛe bhaṭa sūra suaṁbara bāga raṅgīna sahābī.

Assembling their warlike troops, the brave warriors are charging, some of them are adorned in fine clothes that are coloured red.

ਚੰਪਕਿ ਊਦ ਕਲੀ ਗੁਜਰੀ ਰੰਗ ਨੀਲ ਕਨੀਲ ਅਬੀਰ ਗੁਲਾਬੀ॥

caṁpaki ūda kalī gujarī raṅga nīla kanīla abīra gulābī.

The lining of their clothes has various colours such as magnolia, eaglewood, jasmine, carrot, blue, turquoise, rose, and pink.

ਸੇਸਨਿ ਤੂਸ ਮੰਜੀਠ ਹਰੀ ਸਬਜੀ ਰੰਗ ਜਰਦ ਤੁਲੀਲ ਉਨਾਬੀ॥

sesani tūsa maṁjīṭha harī sabajī raṅga jarada tulīla unābī.

Some of them are wearing peacock, madder, green leaf-coloured clothes; that are shiny, decorated and prominent.

ਐਸੇ ਚੜੇ ਭਟ ਸਾਜ ਸਿਪਾਹਨਿ ਜੰਨ ਕੇ ਜੋਰ ਮਨਹੁੰ

aise caṛe bhaṭa sāja sipāhani janna ko jora manahuṁ
mukalābī.30.488.

ਮੁਕਲਾਬੀ॥੩੦॥੪੮੮॥

These brave warriors and soldiers are dressed as though they are not marching into battle rather, they are all gathered to attend a marriage reception.30.488.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

Bisanupad Bihagara.

bisanupada bihāgarā.

ਗਹਿ ਮੂਸਲ ਗੁਰਜ ਗਦਾ ਗੋਫਨ ਸਰ ਚਾਪ ਚਰਮ ਸਹਿਥੀ ਜਮਦਾਰਾ॥

gahi mūsala guraja gadā gophana sara cāpa carama sahithī jamadārā.

Grasping the clubs, maces, slingshots, arrows, wooden bows, shields, spears and various *jamdhars*.

ਬਾਨ ਕਮਾਨ ਕ੍ਰਿਪਾਨ ਛੁਰਾ ਬੁਗਦਾ ਬਿਛੂਆ ਭਾਲਾ ਤਰਵਾਰਾ॥

bāna kamāna kripāna churā bugadā bichūā bhālā taravārā.

Bow, arrow, sword, knife, scorpion dagger, spear, and various swords.

ਸਾਂਗ ਸਰੋਹਿ ਗੁਲੇਲ ਨਿਖੰਗ ਬਰਛੀ ਕਰਵਾਰ ਕੁਠਾਰ ਕਟਾਰਾ॥

sānga sarohi gulela nikhaṅga barachī karavāra kuṭhāra kaṭārā.

Spears, various swords, slingshot, quivers, machetes and various *katars*.

ਸੈਫ ਸਿਪਰ ਚਕਤੀ ਚਪਲਾ ਸਿੰਗੀਆ ਬੱਲਮ ਜਮਧਰ

saipha sipara cakatī capalā siṅgīā ballama jamadhara bikhyārā.**31.489.**

ਬਿਖਯਾਰਾ॥**੩੧॥੪੮੯॥**

Straight swords, shields, moon shaped curved sword, horned shaped spear, lance, and poisoned tipped *jamdhar*.**31.489.**

ਗਹਿਸੈਲ ਤ੍ਰਿਸੂਲ ਗਦਾ ਧਨੁਹੀ ਪਰਸਾ ਖਪਰਾ ਸਰ ਨਾਵਕ ਨਾਲੀ॥

gahisaila trisūla gadā dhanuhī parasā khaparā sara nāvaka nālī.

Axe, trident, mace, bow, broad arrows, small arrow, guns; and cannons with really long barrels, and boulders are shot.²³³

ਲੈ ਮੇਰੁ ਉਪਾਰ ਉਤੰਗ ਸਿਲਾ ਤਰੁ ਭਾਂਤਿ ਅਨੇਕ ਤੁਫੰਗ ਘੁਰਾਲੀ॥

lai meru upāra utaṅga silā taru bhānti aneka tuphaṅga ghurālī.

Made by uprooting giant trees, and giant boulders, from the forests of the peak of the Meru mountains; from which were produced many guns, cannons, and elephant guns.

ਹਥਨਾਲਿ ਜੰਜਾਇਲ ਸੇਰਬਚਾ ਦਮਕੈ ਬੰਦੂਕ ਸੰਗੀਲ

hathanālī janjāila serabacā damakai baṇḍūka saṅgīla kuṭhālī.**32.490.**

ਕੁਠਾਲੀ॥**੩੨॥੪੯੦॥**

Long barreled cannons shot by pulling long chains, pistols, small cannon, shiny guns, and ballistas operated by chains, that had swords attached to them.**32.490.**

ਲੈ ਧੋਪ ਕਟਾਰ ਬਲਮ ਮੁਸਲੰ ਗੁਰਜ ਗੋਫਨ ਬਾਨ ਬਿਸਾਲ ਸਰੰ॥

lai dhopa kaṭāra balama musalaṅ guraja gophana bāna bisāla saraṅ.

Holding onto these weapons that are as tall and large like giant trees, there are thin swords, *katars*, spears, maces, slingshots, bows, and arrows.

ਪਾਥਰ ਸੈਲ ਸਿਲਾ ਪ੍ਰਬਤ ਤੜਤਾਲ ਉਤੰਗ ਉਤਾਲ ਤਰੰ॥

pāthara saila silā prabata ṭarātāla utaṅga utāla taraṅ.

From the boulders of the rocky mountain, swift, lightening like large arrows have been fashioned.

ਬਿਛੂਆ ਸਹਿਥੀ ਸਰ ਚਾਪ ਛੁਰੀ ਕਾਤੀ ਕਰ ਡੰਡ ਕੁਠਾਰ ਕਰੰ॥

bichūā sahithī sara cāpa churī kātī kara ḍaṇḍa kuṭhāra karaṅ.

Scorpion daggers, spears, arrows, wooden bows, knives, long pointed knives, horrid staffs they wield in their hands.

ਜਮਦਾੜ ਤ੍ਰਿਸੂਲ ਹਕੀ ਮੁੰਗਰਾ ਗੁਨ ਬਾਨ ਪਟਸ ਬਾਕ ਸੁ

jamadāra trisūla hakī muṅgarā guna bāna paṭasa bāka su dudharaṅ.**33.491.**

ਦੁਧਰੰ॥**੩੩॥੪੯੧॥**

Katar, trident, sickle, noose, arrows, bows, gauntlet, tiger-claw and other weapons of top quality that are very difficult to procure and wield.**33.491.**

²³³ Meru Peak is a mountain located in the Garhwal Himalayas, in the state of Uttarakhand in India. The 6,660 metre (21,850 ft) peak lies between Thalay Sagar and Shivling.

ਸਰ ਕੋਪ ਬਡੇ ਸਰਦਾਰ ਦਈਤ ਬਲਵੰਡ ਪਰਾਕ੍ਰਮ ਬੀਰ ਜੁਝਾਰਾ॥

sara kopa baḍo saradāra daīta balavaṇḍa parākrama bīra jujhārā.

The highest-ranking commander, who wore a plume on his crown, was the leader of demons, and a very skillful, powerful, and brave warrior.

ਭੀਮਨਾਦ ਦਾਨਵ ਮਹਾ ਪ੍ਰਬਲ ਬਲੀ ਹਠੀ ਰਨ ਮੰਡ ਕਰਾਰਾ॥

bhīmanāda dānava mahā prabala balī haṭhī rana maṇḍa karārā.

The titan *Bhimnad*, was a very fierce, powerful, stubborn, battle hardened and skillfull warrior.

ਸੂਰ ਸਰਸ ਜੋਧਾ ਬਿਕਟ ਸੁਭਟ ਸਕਲ ਬਾਕ ਪ੍ਰਬਲ॥

sūra sarasa jodhā bikṭa subhaṭa sakala bāka prabala.

A brave warrior who shone as bright as the sun, who was a skilled master of the art of war.

ਸੈਨ ਸਾਜ ਰਨ ਮੰਡਯੋ ਦਸਹੁੰ ਦਿਸਾ ਛਿਤਿ ਘੋਰ ਦਲ॥੩੪॥੪੯੨॥

saina sāja rana maṇḍyo dasahuṇ disā chiti ghora dala.34.492.

He assembled and gathered an army for battle, that had arrived from all the ten directions of the universe.34.492.

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ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ ਅਡਾਨ॥

bisanupada bihāgaṛā dūjī taraha aḍāna.

Bisanupad Bihagara in another from, of Cosmic Stars.

ਪਾਖਰ ਤੁਰੀ ਸਵਾਰ²³⁴ ਹੁਇ ਸਸਤ੍ਰਾਸਤ੍ਰ ਕਟਿ ਬਾਂਧ ਭਟ॥

pākhara turī savāra hui sasatrāsatra kaṭi bāṇdha bhaṭa.

This warrior is mounted on a horse with a fine saddle, equipped and armed with weapons that are tied to his waistband.

ਕਵਚ ਕੁਲਹ ਕਲਗੀ ਸਰਸ ਮਣਿ ਲਾਲ ਚੁਨੀ ਲਾਗੀ ਕਟਕ॥

kavaca kulaha kalagī sarasa maṇi lāla cunī lāgī kaṭaka.

Wearing chainmail, protective helmet, a fine turban with pearls, an aigerette and metal bangles (*kara*) that are encrusted with precious rubies.

ਮੁਕਤਾ ਪੰਨਾ ਮੇਲ ਬਹੁ ਹੀਰਾ ਬਜ੍ਜ ਅਨੇਕ ਮਣਿ॥

mukatā pannā mola bahu hīrā bajra aneka maṇi.

He also wore pearls, expensive emeralds, many diamonds and other precious stones and gems.

²³⁴ Horse saddle which is made of wood and covered with leather or silk cloth.

ਛਤ੍ਰ ਢੁਰਤ ਦਿਨਮਨਿ ਛਟਾ ਛਬਿਕਾਰੇ ਅਹਿਨਾਥ ਫਨਿ॥੩੫॥੪੯੩॥

His canopy is glorious as the sun, his skin is dark and like the hood of *Sheshnag*.35.493.

chatra ḍhurata dinamani chaṭā chabikāro ahinātha phani.35.493.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਅਡਾਨ॥

Bisanupad Bihagara Adan of Cosmic Stars.

bisanupada bihāgarā aḍāna.

ਬਖ਼ਤਰ ਜ਼ਿਰਹ ਕਵਚਾਦਿ ਸਾਜ ਗਹਿ ਚਾਪ ਗਦਾ ਸਹਿਥੀ ਸਿਪਰ॥

Wearing shield plating, chain mail, protective body armour, gripping a wooden bow, mace, spear and shield.

bakhatara ziraha kavacādi sāja gahi cāpa gadā sahithī sipara.

ਬਜ੍ਰ ਬਾਂਕ ਬਿਛੂਆ ਬਿਸਖ ਸਾਂਗ ਸੇਲ ਜਮਦਾੜ ਕਰ॥

Holding various weapons like a thunderbolt-mace, tiger-claw, scorpion dagger, feather-less arrows, long spear, lance, *jamdhar* in his hand.

bajra bāṅka bichūā bisakha sāṅga sela jamadāra kara.

ਸੈ ਚਤੁਰ ਭੁਜਾ ਭੀਖਮ ਦੁਰਗਮ ਜਮਧਰ ਜਬਰ ਅਨੇਕ ਸਰ॥

He has four hundred, rock solid powerful arms, whose strength is unmatched, holding many heavy lethal swords and arrows.

sai catura bhuja bhīkhama duragama jamadhara jabara aneka sara.

ਗੋਫਨ ਗੁਰਜ ਕਟਾਰ ਧੋਪ²³⁵ ਛੁਰੀ ਗਦਾ ਮੂਸਲ ਸਿਪਰ॥੩੬॥੪੯੪॥

Sling-shot, flanged-mace, *katar*, curved cavalry sword, long pointed knife, metal maces, wooden clubs and shields.36.494.

gophana guraja kaṭāra dhopa churī gadā mūsala sipara.36.494.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਅਡਾਨ॥

Bisanupad Bihagara Adan of Cosmic Stars.

bisanupada bihāgarā aḍāna.

ਖੇੜਸ ਜੋਜਨ ਭੀਮ ਤਨ ਨਾਦ ਭੀਮ ਦਾਨੇ ਪ੍ਰਬਲ॥

A demon with a powerful body that is sixteen *jojans* tall, who has a very terrifying deep voice.

khōṛasa jojana bhīma tana nāda bhīma dāno prabala.

ਚਤੁਰ ਚਾਰ ਜੋਜਨ ਦਸਨ ਖਟ ਜੋਜਨ ਭੁਜ ਬਲਿ ਸਬਲ॥

With sharp teeth as large as four *jojans*, immensely strong arms that are six *jojans* in length.

catura cāra jojana dasana khaṭa jojana bhuja bali sabala.

ਜੋਜਨ ਅਸ੍ਰੁ ਪਿਸ਼ੂ²³⁶ ਖਟ ਕਟਿ ਜੋਜਨ ਉਦਰ ਸਜਲ॥

Eight *jojans* is the length of his back, six *jojans* is his waist and one *jojan* is his stomach.

jojana ashta pishti khaṭa kaṭi jojana udara sajala.

ਜੋਜਨ ਜੋਜਨ ਨੇਤ੍ਰ ਭਟ ਜੁਗ ਜੋਜਨ ਨਾਸਾਇ ਖਲ॥੩੭॥੪੯੫॥

One *jojan* each is the size of his eyes and nostrils.37.495.

jojana jojana netra bhaṭa juga jojana nāsāi khala.37.495.

²³⁵ The term *Dhop* is usually employed to refer to a basket-hilted sword with a long, straight blade, usually employed by cavalry. ਖਮ ਸਿੱਧੀ ਪਤਲੀ ਤਲਵਾਰ. "ਨਮੋ ਧੋਪ ਪੱਟੇ." (ਵਿਚਿਤ੍ਰ).

²³⁶ This is the general spelling in manuscripts, versus the printed sarup that records 'ਅਸਟ ਬ੍ਰਿਸਟਿ'.

ਤ੍ਰੈ ਜੋਜਨ ਮੁੰਡੀ ਕਰਨ ਦੈ ਜੋਜਨ ਕਰ ਅੰਗੁਲੀ॥

traī jojana muṇḍī karana dvai jojana kara aṅgulī.

Three *jojans* long are his head and ears, two *jojans* long are the fingers of his hands.

ਖਟ ਜੋਜਨ ਜਾਨੂ ਚਰਨ ਦੇ ਜੋਜਨ ਗ੍ਰੀਵਾ ਭਲੀ॥

khaṭa jojana jānū carana do jojana grīvā bhalī.

Six *jojans* long are his legs from his knees to his feet whereas, two *jojans* is the length of his neck.

ਨਖ ਸਿਖ ਦੀਰਘ ਕਾਇ ਹਾਥ ਭੀਖਮ ਭਯਾਨ ਸੱਦ॥

nakha sikha dīragha kāi hātha bhīkhama bhayāna sadda.

From his toenails right up to his head, he is a brutal and scary looking demon who has a very terrifying voice.

ਮਹਾਘੋਰ ਕਲ ਰੂਪ ਤਿਮਰ ਤਨ ਸੁਮੇਰੁ ਸ੍ਰਿੰਗ ਕੱਦ॥੩੮॥੪੯੬॥

mahāghora kala rūpa timara tana sumeru sringa kadda.38.496.

Extremely dark in complexion, who is as tall as Mount Sumer.38.496.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ॥

bisanupada bihāgaṛā dūjī taraha.

Bisanupad Bihagara in another form.

ਗਰਜੇ ਸੈਨ ਸਮੇਤ ਧਾਇ ਝਪਟੇ ਅਹੰਕਾਰੀ॥

garajyo saina sameta dhāi jhapatyo ahaṅkāṛī.

Filled with ego, he along with his troops roared into battle.

ਲੈ ਲੈ ਬਾਨ ਕਮਾਨ ਗੁਰਜ ਗੋਫਨ ਤਰਵਾਰੀ॥

lai lai bāna kamāna guraja gofana taravārī.

Taking bow and arrows, flanged-mace, cannons, slingshots, and swords.

ਗਹਿ ਗਹਿ ਮੂਸਲ ਮੇਰੁ ਤਾਲ ਪ੍ਰਬਤ ਗਿਰਿ ਭਾਰੀ॥

gahi gahi mūsala meru tāla prabata giri bhārī.

Holding extremely large and heavy clubs made from trees taken from Mount Sumer.

ਸਿਪਰ ਧੋਪ ਸ਼ਮਸ਼ੇਰ ਸੇਲ ਸਹਿਬੀਨ ਕਟਾਰੀ॥੩੯॥੪੯੭॥

sipara dhopa shamashera sela sahithīna kaṭārī.39.497.

Shields, long curved cavalry swords, scimitars, lances, spears and *katars*.39.497.

ਮੁਦਗਰ ਚਾਪ ਤੁਫੰਗ ਬਾਂਕ ਬਿਛੂਆ ਜਮਦਾਰਾ॥

mudagara cāpa tupaṅga bāṅka bichūā jamadārā.

Mace, wooden bow, rifles, tiger-claws, scorpion daggers, and *jamdhars*.

ਸਿਲਾ ਸੈਲ ਤ੍ਰਿਸੂਲ ਕਰਦ ਖੰਜਰ²³⁷ ਦੋਧਾਰਾ॥

silā saila trishūla karada khañjara dodhārā.

Stones, rocks, trident, knives, curved-daggers and double-edged swords.

ਨਾਵਕ ਸੈਫ ਕਟਾਰ ਪਰਸੁ ਫਰਸਾ ਕਰਵਾਰਾ॥

nāvaka saipha kaṭāra parasu pharasā karavārā.

Arrows, straight swords, *katars*, battle-axes, and swords.

ਬੁਗਦਾ ਖੰਜਰ ਛੁਰਾ ਬ੍ਰਿਚ ਮੁਦਗਰ ਤਰਵਾਰਾ॥੪੦॥੪੯੮॥

bugadā khañjara churā bricha mudagara taravārā.40.498.

Short blades, curved-daggers, straight daggers, tree-clubs, and swords.40.498.

²³⁷ A *khanjar* is a traditional dagger that originated in the Arabian Peninsula and is similar to a hook or the letter 'J' in shape. It is often compared to a poniard, and is associated with the Middle East and the Balkans.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਮਾਲਵਾ॥

Bisanupad Bihagara Malava.

bisanupada bihāgaṛā mālavā.

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਕਰ ਗਹੇ ਲਲਕਤ ਦੌਰੇ ਦਾਨਵਾ॥

Grasping weapons and projectiles of various kinds in their hands, the titans ran into the battlefield roaring.

shasatra asatra kara gahe lalakata daure dānavā.

ਗਰਜ ਗਰਜ ਗਰਜੈਂ ਭਖੈਂ ਡਕਰੈਂ ਨਾਦ ਭਯਾਨਵਾ॥

Roaring, roaring, and roaring, belching, screeching and screaming dreadfully.

garaja garaja garajain bhakhain ḍakarain nāda bhayānavā.

ਥਰ ਥਰ ਕੰਪੀ ਭੂਮਿ ਕੰਪਯੇ ਗਗਨ ਪਯਾਲਵਾ॥

The earth shook and seeing this sight the sky shook immensely.

thara thara kaṁpī bhūmi kaṁpyo gagana payālavā.

ਦਹਲਯੇ ਮੇਰੁ ਕੁਬੇਰ ਸਿੰਧੁ ਧਵਲ ਅਹਿ ਨਾਲਵਾ॥੪੧॥੪੯੯॥

Even the mighty Meru Mountain, *Kuber*, the Cosmic Ocean, the Holy Buffalo and *Sheshnag* who support the world, shook from all of this commotion.41.499.

dalyo meru kubera siṁdhu dhavala ahi nālavā.41.499.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ ਦੂਜੀ ਤਰਹ॥

Bisanupad Bihagara in another form.

bisanupada bihāgaṛā dūjī taraha.

ਦਸਹੁੰ ਦਿਸਾ ਪੁਰ ਘੇਰ ਧਾੜ²³⁸ ਲਲਕੇ ਨਿਸਿਚਰ ਗਨ॥

From all ten directions, the demonic horde of night-walkers loudly roared as they charged in, completely surrounding the area.

dasahun disā pura ghera dhāy lalake nisicara gana.

ਉਮਡ ਉਮਡ ਜਨੁ ਛਾਇ ਛਾਇ ਘਿਰਿ ਗਰਜਯੋ ਸਾਵਨ ਸੁ ਘਨ॥

Surging forth repeatedly like the spreading monsoon clouds, they gathered and thundered like the storm clouds of *Sawan*.

umaḍa umaḍa janu chāi chāi ghiri garajyo sāvana su ghana.

ਘਟਾ ਘੇਰ ਬਿਕ੍ਰਾਰ ਕਾਲ ਤਿਮਰ ਨਿਸਿਚਰ ਦਾਨਵ ਦਲ॥

Like dark, fearsome clouds of destruction, the night-dwelling titan armies appeared as the shadow of death itself.

ghaṭā ghora bīkrāra kāla timara nisicara dānava dala.

ਲਸਕਤ ਤੇਗ ਕੁਠਾਰ ਕਰ ਚਮਕ ਚਮਕਤ ਦਾਮਨਿ ਬਲ॥੪੨॥੫੦੦॥

As the lightning shines very brightly and mightily, so did the swords and the axes that they all were holding in their hands.42.500.

lasakata tega kuṭhāra kara camaka camakata dāmani bala.42.500.

²³⁸ ਧਾੜਾ? ਧਾਏ in Mai Bhago Ji's recension, in the Sangrur *sarūp*, the reading is ਧਾਯੋ (dhāyo), confirming the verb form of 'to charge' or 'to run forth,' often used in battle contexts.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

Bisanupad Bihagara.

bisanupada bihāgaṛā.

ਮਹਾਂ ਕੁਲਾਹਲ ਭੀਮ ਘੋਰ ਗਰਜਯੋ ਦਾਨਵ ਖਲ॥

mahān kulāhala bhīma ghora garajyo dānava khala.

With a great commotion and terrifying roars, the wicked demons thundered.

ਭਈ ਰੋਸ ਜਗਮਾਤ ਸਿੰਧੁ ਧੁਨਿ ਕਿਯੋ ਪ੍ਰਬਲ ਬਲ॥

bhaī rosa jagamāta sindhu dhuni kiyo prabala bala.

The Mother of the Universe, got very wrathful and let out the most powerful war-cry that shook the entire cosmic ocean.

ਸਹਸ ਭੁਜਾ ਜਹਿ ਜੋਤਿ ਛਟਾ ਦਿਨਕਰ ਕੋਟਕ ਛਲ॥

sahasa bhujā jahi joti chaṭā dinakara koṭaka chala.

Her thousand arms radiate rays of light with the splendour of millions of suns.

ਮੁਖ ਮੰਡਲ ਛਬਿ ਕਮਲ ਕੋਟ ਕੋਟਨ ਲਾਜੈ ਦਲ॥੪੩॥੫੦੧॥

mukha maṇḍala chabi kamala koṭa koṭana lājai dala.43.501.

The beauty of Her radiant lotus face outshone millions upon millions of petals (*dal*) of lotuses.43.501.

ਸ੍ਵਯੰ ਜੋਤਿ ਪੁਰ ਨੂਰ ਨੂਰ ਰੋਸਨਿ ਸਸਿ ਕੋਟਕ॥

svayan joti pura nūra nūra raushani sasi koṭaka.

Her self-radiant divine light illuminated everything, shining with the brilliance of millions of moons.

ਵਾਰ ਵਾਰ ਡਾਰੈ ਛਟਾ ਉਡਗਨ ਗੁਨ ਕੋਟਕ॥

vāra vāra ḍarain chaṭā uḍagana guna koṭaka.

The light of the firmament of millions of stars and galaxies, are again and again cast by Her.

ਅਕਲ ਕਲਾ ਜਗ ਤਾਰ ਤਰਨ ਤਾਰਨ ਜਗ ਰਾਨੀ॥

akala kalā jaga tāra tarana tārana jaga rānī.

Embodiment of the Creator, Perfect Power, Saviour of the universe Who ferries everyone across, the Queen of the universe.

ਅਚਲ ਅਕਾਲ ਅਨੰਤ ਅਖਿਲ ਭਵ ਖੰਡ ਭਵਾਨੀ॥੪੪॥੫੦੨॥

acala akāla ananta akhila bhava khaṇḍa bhavānī.44.502.

Immovable, Timeless, Infinite, All-encompassing, Destroyer of transmigration, *Bhavani*.44.502.

ਭੂਖਨ ਬਸਨ ਅਨੂਪ ਰੂਪ ਧਾਰੈ ਸਭਿ ਅੰਗਨ॥

bhūkhana basana anūpa rūpa dhārai sabhi aṅgana.

Adorned with beautifully crafted jewellery on all Her limbs.

ਨੂਪੁਰ ਚਰਨ ਅਪਾਰ ਰਾਜ ਗਾਜੈ ਪਗ ਝੁਨਝੁਨ॥

nūpura carana apāra rāja gājai paga jhunajhuna.

Anklets reside around Her feet and create a pleasant ‘*jhun-jhun*’ sound when She moves.

ਮਣਿ ਮਾਣਕ ਮੁਕਤਾ ਰਤਨ ਲਾਰੈ ਬਹੁ ਲਾਲਨ॥

maṇi māṇaka mukatā ratana lāgai bahu lālana.

Emeralds, rubies, pearls, jewels and many red-rubies grace Her form.

ਹੀਰਾ ਬਜ੍ਰ ਅਪਾਰ ਚੂੰਨੀ ਪੰਨਾ ਨਵ ਰਤਨਨ॥੪੫॥੫੦੩॥

hīrā bajra apāra cūnnī pannā nava ratanana.45.503.

Giant diamonds, infinite gems, emeralds and nine jewels²³⁹ grace Her.45.503.

ਇਲਮਾਸ ਜਮੁਰਦ ਦੁਰ ਯਕਤਾ ਨੀਲਮ ਦਮਕਤਿ ਦਿਬਿ॥

ilamāsa jamurada dura yakatā nīlama damakati dibi.

Diamond, emerald, priceless pearls, sapphires all shine with great splendour.

ਰਤਨ ਛਤ੍ਰ ਸਿਰ ਦੁਰਤ ਛਪਤਿ ਪੇਖਤ ਦਿਨਕਰ ਛਬਿ॥

ratana chatra sira dḥurata chapati pekhata dinakara chabi.

A jewel encrusted canopy rests over Her crowned head, so immaculate and splendid that even the sun seems pale in front of it.

ਕੇਸਰਿ ਬਾਗ ਸੁਭਾਗ ਅਰੁਨ ਚੋਲਾ ਦਾਮਨਿ ਫਬਿ॥

kesari bāga subhāga aruna colā dāmani phabi.

A very majestic saffron coloured lion is beside Her; and Her red robes shine gracefully.

ਗੁਲਾਨਾਰ ਘਨਬੇਲ ਅੰਗ ਚੋਲਾ ਦਿਨਕਰ ਰਬਿ॥੪੬॥੫੦੪॥

gulānāra ghanabela aṅga colā dinakara rabi.46.504.

Blossoms of pomegranate flowers colour the robes on Her body, that have magnificence greater than that of the sun.46.504.

²³⁹ The nine jewels (नवरातन/*navaratna*) form an important concept in astrology and gemology. According to the ancient text *Brhat-jātaka* by *Varahamihira* (6th century CE), each gem corresponds to a celestial body and bestows specific benefits: ‘माणिक्यं तरणैः सुजात्यममलं मुक्ताफलं शीतगोः माहेयस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम्। देवेज्यस्य च पुष्पराजमसुराचार्यस्य वज्रं शनैः नीलं निर्मलमन्ययोश्च गदिते गोमेदवैदूर्यके॥’ (*Brhat-jātaka* 80.3-4). This verse prescribes: Ruby (*māṇikyam*) for Sun (*Sūrya*), Pearl (*muktāphalam*) for Moon (*Chandra*), Red coral (*vidrumam*) for Mars (*Maṅgala*), Emerald (*marakataṃ*) for Mercury (*Budha*), Yellow sapphire (*puṣparājam*) for Jupiter (*Brhaspati*), Diamond (*vajram*) for Venus (*Śukra*), Blue sapphire (*nīlam*) for Saturn (*Śani*), Hessonite (*gomeda*) for *Rāhu* (North Node) and Cat's eye (*vaidūryam*) for *Ketu* (South Node). In divine iconography, deities adorned with these nine gems symbolize their mastery over cosmic forces and complete astrological protection. The *Purāṇas* and *Āgamas* prescribe these gems for temple deities and royal ornaments. When adorning the Divine Mother, they represent Her supreme authority over all planetary influences.

ਕੁੰਡਲ ਮਕਰਾਕਾਰ ਲਾਲ ਪੰਨਾ ਲਾਗੇ ਮਨਿ॥

kuṇḍala makarākāra lāla pannā lāge manī.

Her ear rings are the shape of crocodiles and have red-rubies and emeralds on them.

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ਗਜ ਮੁਕਤਾ ਗਲ ਹਾਰ ਮਨਿਨ ਮਾਨਕ ਮਨਜਰ ਫਨਿ॥

gaja mukatā gala hāra manina mānaka manyara phanī.

Necklaces of elephant pearls and snake gems grace Her neck.

ਸ਼ੇਸ਼ ਮਨੀ ਗਲ ਮਾਲ ਰਾਜ ਰਾਜਤਿ ਦਿਨਕਰ ਦੁਤਿ॥

shesha manī gala māla rāja rājati dinakara duti.

A necklace of gems from *Sheshnag* grace Her neck, their radiance and splendour as brilliant as the sun.

ਅਰਕ ਕੋਟ ਸਸਿ ਕੋਟ ਉਡਗ ਤਾਰੇ ਗਨ ਲੱਜਤਿ॥੪੭॥੫੦੫॥

araka koṭa sasi koṭa uḍaga tāre gana lajjati.47.505.

Her radiance makes millions of suns, moons and stars feel embarrassed.47.505.

ਫਨਿ ਫਨਿਯਰ ਕਰ ਧਾਰ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਗਹਿ ਪੁੰਜਨ॥

phanī phaniyara kara dhāra shasatra asatra gahi puñjana.

She holds hooded cobras in Her hands, and many weapons and projectiles firmly in Her grasp.

ਖੰਡਾ ਧੋਪ ਤ੍ਰਿਸ਼ੂਲ ਗਦਾ ਜਮਧਰ ਗੁਰਜ ਗੋਫਨ॥

khaṇḍā dhopa trishūla gadā jamadhara guraja gofana.

Double-edged-sword, cavalry sword, trident, mace, *jamdhar*, flanged-mace, and slingshot.

ਸਾਰੰਗ ਬਿਸਖ ਕਟਾਰ ਬਾਂਕ ਬਿਛੂਆ ਫਨਿਯਰ ਫਨਿ॥

sāraṅga bisakha kaṭāra bāṅka bichūā phaniyara phanī.

Sarang bow, featherless arrows, *katar*, tiger-claw, scorpion daggers, and snake-hood arrows.

ਸਿਪਰ ਸਾਂਗ ਕਰਵਾਰ ਤਬਰ ਸਰ ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ॥੪੮॥੫੦੬॥

sipara sāṅga karavāra tabara sara cakra sudarashana.48.506.

Spear, shield, sword, axe, arrows, and *Sudarshan Chakra*.48.506.

ਸੇਲ ਤੁਪਕ ਤਰਵਾਰ ਤੀਰ ਨਾਵਕ ਬਿਛੂਆ ਸਰ॥

sela tupaka taravāra tīra nāvaka bichūā sara.

Spear, rifle, sword, small arrow, broad daggers, and arrows.

ਸਹਿਥੀ ਸੈਫ ਕਟਾਰ ਪਟਸ ਪਾਸੀ ਸੂਓ ਜਮਧਰ॥

sahithī saifa kaṭāra paṭasa pāsī sūo jamadhara.

Long spear, straight sword, *katar*, gauntlet, noose, deadly long curved bladed arrows.

ਸਾਂਗ ਸਰੋਹੀ ਬਾਨ ਖਤੰਗ ਤੁੱਕਾ ਪਰ ਖੰਜਰ॥

sāṅga sarohī bāna khataṅga tukkā para khañjara.

Spear, *Rajastani*-sword, bow, *khatang* arrows - shaped like a leopard's claw, hook arrows, and curved daggers.

ਭਾਲਾ ਗੁਰਜ ਹਜ਼ਾਰ ਤੁਪਕ ਕਾਨੀ ਫੇਕੀ ਪਰ॥੪੯॥੫੦੭॥

bhālā guraja hazāra tupaka kānī phokī para.49.507.

Spears, flanged-mace, automatic-rifles, long arrows that are pulled right up to the ear, swift arrows.49.507.

ਸੇਲ ਸਿਪਰ ਅਸਿ ਢਾਰ ਤੁਪਕ ਕਾਨੀ, ਖਗ ਜਮਧਰ॥

sela sipara asi ḍhāra tupaka kānī, khaga jamadhara.

Lances, shields, swords, automatic rifles, long arrows, *kharag*, and *jamdhars*.

ਸਹਿਥੀ ਖਪਰਾ²⁴⁰ ਧੋਪ ਸਿਪਰ ਨਾਵਕ ਗਤੀਆ ਸਰ॥

sahithī khaparā dhopa sipara nāvaka gaṭiā sara.

Spear, broad arrows, curved cavalry sword, shield, small arrows, lances, and arrows.

²⁴⁰ ਖਪਰੇ (*khapre*): A broad-headed arrow or arrowhead. The term refers to arrows with wide, flat tips designed to cause maximum damage. As noted in the *Gur Pratap Suraj Granth* (ਗੁਪ੍ਰਸੂ): "ਤੀਖਨ ਖਪਰੇ" (*tīkhan khapre*) – 'sharp broad-headed arrows.' These specialized arrows were commonly used in medieval Indian warfare, particularly effective against unarmored opponents. The broad cutting surface created wider wounds than standard pointed arrows. In iconography of warrior deities, these arrows often appear in their arsenal, symbolising their power to vanquish enemies decisively.

ਪਰਸਾ ਨੇਜਾ ਸਾਂਗ²⁴¹ ਛੁਰੀ ਬੁਗਦਾ ਬੱਲਮ ਭਰ॥

parasā nejā sāṅga churī bugadā ballama bhara.

Axes, lances, long spears, knives, daggers, and pikes; all of great quality.

ਬਰਛਾ ਭਾਲਾ ਸੈਫ ਉਨੀ ਮਿਸਰੀ ਸਹਿਥੀ ਪਰ॥੫੦॥੫੦੮॥

bhālā saipha ūnī misarī sahithī para.50.508.

Spears, pikes, straight swords, *Urumi*²⁴² and Misar sword, and heavy long spears.50.508.

ਚਰਮ ਢਾਲ ਤਰਵਾਰ ਬਾਂਕ ਭਾਲਾ ਬਰਛਾ ਸਰ॥

carama ḍhāla taravāra bānka bhālā barachā sara.

Leather shield, sword, tiger-claw, pike, spear, and arrows.

ਭਸੁੰਡੀ ਤੇਗ ਕੁਠਾਰ ਪਰਸੁ ਪਰਸਾ ਪਰ ਜਮਧਰ॥

bhasuṇḍī tega kuṭhāra parasu parasā para jamadhara.

Leather slingshot, *tegha* swords, maces, battle axes and *jamdhar*.

ਖੰਡਾ ਧੋਪ ਕਟਾਰ ਗੁਰਜ ਗੋਫਨ ਨੇਜਾ ਛਰ॥

khaṇḍā dhopa kaṭāra guraja gophana nejā chara.

Double-edged-swords, cavalry sword, tiger-knife, flanged-mace, slingshots, sharp spears and javelins.

ਧਨੁਖ ਬਾਨ ਸ਼ਮਸ਼ੇਰ ਸ਼ਸਤ੍ਰ ਅਸਤ੍ਰਨ ਧਾਰੇ ਕਰ॥੫੧॥੫੦੯॥

dhanukha bāna shamashera shasatra asatrana dhāre kara.51.509.

Bow, arrows, scimitars, and various weapons and projectiles were worn and held.51.509.

²⁴¹ A type of spear that is ten feet long with a shaft entirely covered in iron. The pointed blade is four feet long. As referenced in the *Gur Pratap Suraj Granth*: "ਗਰਵੀ ਖਰ ਸਾਂਗ ਸੰਭਾਰ ਲਈ" (garvī khar sāṅg sambhāra lāī) – ‘The heavy sharp spear was raised.’

²⁴² An *urumi* is an Indian sword with a flexible, whip-like blade, originating in modern-day Kerala.

ਬਿਸਨੁਪਦ ਬਿਹਾਗੜਾ॥

Bisanupad Bihagara.

bisanupada bihāgarā.

ਗਰਜਯੋ ਸਿੰਘ ਜੁਝਾਰ ਦਪਟ ਝਪਟ ਭਿਭਰਯੋ ਸਬਲ॥

The warrior lion roared, pouncing with a mighty charge, filled with powerful rage.

garajyo sīṅha jujhāra dapaṭa jhapaṭa bhibharyo sabala.

ਭਈ ਸਿੰਘ ਅਸਵਾਰ ਸੰਖ ਨਾਦ ਧੁਨਿ ਕਰ ਪ੍ਰਬਲ॥

Mounted on Her lion, She made a very powerful sound with her conch shell.

bhaī sīṅha asavāra saṅkha nāda dhuni kara prabala.

ਧਸੀ ਸੁ ਸੰਖ ਬਜਾਇ ਰਿਪੁ ਸੂਦਨਿ ਦਾਨਵ ਦਲਨਿ॥

Charging forwards, the sound of the conch was an indication, that She was now going to destroy all the armies of the titans.

dhasī su saṅkha bajāi ripu sūdani dānava dalani.

ਜੈ ਜੈ ਜੈ ਜਗ ਮਾਇ ਸਤ੍ਰੁ ਤਪਨ ਦੁਰਜਨ ਮਲਨਿ॥੫੨॥੫੧੦॥

Victory, Victory, Victory to the Mother of the Universe, She Who pains and destroys all filthy enemies.52.510.

jai jai jai jaga māi shatru tapana durajana malani.52.510.

ਚਕ੍ਰ ਸਰਾਸਨ ਬਾਨ ਸੂਲ ਸੇਲ ਸਹਿਥੀ ਸਿਪਰ॥

Discs, bow, arrow, pikes, spears, and shield.

cakra sarāsana bāna sūla sela sahithī sipara.

ਬਾਂਕ ਗਦਾ ਤਰਵਾਰ ਗੁਰਜ ਗੋਫਨ ਭਸੁੰਡੀ²⁴³ ਜਬਰ॥

Tiger claw, club, sword, flanged-mace, slingshot, and powerful blunderbuss.

bāṅka gadā taravāra guraja gophana bhasuṇḍī jabara.

ਬਿਛੂਆ ਸੈਫ ਕੁਠਾਰ ਬਿਸਖ ਸਾਂਗ ਬਰਛੀ ਤਬਰ॥

Scorpion dagger, straight-sword, axes, arrows, long spears, and battle-axes.

bichūā sepha kuṭhāra bisakha sāṅga barachī tabara.

ਬਿਸੀ ਹਲਾਹਲ ਬਾਨ ਕਾਲਕੂਟ ਬਿਸੀਅਰ ਬਿਦਰ॥੫੩॥੫੧੧॥

Poisonous arrows, *halahal* arrows, *kalkoot* arrows; and many other weapons that She fired at the demons.53.511.

bisī halāhala bāna kālakūṭa bisīara bidara.53.511.

²⁴³ The term *bhasuṇḍī* from the *Mahan Kosh* is, in fact, a type of powerful slingshot. As can be seen, the *Mahan Kosh*’s translation of this word is not entirely accurate, as it was compiled during the colonial era. This is likely one of hundreds of entries that have been altered or interpreted through a limited colonial lens. If *Gurbani* and Sikh texts are translated solely through *Mahan Kosh*, without consulting other linguistic and historical sources such as Persian and Sanskrit, we risk ending up with a sterilised version of Sikh history and scripture. There is no chance a scholar as learned as Kahn Singh Nabha did not know what this word truly meant. The word ਭਸੁੰਡੀ (*bhasuṇḍī*) is defined in the

Mahan Kosh as a sling or leather-wrapped spear used for throwing projectiles, often with a strap that prevents the weapon from falling from the hand. However, this definition reflects limitations imposed by the colonial context in which *Mahan Kosh* was compiled. Modern re-evaluation of historical martial terms show that *bhasuṇḍī* refers to a primitive firearm, such as a blunderbuss or hand-cannon, based on its functional description and linguistic parallels. In Sanskrit, भ्रुशुण्डी (*bhushuṇḍī*) occurs in both martial and mythological contexts, sometimes associated with divine projectile weapons or instruments capable of delivering explosive force, which aligns more closely with the concept of a firearm than a sling. Although there is no direct Persian equivalent of the term, early Indo-Persian weaponry included similar projectile-launching weapons (*tūfak*, *bandūk*, etc.), which entered North India through Mughal and earlier Islamic military traditions. Kahn Singh Nabha, despite working within colonial structures, was an immensely erudite scholar of Sanskrit, Braj, and Persian, with deep familiarity with Sikh scripture and Indian weaponry. There is little doubt that he would have recognised the martial significance of the term '*bhasuṇḍī*'. That this was still translated as a mere 'sling' suggests an intentional sanitisation, likely driven by the pressures of presenting a rationalised and demythologised version of Sikh tradition to colonial and missionary audiences. To prevent such filtered interpretations from becoming canonical, it is essential that we cross-reference *Mahan Kosh* with Sanskrit, Persian, and Arabic sources, as well as indigenous oral and textual Sikh martial traditions. This approach ensures a more authentic, decolonised, and nuanced understanding of Sikh scripture and its embedded knowledge systems.

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਕਰ ਗਹੇ ਦਾਮਨਿ ਦੁਤਿ ਦਮਕੈ ਸਬਲ॥

shasatra asatra kara gahe dāmani duti damakai sabala.

The weapons and missiles that She released were as bright and fast as lightening.

ਪੈਨੀ ਤਿੱਛ ਤੀਛਨਿ ਚਕਤਿ ਦਮਕਤ ਦੁਤਿ ਦਿਨਕਰ ਪ੍ਰਬਲ॥

painī ticcha tīchani cakati damakata duti dinakara prabala.

Sharp, piercing, keenly edged; it flashes;²⁴⁴ and shone powerfully as bright as the lightening and sun.

ਜਵਨ ਜੋਤਿ ਘਨ ਛਾਇ ਛਟਾ ਚਮਕ ਪੁਰ ਲੋਕ ਦਸ॥

javana joti ghana chāi chaṭā camaka pura loka dasa.

Her aura and radiance, like the rain clouds flash, are spread across all the ten realms.

ਪੂਰ ਰਹਯੋ ਪ੍ਰਤਾਪ ਚਤੁਰਦਸਨ ਅੰਬੈ ਸੁ ਜਸ॥੫੪॥੫੧੨॥

pūra rahyo pratāpa caturadasana anbai su jasa.54.512.

The perfect splendour of the immaculate aura of Mother *Amba* is known very well in all fourteen realms.54.512.

ਧਾਯੋ ਨਿਸਿਚਰ ਰਾਜ ਭੀਮਨਾਦ ਦਾਨੇ ਸਬਲ॥

dhāyo nisicara rāja bhīmanāda dāno sabala.

The night walking king of the demons, *Bhimnad*, charging forward, now entered the battlefield.

ਸੈਨਾ ਸਾਜ ਸਮਾਜ ਗਰਜ ਗਰਜਹਿ ਪ੍ਰਬਲ॥

sainā sāja samāja garaja garajahi prabala.

He assembled his entire force and they all roared ferociously.

ਲੋਕ ਚਤੁਰਦਸ ਛਾਇ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਬਰਖੇ ਸਬਲ॥

loka caturadasa chāi shasatra asatra barakhe sabala.

In the fourteen realms, the weapons have spread, as though droplets fall down in a shower of rain.

ਝਿਮ ਝਿਮ ਸਾਵਨ ਵਾਰਿ ਬਾਰਾ ਕਰ ਬਰਖੇ ਅਖਿਲ॥੫੫॥੫੧੩॥

jhima jhima sāvana vāri bārā kara barakhe akhila.55.513.

It seems to be raining weapons in the battlefield endlessly like the monsoon season.55.513.

ਸਾਂਗ ਸਿਪਰ ਸਮਸ਼ੇਰ ਗਦਾ ਬਾਨ ਗੋਲੀ ਗੁਰਜ॥

sānga sipara shamashera gadā bāna golī guraja.

Spears, shields, scimitars, mace, arrows, cannons, and flanged maces.

ਬਿਛੂਆ ਬਾਂਕ ਗੁਲੇਲ ਧੋਪ ਸੇਲ ਸਹਿਥੀ ਖੁਰਜ॥

bichūā bānka gulela dhopa sela sahithī khuraja.

Scorpion dagger, tiger-claw, sling shot, cavalry sword, cannon, spears, and horse shoe shaped arrow.

ਤਬਰ ਤੁਪਕ ਤਰਵਾਰ ਸੈਫ ਸੂਲ ਬਿਛੂਅਨ ਬਿਸਖ॥

tabara tupaka taravāra saifa sūla bichūana bisakha.

Many axes, rifles, swords, straight swords, pikes, scorpion daggers, and arrows.

ਮੁਦਗਰ ਮੇਰੁ ਪਹਾਰ ਤਾਲ ਬ੍ਰਿਛ ਪਾਥਰ ਧਨੁਖ॥੫੬॥੫੧੪॥

mudagara meru pahāra tāla bricha pāthara dhanukha.56.514.

Clubs made from rocks of the Meru mountains, stone headed arrows with shafts from *Palmyra* trees, and bows.56.514.

²⁴⁴ Her half moon sword was sharper than even the mind, spoken words and actions.

ਜਮਧਰ ਜਬਰ ਕੁਠਾਰ ਸਿਲਾ ਸਾਂਗ ਬਰਛੀ ਤਬਰ॥

Jamdhar, axe, stones, rocks, pikes, spears, and battle-axe.

jamadhara jabara kuṭhāra silā sāṅga barachī tabara.

ਗਦਾ ਧਨੁਖ ਕਰਵਾਰ ਗੋਫਨ ਸਰ ਸਾਰੰਗ ਸਿਪਰ॥

Mace, bow, sword, sling shot, *Sarang* arrow, and shield.

gadā dhanukha karavāra gophana sara sārāṅga sipara.

ਮੂਸਲ ਤਿੱਛ ਰੁਠਾਰ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਬਰਖੇ ਪ੍ਰਬਲ॥

Clubs, sharp axe, weapons and projectiles of various kinds rain down terribly on the battlefield.

musala ticcha kuṭhāra asatra shasatra barakhe prabala.

ਲੋਕ ਚਤੁਰਦਸ ਛਾਇ ਬਾਨ ਬੂੰਦਧਾਰਾ ਸਬਲ॥੫੭॥੫੫੫॥

In the fourteen realms, the arrows spread out and rain down everywhere like droplets.57.515.

loka caturadasa chāi bāna buṇḍadhārā sabala.57.515.

ਨਿਸਿਚਰ ਗਨ ਘਨ ਘੋਰ ਘੋਰ ਰੂਪ ਝਪਟੈ ਦਪਟ॥

Entities and nightwalkers with very terrifying forms pounce, attacking warriors in the battle field.

nisicara gana ghana ghora ghora rupa jhapaṭai dapaṭa.

ਧਾਇ ਧਾਇ ਘਨ ਛਾਇ ਪ੍ਰਬਲ ਸਬਲ ਭਿਭਰੇ ਲਪਟ॥

Rushing forth repeatedly like spreading dense clouds, mighty and powerful, filled with rage and engulfed in combat.

dhāi dhāi ghana chāi prabala sabala bhibhare lapaṭa.

ਭਈ ਘੋਰ ਪ੍ਰਲਯ ਦੁਸਹ ਮਹਾ ਤਿਮਰ ਤਮ ਰੂਪ ਕਲ॥

Like a terrible apocalypse, difficult to endure, it was profoundly dark, a form of gloomy death.

bhāi ghora pralaya dusaha mahā timara tama rupa kala.

ਮਹਾ ਘੋਰ ਘਮਸਾਨ ਰਨ ਦਾਰੁਨ ਭੀਖਮ ਬਿਕਲ॥੫੮॥੫੧੬॥

A great horrid battle commenced, the likes of make even the bravest feel restless.58.516.

mahā ghora ghamasāna rana dārūna bhīkhama bikala.58.516.

ਭਯੋ ਘੋਰ ਧੁੰਧਾਰ ਧੁੰਧ ਤਿਮਰ ਪ੍ਰਲਯ ਭਈ॥

There was a great dense mist of darkness, as though an apocalypse had arrived.

bhayo ghora dhuṇḍhāra dhuṇḍha timara pralya bhāi.

ਬਰਖੈ ਸਸਤ੍ਰ ਅਪਾਰ ਕੋਟਿ ਕੋਟਿ ਧਾਰਾ ਨਈ॥

Endless weapons rained down in the battle field similar to countless showers of rain.

barakhai shasatra apāra koṭi koṭi dhārā naī.

ਖਗ ਖੰਡਾ ਧਰਬਾੜ ਬਾਂਕ ਬਜ੍ਹ ਬਿਛੂਆ ਛੁਰੀ॥

Sharp swords, double-edged-swords, curved knives, tiger-knives, thunderous maces, rocks, scorpion daggers and knives.

khaga khaṇḍā dharabāṛa bāṅka bajra bichuā churī.

ਖੰਜਰ ਧੋਪ ਕਟਾਰ ਸੂਲ ਸੇਲ ਸਹਿਥੀ ਖੁਰੀ॥੫੯॥੫੧੭॥

Curved daggers, *dhop*, *katar*, pikes, spears and horse-shoe shaped knives.59.517.

khañjara dhopa kaṭāra sula sela sahithī khurī.59.517.

ਬੁਗਦਾ ਸਾਂਗ ਕੁਠਾਰ ਸਿਲਾ²⁴⁵ ਸੈਲ ਪ੍ਰਬਤ ਪ੍ਰਬਲ॥

Cleavers, spears, axes and large terrifying boulders from mountains projected with force.

bugadā sāṅga kuṭhāra silā saila prabata prabala.

ਮੁਦਗਰ ਸੂਲ ਦੁਧਾਰ ਦਸਹੁਦਿਸਾ ਬਰਖੈ ਸਬਲ॥

Mace, pikes and double-edged-swords, rained down powerfully in all ten directions.

mudagara sula dudhāra dasahudisā barakhai sabala.

ਲੋਹ ਘਟਾ ਘਨ ਘੋਰ ਸਸਤ੍ਰ ਬੂੰਦ ਧਾਰਾ ਪਰੈ॥

The metal weapons clashing sounded like terrifying gongs; weapons showered like rain drops.

loha ghaṭā ghana ghora shasatra buṇḍa dhārā parai.

²⁴⁵ سيلاح – lit. deadly.

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਬਿਕ੍ਰਾਲ ਛਾਇ ਛਾਇ ਬੁੰਦਨ ਝਰੈ॥੬੦॥੫੧੮॥

shasatra asatra bikrāla chāi chāi buṇdana jharai.60.518.

Terrifying weapons and projectiles spread all around, like a cloud pouring down raindrops.60.518.

ਗਰਜ ਗਰਜ ਦਲ ਦੈਤ ਘੋਰ ਘੋਰ ਸਸਤ੍ਰਨ ਚਹੈ॥

garaja garaja dala dainta ghora ghora shasatrana cahaiṇ.

The demon army roar and roar, taking horrible and terrifying weapons (that have fallen).

ਨਭ ਛਿਤਿ ਦਸਦਿਸ ਛਾਇ ਘੋਰ ਬੁੰਦ ਅਸਤ੍ਰਨ²⁴⁶ ਬਹੈ॥

nabha chiti dasadisa chāi ghora buṇda asatrana bahaiṇ.

In the canopy of the sky, in all ten directions, darks clouds of missiles spread, and fall down like rain drops.

ਘਟਾ ਘੋਰ ਸਹਸਾਰ²⁴⁷ ਸਾਰ ਬੁੰਦ ਪ੍ਰਬਲ ਪਰੈ॥

ghaṭā ghora sahasāra sāra buṇda prabala paraiṇ.

A projectile that carries thousands of arrows, causes numerous black dense clouds of steel to form in the sky and rain down terribly.

ਮੂਸਲ ਧਾਰ ਅਪਾਰ ਸਿਲਾ ਸੈਲ ਧਾਰਾ ਧਰੈ॥੬੧॥੫੧੯॥

musala dhāra apāra silā saila dhārā dharaiṇ.61.519.

Countless maces rain down; boulders and rocks shower upon the battlefield.61.519.

²⁴⁶ *Asatra* - ਅਸਤ੍ਰ is a projectile weapon, any weapon launched, thrown, or shot: arrows, missiles, cannonballs, chakrams, etc.

²⁴⁷ One thousand, ਸਹਸ੍ਰ (ਹਜ਼ਾਰ).

ਲੋਹਧਾਰ ਘਨ ਛਾਇ ਸਾਰ ਬੂੰਦ ਧਾਰਾ ਪਰੈ॥

lohadhāra ghana chāi sāra buṇḍa dhārā parai.

Clouds of metal weapons form and spread; waves of steel rain down like drops.

ਨਾਵਕ ਢਾਰ ਕੁਠਾਰ ਬਾਂਕ ਬਜ੍ਹ ਬਿਛੂਆ ਝਰੈ॥

nāvaka ḍhāra kuṭhāra bāṅka bajra bichuā jharai.

Small arrows, shields, small axes, tiger claws, and scorpion daggers rained down.

ਬਰਖਤਿ ਸਾਰਾਧਾਰ ਉਮਡ ਉਮਡ ਭੀਖਮ ਘਟਾ॥

barakhati sārādhāra umaḍa umaḍa bhīkhama ghaṭā.

Steel rains down in massive streams whilst very, very, large clouds of fearsome weapons form in the sky.

ਮਹਾ ਪ੍ਰਲਯ ਘਮਸਾਨ ਰਨ ਦਾਰੁਨ ਦਾਰੁਨ²⁴⁸ ਪਟਾ॥੬੨॥੫੨੦॥

mahā pralaya ghamasāna rana dārūna dārūna paṭā.62.520.

A battle has ensued which is so fierce and very terrifying that it appears like armageddon.62.520.

ਪ੍ਰਲਯ ਘੋਰ ਘਮਸਾਨ ਰਨ ਦਾਰੁਨ ਭੀਖਮ ਪ੍ਰਲਯ॥

pralaya ghora ghamasāna rana dārūna bhīkhama pralaya.

A battle has ensued which is so horrible and terrifying that it appears as though a great apocalypse has arrived.

ਬਰਖੇ ਨਾਵਕ ਬਾਨ ਸੂਲ ਸਾਂਗ ਸਹਿਥੀ²⁴⁹ ਚਲਯ॥

barakhe nāvaka bāna sūla sāṅga sahithī calaya.

Small arrows, arrows, pikes, long spears, spears rain down on the battlefield.

ਸਾਰ ਘਟਾ ਘਨ ਛਾਇ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਧਾਰਾ ਝਰੈ॥

sāra ghaṭā ghana chāi asatra shasatra dhārā jharai.

Steel clouds have formed and spread over in the sky and weapons and projectiles rain down in waves.

ਬਰਸਤਿ ਛਹਿਬਰ ਲਾਇ ਲੋਹ ਬੂੰਦ ਬੂੰਦਨ ਪਰੈ॥੬੩॥੫੨੧॥

barasati chahibara lāi loha buṇḍa buṇḍana parai.63.521.

These steel droplets greatly outnumber the amount of rain drops on a rainy day.63.521.

ਸੈਫ²⁵⁰ ਸਰੋਹੀ²⁵¹ ਸਾਂਗ ਭਾਲਾ ਬ੍ਰਿਛ ਮੁਸਲ ਸਿਲਾ॥

saipha sarohī sāṅga bhālā bricha musala silā.

Straight sword, curved *Sirohi* damascus swords, long spears, pikes, tree trunks, clubs and giant rocks.

ਸਾਰੰਗ ਬਾਨ ਬਿਸਾਲ ਸੈਲ ਸੂਲ ਸਹਿਥੀ ਜਿਲਾ॥

sāraṅga bāna bisāla saila sūla sahithī jilā.

Sarang bows let loose a vast array of arrows, while various pikes, spears and lances are also used.

ਬੱਲਮ²⁵² ਸਾਂਗ ਕ੍ਰਿਪਾਨ ਅਸਿ ਤੁਫੰਗ ਮਿਸਰੀ ਉਨੀ॥

ballama sāṅga kripāna asi tuphaṅga misarī unī.

Pikes, spears, swords, *talwars*, rifles, *misari* and *uni* swords.

ਧਨੁਹੀ ਗੁਰਜ ਗੁਲੇਲ ਛਾਇ ਛਾਇ ਬਦਰੀ ਬਨੀ॥੬੪॥੫੨੨॥

dhanuhī guraja gulela chāi chāi badarī banī.64.522.

Small bows, flanged-mace, slingshots, being fired and hurled, have amassed on top of the battlefield like rain clouds.64.522.

ਖੰਜਰ ਕਰਦ ਕਮਾਨ ਗੁਰਜ ਗੋਫਨ ਧਨੁਹੀ ਗਦਾ॥

khañjara karada kamāna guraja gophana dhanuhī gadā.

Curved daggers, straight knives, bows, flanged-mace, cannons, small bows and clubs.

²⁴⁸ ਦਾਫਨ in the exegesis, the Sangrur manuscript records ਦਾਰਨ.

²⁴⁹ Staff, spear, or pole weapon.

²⁵⁰ سيف (saif): A straight sword. As referenced in *Shastranammala*: ‘ਸੈਫ ਸਰੋਹੀ ਸੈਹਥੀ’ (*saif sarohī saihthī*) - listing different types of swords.

²⁵¹ ਸਿਰੋਹੀ (*sirohī*): A type of sword manufactured in Sirohi city, renowned for its exceptional cutting ability. The *sirohī* is forged by placing raw iron between two plates of steel or high-carbon steel, a technique that prevents the sword from breaking. As referenced in *Shastranammala*: ‘ਸਾਂਗ ਸਿਰੋਹੀ ਸੈਫ ਅਸਿ ਤੀਰ ਤੁਪਕ ਤਰਵਾਰ’ (*sāṅg sirohī saif asi tīr tupak taravār*) - listing various weapons including spears, *sirohī* swords, straight swords, arrows, guns, and curved swords.

²⁵² A club or stick with sharp spikes.

ਬੱਲਮ ਤੀਛਨ ਬਾਨ ਸਿਪਰ ਧੋਪ ਜਮਧਰ ਕਦਾ॥

ballama tīchana bāna sipara dhopa jamadhara kadā.

Pikes, extremely sharp arrows, shields, *dhops*, *jamdhars* and maces.

ਬੁਗਦਾ²⁵³ ਸੂਲ ਕਟਾਰ ਜਿਰਹ ਧਨੁਖ ਬਾਂਕੀ ਅਦਾ॥

bugadā sula kaṭāra ziraha dhanukha bānkī adā.

Fine daggers, pikes, *katars*, chain mail, bows, tiger claws, are used with great skill.

ਬਰਖੈ ਆਹਨ ਧਾਰ ਸਾਰ ਬੂੰਦ ਪ੍ਰਲਯ ਪ੍ਰਦਾ॥੬੫॥੫੨੩॥

barakhai āhana dhāra sāra buṇḍa pralaya pradā.65.523.

The metal weapons rain down like drops and reek an apocalyptic havoc.65.523

ਦਸਹੁੰ ਦਿਸਾ ਪੁਰ ਲੋਕ ਲੋਹਧਾਰ ਧਾਰਾ ਪਰੈ॥

dasahuṇ disā pura loka lohadhāra dhārā parai.

In all ten directions and realms, streams of metal fall like flowing waves.

ਉਮਡ ਉਮਡ ਘਨ ਛਾਇ ਸਾਰ ਘਟਾ ਬੂੰਦਨ ਝਰੈ॥

umaḍa umaḍa ghana chāi sāra ghaṭā buṇḍana jharai.

Steel clouds form and spread in the sky from which weapons rain down like droplets.

ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਸੰਬੂਹ ਨਿਜ ਪਉਰਖ ਬਾਹਤ ਭਯੋ॥

shasatra asatra saṁbuha nija paurakha bāhata bhayo.

The demon armies release all their weapons and projectiles with all their might and prowess.

ਨਿਸਿਚਰ ਦਲ ਅੰਬੂਹ ਬਾਹ ਬਾਹ ਪਉਰਖ ਥਕਯੋ॥੬੬॥੫੨੪॥

nisicara dala aṁbuha bāha bāha paurakha thakyo.66.524.

The huge night walker army used all their arm strength; their valour was left exhausted.66.524.

²⁵³ ਬੁਗਦਾ (*bugdā*): A type of curved dagger or peshkabz. As referenced in *Shastranammala*: ‘ਛੁਰੀ ਕਲਮਰਿਪੁ ਕਰਦ ਭਨ ਖੰਜਰ ਬੁਗਦਾ ਨਾਇ’ (*chhurī kalmaripu karad bhan khanjar bugdā nāi*) - listing various bladed weapons including knife, dagger, *kard*, *khanjar*, and *bugda*. The curved design of the *bugda* made it particularly effective for penetrating armour or chain mail.

ਬਿਸਨੁਪਦ ਰਾਗੁ ਜੈਤਸਰੀ ਸੋਰਠਾ॥²⁵⁴

Bisanupad Rag Jaitasri Soratha.

ਲੈ ਚਕ੍ਰ ਸਰਾਸਨ ਬਾਨ ਤਪੀ ਚੰਡਿ ਦਾਨਵ ਦਲਨਿ॥

Wielding Her *chakra* and bow with thousands of arrows, the enraged *Chandi* marched into battle to destroy the army of the titans.

ਖਟ ਸਰ ਤੀਖਨ ਬਾਨ ਬਜ੍ਰ ਸੀਲ ਪਾਵਕ ਪਵਨਿ॥੧॥੫੨੫॥

She fired six sharp arrow types namely: *bajra*, *sil*, *pavak*, and *pavan*.1.525.

lai cakra sarāsana bāna tapī caṇḍi dānava dalani.

khaṭa sara tīkhana bāna bajra sīla pāvaka pavani.1.525.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਦਖਣੀ॥

Bisanupad Jaitasri Southern.

ਬਜਾਧਿ ਬਿਖੀ ਧਰ ਬਿਸਖ ਖਟ ਦਾਰੁਨ ਭੀਖਮ ਪ੍ਰਹਾਰੇ॥

Byadh, bikhi dhar, were the six arrows with which She fiercely attacked the demons.

ਚੈ ਲੱਛਕ ਕੋਟ ਸਹੰਸ੍ਰ ਬਢੇ ਬਿਸਤਾਰ ਭਯੋ ਨਭ ਮੰਡਲ ਤਾਰੇ॥

The six types of arrows eventually expanded into millions of gleaming arrows as though the sky above the battlefield was full of millions of galaxies and stars.

hvai lacchaka koṭa sahaṁsra baḍhe bisatāra bhayo nabha maṇḍala tāre.

ਸਰਬਜ੍ਰ ਚਹੂੰ ਦਿਸ ਛਾਇ ਪਰਯੋ ਚਕਚੂਰ ਕਰਤ ਦਾਨਵ ਰਿਪੁ ਭਾਰੇ॥

The *bajra* (thunderbolt) arrow spread in all four directions and made mincemeat out of even the large warriors of the demon armies.

sara bajra cahuṁ disa chāi paryo cakacura karata dānava ripu bhāre.

ਤਿਲ ਤਿਲ ਆਯੁਧ ਕਾਟ ਡਰਯੋ ਸਰ ਬਜ੍ਰ ਝਰਯੋ ਬੂੰਦਨ

ਪਰਨਾਰੇ॥੨॥੫੨੬॥

The Mother Goddess cut the weapons (of *Bhimnad*) into pieces with the lightening arrows, that systematically rained down grenades like drops of fire.2.526.²⁵⁵

tila tila āyudha kāṭa ḍaryo sara bajra jharayo buṁdana paranāre.2.526.

ਸਰ ਕੂਟ ਸਿਲੀ ਕਲ ਕਾਲ ਮਹਾਂ ਦਸ ਓਰਨ ਘੋਰ ਪਰੇ ਘਨ ਘੋਰਾ॥

The poison and rock arrows expanded and spread in all ten directions with great power, surrounding them in terrible darkness, it appeared like the darkness of *kaliyuga*.

sara kuṭa silī kala kāla mahāṁ dasa orana ghera pare ghana ghorā.

ਨਭ ਛਾਇ ਝਰੇ ਬਿਸ ਬਾਨ ਪ੍ਰਲਯ ਰਿਪੁ ਸੈਨ ਹਨੇ ਦਲ ਦੀਹ ਕਠੋਰਾ॥

The poison arrows that were released filled the entire sky and rained down like the end of days, striking down even the most vicious enemy soldiers, they were killed along with their platoons, with fierce, relentless force.

nabha chāi jhare bisa bāna pralaya ripu saina hane dala dīha kaṭhorā.

²⁵⁴ *Rag Jaitasri* is one of the significant *ragas* in Indian classical music, particularly in the Sikh tradition, as it is included in *Sri Guru Granth Sahib Ji's bani*. Origin and classification: *That*: Kafi. *Time of Performance*: It is typically sung or played in the late morning or early afternoon (around 9 AM to 12 PM). *Aroh* (Ascending): S R G M P N S. *Avroh* (Descending): S N P M G R S. In *Jaitasri*, both *Shuddha* (natural) and *Komal* (flat) *Ga* and *Ni* are used, with emphasis on the *komal* notes. The *raga* employs all seven notes (heptatonic structure) with variations in pitch and expression. *Vadi* (most prominent note): R. *Samvadi* (second most prominent note): P. Mood: *Rag Jaitasri* evokes feelings of calm, devotion, and longing, expressing serenity and peace, sometimes mixed with a sense of yearning. In *Sri Guru Granth Sahib Ji*, *Jaitasri* appears in hymns composed by Guru Nanak Dev Ji, Guru Ram Das Ji, and Guru Arjan Dev Ji, spanning from *ang* 696 to 710. These compositions focus on themes of spiritual awakening, divine realization, the impermanence of life, and moral teachings. In *Guru Granth Sahib Ji*, this *raga* is the twenty - sixth *raga* to appear in its *Gurbani Raga Series*. *Bhatkhande* gives *Jait-Kalyan* but this is not to be confused with the above. However, *Jaitasri* does appear in a 17th century classification, but not in later ones. *Guru Ram Das Ji*, *Guru Arjan Dev Ji*, and *Guru Tegh Bahadur Ji* composed 30 hymns, a *var*, and several *slokas* to this *raga*. Today, *Raga Jaitasri* is found under the *Marva Thata* and is assigned to the evening hours. A mood of gentle quietness and mystery pervades this *raga*. The texts describe the meditative thoughts of a devotee who has surrendered himself to his *Guru*.

²⁵⁵ The *bajra* arrows spread in all directions and it appeared as though it was raining 'fire-droplets' that burnt everyone.

ਬਿਸ ਧਾਰ ਪਰੇ ਚਹੁੰਫੇਰ ਝਰੇ ਬਿਸ ਕੈ ਜੁ ਹਨੇ ਨਿਸਿਚਰ ਦਲ ਬੇਰਾ॥

bisa dhāra pare cahuṁphera jhare bisa kai ju hane nisicara dala thorā.

The vast array of poisonous arrows that were released rained down in all four directions; do you think that they killed very little of the army of the night-walkers?

ਬਿਸ ਦਾਰੁਨ ਭੀਮ ਨਦੀ ਉਮਡੀ ਦਲ ਦੈਤ ਬੁਡੈ ਬਿਸ ਕੈ

bisa dārūna bhīma nadī umaḍī dala daiṁta buḍaiṁ bisa kai jhakajhorā.3.527.

ਝਕਝੇਰਾ॥੩॥੫੨੭॥

A torrential river of venom surged forth from the arrows, drowning the demon army in its poisonous, violent torrents.3.527.

ਸਰ ਪਾਵਕ ਫੈਲ ਪਰਯੋ ਸਗਰੈ ਅੰਗਾਰ ਪਰੈ ਬੂੰਦਨ ਝਰਲਾਈ॥

sara pāvaka phaila paryo sagarai aṅgāra parai buṁdana jharalāi.

Fiery arrows spread everywhere, as all the burning embers fell like raindrops from the sky.

ਦਸ ਲੋਕ ਘਟਾ ਪਾਵਕ ਉਮਡੀ ਸਰ ਕੋਟ ਝਰੇ ਧਾਰਾ ਬਰਖਾਈ॥

dasa loka ghaṭā pāvaka umaḍī sara koṭa jhare dhārā barakhāi.

In all ten realms, clouds of fire emerged that rained down like torrential showers.

ਝਰ ਲਾਇ ਝਰੇ ਬਦਰਾ ਪਾਵਕ ਅੰਗਾਰ ਪਰੋ ਦਸਹੂੰ ਦਿਸ ਧਾਈ॥

jhara lāi jhare badarā pāvaka aṅgāra pareṁ dasahuṁ disa dhāi.

The fire clouds started rapidly raining flames and embers in torrents from all ten directions.

ਦਲ ਦੈਤ ਗਰੇ ਭੁਲਸੇ ਤਰਸੇ ਬਿਲਖੇ ਤਰਫੈ ਰਿਪੁ ਸੈਨ ਜਰਾਈ॥੪॥੫੨੮॥

dala daiṁta gare bhulase tarase bilakhe taraphaiṁ ripu saina jarāi.4.528.

The demon army's throats burned, they suffered, wailed for water and writhed, the enemy's soldiers were consumed by fire.4.528.

ਸਰ ਮਾਰੂਤ ਬੇਗ ਚਲੈ ਝਪਟੈ ਝਕਝੋਰ ਬਹੇ ਬਹੁ ਭਾਂਤਿ ਬਤਾਸਾ॥

sara māruta bega calai jhapaṭai jhakajhora bahe bahu bhānti batāsā

The air-arrow was released with the speed of wind, striking fiercely, as violent gusts of wind swept through the directions in various ways.

ਦਸ ਲੋਕ ਦਿਸਾ ਦਸ ਫੈਲ ਚਲੈ ਝਕਝੋਰ ਬਹੇ ਮਾਰੂਤ ਖਲ ਨਾਸਾ॥

dasa loka disā dasa phaila calai jhakajhora bahe māruta khala nāsā.

It spread across the ten realms and directions; turbulent whirlwinds destroyed the vile demons.

ਤਰੁ ਮੇਰੁ ਗਿਰੇ ਝਕਝੋਰ ਪਰੇ ਨਭ ਓਰ ਉਰੇ ਨ੍ਰਿਪ ਸੈਨ ਬਿਨਾਸਾ॥

taru meru gire jhakajhora pare nabha ora ure nripa saina bināsā.

The gusts of wind caused many giant trees and rocks to fall down (upon the *asuras*, the armies of demon king *Bhimnad*) then tried to flee from battle by flying into the sky; however, many of his army was destroyed.

ਘਨ ਛਾਇ ਉਰਜੇ ਧਰ ਮਾਝ ਪਰਜੇ ਝਕਝੋਰ ਉਠਜੇ ਦਲ ਦੈਤ

ghana chāi uryo dhara mājha paryo jhakajhora uṭhyo dala daiṅta akāsā.5.529.

ਅਕਾਸਾ॥੫॥੫੨੯॥

Dark clouds covered the sky as a violent storm arose, sucking the demon army into the heavens, and hurling them back to the ground.5.529.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਦੱਖਣੀ ਦੂਜੀ ਤਰਹ॥

bisanupada jaitasari dakkhaṇī dujī taraha.

Bisanupad Jaitasri Dakhani Southern, in another form.

ਸਰ ਬਜਾਧਿ ਰੋਗ ਪਰਜੇ ਦਸਹੁੰ ਦਿਸ ਧਰ ਰੂਪ ਘੋਰ ਭਯਾਵਨਾ॥

sara byādhi roga paryo dasahuṅ disa dhara rupa ghora bhayāvanā.

The disease-arrow lead to a breakout in the form of a horrendous plague, in all ten directions of the battlefield.

ਤ੍ਰਿਦੋਖ ਤਾਪ ਅਨੇਕ ਅਪਦਾ ਆਧਿ ਬਜਾਧਿ ਡਰਾਵਨਾ॥

tridokha tāpa aneka apadā ādhi byādhi ḍarāvanā.

It led to the breakout of the three painful fevers: *adi*, *byadi* and *upadi* and related diseases that were absolutely terrifying.

ਸਰ ਬਜਾਧਿ ਬਰਸੇ ਰੋਗ ਉਪਜੈ ਹਨੇ ਰਿਪੁ ਦਲ ਨਿਸਿਚਰਾ॥

sara byādhi barase roga upajai hane ripu dala nisicarā.

The disease arrow rained down upon the battlefield creating many different diseases that destroyed the army of nightwalkers.

ਬਹੁ ਬਜਾਧਿ ਰੋਗ ਪਏ ਤਹਾਂ ਧਰ ਰੂਪ ਭੀਖਮ ਭਯਕਰਾ॥੬॥੫੩੦॥

bahu byādhi roga pae tahāṅ dhara rupa bhīkhama bhayakarā.6.530.

Many dreadful and terrifying diseases taking on fearful forms, spread.6.530.

ਸਰ ਨਾਗ ਫਨੀਅਰ ਫੈਲ ਬਰਸਹਿ ਕਾਲ ਸਮ ਦਸ ਓਰ ਤੇ॥

sara nāga phanīara phaila barasahi kāla sama dasa ora te.

The 'snake-arrow' lead to the creation of many dangerous, hooded snakes; it was as though death was raining down in all ten directions.

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ਕਲਿ ਘੋਰ ਫਨਿ ਬਿਸਕੁਟ ਬਿਸੀਅਰ ਜਮ ਰੂਪ ਅਹਿ ਕਲਿ ਘੋਰ ਸੇ॥

kali ghora phani bisakuṭa bisīara jama rupa ahi kali ghora se.

These extremely dark coloured, venomous, poisonous snakes were like the embodiment of fearsome death itself.

ਦਸ ਲੋਕ ਪੁਰ ਫਨਿ ਛਾਇ ਬਰਸਹਿ ਹਨਹਿ ਬਿਸ ਕੈ ਦਾਨਵਾ॥

dasa loka pura phani chāi barasahiṅ hanahi bisa kai dānavā.

In all ten directions, these hooded snakes spread and showered down killing the titans with their poison.

ਜਨੁ ਭਈ ਪ੍ਰਲਯ ਘੋਰ ਦਾਰੁਨ ਹਰਿ ਨਚਰਿ ਪ੍ਰਲਯ ਤਾਂਡਵਾ॥੭॥੫੩੧॥

janu bhaī pralaya ghora dārūna hari nacariṅ pralaya tāṇḍavā.7.531.

Know that the time of massive destruction has arrived; and *Shiva* is preforming his *tandav* dance of destruction.7.531.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਬਜ੍ਹ ਸਰ ਛੱਕਾ ਛੰਤ ਦੱਖਣੀ॥

bisanupada jaitasārī bajra sara chakkā chaṇṭa dakkhaṇī.

Bisanupad Jaitasri, the Hail Arrow in Verse of Six Lines (Sextet), Southern.

ਸਰ ਬਜ੍ਹ ਦਸ ਦਿਸ ਫੈਲ ਬਰਸਹਿੰ ਘਨ ਛਾਇ ਨਭ ਝਰਨਾ ਝਰੈ॥

sara bajra dasa disa phaila barasahiṇ ghana chāi nabha jharanā jharai.

The hail arrow spread across all ten directions, as dark clouds covered the sky and hail poured down heavily.

ਬਹੁ ਭਾਂਤਿ ਰੂਪ ਅਸੰਖ ਆਯੁਧ ਬਜ੍ਹ ਸਰ ਰਿਪੁ ਦਲ ਪਰੈ॥

bahu bhānti rupa asaṅkha āyudha bajra sara ripu dala parai.

Innumerable weapons of many forms, thunderbolts and arrows, rained down upon the enemy army like a massive hail shower.

ਚਕਚੂਰ ਧੂਰਿ ਪਰੇ ਨਿਸਾਚਰ ਘੇਰ ਘੇਰ ਸੰਘਾਰ ਹੀਂ॥

cakacura dhuri pare nisācara ghera ghera saṅghāra hīṇ.

It smashed and ground the night-walkers into dust, surrounding and annihilating them completely.

ਸੈਨ ਧੀਰਜ ਤਯਾਗ ਭਾਜਤਿ ਹਨਤਿ ਰਿਪੁਨ ਚਿਕਾਰ ਹੀਂ॥੧੮॥੫੩੨॥

saina dhīraja tyāga bhājati hanati ripuna cikāra hīṇ. 1.8.532.

Abandoning their composure, the demon army ran away from the battle field, whilst those getting crushed screamed out in terror. 1.8.532.

ਭਯੋ ਘੋਰ ਆਹਵ ਪ੍ਰਲਯ ਦਾਰੁਨ ਭੀਮ ਭਯਕਰ ਭੈਰਵਾ॥

bhayo ghora āhava pralaya dārūna bhīma bhayakara bhairavā.

A dangerously fierce battle ensued which resembled the destructive traits of *Bhairav*.

ਕਲਿ ਕਾਲ ਭੀਖਮ ਦੁਸਹ ਭੈਰਵ ਰਿਪੁ ਘੋਰ ਦੀਹ ਦਲ ਬੈਰਵਾ॥

kali kāla bhīkhama dusaha bhairava ripu ghora dīha dala bairavā.

This dark, apocalyptic-like destruction of the enemy armies brought forth unbearable torment and fierce, deadly force.

ਸਰ ਬਜ੍ਰ ਬਰਸਤ ਛਾਇ ਘਨ ਦਲ ਹਨਤ ਨਿਸਿਚਰ ਘੋਰ ਕੈ॥

sara bajra barasata chāi ghana dala hanata nīcara ghera kai.

The *bajra* arrow spread and surrounded the demon armies like rain clouds from all directions and destroyed them.

ਕਰ ਰੰਚ ਰੰਚ ਅਨੇਕ ਦਲ ਰਿਪੁ ਦਲਤ ਮਲਤ ਅੰਧੇਰ ਕੈ॥੨॥੯॥੫੩੩॥

kara rañca rañca aneka dala ripu dalata malata andhera kai.2.9.533.

Crushing into pieces many enemy armies; the hail arrows crushed, smashed and knocked their lights out.2.9.533.

ਘਨ ਛਾਇ ਛਾਇ ਦਸਹੁੰ ਦਿਸਾ ਸਰ ਬਜ੍ਰ ਰਿਪੁ ਦਲ ਮਾਰ ਹੀਂ॥

ghana chāi chāi dasahuñ disā sara bajra ripu dala māra hīñ.

Clouds were formed and spread in all ten directions and the hail arrow destroyed the enemy armies.

ਚਕਚੂਰ ਧੂਰਿ ਅਨੇਕ ਨਿਸਿਚਰ ਗਨਤਿ ਵਾਰੁ ਨ ਪਾਰੁ ਹੀਂ॥

cakacura dhuri aneka nīcara ganati vāru na pāru hīñ.

It crushed them into mincemeat, killing innumerable night-walkers whose numbers cannot be fathomed.

ਚੂਰ ਹੈ ਨਭ ਉਡਤਿ ਬਜਾਕੁਲ ਰਿਪੁ ਘੋਰ ਘੋਰ ਚਿਕਾਰ ਹੀਂ॥

cura hvai nabha uḍati byākula ripu ghora ghora cikāra hīñ.

To escape being pummelled, the enemies flew into the sky, filled with intense confusion, to flee the terrible swamp.

ਨਭ ਛਾਇ ਬਰਸਤ ਭੀਮ ਭਯਕਰ ਮਾਰ ਮਾਰ ਪੁਕਾਰ ਹੀਂ॥੩॥੧੦॥੫੩੪॥

nabha chāi barasata bhīma bhayakara māra māra pukāra hīñ.3.10.534.

Spread across the entire sky, the giant hail poured down heavily whilst the sound of ‘kill them’ ‘kill them’ was heard.3.10.534.

ਧਾਇ ਧਾਇ ਭਿਰੋ ਨਿਸਾਚਰ ਘਾਵ ਖਾਇ ਪਰੇ ਤਹਾ॥

dhāi dhāi bhireñ nīcācara ghāva khāi pare tahā.

The night-walkers tried to attack (the Mother Goddess) again and again; however, they all had to eat the metal that caused fatal injuries.

ਪੁਨ ਘੋਰ ਬਰਸਤ ਬਜ੍ਰ ਸਰ ਚਕਚੂਰ ਕਰ ਕਰ ਦਲ ਦਹਾ॥

puna ghora barasata bajra sara cakacura kara kara dala dā.

Then the hail arrows rained down even more fiercely, crushing and destroying the demon troops again and again.

ਬਹੁ ਭਾਂਤਿ ਬਜ੍ਰ ਪਰੇ ਤਹਾ ਘਨ ਘੋਰ ਦਸ ਦਿਸ ਛਾਇ ਕੈ॥

bahu bhānti bajra pare tahāñ ghana ghera dasa disa chāi kai.

The hail rained down upon the demons in various ways, forming a cloud, surrounding them, and spreading in all ten directions.

ਕਰ ਦੰਤ ਬਜਾਕੁਲ ਹਨਹਿ ਪੀਸਹਿ ਦਲਹਿ ਨਿਸਿਚਰ ਘਾਇ

kara dañta byākula hanahi pīsahi dalahi nīcara ghāi kai.4.11.535.

ਕੈ॥੪॥੧੧॥੫੩੫॥

Taking several blows, the night-walkers began grinding their teeth whilst feeling massively demoralised.4.11.535.

ਸਰ ਬਜ੍ਰ ਬੂੰਦ ਪਰੇ ਭਯੰਕਰ ਰਨ ਘੋਰ ਦਾਰੁਨ ਭਯ ਕਰਾ॥

sara bajra būnda pare bhayañkara rana ghora dārūna bhaya karā.

The hail arrows rain down like very lethal droplets creating a great commotion in the battlefield.

ਤਿਲ ਤਿਲ ਕਰੇ ਚਕਚੂਰ ਦਾਨਵ ਨਭ ਉਡਤ ਬਹੁ ਨਿਸਿਚਰਾ॥

tila tila kare cakacura dānava nabha uḍata bahu nīcarā.

It smashed many titans into pieces; many night-walkers flew towards the skies in order to save themselves.

ਧਰ ਪਰ ਉਠਤ ਅਨੇਕ ਸੂਰਾ ਧਾਇ ਧਾਇ ਚਿਕਾਰ ਹੀਂ॥

dhara para uṭhata aneka surā dhāi dhāi cikāra hī.

Many of these warriors fell straight back to earth, into the swamp and screamed in immense pain.

ਪਰ ਬਜ੍ਹ ਬਰਸਤ ਭਾਂਤਿ ਬਹੁ ਦਲ ਘੇਰ ਘੇਰ ਸੰਘਾਰ ਹੀ॥੫॥੧੨॥੫੩੬॥ para bajra barasata bhānti bahu dala ghera ghera saṅghāra hī.5.12.536.

But the hail arrow rained down upon many armies, surrounding and killing them.5.12.536.

ਸਰ ਐਤ ਦਲ ਰਿਪੁ ਹਨ੍ਯੋ ਬਜ੍ਹੈ ਘੇਰ ਭੀਖਮ ਨਿਸਿਚਰਾ॥ sara aita dala ripu hanyo bajrai ghora bhīkhama nisicarā.

The dangerous *bajra* arrow killed an entire enemy troop consisting of ten thousand hideous, night-walkers.

ਭੁਇੰ ਭਾਰ ਮੇਟਨ ਹੇਤੁ ਅੰਬੈ ਮੰਡਯੋ ਰਣ ਕਲ ਭਯਕਰਾ॥ bhuin bhāra meṭana hetu aṁbai maṇḍyo raṇa kala bhayakarā.

To relieve the world from the immense weight of the sinners that lived on it, *Amba* waged a fierce, gruesome war.

ਰਿਪੁ ਸੈਨ ਬਹੁ ਜਮਪੁਰਿ ਗਈ ਕਛੁ ਕਹਿਤ ਨਹਿ ਮੋਹਿ ਬਨ ਪਰੇ॥ ripu saina bahu jamapuri gā kachu kahita nahi mohi bana pare.

The enemy's armies were sent straight to the abode of death; none of them had a say in their eventual fate.

ਦੁਖ ਦਲਨ ਮਲਨ ਸੰਤਾਪ ਚੂਰਨ ਜਗ ਤਰਨ ਪ੍ਰਭੁ ਸਭੁ ਕਛੁ ਸਰੇ॥੬॥੧੩॥੫੩੭॥ dukha dalana malana saṁtāpa curana jaga tarana prabhu sabhu kachu sare.6.13.537.

She is the destroyer of pain, miseries, worries and the Saviour of the world, the Lord possesses the ability to do anything!6.13.537.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਬਿਸੀਸਰ ਛੰਦ ਛੱਕਾ॥

bisanupada jaitasārī bisīsara chaṇḍa chakkā.

Bisanupad Jaitasri, the Poison arrows in verses of Six lines.

ਪੁਨ ਪਰਯੋ ਸਰ ਬਿਸ ਕੂਟ ਬਿਸੀ ਘੋਰ ਸਰ ਪੁੰਜਨ ਪਰੇ॥

puna paryo sara bisa kuṭa bisī ghora sara puñjana pare.

Then the two deadly type of arrows namely the *bis* and *bisi* arrows were shot en masse.

ਹੈ ਧਾਰ ਮੁਸਲ ਕਰਹਿ ਬਰਖਾ ਸਰ ਬੁੰਦ ਬਿਸ ਝਰਨਾ ਝਰੇ॥

hvai dhāra musala karahi barakhā sara buṇḍa bisa jharanā jhare.

They flew and like a torrent, a deadly shower of venomous arrows fell, pouring down like a fierce storm.

ਦਸ ਓਰ ਦਸ ਦਿਸ ਫੈਲ ਬਰਸਹਿ ਭਯ ਭੀਤਿ ਭੀਖਮ ਬਿਸ ਸਰਾ॥

dasa ora dasa disa phaila barasahi bhaya bhīti bhīkhama bisa sarā.

In all ten directions and places the arrows spread; beholding such a sight of the poison arrows, the demons tremble with fear.

ਝਰ ਲਾਇ ਬਿਸ ਬਦਰਾ ਝਰੇ ਅਨ ਛਾਇ ਬਰਸਹਿ

jhara lāi bisa badarā jhare ghana chāi barasahi
bhayakarā.1.14.538.

ਭਯਕਰਾ॥੧॥੧੪॥੫੩੮॥

The poison arrows formed very large clouds that spread which in turn, caused poisonous fearful droplets to rain down.1.14.538.

ਅਨ ਘੋਰ ਚਹੁੰਦਿਸ ਛਾਇ ਬਰਸਹਿ ਬਿਸ ਘੋਰ ਸਰ ਦਹਿ ਦਿਸ ਪਰੇ॥

ghana ghera chahuṇḍisa chāi barasahi bisa ghora sara dahi disa pare.

All four directions were surrounded by these dark spreading clouds and in all ten directions, droplets of dreadful poison began pouring down.

ਬਿਸ ਬੁੰਦ ਮੁਸਲ ਧਾਰ ਬਰਸਤਿ ਕਾਲਕੂਟ ਪ੍ਰਾਨਨ ਹਰੇ॥

bisa buṇḍa musala dhāra barasati kālakuṭa prānana hare.

A torrent of poisonous droplets rained down like a deadly storm of venom, taking away the lives of many demons.

ਬਿਸ ਨੀਰ ਕੇ ਤਹਿ ਸਿੰਧੁ ਉਮਡਯੋ ਬਹੁ ਸੈਨ ਦਹਿ ਦਿਸ ਕੈ²⁵⁶ ਬਰੈ॥

bisa nīra ko tahi sindhu umaḍyo bahu saina dahi disa kai bahai.

The torrent of poison created an ocean all around, which in turn washed away their army in every direction.

ਗਜ ਬਾਜ ਉਸ਼ਟਿ ਸਵਾਰ ਪੈਦਲ ਮਹਿਖ ਖਰ ਖੱਚਰ

gaja bāja ushaṭi savāra paidala mahikha khara khaccara
lahai.2.15.539.

ਲਹੈ॥੨॥੧੫॥੫੩੯॥

Warriors riding on elephants, horses, camels, buffalos, donkeys and marching on foot, are swept away.2.15.539.

²⁵⁶ ਕੈ in the *saṭīk*.

ਰਥ ਪਾਲ ਦੂਲਨ ਪੀਲ ਪਾਖਰ ਧੀਰ ਸੁਭਟ ਸਾਵਤ ਭਲੇ॥

ratha pāla dulana pīla pākhara dhīra subhaṭa sāvata bhale.

The warriors on palanquins, chariots, armoured elephants, strong and brave, were swept and washed away.

ਬਿਸ ਕੈ ਹਨੇ ਖਲ ਘੋਰ ਨਿਸਿਚਰ ਬਹੁ ਭਾਂਤਿ ਸੇ ਰਿਪੁ ਦਲ ਦਲੇ॥

bisa kai hane khala ghora niscara bahu bhānti so ripu dala dale.

The poison arrows struck down the filthy terrible night-walkers, many of their armies were annihilated.

ਦਲ ਬਹੁਤ ਮਰਤ ਅਸੰਖ ਨਿਸਿਚਰ ਉਡਤ ਭਾਂਤਿ ਅਨੇਕ ਭਟ॥

dala bahuta marata asaṅkha niscara uḍata bhānti aneka bhaṭa.

Countless night-walkers armies were destroyed whilst many warriors tried to flee from battle.

ਝਕਝੋਰ ਉਠਤ ਤਰੰਗ ਬਿਸਹਰ ਮਰਤ ਰਿਪੁ ਦਲ ਗਰਜ

jhakajhora uṭhata taraṅga bisahara marata ripu dala garaja
taṭa.3.16.540.

ਤਟ॥੩॥੧੬॥੫੪੦॥

Turbulent waves rose from the poisonous ocean, and the enemy army perished, bellowing and dying on the shore.3.16.540.

ਕਈ ਬਹੁਤ ਉਡਤ ਆਕਾਸ ਮੰਡਲ ਕਈ ਗਿਰਤ ਛਿਤਿ ਬਿਸ ਕੈ ਮਰੇ॥

kaī bahuta uḍata ākāsa maṇḍala kaī girata chiti bisa kai mare.

Many of them flee to the sky realms whilst many of them fall back to earth into the poisonous waters and die.

ਬਹੁ ਸੈਨ ਰਿਪੁ ਜਮਪੁਰਿ ਗਈ ਕਛੁ ਕਹਿਤ ਨਹਿ ਮੁਹਿ ਬਨ ਪਰੇ॥²⁵⁷

bahu saina ripu jamapuri gaī kachu kahita nahi muhi bana pare.

A large number of enemy troops went to the abode of death unable to utter a single word, as though their mouths were sealed.

ਸਰ ਘੋਰ ਬਰਸਹਿ ਬੂੰਦ ਪ੍ਰਲਯ ਭਯ ਭੀਮ ਭਯਕਰ ਬਿਸ ਝਰੇ॥

sara ghora barasahi būṇḍa pralaya bhaya bhīma bhayakara bisa
jhare.

Arrows rained down heavily like droplets of an apocalyptic storm, bringing terrifying destruction with poisonous venom raining everywhere.

ਬਿਸ ਬਾਰਿ ਕੀ ਸਰਿਤਾ ਚਲੀ ਝਕਝੋਰ ਚਹੁੰਦਿਸ ਬਿਖ

bisa bāri kī saritā calī jhakajhora cahuṇḍisa bikha ure.4.17.541.

ਉਰੇ॥੪॥੧੭॥੫੪੧॥

The poisonous arrows created many waves and torrents, that spread in all four directions, leaving everything poisoned.4.17.541.

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ਰਿਪੁ ਹਨਤ ਗਰਬ ਭਯਾਨ ਬਿਸਿਯਰ ਜਰਤ ਮਰਤ ਅਨੇਕ ਦਲ॥

ripu hanata garaba bhayāna bisiyara jarata marata aneka dala.

The terrible poison, killed and destroyed countless enemy armies filled with pride and fear.

ਸਰ ਕੂਟ ਘੋਰ ਭਯੰਕਰਾ ਗਹਿ ਕੰਠ ਬੇਗਹਿ ਹਨਤ ਖਲ॥

sara kuṭa ghora bhayaṅkarā gahi kaṇṭha begahi hanata khala.

The dangerous and deadly poison arrow, choked their throats and took their lives swiftly.

ਭਵ ਭਾਰ ਧਰਨੀ ਮਿਟਯੋ ਦੂਖਨ ਬਲ ਦੈਤਯ ਬਹੁ ਜਮਪੁਰਿ ਗਈ॥

bhava bhāra dharanī mityo dukhana bala daitya bahu jamapuri
gaī.

The heavy burden of the world's pain was relieved, as the powerful demons were sent to the adobe of death.

ਜਬਿ ਜਬਿ ਪਰੀ ਮਹਿ ਭੀਰ ਦਾਰੁਨ ਜਗਮਾਤ ਤਬਿ ਖੰਡਾ

jabi jabi parī mahi bhīra dārūna jagamāta tabi khaṇḍā
lāī.5.18.542.

ਲਈ॥੫॥੧੮॥੫੪੨॥

Whenever the world faces extreme danger, then the Mother Goddess wields her double-edged sword.5.18.542.

²⁵⁷ ਹਰੇ in the *saṭīk*.

ਹੁਇ ਸਿੰਘ ਬਾਹਨਿ ਹਨਹਿ ਨਿਸਿਚਰ ਗਹਿ ਚਕ੍ਰ ਸਰ ਖੰਡਾ ਧਨੁਖ॥

hui siṅgha bāhani hanahi nisicara gahi cakra sara khaṇḍā dhanukha.

Riding on her lion, destroying night-walkers, wielding a chakram, arrows, double-edged-sword and bow.

ਧਨੁ ਤੂਨ ਸਾਰੰਗ ਸਾਂਗ ਸੈਫ ਤ੍ਰਿਸੂਲ ਚਰਮ ਗਦਾ ਬਿਸਖ॥

dhanu tuna sārāṅga sāṅga saipha trisula carama gadā bisakha.

Carrying a bow, quiver of *Sarang* arrows, spear, straight sword, trident, shield, mace and arrows.

ਸੰਧਾਨ ਰਿਪੁ ਦਲ ਹਨਯੋ ਅੰਬੈ ਭੁਇੰ ਭਾਰ ਸਕਲ ਨਿਵਾਰਯੰ॥

saṁdhāna ripu dala hanyo aṁbai bhuin̄ bhāra sakala nivāryaṁ.

With these weapons, *Amba* destroyed the demon armies thus relieving the earth of the burden of sinners.

ਮਹਿਪਾਲ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਤਾਰਨਿ ਖਲ ਸਤ੍ਰੁ ਦਲ ਭਯ

mahipāla dayāla kripāla tārani khala shatru dala bhaya
ṭāryaṁ.6.19.543.

ਟਾਰਯੰ॥੬॥੧੯॥੫੪੩॥

The Merciful and benevolent sustainer of the world, She has saved all by eliminating the armies of the demons and dispelling fear.6.19.543.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਅਨਲਸਰ ਛੰਦ ਛਕਾ॥

bisanupada jaitasārī analasara chaṇḍa chakā.

Bisanupad Jaitasri of the Analsar Arrow in verse of six lines.

ਸਰ ਅਨਲ ਘੋਰ ਘਟਾ ਬਿਕਟ ਚਹੁੰ ਸਿਦ ਗਗਨ ਘਨ ਛਾਇ ਕੈ॥

sara anala ghora ghaṭā bikaṭa cahuṁ sida gagana ghana chāi kai.

The *analsar* (fire arrow) caused enormous clouds to form across all four corners of the sky.

ਘਨ ਅਗਨਿ ਘੋਰ ਘਟਾ ਦਸਹੁੰ ਦਿਸ ਉਮਡ ਉਮਡ ਗਿਰਾਇ ਕੈ॥

ghana agani ghora ghaṭā dasahuṁ disa umaḍa umaḍa girāi kai.

Fire-laden clouds gathered in all ten directions, thundering and crashing with great force.

ਅੰਗਾਰ ਬਰਸਹਿ ਧਾਰ ਮੂਸਲ ਜਿਮ ਪ੍ਰਲਯ ਮੇਘ ਪਰਹਿ ਪ੍ਰਬਲ॥

aṅgāra barasahi dhāra musala jima pralaya megha parahi
prabala.

Flames rained down in torrents, like a mighty apocalyptic rain storm.

ਝਰ ਲਾਇ ਪਾਵਕ ਬੂੰਦ ਬਰਸਹਿ ਨਭ ਛਾਇ ਛਾਇ ਘਟਾ

jhara lāi pāvaka buṇḍa barasahi nabha chāi chāi ghaṭā
sabala.1.20.544.

ਸਬਲ॥੧॥੨੦॥੫੪੪॥

The clouds that emerged started pouring down fiery droplets as they covered the entire sky.1.20.544.

ਘਨਘੋਰ ਦਾਰੁਨ ਘਟਾ ਪਾਵਕ ਘੋਰ ਘੋਰ ਪ੍ਰਲਯ ਭਈ॥	ghanaghora dārūna ghaṭā pāvaka ghora ghora pralaya bhaī.
Dangerous clouds of fire emerged; a great form of destruction had arrived.	
ਅੰਗਾਰ ਮੂਸਲ ਧਾਰ ਭੀਖਮ ਸਰ ਝਰਤ ਪਾਵਿਕ ਝਰ ਲਈ॥	aṅgāra musala dhāra bhīkhama sara jharata pāvika jhara lai.
A ferocious and heavy rain of fire arrows, like a storm of burning embers, fell relentlessly.	
ਰਿਪੁ ਸੈਨ ਭੁਲਸਤ ਜਰਤ ਤਲਫਤ ਕਰਤ ਜਮਪੁਰ ਬਾਸ ਖਲ॥	ripu saina bhulasata jarata talaphata karata jamapura bāsa khala.
The enemy's army was left burning and writhing in agony, destined for death's abode as they perished in flames.	
ਖਲੋਧਾਰ ਅੰਗ ਫਫੋਲ ਦਾਰੁਨ ਭੁਲਸ ਭੁਲਸ ਅਨੇਕ ਦਲ॥੨॥੨੧॥੫੪੫॥	khalodhāra aṅga phaphola dārūna bhulasa bhulasa aneka dala.2.21.545.
The bodies and limbs of many in the demon army blistered and burned as they suffered in great numbers.2.21.545.	
ਝਕ ਝੋਰ ਪਾਵਕ ਬੁੰਦ ਬਰਸਹਿ ਫੈਲ ਫੈਲ ਦਸਹੁੰ ਦਿਸਾ॥	jhaka jhora pāvaka buṇḍa barasahi phaila phaila dasahuṇ disā.
The rain of fire left everyone absolutely terrified; it had spread in all ten directions.	
ਜਰ ਛਾਰ ਕਰ ਦਲ ਹਨਤਿ ਦਾਨੇ ਰੁਕ ਕੰਠ ਕੈ ਰਿਪੁ ਦੈ ਤ੍ਰਿਸਾ॥	jara chāra kara dala hanati dāno ruka kaṇṭha kai ripu dai trisā.
Many titan armies were burnt to ashes, while many of them died due to suffocation and thirst.	
ਬਹੁ ਭਾਂਤਿ ਤ੍ਰਾਸੁ ਦਿਖਾਇ ਜਾਰਤਿ ਸਰ ਝਰਤ ਪਾਵਕ ਛਾਇ ਘਨ॥	bahu bhānti trāsu dikhāi jārati sara jharata pāvaka chāi ghana.
In various ways, the fire clouds showed their terror, burning and killing the demons as arrows spread out and rained down like fire.	
ਘਨ ਘਟਾ ਘੋਰ ਘਮੰਡ ਦਾਰੁਨ ਸਰ ਪਰਤ ਪੁੰਜਨ ਪੁੰਜ ਬਨ॥੩॥੨੨॥੫੪੬॥	ghana ghaṭā ghora ghamanḍa dārūna sara parata puñjana puñja bana.3.22.546.
Large clouds of fire have formed and arrows upon arrows rain down in masses.3.22.546.	
ਦੈ ਤ੍ਰਾਸੁ ਦਾਰੁਨ ਹਨਤ ਨਿਸਿਚਰ ਖੋਰ ਖੋਰ ਅਸੁਰ ਜਰੇ॥	dai trāsu dārūna hanata nisicara khora khora asura jare.
The fire arrow created a great terror amongst the night-walkers and many of them perished, while suffering fatal burns.	
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ਝਰਲਾਇ ਪਾਵਕ ਧਾਰ ਦਾਰੁਨ ਨਭ ਛਾਇ ਕੈ ਝਰਨਾ ਝਰੇ॥	jharalāi pāvaka dhāra dārūna nabha chāi kai jharanā jhare.
The fire arrows unleashed streams of fire, creating many clouds in the sky that rained down fire.	
ਗਜ ਬਾਜਿ ਪਾਇਕ ਸਵਾਰ ਕਰਹਲ ਬਹੁ ਸੈਨ ਰਿਪੁ ਗਹਿ ਗਹਿ ਦਹੈ॥	gaja bāji pāika savāra karahala bahu saina ripu gahi gahi dai.
Many enemy armies that were on elephants, horses, camels, cavalry, and foot soldiers were captured and held.	
ਚਤੁਰੰਗ ਸੈਨ ਹਨੀ ਨਿਸਾਚਰ ਜਰ ਛਾਰ ਕਰਤ ਅਰਿ ਦਲ ਕੁਰੈ॥੪॥੨੩॥੫੪੭॥	caturaṅga saina hanī nisācara jara chāra karata ari dala kurai.4.23.547.
The <i>chaturang</i> troops of the night-walker's army were burnt to ashes.4.23.547.	
ਰਤਨ ਪਾਲ ਪਾਲਕਿ ਦੂਲ ਖਚਰ ਦਲ ਅਸੁਰ ਭੀਖਮ ਜਰ ਮੁਯੇ॥	ratana pāla pālaki dula khacara dala asura bhīkhama jara muyo.
Jewel-covered palanquins, the mule regiment of the fearsome demon army was consumed and died.	

jini karī dhīṭhi svāmi soṇ kuli saiṇa saṇi jama puri gayo.

Whoever acted foolishly and challenged the Master, ended up in death's city along with their entire troop.

bahu bhānti soṇ sara bikhama pāvaka ghora ghora hanai asura.

The deadly fire arrows burnt and destroyed the *asuras* in various terrible, terrible, ways.

dasa padama tīsa hani anala sara amita pāvaka rupa

dhara.5.24.548.

ਧਰ॥੫॥੨੪॥੫੪੮॥

The *anal* arrow taking on the form of fire burnt forty *padam*²⁵⁸ troops.5.24.548.

dhara rupa pāvaka chāi phailyo dadisā nabha hani tahi kaṭaka.

Taking on the form of fire, the arrows spread in all ten directions and even caught the armies that tried to flee in the sky.

bahu trāsu dai jamapura paṭhai jala jala mue sira dhari paṭaka.

That tormented the demons and sent them to the abode of death; becoming parched and delirious, asking for water they died, by cracking their own heads open by smashing them against the ground.

mahi bhāra sakala nivāra añbai kari raccha sevaka dayāla.

Amba relieved the world from the burden of sinners and in Her mercy protected Her devotees.

jabi jabi parahi dukha bhīra santana tabi tabi harahi duṇḍa

kāla.6.25.549.

ਕਾਲ॥੬॥੨੫॥੫੪੯॥

Whenever Her Saints face deep sorrow, again and again She destroys that difficult time.6.25.549.

²⁵⁸ 1 padam = 10000000000000000.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਮਾਰੂਤ ਸਰ ਛੰਦ ਛੱਕਾ॥

bisanupada jaitasārī māruta sara chaṇḍa chakkā.

Bisanupad Jaitasri the Marut Arrow in Verses of Six Lines.

ਸਰ ਮਾਰੂਤ ਬੇਗ ਚਲਯੋ ਤਹਾਂ ਝਕਝੋਰ ਧੁੰਧ ਕਰਾਲ॥

sara māruta bega calayo tahāṇ jhakajhora dhuṇḍha karāla.

She then unleashed the swift wind arrows, there arose a violent storm and a dreadful fog.

ਭਈ ਘੋਰ ਪ੍ਰਲਯ ਦੁਸ਼ਟਿ ਦਾਰੁਨ ਬਜਾਰ ਬੇਗ ਉਤਾਲ॥

bhaī ghora pralaya dushaṭi dāruna byāra bega utāla.

A fast, fierce and destructive wind rapidly arose, as though a wicked apocalypse had arrived.

ਘਨ ਘੋਰ ਚਹੂੰ ਦਿਸ ਘਟਾ ਮਾਰੂਤ ਚਲਤ ਘੋਰ ਬਿਸਾਲ॥

ghana ghora cahuṇ disa ghaṭā māruta calata ghora bisāla.

Dense and fierce clouds formed in all four directions; a terrible cyclone formed as the mighty wind blew.

ਬਹੁ ਭਾਂਤਿ ਬਾਤ ਚਲੀ ਤਹਾਂ ਧਰ ਰੂਪ ਭੀਖਮ ਕਾਲ॥੧॥੨੬॥੫੫੦॥

bahu bhānti bāta calī tahāṇ dhara rupa bhīkhama kāla.1.26.550.

It blew fiercely in all directions, embodying the very form of death itself.1.26.550.

ਦਸ ਚਤੁਰ ਲੋਕ ਦਿਸਾ ਪੁਰੀ ਨਭ ਛਾਇ ਬੇਗ ਚਲੰਤ॥

dasa catura loka disā purī nabha chāi bega calānta.

In all ten directions and in the fourteen realms, the strong and swift wind spread across the sky.

ਨਵ ਕੋਟ ਬਜਾਰ ਬਹੀ ਪ੍ਰਬਲ ਕੇ ਨਾਹਿ ਕਾਹੂੰ ਦਿਸੰਤ॥

nava koṭa byāra bahī prabala ko nāhi kāhuṇ disānta.

Nine crore powerful whirlwinds started blowing, making it difficult to see anyone.

ਝਕਝੋਰ ਘੋਰ ਚਲੈ ਤਹਾਂ ਦਲ ਦੈਤਜ ਬੇਗ ਉਡੰਤ॥

jhakajhora ghora calai tahāṇ dala daitya bega uḍānta.

With the violent and terrifying winds blowing, the demon armies were swiftly blown away.

ਤਨ ਘੁਮਤਿ ਫਿਰਤ ਅਸੰਖ ਨਿਸਿਚਰ ਤਜਿ ਧੀਰ ਧਰਨਿ

tana ghumati phirata asaṅkha nisicara taji dhīra dharani
giraṇta.2.27.551.

ਗਿਰੰਤ॥੨॥੨੭॥੫੫੧॥

Countless night-wanderers' bodies spin and whirl around, they lose their courage, as they fall to the ground.2.27.551.

ਪੁਨ ਉਠਤ ਘੋਰ ਭਯੰਕ ਮਾਰੂਤ ਰਿਪੁ ਸੈਨ ਗਗਨ ਉਡਾਇ॥

puna uṭhata ghora bhayaṅka māruta ripu saina gagana uḍāi.

Once again, the fierce and terrifying winds blew, causing the enemy army to be carried away into the sky.

ਗੋਰ ਬੇਗ ਤੁਫਾਨ ਮਾਰੂਤ ਝਕਝੋਰ ਘੋਰ ਫਿਰਾਇ॥

gera bega tuphāna māruta jhakajhora ghora phirāi.

Violent storms and powerful typhons raged; tornados swirled around fiercely.

ਗਜ ਬਾਜਿ ਪਾਇਕ ਸੁਭਟ ਸਾਵੰਤ ਸਵਾਰ ਨਿਸਿਚਰ ਰਾਇ॥

gaja bāji pāika subhaṭa sāvaṅta savāra nisicara rāi.

The demon king was riding on elephants and horses, along with his formidable night-walker warriors.

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ਨਭ ਉਡਤਿ ਪਰਤ ਪਯਾਲ ਨਿਸਿਚਰ ਜਮਪੰਥ ਜਾਤ

nabha uḍati parata payāla nisicara jamapaṅtha jāta parāi.3.28.552.

ਪਰਾਇ॥੩॥੨੮॥੫੫੨॥

Those who were lifted to the sky fell into the underworld; the night-wandering demons fled along the path of death.3.28.552.

ਲੈ ਸਿੰਧੁ ਬੋਰਤ ਤਰਨ ਚੂਰਤ ਦਲ ਹਨਤ ਬੇਗ ਬਜਾਰ॥

lai siṅdhu borata tarana curata dala hanata bega byāra.

The ocean takes and drowns those who try to cross, the swift winds tore apart the strong bodies of the *asura* armies.

ਚਤੁਰੰਗ ਫੌਜ ਪਦਾਂਤ ਪਾਇਕ ਗਜ ਬਾਜਿ ਰਥ ਅਸਵਾਰ॥

caturāṅga phauja padānta pāika gaja bāji ratha asavāra.

The *chaturang* army consisting of infantry, as well as warriors riding elephants, chariots and horses.

ਖੇ ਉਡਤਿ ਗਿਰਤਿ ਭੁਇੰ ਫੇਰ ਨਿਸਿਚਰ ਚਕਚੂਰ ਪੂਰ ਅਪਾਰ॥

khe uḍati girati bhuin phera nisicara cakacura pura apāra.

They soared into the sky, only to drop straight down, the bodies of the night-walkers were shattered into tiny pieces.

ਗਜ ਮੁੰਡ ਸੁੰਡ ਤੁਖਾਰ ਪਾਇਕ ਭੁਜ ਪਾਦ ਉਦਰ

gaja muṇḍa suṇḍa tukhāra pāika bhuja pāda udara cibāra.4.29.553.

ਚਿਬਾਰ॥੪॥੨੯॥੫੫੩॥

The heads and trunks of elephants, the horses; the foot-soldiers, arms, feet, and bellies—all were smashed and torn apart.4.29.553.

ਘੁਟ ਕੰਠ ਬਜਾਰੁਲ ਘੋਰ ਨਿਸਿਚਰ ਰੁਕਯੋ ਤਨ ਤੇ ਸ੍ਵਾਸ॥

ghuṭa kaṅṭha byākula ghora nisicara rukyo tana te svāsa.

Some suffocate terribly and bodies convulsed, while many night-walkers had their breath violently expelled from their bodies.

ਕਰਿ ਅੰਧ ਧੁੰਧ ਬਜਾਰ ਦਾਰੁਨ ਰਿਪੁ ਤਜੀ ਜੀਵਨਿ ਆਸ॥

kari aṇḍha dhuṇḍha byāra dārūna ripu tajī jīvani āsa.

The blinding fog and terrifying winds frightened the enemy so greatly that many lost all hope of survival.

ਦਸ ਲੱਛ ਐਤ ਅਨੀ ਨਿਸਾਚਰ ਖਲ ਦਲੈ ਸਰ ਸੁ ਸਮੀਰ॥

dasa laccha aita anī nisācara khala dalai sara su samīra.

The air arrow killed one million and ten thousand troops of the night-walkers.

ਕਰਿ ਰੱਛ ਸੰਤਨ ਹਨੈ ਦਾਨਵ ਮੇਟਿ ਅਪਦਾ ਪੀਰ॥੫॥੩੦॥੫੫੪॥

kari raccha saṅtana hanai dānava meṭi apadā pīra.5.30.554.

Protecting Her saints, the Mother Goddess has stopped their terrible pain, by destroying the titans.5.30.554.

ਬਹੁ ਸੈਨ ਰਿਪੁ ਜਮਪੁਰ ਗਈ ਸਰ ਹਨੈ ਮਾਰੂਤ ਬੀਰ॥

bahu saina ripu jamapura gaī sara hanai māruta bīra.

Many enemy armies were killed and dispatched straight to the abode of death by the fierce and heroic wind arrow.

ਜਿਨਿ ਜੀਤ ਜੀਤ ਲੀਯੋ ਸੁਰਾਸੁਰ ਰਣ ਮੰਡ ਸੁਭਟ ਸੁ ਧੀਰ॥

jini jīta jīta līyo surāsura raṇa maṇḍa subhaṭa su dhīra.

Those who had conquered even *Indra*, the King of the demi-gods, in battle—such fierce and steadfast warriors—were seized.

ਤੇ ਹਨੇ ਚੰਡਿ ਪ੍ਰਚੰਡ ਭੁਜਬਲਿ ਕਰਿ ਰੱਛ ਸੰਤਨ ਦਯਾਲ॥

te hane caṇḍi pracaṇḍa bhujabali kari raccha saṁtana dayāla.

Were also destroyed by the immensely mighty arm of Goddess *Chandi*, Who protects and cares for Her saints.

ਮਹਿ ਭਾਰ ਭੀਰ ਨਿਵਾਰ ਖਲ ਦਲ ਹਨਯੋ ਕੋਪ

mahi bhāra bhīra nivāra khala dala hanayo kopa kripāla.6.31.555.

ਕ੍ਰਿਪਾਲ॥੬॥੩੧॥੫੫੫॥

She has rid this world of the unnecessary burden of the wicked, by destroying the demon's armies, She is most benevolent.6.31.555.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਬਜਾਧਿ ਸਰ²⁵⁹ ਛੰਦ ਛੱਕਾ॥

bisanupada jaitasārī byādhī sara chaṇḍa chakkā.

Bisanupad in *Rag Jaitasri*, the ‘Arrows of affliction’, in six-line stanzas.

ਸਰ ਬਜਾਧਿ ਫੈਲ ਪਰਜੇ ਦਸਹਿ ਦਿਸ ਧਰ ਰੂਪ ਏਕ ਅਨੇਕ॥

sara byādhī phaila paryo dasaḥi disa dhara rūpa eka aneka.

The arrow of disease spread in all ten directions; from one form of disease, it has become many.

ਆਧਿ ਬਜਾਧਿ ਉਪਾਧਿ ਕੋਟਕ ਰੋਗ ਸੋਗ ਬਿਸੇਕ॥

ādhi byādhī upādhī koṭaka roga sogā biseka.

From mental diseases, physical diseases, complex afflictions, diseases and sorrows of millions of types.

ਹਰਕਾਰ ਧਾਵਤ ਬਜਾਧਿ ਪੁੰਜਨ ਧਰ ਰੂਪ ਭੀਖਮ ਕਾਲ॥

hahakāra dhāvata byādhī puñjana dhara rūpa bhīkhama kāla.

Shrieking and chasing after people, the collection of diseases infected all, like the form of the terrifying death.

ਦੈ ਕਸ਼ਟਿ ਨਿਸਿਚਰ ਕਰਤਿ ਬਜਾਕੁਲਿ ਰੋਗ ਘੋਰ

dai kashaṭi nisicara karati byākuli roga ghora karāla. 1.32.556.

ਕਰਾਲ॥ ੴ੩੨੥੫੫੬੥

The bodies of the night-walkers became diseased, causing immense torment and misery. 1.32.556.

²⁵⁹ *Rogastra* – or biological disease weapon.

ਤ੍ਰਿਦੋਖ ਤਾਪ ਬਿਸੂਚਿ ਸੂਲ ਪ੍ਰਲਾਪ ਦਾਹ ਕਠੋਰ॥

tridokha tāpa bisūci sūla pralāpa dāha kaṭhora.

Afflicted by the three painful fevers or *doshas*, that caused cholera, excruciating pain, delirious speech, severe burning heat and inflammation.

ਜੁਰ ਅਸ਼ਟਿ ਮੋਹ ਤ੍ਰਿਖਾ ਭ੍ਰਮ ਸਰਬਾਕ ਛਰਦ ਮਰੋਰ॥

jura ashaṭi moha trikhā bhrama sarabāka charada marora.

Eight types of fever, fainting, intense thirst, delusions, belching, vomiting and the writhing of all body parts and diarrhoea.

ਸੰਨਪਾਤ ਸਾਸ ਭਗਿੰਦ੍ਰ ਜੁਰ ਪਿਤ ਸੀਤ ਗੁਲਮ ਕੁਰੰਡ॥

saṇnapāta sāsa bhagiṇdra jura pita sīta gulama kuraṇḍa.

Convulsions, asthma, fistula, bile and acid-related fever, cold-related ailments, stomach tumour, cysts and leprosy.

ਪਾਂਡੁ ਦਗਧ ਤ੍ਰਿਤਾਪ ਦੂਜਾ ਨਿਸਿ ਅਰਧ ਸੂਲ ਬ੍ਰਿਧੰਡ॥੨॥੩੩॥੫੫੭॥

pāṇḍu dagadha tritāpa dūjā nisi aradha sūla bridhaṇḍa.2.33.557.

Pale (anaemic), burnt by the second three types of afflictions,²⁶⁰ experiencing mid-nightly pains and swollen boils.2.33.557.

²⁶⁰ According to classical Indian thought, there are three types of suffering (*tāpa*): *Ādhyātmik*, which arises internally from the body or mind (such as disease or emotional afflictions); *Ādhibhautik*, which comes from external beings (like animals, insects, accidents, or other humans); and *Ādhidaivik*, which is caused by divine or natural forces (such as storms, heat, or cosmic disturbances).

ਧੁੰਧ ਜਾਲ ਪ੍ਰਵਾਲ ਖਾਂਸੀ ਖਈ ਸੋਜ ਕਰਾਲ॥

dhuṇḍha jāla pravāla khānsī khaī soja karāla.

Lack of clarity, eye infections, cough, tuberculosis and terrible swelling.

ਬਾਤ ਪਿਤ ਮੰਦਾਗਨਿ ਕਾਸਾ ਲੂਤ ਧਾਂਸਿ ਬਿਹਾਲ॥

bāta pita maṇḍāgani kāsā lūta dhānsi bihāla.

Excess trapped wind, bile, weak digestion and indigestion, dry cough, herpes and disturbing asthma.

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ਅੰਬਾਉ ਸੋਜ ਪ੍ਰਮੇਹ ਉਬਟਨ ਉਨਮਾਦ ਮੂਰਤਿ ਵੰਤ॥

aṇbāu soja prameha ubaṭana unamāda mūrati vaṇta.

Chronic fatigue, dropsy, excess urine-related issues leading to diabetes, acid reflux, and observable insanity.

ਅਤਿਸਾਰ ਬਾਦ ਫਿਰੰਗ²⁶¹ ਖੁੰਨੀ ਕਵਲ ਪੀੜਾ ਦੰਤ॥੩॥੩੪॥੫੫੮॥

atisāra bāda phiraṅga khūnnī kavala pīṛā daṇta.3.34.558.

Intense diarrhoea, dispute, syphilis, bleeding hemorrhoids, uterine and vaginal pain and toothaches.3.34.558.

²⁶¹ بادفرنگ (*bād-farang*) – *Syphilis*. According to an article from *Bhāvprākāsha*, this disease is said to have originated from the country of the *Firang* (i.e., Europe).

ਬਹੁ ਭਾਂਤਿ ਰੋਗ ਉਠੈ ਤਹਾਂ ਦਲ ਦੈਤਜ ਬਜਾਕੁਲਿ ਕੀਨੁ॥

bahu bhānti roga uṭhai tahān dala daitya byākuli kīnu.

Various type of diseases arose, then, the army of demons was thrown into disarray.

ਘੋਰ ਕਸ਼ਟਿ ਪਰ ਨਿਸ਼ਾ ਕੇ ਕਾਹੁੰ ਨਾਹਨਿ ਚੀਨੁ॥

ghora kashaṭi para nishā ko kāhuñ nāhani cīnu.

The night of intense suffering is so dark that they cannot recognise each other.

ਅਰਾਤ ਘੋਰ ਚਿਕਾਰ ਗਰਜਤ ਤਜਤ ਖਲ ਦਲ ਪ੍ਰਾਨ॥

ararāta ghora cikāra garajata tajata khala dala prāna.

There are terrifying bellows like a buffalo, screams and roars are heard as the breath of life leaves the vile army.

ਦੈ ਕਸ਼ਟਿ ਘੋਰ ਬਜਾਧਿ ਬਜਾਕੁਲਿ ਤ੍ਰਿਦੇਖ ਨਾਸਤਿ ਧਾਨ॥੪॥੩੫॥੫੫੯॥

dai kashaṭi ghora byādhi byākuli tridokha nāsati dhāna.4.35.559.

The demons perish in intense suffering, with dreadful diseases and afflicted with all three types of sufferings they are destroyed.4.35.559.

ਛਿਤਿ ਪਰਤ ਮੁਰਛਿਤ ਤਜਤ ਬਪੁ ਰਿਪੁ ਕਰਤ ਅਧਿਕ ਚਿਕਾਰ॥

chiti parata murachita tajata bapu ripu karata adhika cikāra.

Falling to the ground unconscious, the enemy abandons their bodies, making many loud screams.

ਸਰ ਬਜਾਧਿ ਖਲ ਦਲ ਹਨ੍ਯੋ ਦਾਰੁਨ ਧਰ ਰੂਪ ਘੋਰ ਕੁਠਾਰ॥

sara byādhi khala dala hanyo dārūna dhara rūpa ghora kuṭhāra.

The arrow of disease completely destroys the vile army; by the dreadful, terrifying form of death like an axe.

ਗਜ ਬਾਜਿ ਖਰ ਖੱਚਰ ਹਨੈ ਦੈ ਕਸ਼ਟਿ ਘੋਰ ਬਜਾਧਿ॥

gaja bāji khara khaccara hanai dai kashaṭi ghora bayādhi.

Elephants, horses, donkeys and mules perish, given severe torment by the dreadful diseases.

ਰੁਕ ਕੰਠ ਖਲਭਲਿ ਭਯੋ ਸਗਰੇ ਦਲ ਦੁਸ਼ਟਿ ਰੋਗ

ruka kaṇṭha khalabhali bhayo sagare dala dushaṭi roga
upādhi.5.36.560.

ਉਪਾਧਿ॥੫॥੩੬॥੫੬੦॥

With their throats choked, the enemies became disturbed; the entire vile army is afflicted with diseases of madness and lost their strength.5.36.560.

ਦਸ ਪਦਮ ਸੈਨ ਹਨੀ ਨਿਸਾਚਰ ਦੈ ਕਸ਼ਟਿ ਆਧਿ ਬਜਾਧਿ॥

dasa padama saina hanī nisācara dai kashaṭi ādhi byādhi.

Ten trillion troops of the army were annihilated by suffering, madness and physical disease.

ਧਰ ਰੂਪ ਘੋਰ ਕਠੋਰ ਭੀਖਮ ਹਰਿ ਹਰੀ ਧਰਨਿ ਉਪਾਧਿ॥

dhara rūpa ghora kaṭhōra bhīkhama hari harī dharani upādhi.

By manifesting as dreadful, terrifying and frightful forms the diseases were eradicated by the merciful *Har-Hari*.

ਮਹਿ ਭੀਰ ਪੀਰ ਹਰੀ ਸਕਲ ਕਰ ਕੋਪ ਚੰਡਿ ਪ੍ਰਚੰਡ॥

mahi bhīra pīra harī sakala kara kopa caṇḍi pracaṇḍa.

In great distress and hardship, *Hari* destroys all suffering in the form of *Chandi* with great fury.

ਨਿਜ ਦਾਸ ਸੇਵਕ ਸੰਤ ਰੱਛਕ ਖਲ ਦਲਨਿ ਜੈ ਭੁਜ ਦੰਡ॥੬॥੩੭॥੫੬੧॥

nija dāsa sevaka saṁta racchaka khala dalani jai bhuja
daṇḍa.6.37.561.

The protector of saints, servants and devotees, victorious in destroying the wicked, Victory to the justice of Your mighty arm.6.37.561.

ਬਿਸਨੁਪਦ ਜੈਤਸਰੀ ਭੁਜੰਗ ਸਰ ਛੰਦ ਛੱਕਾ॥

bisanupada jaitasārī bhujaṅga sara chaṇḍa chakkā.

Bisanupad in Rag Jaitasari, the Cobra Arrow, stanza arranged into a sextet.

ਸਰ ਉਰਗ ਬਜਾਲ ਬਿਸਾਲ ਬਿਸੀਅਰ ਪਰਤਿ ਘੋਰ ਦਸਹੁੰ ਦਿਸਾ॥

sara uraga byāla bisāla bisīara parati ghora dasahuṁ disā.

The arrow with massive venomous serpents and snakes, spread terrifyingly in all ten directions.

ਹੈ ਲੱਛ ਕੋਟਕ ਕੋਟ ਬਿਖਧਰ ਤਮ ਦੁਸ਼ਟਿ ਕਾਲ ਤਿਮਰ ਨਿਸਾ॥

hvai laccha koṭaka koṭa bikhadhara tama dushaṭi kāla timara nisā.

Becoming hundreds of thousands, millions, tens of millions, venomous creatures that embody the darkness of evil, like the night of death.

ਕੁਲਿ ਅਸ਼ਟਿ ਨਾਗ ਜੁਰੇ ਤਹਾਂ ਭਯ ਭੀਮ ਰੂਪ ਬਯਾਲ॥

kuli ashaṭi nāga jure tahān bhaya bhīma rūpa byāla.

In that place, eight generations of formidable snakes of terrifying appearance gathered together.

ਸਤ ਕੋਟ ਬਿਖਧਰ ਕ੍ਰਾਲ ਪੰਨਗ ਪਰਤਿ ਦਾਰੁਨ ਕਾਲ॥੧॥੩੮॥੫੬੨॥

sata koṭa bikhadhara krāla pannaga parati dāruna kāla.1.38.562.

Seventy million venomous crawling snakes appeared, that were a dreadful black colour.1.38.562.

ਕਈ ਕੋਸ ਦਸ ਕਈ ਬੀਸ ਤੀਸ ਪਚੀਸ ਚਾਲਿਸ ਸਾਠ॥

kaī kosa dasa kaī bīsa tīsa pacīsa cālisa sāṭha.

They measured many *kos* (3.2 km), ten, twenty, thirty, twenty-five, forty and sixty.

ਕਈ ਚਤੁਰ ਜੋਜਨ ਅਸਟਿ ਕਈ ਕਈ ਖਸਟ ਜੋਜਨ ਆਠ॥

kaī catura jojana ashaṭi kaī kaī khashaṭa jojana āṭha.

Many are several lengths of four *yojanas* (1 *yojan* is around 12 km), plus eight (=twelve *yojanas*), several were six *yojanas*, plus eight (=fourteen *yojanas*).

ਕਈ ਕੋਸ ਅਰਧ ਪਚਾਸਿ ਬਿਖਧਰ ਕਈ ਹਾਥ ਹਾਥ ਪ੍ਰਮਾਨ॥

kaī kosa aradha pacāsi bikhadhara kaī hāṭha hāṭha pramāna.

Many snakes are half of fifty *kos*, many are measured by the length of hand to hand.

ਕਈ ਮਸਕ ਸਮ ਤੁਲ ਤੁੰਗ ਫਨਿ ਬਹੁ ਝਰਤਿ ਬਿਸੀਅਰ

kaī masaka sama tula tuṅga phani bahu jharati bisīara
bāna.2.39.563.

ਬਾਨ॥੨॥੩੯॥੫੬੩॥

Many are as small in length as mosquitos, some have huge hoods, numerous have their poison used on arrows.2.39.563.

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ਫੁਫਕਾਰ ਧਾਵਤ ਬੇਗ ਬਿਸੀਅਰੁ ਪਰਤਿ ਖਲ ਦਲ ਮਾਹਿ॥

phuphakāra dhāvata bega bisīaru parati khala dala māhi.

The poisonous snakes hissing, rushing at great speed, fall upon the evil enemy.

ਮੁਖ ਤ੍ਰਾਸੁ ਘੋਰ ਪਸਾਰ ਫਨਿ ਕਰ ਧਰ ਪਕਰ ਨਿਸਿਚਰ ਖਾਹਿ॥

mukha trāsu ghora pasāra phani kara dhara pakara nisicara khāhi.

Spreading terror with a fearsome mouth, by using its hood to grip and devour the night-wanderers.

ਨਭ ਉਡਤਿ ਉਰਗ ਬਿਸਾਲ ਭੀਖਮ ਰਿਪੁ ਸੈਨ ਲੀਲਤਿ ਘੋਰ॥

nabha uḍati uraga bisāla bhīkhama ripu saina līlati ghora.

In the sky, a huge and ugly snake flies, terribly devouring the enemy's army.

ਧਰ ਲਪਟ ਝਪਟ ਭਯੰਕ ਪੰਨਗ ਖਲ ਕਰਤ ਭੱਫ ਕਠੋਰ॥੩॥੪੦॥੫੬੪॥

dhara lapaṭa jhapṭa bhayaṅka pannaga khala karata bhaccha
kaṭhōra.3.40.564.

A terrifying snake pounces, grabs and wraps itself around the enemy, viciously shredding and eating them with ruthless force.3.40.564.

ਭੁਜ ਜੰਘ ਗ੍ਰੀਵ ਲਪੇਟ ਬਾਂਧਤ ਡਸਤ ਕਾਟਤ ਨਾਗ॥

bhuja jaṅgha grīva lapaṭa bāndhata ḍasata kāṭata nāga.

The snake wraps around the arms, thighs and neck, constricting and biting, cutting fiercely.

ਬਿਸ ਕੈ ਹਨਤਿ ਅਤਿ ਘੋਰ ਪੰਨਗ ਰਿਪੁ ਅੰਗ ਲਪਟਤਿ ਆਗ॥

bisa kai hanati ati ghora pannaga ripu aṅga lapaṭati āga.

With its poison, the dreadful serpent kills; it wraps around the enemy's body like a raging fire.

ਬਿਸ ਤਜਤ ਗਰਜਤ ਸਰਪ ਧਾਵਤ ਗਹਿਤ ਰਿਪੁ ਦਲ ਘੋਰ॥

bisa tajata garajata sarapa dhāvata gahita ripu dala ghera.

The serpent, roaring and releasing poison, charges and captures, surrounding the enemy army.

ਫਨਕਾਰ ਹੂਹ ਕਰਾਲ ਅਜਗਰ ਭਛਤ ਖਲਦਲ ਬੇੜ॥੪॥੪੧॥੫੬੫॥

phanakāra hūha karāla ajagara bhachata khaladala beṛa.4.41.565.

The cobra with its fangs is hissing and terrifying, a python devours the army of evil ones, crushing them.4.41.565.

ਕਰ ਘੋਰ ਸੋਰ ਕਠੇਰ ਨਿਸਿਚਰ ਭਜਤ ਗ੍ਰਾਸਤ ਬਜਾਲ॥

kara ghora sora kaṭhora nisicara bhajata grāsata byāla.

Creating a terrible uproar, as night-wandering demons flee, they are brutally engulfed and eaten by the snakes.

ਰਿਪੁ ਘੇਰ ਬੇੜ ਭੱਛੈ ਸਕਲ ਜਿਮ ਪ੍ਰਲਯ ਬਜਾਪਤਿ ਕਾਲ॥

ripu ghera beṛa bhacchai sakala jima pralaya byāpati kāla.

The snakes encircle the enemy army, devouring and engulfing them all as if apocalypse and death has descended.

ਗਜ ਬਾਜਿ ਖਰ ਖੱਚਰ ਡਸਯੋ ਬਹੁ ਭਾਂਤਿ ਲੀਲਤ ਦੈਤ॥

gaja bāji khara khaccara ḍasyo bahu bhānti līlata daiṅta.

The elephants, horses, donkeys and mules of the demons were struck and bitten in various ways.

ਚਤੁਰੰਗ ਸੈਨ ਹਤੀ ਅਸੁਰ ਸਤ ਲੱਛ ਛੂਹਨਿ ਐਤ॥੫॥੪੨॥੫੬੬॥

caturaṅga saina hatī asura sata laccha chūhani aita.5.42.566.

The four-division army of the demons was decimated, seven hundred thousand and ten *chuhans*.5.42.566.

ਸਰ ਬਜਾਲ ਅਵਰ ਜਿਤੇਕ ਸਰ ਧਰ ਰੂਪ ਆਪਨ ਆਪ॥

sara byāla avara jiteka sara dhara rūpa āpana āpa.

The serpent arrow conquers them all, the arrow would change its form by itself.

ਕਟਿ ਤੂਨ ਮਾਹਿ ਪ੍ਰਵੇਸ਼ ਕੀਨਯੋ ਮਹਿ ਹਰੀ ਭੀਰ ਸੰਤਾਪ॥

kaṭi tūna māhi pravesha kīnayo mahi harī bhīra saṅtāpa.

The arrows entered back into the quiver, *Hari* dispelled all the pain and afflictions of the world.

ਸਹਿ ਭੀਰ ਪੀਰ ਹਰੀ ਸਕਲ ਜਜ ਚੰਡਿ ਤੇਜ ਪ੍ਰਚੰਡ॥

sahi bhīra pīra harī sakala jya caṇḍi teja pracaṇḍa.

Enduring all the intense pain and anguish and erasing it, Victory to *Chandi*'s blazing might.

ਜੈ ਸੰਤ ਰੱਛਕ ਦਯਾਲ ਅੰਬੈ ਰਿਪੁ ਦਲਨਿ ਜੈ ਰਣ ਮੰਡ॥੬॥੪੩॥੫੬੭॥

jai saṅta racchaka dayāla aṅbai ripu dalani jai raṇa maṇḍa.6.43.567.

Hail the protector of saints, merciful *Amba*, Who annihilates enemy armies on the battlefield.6.43.567.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ ਪੂਰਬੀ॥

Bisanupad Bairari Northern.

bisanupada bairārī pūrabi.

ਜਬਿ ਨਾਸ ਸੁਨਯੋ ਰਿਪੁ ਸੈਨਨ ਕਾ ਰਿਸ ਕ੍ਰੋਧ ਪਰਯੋ ਭਯ ਸਦ ਬਲੀ॥

jabi nāsa sunayo ripu sainana kā risa krodha paryo bhaya sada balī.

When the enemy heard of the destruction of their army, they got filled with fury and all the stalwart warriors became afraid.

ਚਤੁਰੰਗਠਿ ਫੌਜ ਸਜਯੋ ਉਮਡਯੋ ਦਲ ਬਾਦਲ ਜੋਰ ਘਟਾ ਸੀ ਚਲੀ॥

caturaṅgaṭhi phauja sajyo umaḍyo dala bādala jora ghaṭā sī calī.

The army dressed in four colours²⁶² marched forward, the regiments surged forward like a powerful storm cloud in motion.

ਗਜ ਬਾਜਿ ਸਜੰਦ ਉਤਾਲ ਉਤੰਗ ਉਮਡੈ ਚਹੁੰ ਓਰ ਪਦਾਂਤ ਦਲੀ॥

gaja bāji syaṇḍa utāla utaṅga umaḍai cahuṇ ora padānta dalī.

Elephants, horses, swift and high chariots surged tumultuously from all four sides, on the other side are foot troops.

ਦਹਲੇ ਗਿਰਿ ਮੇਰੁ ਹਲਯੋ ਦਲਯੋ ਦਲਯੋ ਭੂਅ ਲੋਕ ਪਯਾਲ ਹਲੀ॥੧॥੫੬੮॥

dahale giri meru halyo dalyo dalyo bhūa loka pyāla halī.1.568.

The great mountain *Meru* shook, and the Earth and its realms trembled as the armies clashed forcefully.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ॥²⁶³

Bisanupad Bairari.

bisanupada bairārī.

ਦਹਲਯੋ ਸੁਰ ਲੋਕ ਅਹਿ ਲੋਕ ਹਲਯੋ ਕੰਪੈ ਦਿਗਪਾਲ ਗੋ ਲੋਕ ਹਲੈ॥

dahalyo sura loka ahi loka halyo kaṇpai digapāla go loka halai.

The celestial realms shook, the nether world realm of snakes moved and even the guardians of the directions shook in fear and the realm of *Krishna*, *Radha* and his *Gopis* moved.

ਡਰਿ ਆਦਿਤਯ ਚੰਦ ਕੁਬੇਰ ਸੁਰੇਸ ਜਲੇਸ ਲੋ ਆਦਿ ਸਭੈ ਦਹਲੈ॥

ḍari āditya caṇḍa kubera suresa jalesa lau ādi sabhai dalai.

Frightened were the Sun, the Moon, *Kubera*, *Indra*, *Varuna* and all other deity's armies.

ਘਹਿਰਾਤ ਗਜਾਤ ਗਜਿੰਦ ਸਇੰਦ ਹਇੰਦ ਲਗਹਿ ਚਿੰਕਾਰ ਚਲੈ॥

ghahirāta gajāta gajinda sainda haiṇda lagahi cinkāra calai.

The Chief of Elephants is trumpeting loudly, battle carriages drawn by horses and elephants began their charge with horrid war cries.

SARBLOH GRANTH SĀHIB SARŪP AṄG 89

ਫਰਕੇ ਧੁਜ ਬਾਨ ਨਿਸ਼ਾਨ ਪਤਾਕ ਬਹੁ ਕੇਤੁ ਧੁਜਾ ਘਨ ਬੈਰ

pharake dhuja bāna nishāna patāka bahu ketu dhujā ghana baira jhulai.2.569.

ਝੁਲੈ॥੨॥੫੬੯॥

Holding many flags, banners and standards that fluttered on the battlefield, it was if all the clouds were the battle standards of the enemy.2.569.

²⁶² Representing the four units aforementioned.

²⁶³ *Bairari* resembles *Purva Kalyan*, the main difference being the use of *Pa* which is strong in *Bairari* and weak in *Purva-Kalyan*. Popley, 'The Music of India' (1921); places *Bairari* in the same group as *Sri Raga* and this would agree with the *Ragmala*. The following represents the order of notes that can be used on the ascending and descending phase of the composition and the primary and secondary notes: *Aroh*: S R G M' P D N S, *Avroh*: S N D P M' G R S, *Vadi*: G, *Samvadi*: D.

ਸਰਦਾਰ ਸਵਾਰ ਬਰਜਾਰ ਤੁਖਾਰ ਸਵਾਰ ਗਜੇ ਰਨ ਮੰਡਲ ਧਾਏ॥ saradāra savāra baryāra tukhāra savāra gaje rana maṇḍala dhāe.
The brave mounted commanders, adorned on powerful horses and camels, rode into the realm of battle shouting war cries.

ਜੁਝਾਰ ਹਜ਼ਾਰ ਸੁ ਧਾਰ ਗਇੰਦ ਚਿਕਾਰ ਅਪਾਰ ਹਕਾਰ ਸਿਧਾਏ॥ jujhāra hazāra su dhāra gainda cikāra apāra hakāra sidhāe.
Thousands of brave warriors charged forth on large elephants, echoing boundless trumpeting and war-cries into the battle.

ਹਥਯਾਰ ਸੰਭਾਰ ਅਪਾਰ ਗਜੇ ਤਰਵਾਰ ਪ੍ਰਜਾਰ ਤੁਖਾਰ ਧਵਾਏ॥ hathyāra saṁbhāra apāra gaje taravāra prajāra tukhāra dhavāe.
They wielded their many weapons skillfully, roaring a lot, the swords gleaming, mounted on decorated elephants and camels.

ਲਲਕਾਰ ਚਿਕਾਰ ਕੁਠਾਰ ਸੁ ਧਾਰ ਭਭਕਾਰ ਪਰੇ ਅਸਵਾਰ
ਰਿਸਾਏ॥੩॥੫੭੦॥ lalakāra cikāra kuṭhāra su dhāra bhabhakāra pare asavāra risāe.3.570.
With taunts and challenges, the edges of their battle axes extremely sharp, the riders bellowed into a fierce uproar, filled with fury.3.570.

ਸਤ ਅਰਬ ਅਛੂਹਨਿ ਸੈਨ ਭਲੀ ਸਜਿ ਦੈਤ ਚਲਯੋ ਗਜ ਬਾਜ ਚਰੇ॥ sata araba achūhani saina bhalī saji daita calyo gaja bāja care.
The formidable demon army, numbering at seven billion *chuhān*, advanced with precision, leading the charge with their equipped elephants.

ਰਥ ਪਾਲਕਿ ਉਸ਼ਟ ਖਰੇਨਿ ਚਰੇ ਘਨਘੋਰ ਘਟਾ ਘਟ ਛਾਇ ਪਰੇ॥ ratha pālaki ushāṭa khareni care ghanaghora ghaṭā ghaṭa chāi pare.
Chariots, and palanquins, drawn by mules and swift camels charged forward, creating a deep din like a large gong being struck, casting a shadow over the vast battlefield.

ਸਜਿ ਸਾਇਕ ਸਾਰੰਗ ਤੇਗ ਸਿਪਰ ਬਰਛੀ ਸਰ ਗੁਰਜ ਕਮਾਨ ਫਰੇ॥ saji sāika sārāṅga tega sipara barachī sara guraja kamāna phare.
The warriors furnished with *sarang* bows, broad-swords, shields, spears, arrows, maces and bows; held them ready to strike.

ਤ੍ਰਿਸੂਲ ਗਦਾ ਅਸਿ ਧੋਪ ਕਟਾਰ ਪਹਾਰ ਲੈ ਸੂਰ ਅਨੇਕ ਅਰੇ॥੪॥੫੭੧॥ trisūla gadā asi dhopa kaṭāra pahāra lai sūra aneka are.4.571.
The many brave warriors strike steadily with tridents, maces, *asi*, swords and tiger-knife.4.571.

ਤਰੁ ਮੇਰੁ ਬਿਸਾਲ ਉਤੰਗ ਕਰਾਲ ਧਏ ਲੈ ਹਾਥ ਅਪਾਰ ਗਜੈ॥ taru meru bisāla utaṅga karāla dhae lai hātha apāra gajai.
Vast and towering jagged trees, from a Mount peak, were uprooted and hurled by hand with their boundless strength, roaring.²⁶⁴

ਲੈ ਸੂਲ ਸਿਲਾ ਸਹਿਥੀ ਜਮਦਾੜ ਨਿਖੰਗ ਕੁਅੰਡ ਸਵਾਰ ਸਜੈ॥ lai sūla silā sahithī jamadāra nikhaṅga kuaṇḍa savāra sajai.
Taking with them lances, stones, spears, tiger-knives, quivers and bow, they rode decorated steeds.

ਕਰਵਾਰ ਕੁਠਾਰ ਸਵਾਰ ਗਦਾ ਮੂਸਲ ਜਮਧਾਰ ਤ੍ਰਿਸੂਲ ਛਜੈ॥ karavāra kuṭhāra savāra gadā mūsala jamadhāra trisūla chajai.
They were adorned with scimitars, axes, decorated maces, clubs, *jamdhar*, nooses and tridents.

ਦਸ ਲੱਛ ਉਪੰਗ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗਨ ਬੀਨ ਸ਼ਹਨਾਇ ਬਰੀਨ
ਸਜੈ॥੫॥੫੭੨॥ dasa laccha upaṅga mridaṅga mucaṅgana bīna shahanāi barīna sajai.5.572.
Ten *lakhs* of *nas-tarang* (jaw-harp), *mridang*, tambourines, snake flutes and *shehnais*, of various types were beautifully crafted.5.572.

²⁶⁴ This could also mean the trees were uprooted and thrown by elephants.

ਰਨ ਮਾਰੂ ਰਬਾਬ ਕਰਨਾਲ ਕਰਤਾਲ ਜਲੀਨ ਅਪਾਰੰ ਭੂਮਿ ਬਜੇ॥

rana mārū rabāba karanāla karatāla jalīna apāraṇ bhūmi baje.

On the battlefield they play battle drums or *Maru*,²⁶⁵ on the *rabab* and battle-flutes, with drumming on a water instrument,²⁶⁶ that reverberated endlessly across the battlefield.

ਝਾਂਝਰ ਝਾਂਝ ਮੰਜੀਰ ਖੁਰੰਗ ਮੁਰਲੀ ਡਫ ਢੋਲ ਚਹੁੰ ਓਰ ਗਜੇ॥

jhāñjhara jhāñjha mañjīra khuraṅga muralī ḍapha ḍhola cahuṇ
ora gaje.

The sound of anklets, large cymbals, jewelled bells, tambourines, foot-bells, *bansuri*, hand-drums, and *dhols* resounded from all directions.

ਗੋਮੁਖ ਤਾਸ ਗੰਭੀਰ ਪਖਾਵਜ ਧੁਨਿਘੋਰ ਘਟਾ ਘਨ ਕੀ ਬਰਜੇ॥

gomukha tāsa gaṇbhīra pakhāvaja dhunighora ghaṭā ghana kī
baraje.

The war horn (*rananarsingha*), the stringed *taus*, deep-toned *pakhawaj* drums and dark sounding gongs thundered like clouds!

ਬਹੁ ਝਾਂਝਰ ਸੋਰਠਿ ਤਾਲ ਮੰਜੀਰਨ ਬਾਰਿ ਤਰੰਗਨਿ ਰੰਗ

bahu jhāñjhara soraṭhi tāla mañjīrana bāri taraṅgani raṅga
raje.6.573.

ਰਜੇ॥੬॥੫੭੩॥

Amidst the multitude of anklets, is the rhythmic melody of *sorath*, the tinkling of jewelled-anklets, cymbals and the war drums resounded creating a satisfying ambiance.6.573.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ ਪੂਰਬੀ॥

bisanupada bairāṛī pūrabī.

Bisanupad Bairari Northern.

ਮੁਰਲੀ ਡਫ ਦੁੰਦਭਿ ਬੇਨੁ ਖਰੀ ਤੁਰਹੀ ਧੁਨਿ ਘੋਰ ਪ੍ਰਲਯ ਸੀ ਲਗੈ॥

muralī ḍapha duṇḍabhi benu kharī turahī dhuni ghora pralaya sī
lagai.

With *bansuri*, hand-drums, war drums, flute and war bugles, creating a dark sound as if signaling a catastrophic apocalypse.

ਬਾਸੁਰਿ ਬੀਨ ਨਫੀਰਿ²⁶⁷ ਜੁਝਾਵ ਸੁ ਨਾਦ ਅਪਾਰ ਸਵਾਰ ਜਗੈ॥

bāsuri bīna nafīri jujhāva su nāda apāra savāra jagai.

The melodious strains of the flute, snake charming flute, war-trumpets, the resonant sound awoke the war-spirit of the mounted warriors.

ਸੁਰ ਘੋਰ ਪ੍ਰਲਯ ਬਹੁ ਭਾਂਤਿ ਬਜੈ ਘਨ ਸਾਵਨ ਸੀ ਧੁਨਿ ਘੋਰ ਉਠੈ॥

sura ghora pralaya bahu bhānti bajai ghana sāvana sī dhuni ghora
uṭhai.

The notes were played in great intense melodies, various types of instruments were played intensely, as the thunderous sound of an approaching storm reverberates loudly in the monsoon season.

ਸੁਰ ਤਾਨ ਅਲਾਪ ਸੁਧਾਰ ਸੁ ਰਾਗ ਅਨੇਕ ਸੁਧੰਗ ਸੁ ਤਾਨ

sura tāna alāpa sudhāra su rāga aneka sudhaṅga su tāna
juṭai.7.574.

ਜੁਟੈ॥੭॥੫੭੪॥

They sang (*tane*) melodies and improvised with skill (*alap*), blending various *ragas* and harmonizing their instruments together in beautiful intricate forms.7.574.

²⁶⁵ Variant of *Malkauns*.

²⁶⁶ Peyote shamans still use such a water drum.

²⁶⁷ نَفِير – A Middle-eastern straight trumpet used for military signaling.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Bairari in the Second Variation.

bisanupada bairārī dūjī taraha.

ਸੋਰਠਿ ਮਲਾਰ ਬੈਰਾੜੀ ਕੇਦਾਰਾ ਕਲਜਾਨ ਪਰਜ ਮਾਰੂ ਸੁਭ ਗਾਵਤ॥

The warriors sang auspicious melodies of Victory on the battlefield, in *ragas* such as *Sorath*, *Malar*, *Bairari*, *Kedara*, *Kalyan*, *Paraj* and *Maru*.

soraṭhi malāra bairārī kedārā kalyāna paraja mārū subha gāvata.

ਆਸਾ ਮਾਲਕੋਸ ਸ੍ਰੀ ਟੋਡੀ ਤਿਲੰਗ ਬਿਲਾਵਲ ਤਾਨ ਸੁਨਾਵਤ॥

In *Asa*, *Malkauns*, *Sri*, *Todi*, *Tilang*, *Bilaval*, melodies were played that enchanted the listeners.

āsā mālakausa sṛī ṭoḍī tilaṅga bilāvala tāna sunāvata.

ਭੈਰਵ ਨਟ ਤੁਖਾਰਿ ਬਸੰਤ ਗਵਰੀ ਪੜਤਾਲ ਮਲਾਰ ਅਲਾਵਤ॥²⁶⁸

Bhairav, *Nat*, *Tukhari*, *Basant*, *Gauri*, in mixed rhythms and *Malar* that was improvised in *alaps*.

bhairava naṭa tukhārī basaṅta gavarī paṛatāla malāra alāvata.

ਗੋਂਡ ਬਸੰਤਿ ਬਿਭਾਸ ਪਰਜ ਗਵਰੀ ਗੁਜਰੀ ਧੁਨਿ ਘੋਰ

ਸੁਹਾਵਤ॥੮॥੫੭੫॥

Gond, *Basant*, *Bibhas*, *Paraj*, *Gauri*, *Gujari*, the music resonated with profound beauty and grace.8.575.

gauṇḍa basaṅti bibhāsa paraja gavarī gujarī dhuni ghora suhāvata.8.575.

ਸਾਰੰਗ ਸੂਹਿ ਕਾਮੋਦ ਹਿੰਡੋਲ ਧਨਾਸਰਿ ਮਾਝ ਸੁ ਤਾਨ ਉਠੈ॥

With *ragas* like *Sarang*, *Suhi*, *Kamod*, *Hindol*, *Dhanasari*, *Majh*, the melodies rose to sublime heights.

sāraṅga sūhi kāmōda hiṇḍola dhanāsari mājha su tāna uṭhai.

ਭੈਰਉ ਪ੍ਰਭਾਤਿ ਬਿਭਾਸ ਕਰਨਾਟਿ ਚੰਪਕ ਦੀਪ ਬਿਹਾਗ ਜੁਟੈ॥

In *Bhairau*, *Prabhati*, *Bibhas*, *Karanati*, *Champak*, *Dipak*, *Bihag*, the musical notes blended harmoniously.

bhairau prabhāti bibhāsa karanāṭi caṇpaka dīpa bihāga juṭai.

ਟੋਡੀ ਲਲਿਤ ਦੀਪਕੀ ਕਾਫੀ ਸ੍ਰੀ ਰਾਗੁ ਰਾਗਨਿ ਬਹੁ ਗਾਵਤ॥

In *ragas* like *Todi*, *Lalit*, *Dipaki*, *Kafi*, *Sri Rag*, the *raganis* were sang in various melodies and tunes.

ṭoḍī lalita dīpakī kāfī sṛī rāgu rāgani bahu gāvata.

ਸੁਨਿ ਤਾਨ ਅਲਾਪ ਅਨੇਕ ਸੁਧੰਗਨ ਕਾਇਰ ਬੀਰ ਸਭੈ ਕਟਿ

ਜਾਵਤ॥੯॥੫੭੬॥

Listening to the diverse improvisations and melodies from many instruments, all the timidness was cut away and the warriors left feeling brave.9.576.

sunī tāna alāpa aneka sudhaṅgana kāira bīra sabhai kaṭi jāvata.9.576.

ਬਹੁ ਬਾਜਨ ਸੁਰ ਤਾਨ ਸੁਧੰਗ ਚਤੁਰੰਗ ਅਨੀ ਬਹੁ ਭਾਂਤਿ ਅਖਾਰਾ॥

With the multitude of instruments playing melodious tunes, to the four types of army regiments and the many other platoons.

bahu bājana sura tāna sudhaṅga caturaṅga anī bahu bhānti akhārā.

ਤਨ ਦੀਰਘ ਘੋਰ ਭਯੰਕ ਅਸੁਰ ਗਜ ਬਾਜ ਰਥੀ ਪਾਇਕ ਅਸਵਾਰਾ॥

The body of the army of the fearsome and terrible demon was long, encompassing elephants, horses, charioteers, foot soldiers and cavalry.

tana dīragha ghora bhayaṅka asura gaja bāja rathī pāika asavārā.

²⁶⁸ Mai Bhago recension records ਅਲਾਪਤ, also the Sangrur recension.

ਸਿਰ ਤਾਜ ਬਰੇ ਬਰਜਾਮ ਜੁਝਾਰਨ ਸਾਵੰਤ ਧੀਰ ਸਰਕੋਪ²⁶⁹ ਸਰਦਾਰਾ॥ sira tāja bare baryāma jujhārana sāvaṅta dhīra sarakopa saradārā.

Many valiant warrior's heads were adorned with regal crowns, brave, feudal lords, chiefs and leaders – *Sardars*.

ਗਹਿ ਬਾਨ ਕਮਾਨ ਤ੍ਰਿਸੂਲ ਗਦਾ ਸਕਤਿ ਸੇਲ²⁷⁰ ਜਮਧਰ gahi bāna kamāna trisūla gadā sakati sela jamadhara
ਤਰਵਾਰਾ॥੧੦॥੫੭੭॥ taravārā.10.577.

Grasping mighty bows, arrows, tridents, maces, spears, nooses, *jamdhar*, and *talvars*.10.577.

ਖੁਨਸਾਇ ਤੁਖਾਰ ਸਵਾਰ ਰਿਸੇ ਸਰਦਾਰ ਜੁੜੇ ਬਹੁਤੇ ਰਨ ਮੰਡਲ॥ khunasāi tukhāra savāra rise saradāra juṛe bahute rana maṇḍala.

With rancour, the brave *Sardars* (chieftains) saddled and mounted on fine stallions, joined numerous warbands in the realm of battle.

ਘਨਘੋਰ ਕਠੋਰ ਕਰੋਰ ਦਈਤਨ ਲਲਕਾਰ ਭਿਰੇ ਰਨ ਚੰਡਿ ਅਖੰਡਲ॥ ghanaghora kaṭhora karora dāitana lalakāra bhire rana caṇḍi akhaṇḍala.

Thundering and very tough, millions of demons challenged the *devas* fiercely and fought against *Chandi* in an unbroken ferocity.

ਚਿੰਕਾਰ ਹੁੰਕਾਰ ਡੰਕਾਰ ਧਸੇ ਪ੍ਰਚਾਰ ਭਿਰੇ ਰਨ ਸੂਰ ਹਠੀਲੇ॥ cīnkāra huṅkāra ḍānkāra dhasē pracāra bhire rana sūra haṭhīle.

With cries, bellows and blasts, warriors plunged and spread across the battlefield, determined and clashing in the fight.

ਗਰਜੇ ਤਰਜੇ ਭਿਭਰੇ ਕੜਕੇ ਦਿਸ ਘੋਰ ਪਰੇ ਜਤੁਧਾਨ garaje taraje bhibhare kaṛake disa ghera pare jatudhāna
ਕਟੀਲੇ॥੧੧॥੫੭੮॥ kaṭīle.11.578.

Some roared, some intimidated, others were afraid, the swords clanged, they were surrounded, the more passive demons moved away.11.578.

ਸੁਨਿ ਸੋਰ ਸਵਾਰਨਿ ਚੰਡਿ ਪ੍ਰਚੰਡਣਿ ਸਿੰਘ ਚੜੀ ਕੈ ਸੱਦ ਜਯੰ॥ suni sora savārani caṇḍi pracanḍaṇi siṅgha caṛī kai sadda jyaṅ.

Hearing the whinnying of horses, the fierce Goddess *Chandi*, mounted her lion and charged into battle, saying “always victorious!”

ਸੁਭ ਸੰਖ ਬਜਾਇ ਧਸੀ ਰਿਪੁ ਓਰ ਜੈ ਜੈਤੁ ਭਈ ਰਿਪੁ ਨਾਸ ਛਜੰ॥ subha saṅkha bajāi dhasī ripu ora jai jaitu bhaī ripu nāsa chyaṅ.

Playing the auspicious conch, She charged with fury, with triumphant shouts, She destroyed the enemy worthy of being crushed.

ਲੈ ਚਕ੍ਰ ਸੁਦਰਸਨ ਜੋਤਿ ਪ੍ਰਭਾ ਰਵਿ ਕੋਟ ਅਸੰਖਨ ਕ੍ਰਾਂਤਿ ਲਜੰ॥ lai cakra sudarashana joti prabhā ravi koṭa asaṅkhana krānti lajaṅ.

Taking the *sudarshan chakra* whose light radiates more than millions of countless suns.

ਭੁਜ ਸਹੰਸ੍ਰ ਛਟਾ ਦਿਵ ਜਵਨ ਸਦਾ ਸੁਭ ਸਸਤ੍ਰਾਸਤ੍ਰ ਕਰ ਮਧਜ bhuja sahaṅsra chaṭā diva javana sadā shubha shasatrāsatra kara
ਸਜੰ॥੧੨॥੫੭੯॥ madhya sajaṅ.12.579.

With a thousand arms, Her splendour is like the light of the Divine adorned in countless auspicious brilliant weapons that shine like the sun.12.579.

²⁶⁹ سرکوب.

²⁷⁰ शक्तिशाली mighty, powerful.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ॥

Bisanupad Bairari.

bisanupada bairārī.

SARBLOH GRANTH SĀHIB SARŪP AṅG 91

ਦਿਸ ਸਤੁ ਚਲਾਇ ਦਯੋ ਸੁਭ ਚਕ੍ਰ ਬਗਯੋ ਕਰ ਸੱਦ ਭਯਾਨ ਕਠੇਰਾ॥

disa shatru calāi dayo shubha cakra bagyo kara sadda bhayāna
kaṭhorā.

Spotting the enemy, She starts the divine chakram and wields it, striking terror with its formidable power.

ਅਸੁ ਕਾਟ ਸਵਾਰ ਗਿਰਾਇ ਦੀਏ ਗਜ ਕਾਟ ਸਰਦਾਰ ਮਹੀ ਝਕ ਝੋਰਾ॥

asu kāṭa savāra girāi dīe gaja kāṭa saradāra mahī jhaka jhorā.

The horses are cut and fall, their riders topple, the elephants are cut open and topple, their Chiefs roll onto the earth.

ਰਥ ਕਾਟ ਦਈਤ ਹਨੇ ਬਿਦਰੇ ਦਲ ਪੈਦਲ ਕਾਟ ਬਲੀ ਦਲ ਫੋਰਾ॥

ratha kāṭa daīta hane bidare dala paidala kāṭa balī dala phorā.

Chariots destroyed, demons perish, foot soldiers are cut down, the brave armies break open.

ਦਸਲੋਕ ਦਿਸਾ ਪੁਰਿ ਘੇਰ ਲੀਯੋ ਧਰ ਰੂਪ ਬਿਸਾਲ ਜੁ ਚਕ੍ਰ

dasaloka disā puri ghera līyo dhara rūpa bisāla ju cakra
balorā.13.580.

ਬਲੋਰਾ॥੧੩॥੫੮੦॥

The ten worlds are surrounded from all directions, taking on a colossal form, the divine war-quoit strikes shining like a mirror.13.580.

ਰਿਪੁ ਘੇਰ ਦਸਹੁੰ ਦਿਸ ਚਕ੍ਰ ਬਲੀ ਦਲ ਕਾਟ ਬਿਧ੍ਵੰਸ ਕਰੇ ਸਗਰੇ॥

ripu ghera dasahuṁ disa cakra balī dala kāṭa bidhvaṁsa kare
sagare.

Enemies are encircled from all sides, the divine war-quoit whirls, cutting down the brave armies in entirety.

ਹਹਕਾਰ ਭਜੇ ਰਣ ਤਯਾਗ ਅਸੁਰ ਬਹੁ ਨਿਸਿਚਰ ਦੈਤ ਰਾਛਸ ਪਛਰੇ॥

hahakāra bhaje raṇa tyāga asura bahu nisicara daīta rāchasa
pachare.

They cry out and abandon the battle field, *asuras*, many night-walkers, demons and *rakshasas* perish.

ਅਸੁ ਕਾਟ ਸਵਾਰ ਗਿਰਾਇ ਦਏ ਗਜ ਕਾਟ ਸਵਾਰ ਹਨੇ ਬਿਦਰੇ॥

asu kāṭa savāra girāi dae gaja kāṭa savāra hane bidare.

The horses were cut down and the riders toppled off, the elephants were cut down and their mounts were torn apart.

ਰਥ ਪਾਇਕ ਸੂਰ ਸੰਘਾਰ ਕਯੋ ਦਲ ਕਾਟ ਬਿਧੁੰਸ ਬਿਨਾਸ

ratha pāika sūra saṅghāra kayo dala kāṭa bidhvaṁsa bināsa
kare.14.581.

ਕਰੇ॥੧੪॥੫੮੧॥

She destroys the ranks of the heroic warriors who mount their chariots; and annihilates the armies, cutting them down and destroying them.14.581.

ਬਹੁ ਭਾਜ ਗਏ ਰਨ ਤਯਾਗ ਬਲੀ ਮੁੜ ਝਾਕਤਿ ਨਾਹਨਿ ਤ੍ਰਾਸ ਭਰੇ॥

bahu bhāja gae rana tyāga balī muṛa jhākati nāhani trāsa bhare.

Many brave warriors have run away abandoning the battlefield, now turning their backs in flight, as their hearts are filled with terror.

ਤਜਿ ਪਉਰਖ ਧੀਰ ਸਭੈ ਦਲੇ ਹਿਯ ਤ੍ਰਾਸ ਭਰੇ ਰਿਪੁ ਭਾਜ ਪਰੇ॥

taji paurakha dhīra sabhai dale hiya trasa bhare ripu bhāja pare.

All the valiant warriors have abandoned endurance, their hearts are filled with fear, so they the enemy scatters.

ਤਜਿ ਬਾਨਕ ਮਾਨ ਗਦਾ ਧਨੁਹੀ ਤਰੁ ਮੇਰੁ ਬਿਸਾਲ ਬੇ ਬਾਜ ਫਿਰੇ॥

taji bānaka māna gadā dhanuhī taru meru bisāla be bāja phire.

They discard their bows, honour, maces, bows, trees, and boulders, many horses were left behind and wander around.

ਕਰ ਸੋਰ ਕਠੋਰ ਕਰੋਰ ਭਜੇ ਰਿਪੁ ਜਾਇ ਪੁਕਾਰ ਕਿਯੋ

kara sora kaṭhora karora bhaje ripu jāi pukāra kiyo
sigare.15.582.

ਸਿਗਰੇ॥੧੫॥੫੮੨॥

The horses whinny, the countless battle-hardened warriors flee, they all cry out for help.15.582.

ਸੁਨਿ ਬਾਤ ਨਿਸਾਚਰ ਦਈਤ ਬਲੀ ਭਯਸਦ ਉਠਜੇ ਕਰ ਕ੍ਰੋਧ ਮਹਾ॥

sunī bāta nisācara daīta balī bhayasada uṭhyo kara krodha mahā.

Hearing the news of the night-walker's plea, the mighty horrendous demon, *Bhimnad*, was filled with great anger.

ਦਲ ਸਾਜ ਅਨੇਕ ਚੜ੍ਹਯੋ ਗਰਜਯੋ ਦੈ ਚੋਬ ਦਮਾਮਨਿ ਘੋਰ ਹਰਾ॥

dala sāja aneka caryo garajayo dai coba damāmani ghora hahā.

Many armies prepare themselves; they charge and roar like thunder; with the terrible beating of war drums and fierce battle cries.

ਗਜ ਬਾਜ ਸਜੰਦ ਪਦਾਂਤ ਚਲੇ ਬਹੁ ਭਾਂਤਿ ਬਨੀ ਚਤੁਰੰਗ ਭਲੀ॥

gaja bāja syānda padānta cale bahu bhānti banī caturaṅga bhalī.

Elephants, horses, chariots and foot-soldiers move forward, in many forms and the great four battalions.

ਸਰਦਾਰ ਬਡੇ ਬਰਯਾਰ ਅਸੁਰ ਸਿਰਤਾਜ ਹਠੀ ਰਨਖੰਭ

saradāra baḍe baryāra asura siratāja haṭhī ranakhaṁbha
thalī.16.583.

ਥਲੀ॥੧੬॥੫੮੩॥

The great leaders, brave and mighty, the crowned *asura* chiefs and the stubborn heroes stood firm, with battle-standard flagposts in the field.16.583.

ਸੁਤ ਭ੍ਰਾਤ ਪਰਿਵਾਰ ਹਕਾਰ ਲਿਯੋ ਪੁਤ ਪੋਤ੍ਰ ਕੁਲੀ ਦਲ ਸਾਥ ਅਰਯੋ॥

suta bhrāta parivāra hakāra liyo puta pautra kulī dala sātha aryo.

The sons, brothers and families are called, sons and grandsons, to join the army along with their clans.

ਭਯਨੱਦ ਉਠਜੇ ਭਯ ਸੱਦ ਕਿਯੋ ਦਲਯੋ ਜਮ ਲੋਕ ਸੁਰੇਸ ਡਰਯੋ॥

bhayanadda uṭhyo bhaya sadda kiyo dalyo jama loka suresa
daryo.

Bhimnad rises up and makes a terrifying rallying cry, as they face the armies of the realm of death and *Indra*.

ਚਤੁਰੰਗਨਿ ਸਾਜ ਸਿਪਾਹ ਸਵਾਰ ਵਰਜਾਮ ਅਨੇਕ ਲੈ ਆਪ ਚਰਯੋ॥

They array themselves in four armies for their battle formation, with their soldiers and cavalry, with many heroes he charges.

ਗਜ ਬਾਜਿ ਕਰਾਲ ਉਤੰਗ ਬਿਸਾਲ ਹੈ ਸਵਾਰ ਸਨੇ ਪਰਿਵਾਰ

ਭਿਰਯੋ॥੧੭॥੫੮੪॥

With hideous, tall elephants and horses, the warriors mounted on them with their families, spreading out wide into battle.17.584.

caturaṅgani sāja sipāha savāra varyāma aneka lai āpa caryo.

gaja bāji karāla utaṅga bisāla hvai savāra sane parivāra
bhiryo.17.584.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ॥

Bisanupad Bairari.

bisanupada bairārī.

ਧੁਜ ਬੈਰਕ ਬਾਨ ਨਿਸਾਨ ਪਤਾਕ ਫਹਿਰਾਤ ਚਲਯੋ ਦੈ ਚੋਬ ਨਗਾਰਾ॥

Their battle-standards, banners, arrows, emblems and pennants waved as they advanced forward to the beat of drums.

dhuja bairaka bāna nisāna patāka phahirāta calyo dai coba
nagārā.

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ਦੁੰਦਭਿ ਢੋਲ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗ ਉਪੰਗ ਤੁਰੰਗ ਚਤੁਰੰਗ ਅਖਾਰਾ॥

With the beat of war drums, *dhola*, *mridang*, jaw-harp, bag-pipes and water drum, the cavalry advances arrayed in four formations.

duṇḍabhi ḍhola mridaṅga mucaṅga upaṅga turaṅga caturaṅga
akhārā.

ਗਹਿ ਸੇਲ ਸਿਲਾ ਤਰੁ ਮੇਰੁ ਬਿਸਾਲ ਤੁਫੰਗ ਕਟਾਰ ਅਨੇਕ ਕੁਠਾਰਾ॥

Grasping boulders and stones, vast trees from the mountain peaks, muskets, daggers, and countless battle-axes.

gahi sela silā taru meru bisāla tuphaṅga kaṭāra aneka kuṭhārā.

ਮੂਸਲ ਬਾਨ ਕਮਾਨ ਗਦਾ ਗੋਫਨਿ ਸਰ ਚਾਪ ਤ੍ਰਿਸੂਲ ਦੁਧਾਰਾ॥੧੮॥੫੮੫॥

They carry maces, various bows, clubs, sling-shots, arrows, bamboo bows, tridents and double-edged sword.18.585.

mūsala bāna kamāna gadā gophani sara cāpa trisūla
dudhārā.18.585.

ਸਰ ਚਾਪ ਸਿਪਰ ਸਹਿਥੀ ਜਮਦਾੜ ਪਹਾੜ ਬਿਸਾਲ ਲੈ ਬੀਰ ਰਿਸਾਏ॥

They wield arrows, bamboo bows, shields, spears, and *jamdhars*, as well as extremely large weapons like mountains, they bring them to battle with great fury.

sara cāpa sipara sahithī jamadāra pahāra bisāla lai bīra risāe.

ਬਰਛੀ ਤਰਵਾਰ ਗਦਾ ਬਿਛੂਆ ਤ੍ਰਿਸੂਲ ਕੁਠਾਰ ਗਹੇ ਰਨ ਆਏ॥

They wield spears, scimitars, maces, scorpion daggers, tridents and axes, entering the battlefield.

barachī taravāra gadā bichūā trisūla kuṭhāra gahe rana āe.

ਸਿਲ ਸੈਲ ਸਿਲਾ ਪਾਥਰ ਧਨੁਹੀ ਗੁਲੇਲ ਛੁਰਾ ਬੁਗਦਾ ਦਰਸਾਏ॥

silā saila silā pāthara dhanuhī gulela churā bugadā darasāe.

With rocks, stones, sling stones and larger stones, he demonstrates his skill in using the small bow, sling shot, knife and *bugda* dagger.

ਖੰਜਰ ਭਸੁੰਡੀ ਗੜੀਆ ਭਾਲਾ ਲਈ ਸਾਂਗ ਸਿਪਾਹ ਅਨੇਕ

khañjara bhasuṇḍī gaṛīā bhālā lāī sāṅga sipāha aneka
uṭhāe.19.586.

ਉਠਾਏ॥੧੯॥੫੮੬॥

The countless soldiers pick up and take many types of curved daggers, blunderbass, grenades, lances and spears.19.586.

ਦਸ ਘੇਰ ਦਿਸਾ ਧਰ ਲੇਹਬਿ ਸੇ ਹਰਕਾਰ²⁷¹ ਪਰੇ ਰਨ ਚੰਡਿ ਪੈ ਜਾਏ॥

dasa ghera disā dhara lohabi so harakāra pare rana caṇḍi pai
jāe.

He surrounds the enemy on all ten sides, taking his lance, there are many cries on the battlefield, as he fights with great fury.

ਤਨਤ੍ਰਾਨੁ ਸਿਲਹ ਕਵਚਾਦਿ ਜਿਰਹ²⁷² ਬਖਤਰ ਤਨ ਸਾਜ ਤੁਰੰਗ ਨਚਾਏ॥

tanatrānu silaha kavacādi ziraha bakhatara tana sāja turaṅga
nacāe.

Wearing many types of body armour, chainmail, armoured plates on his body, he makes his horses dance.

ਸਜਿ ਚਿਲਤਹ ਸੰਜ ਪਟੇਲ ਰਬੀ ਬਾਗਰ ਜੁਤਿ ਹੋਰ ਗਜੀ ਚੜ ਧਾਏ॥

saji cilataha sañja paṭela rathī bāgara juti hora gajāī cāṛa dhāe.

He dresses in a fine chainmail shirt, larger chainmail and armoured plates (*charaina*), his chariots are adorned with banners of arrows, with men dressed in fine clothes accompanying him, and more on other mounted elephants, they charge.

ਗਜ ਪਾਖਰ ਸਿੰਧੁ ਗਜਗਾਹ ਬਨੀ ਵਰਯਾਮ ਅਨੇਕ ਤੁਰੰਗ

gaja pākharā siṇḍhu gajagāha banī varayāma aneka turaṅga
dhavāe.20.587.

ਧਵਾਏ॥੨੦॥੫੮੭॥

The elephants have war harnesses; the horses are embellished with a *Gajagah*²⁷³ and many formations of brave cavalry charge forward.20.587.

ਸਿਰ ਟੋਪ ਧਰੇ ਬਹੁ ਬਾਗ ਸਜੇ ਬਹੁ ਪਾਗ ਰੰਗੀਨ ਗੁਲਾਬ ਸਹਾਬੀ॥

sira ṭopa dhare bahu bāga saje bahu pāga raṅgīna gulāba
sahābī.

Wearing helmets on their heads, with many decorations, they wear turbans coloured like majestic red roses.

ਸੋਸਨਿ ਤੂਸ ਮੰਜੀਰ ਹਰੀਰ ਪਿਖੀ ਉਦੀ ਗੁਲਫਾਮ ਉਨਾਬੀ॥

sosani tūsa mañjīra harīra pikhī ūdī gulafāma unābī.

With deep blue colours of the *Sosani* flower, anklets, green silks, dark brown, pink and deep red decorated embroidered caparisons.

²⁷¹ Sangrur recension, ਸੋਹ-ਹਕਾਰ, as is the same in Mai Bhago Ji's.

²⁷² چرخ.

²⁷³ The term *Gajagah* draws etymological support from both Persian and Sanskrit traditions. In Persian, گجگاه refers to a space equivalent to a gaz (a unit of measurement, ~1 yard), often implying a prominent or ornamented position — metaphorically linked to the *kalgi* (crest) worn by horses or warriors. Hence, *gajgāh* came to mean a ceremonial crest or plume—a mark of honour. In Sanskrit, the word गजग्रह (*gajagraha*) means *elephant-seizer* — one who could subdue wild elephants with sheer physical strength. In ancient India, such elite warriors were granted *gajgāh* (plumes or crests) by kings as tokens of their extraordinary prowess. These crests became a sign of supreme martial distinction. Among Nihang Singhs, the term *gajgāh* refers to a distinctive ornament (or weapon) worn on the *dumālā* (turban), often taking the form of a steel plume or decorative quoit. It may literally be about a gaz-length steel ornament, and those Nihangs who wear it are respectfully known as '*Gajgāhīya Singhs*'. The *gajgāh* thus symbolises an ancient and noble martial identity, though today it is rarely seen and has become a relic of ancient warrior traditions. It ultimately signifies a crest of honour, rooted in both linguistic and martial heritage.

ਕਲਧੌਂਤ ਜਰੀ ਸੁ ਧਰੀ ਸਿਰ ਪਹਿ ਤੁੱਰਾ ਸਰਪੇਚ ਤਾਊਸ

kaladhauṇṭa jarī su dharī sira pahī turrā sarapecā tāūsa
kalābī.21.588.

ਕਲਾਬੀ॥੨੧॥੫੮੮॥

They wear gold chains on their helmets and turbans on the heads, adorned with plumes (*turla* and *farla*), loose parts of the turban covering the neck, peacock feathers and jewelled diadems.21.588.

ਨਵ ਬਾਗ ਰੰਗੀਨ ਸਜੇ ਪਰਿਵਾਰ ਕੁਰਮਨ ਸਾਕ ਭਲੀ ਕੈ ਸੰਵਾਰਜੇ॥

nava bāga raṅgīna saje parivāra kuramana sāka bhalī kai
saṁvāryo.

With new clothes and coloured decoration, that adorn their families and clans; the warriors are decorated in finest armour.

ਸਭ ਪੋਤ੍ਰ ਕੁਲੀ ਕਲਗੀ ਸਿਰ ਤਾਜ ਸਜੇ ਬਹੁ ਭਾਂਤਿ ਬਨਾਇ ਸੁਧਾਰਜੇ॥

sabha pautra kulī kalagī sira tāja saje bahu bhānti banāi
sudhāryo.

All the sons and grandsons are adorned with aigrettes with crowns placed upon their heads that are decorated in various ways.

ਕਛੁ ਬਾਏ ਕਰੇ ਕਛੁ ਦਾਹਨਿ ਕੈ ਪਰਿਵਾਰ ਸਭੈ ਲੈ ਸੰਗ ਸਿਧਾਰਜੇ॥

kachu bāṇe kare kachu dāhani kai parivāra sabhai lai saṅga
sidhāryo.

Some are on the left; some are on the right side; the whole family is ready together prepared for battle.

ਧਵਾਇ ਤਰੰਗ ਰਿਸਾਇ ਭਿਰਜੇ ਰਨ ਚੰਡਿ ਪ੍ਰਚੰਡ ਕੇ ਜਾਇ

dhavāi taraṅga risāi bhiryo rana caṇḍi pracaṇḍa ko jāi
hakārayo.22.589.

ਹਕਾਰਜੇ॥੨੨॥੫੮੯॥

They charge like furious waves; they engage in battle; they roar with great fury and war-like spirit.22.589.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Bairari, Second Variation.

bisanupada bairārī dūjī taraha.

ਹਰਕਾਰ ਪਰੇ ਲਲਕਾਰ ਅਰੇ ਦਿਸ ਘੇਰ ਖਰੇ ਦਲ ਦਾਨਵ ਪੁੰਜਨਿ॥

Some cried out, others gave stubborn challenges; from all directions and sides, the fierce dense battalions of titans encircled them.

hahakāra pare lalakāra are disa ghera khare dala dānava puñjani.

ਸਰ ਡਾਰਤ ਘੇਰ ਭਯਾਨ ਗਦਾ ਗੁਰਜ ਮੇਰੁ ਸਿਲਾ ਸਹਿਥੀ ਭਰ ਗੋਫਨਿ॥

Arrows are launched, horrible fearsome maces and clubs, boulders and stones from mountains, and spears; are loaded and hurled from catapults.

sara ḍārata ghora bhayāna gadā guraja meru silā sahithī bhara gophani.

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ਤਰਵਾਰ ਪਹਾਰ ਕੁਠਾਰ ਤੁਫੰਗ ਪ੍ਰਹਾਰਤ ਬੀਰ ਹਠੀ ਰਨ ਮੰਡਨਿ॥

Swords fly around, axes, and matchlocks are unleashed, brave stalwart warriors on the battlefield are crushed.

taravāra pahāra kuṭhāra tuphaṅga prahārata bīra haṭhī rana maṇḍani.

ਸਕਤਿ ਸੇਲ ਤਬਰ ਬਰਛੀ ਬਿਛੂਆ ਪਰਸ ਸਾਂਗ ਵਗੇ ਸਾਇਕ ਸਰ

ਤੀਫਨਿ॥੨੩॥੫੯੦॥

Stone missiles charged with power, battle-axes, spears, scorpion daggers, axes, and lances surged forth; barbed arrows and sharp missiles pierced through the warriors.23.590.

sakati sela tabara barachī bichūā parasa sānga vage sāika sara tīchani.23.590.

ਬਿਸਨੁਪਦ ਬੈਰਾੜੀ॥

Bisanupad Bairari.

bisanupada bairārī.

ਜਮਦਾੜ ਜਬਰ ਤੇਮਰ ਸਾਰੰਗ ਸੈਲ ਸ ਮੁਦਗਰ ਬਾਨ ਪ੍ਰਹਾਰੈ॥

Assaults were made by Yama's powerful lance, the mighty bow Sarang, a club made from stone, and arrows.

jamadāra jabara tomara sārāṅga saila sa mudagara bāna prahārai.

ਤ੍ਰਿਸੂਲ ਛੁਰੀ ਜਮਧਰ ਬੁਗਦਾ ਖੰਜਰ ਭਸੁੰਡੀ ਸਰ ਪੁੰਜਨ ਡਾਰੈ॥

Tridents, knives, jamdhar, bugda dagger, poniards, blunderbusses, the clusters of arrows were loosed.

trisūla churī jamadhara bugadā khañjara bhasuṇḍī sara puñjana ḍārāin.

ਤਰੁ ਧੋਪ ਛੁਰਾ ਚਕਤੀ ਚਪਰਾ²⁷⁴ ਸਿੰਗੀਆ ਬੱਲਮ ਸਰ ਚਾਪ ਸੰਧਾਨੇ॥

Long clubs like trunks, straight thin swords, knives, moon like curved sword (*chakati*), short wide sword (*chapara*), lance or hidden spike (*singia*), javelins, wooden bows and arrows were aimed and released.

taru dhopa churā cakatī caparā siṅgīā ballama sara cāpa saṁdhāne.

ਦਿਸ ਘੇਰ ਸਭੈ ਇਕਬਾਰਿ ਪਰੇ ਦਲ ਦੈਤਜ ਘਟਾ ਬਰਸੇ ਸਰ

ਕਾਨੇ॥੨੪॥੫੯੧॥

From all directions at once the demon army was surrounded, arrows fell like clouds continuously raining.24.591.

disa ghera sabhai ikabārī pare dala daitya ghaṭā barase sara kāne.24.591.

ਹਥਨਾਲ ਜੰਜਾਇਲ ਸੇਰਬਚਾ²⁷⁵ ਘੁਰਨਾਲ ਧਮਾਕ ਉਸਟ ਨਾਲ ਖੁਰੰਗਾ॥

The long, heavy, elephant gun 'janjail', 'tiger headed' pistol 'sherbacā', wild horse gun 'damak', and camel gun 'khuranga'.

hathanāla janjāila sherabacā ghuranāla dhamāka ushaṭa nāla khuraṅgā.

²⁷⁴ A type of flat, broad-bladed sword that is relatively short in length but wider in shape. Referenced in Sarbloh Granth Sahib as: 'ਚਪੜਾ ਅਸਿ ਸਾਰ ਸਿਪਰ.'

²⁷⁵ A type of small cannon, the mouth of which is shaped like a tiger's head. It is also known by the name *bāghbachā* ('tiger cub').

ਗੋਲਾ ਬਾਨ ਚਲੈ ਭੀਖਮ ਭਯੋ ਪ੍ਰਲਯ ਸਦ ਦੀਹ ਤੁਫੰਗਾ॥

golā bāna calai bhīkhama bhayo ghora pralaya sada dīha tupaṅgā.

Shot and arrows fly, a terrible cataclysm unfolds, as fine muskets continuously fire.

ਗਰਜੈ ਦਮਕੈ ਲਸਕੈ ਚਮਕੈ ਭਯ ਭੀਮ ਭਯਾਨਕ ਘੋਰ ਸੁਰੰਗਾ॥

garajai damakai lasakai camakai bhaya bhīma bhayānaka ghora suraṅgā.

With roaring, thundering, flashing, shining, terrifying, powerful and terrible fierce explosions.

ਬਰਸੈ ਗੋਲਾ ਬਹੁ ਭਾਂਤਿ ਕਰਾਲ ਜ੍ਵਾਲ ਤਜੇ ਦਿਸ ਛਾਇ

barasai golā bahu bhānti karāla jvāla taje disa chāi puraṅgā.25.592.

ਪੁਰੰਗਾ॥੨੫॥੫੯੨॥

Many kinds of shot rained down like dreadful flames, in every direction it spread and the battlefield was engulfed.25.592.

ਹਵ ਭੀਮ ਭਯਾਨਕ ਦੈਤ ਰਚਯੋ ਦਿਸ ਘੋਰ ਦਸੇ ਪੁਰ ਛਾਇ ਪਰਯੋ॥

hava bhīma bhayānaka daita racyo disa ghera daso pura chāi paryo.

In battle the powerful, terrifying, demons created an ambush and surrounded their enemy in all ten directions²⁷⁶ and were spread all over.

ਲਰਜੇ ਤਰਜੇ ਭਿਭਰੇ ਤਮਕੇ ਭਯ ਸੱਦ ਭਯਾਨਕ ਘੋਰ ਕਰਯੋ॥

laraje taraje bhibhare tamake bhaya sadda bhayānaka ghora karyo.

Some trembled, bewailed, were afraid, or red faced and angry and in total fear, uttered terrifying obscenities.

ਸਰ ਡਾਰਤ ਘੋਰ ਪ੍ਰਲਯ ਜਮਦਾਤਣ ਦਾਰੁਨ ਭੀਮ ਭਯਾਰ ਮੰਡਯੋ॥

sara dārata ghora pralya jamadāṛaṇa dārūna bhīma bhayāra maṇḍyo.

Launching arrows that brought a terrible cataclysm and created a cruel and formidable atmosphere of fear.

ਬਹਿ ਸਸਤ੍ਰ ਚਲੈ ਪ੍ਰਵਾਹ ਕਰਾਲ ਸਰ ਅਸਤ੍ਰ ਅਨੇਕਨ ਵਾਰ

bahi shasatra calai pravāha karāla sara asatra anakana vāra chaṇḍyo.26.593.

ਛੰਡਯੋ॥੨੬॥੫੯੩॥

There was a consistent flow to the movement of weapons, terrifying arrows and projectiles of various kinds of weapons were wielded.26.593.

ਘਨ ਛਾਇ ਝਰੇ ਝਰਨਾ ਬਾਨਨ ਸਰ ਬੂੰਦ ਝਰੇ ਬਾਰਸ ਝਰ ਲਾਈ॥

ghana chāi jhare jharanā bānana sara būnda jhare bārāsa jhara lāi.

Like dense clouds pour down like waterfalls, many bows shot arrows like droplets fall in a downpour, falling incessantly.

ਨਭ ਲੋਹ ਘਟਾ ਦਾਰੁਨ ਬਰਸਹਿ ਰਨ ਭੀਖਮ ਭਾ ਸਰ ਨਾ ਦਰਸਾਈ॥

nabha loha ghaṭā dārūna barasahi rana bhīkhama bhā sara nā darasāi.

From the heavens, iron weapons rained down, the battlefield was dreadful, as in parts the arrows could not be seen falling.

²⁷⁶ *Das dis* refers to the ten directions in classical Indic cosmology. These are: *pūrāv* (east), *agni kon* (southeast), *dakkhan* (south), *nairrti kon* (southwest), *pachham* (west), *vāyvi kon* (northwest), *uttar* (north), *īshān kon* (northeast), *ākāsh* (upward/sky), and *pātāl* (downward/netherworld). As referenced in: “*das dis khojat mai phirio*” – ‘I wandered searching through all ten directions.’, Guru Granth Sahib, Ang 298.

ਗਰਜੇ ਭਯ ਸੱਦ ਕਰਾਲ ਭਯਾਨ ਘਨਘੋਰ ਘਟਾ ਸਾਰ ਕੀ ਸੁਹਾਈ॥

garaje bhaya sadda karāla bhayāna ghanaghora ghaṭā sāra kī suhāī.

The warriors roared terribly and called out with a frightful din, the mass of weapons in the sky looked like a thunder cloud and was strikingly beautiful.

ਝਰ ਲਾਇ ਝਰੇ ਝਰਨਾ ਸਰ ਪੁੰਜਨ ਛਾਇ ਭਯਾਨਕ ਧਾਰ

jhara lāi jhare jharanā sara puñjana chāi bhayānaka dhāra jharāī.27.594.

ਝਰਾਈ॥੨੭॥੫੯੪॥

Showers burst forth like waterfalls pouring down; clusters of arrows fell, casting a dreadful stream as they rained from above.27.594.

ਪਿਖਿ ਧੁਜਨਿ ਭਯਾਨਕ ਮਾਤ ਤਪੀ ਲੈ ਚਕ੍ਰ ਸਰਾਸਨ ਖਗ ਦੁਧਾਰਾ॥

pikhi dhujani bhayānaka mātā tapī lai cakra sarāsana khaga dudhārā.

Seeing the fearsome battle standard regiment, the Goddess became enraged, She took the chakram, bow and double-edged sword (*Khag*).

ਤ੍ਰਿਸੂਲ ਗਦਾ ਗੁਰਜ ਬਾਨ ਅਨੇਕ ਭੁਜ ਸਹਸ ਸਜੇ ਜਮਦਾਤ ਕੁਠਾਰਾ॥

trisūla gadā guraja bāna aneka bhuja sahasa saje jamadāra kuṭhārā.

Tridents, clubs, maces, arrows, adorned in Her thousand hands, with the *Yama's katar* and axe.

ਸੈਫ ਸਾਂਗ ਸਰੋਹੀ ਬਾਂਕ ਸਿਪਰ ਪਰਸਾ ਬੱਲਮ ਸਾਰੰ ਤਰਵਾਰਾ॥

saipha sānga sarohī bāṅka sipara parasā ballama sārāṇ taravārā.

The *saif* sword, spear, *sarohi* sword, tiger-claw, shield, axe, lance, arrow, and swords.

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ਗੁਰਜ ਗੋਫਨਿ ਬਜਾਲ ਭੁਜੰਗ ਤਬਰ ਚਰਮ ਸਾਜ ਜਬਰ ਸਾਇਕ

guraja gophani byāla bhujaṅga tabara carama sāja jabara sāika karavārā.28.595.

ਕਰਵਾਰਾ॥੨੮॥੫੯੫॥

The mace, slingshot, venomous cobra, axe, rhino skin shield; and well-crafted powerful arrows.28.595.

ਬਹੁ ਧੋਪ ਕਟਾਰ ਗੁਲੇਲ ਤੁਰਾ²⁷⁷ ਸਕਤਿ ਸਾਂਗ ਨਿਖੰਗ ਬਿਸਾਲ ਸਰੰ॥

bahu dhopa kaṭāra gulela turā sakati sānga nikhaṅga bisāla saraṇ.

Many *dhops*, *katars*, slingshots, long knives, arrows, long-spears, quivers, bows and large arrows.

ਭਿੰਡ²⁷⁸ ਤੋਮਰ ਬਾਨ ਕਮਾਨ ਸਿਪਰ ਬਰਛੀ ਭਸੁੰਡੀ ਕਰ ਮਧਯ ਧਰੰ॥

bhiṇḍa tomara bāna kamāna sipara barachī bhasuṇḍī kara madhya dharāṇ.

Bhindipal, lances, arrows, bows, shields, spear, blunderbuss, She held in Her hands.

ਧੁਨਿ ਸੰਖ ਬਜਾਇ ਜੈਕਾਰ ਕੀਯੇ ਸਭ ਸਿੰਧਿ ਸਨਾਤਨਿ ਦੇਵ ਬਰੰ॥

dhuni saṅkha bajāi jaikāra kīyo sabha siddhi sanātani deva baraṇ.

The conch resounded and Victory was proclaimed, by all the demi-gods and the Eternal One, bestowing *siddhis* (supernatural powers) and boons.

ਜਗ ਮਾਤ ਸਭੈ ਭਵ ਭਾਰ ਅਫਾਰ ਦੁਖ ਦਾਰੁਨ ਮੋਰ ਅਬੈ ਛੈ

jaga mātā sabhai bhava bhāra aphāra dukha dārūna mora abai chai karaṇ.29.596.

ਕਰੰ॥੨੯॥੫੯੬॥

That “O’ Mother of the universe, Who removes all the uncalculatable burden of existence and unendurable terrible agony, right now”29.596.²⁷⁹

²⁷⁷ In the *saṭīk* its *churā* – ਛੁਰਾ, the printed edition of the complete *sarūp* in 2004, the 1698 AD Sangrur recension, and the Mai Bhago recension.

²⁷⁸ ਭਿੰਡਿਪਾਲ, *bhindipāl*; a short, missile weapon, possibly a small mace or javelin, used to pierce or strike in war. The *bhindipāl* is mentioned in various ancient Indian texts, including the *Dhanurveda-saṃhitā*, which lists it among 117 different weapons. *Bhiṇḍ* – A round or spherical object such as a stone, pebble, or iron ball. In martial usage, it may refer to a projectile or shot, including musket balls, cannonballs, or spherical sling-stones.

²⁷⁹ The verse reflects the voice of Guru Gobind Singh Ji praying to the Mother of the Universe, that the immeasurable burden of the world rests upon Him. This weight is described as unbearable, and He urgently appeals to Her to destroy this suffering without delay.

ਬਿਸਨੁਪਦ ਟੋਡੀ²⁸⁰ ਤਲਾਨਾ॥

Bisanupad Todi in Sixteen Beats of Tin Tal.

bisanupada ṭoḍī talānā.

ਗਰਜੀ ਚੜ ਸਿੰਘ ਜੈ ਚੰਡਿ ਪ੍ਰਚੰਡ ਭਯ ਭੀਮ ਬਿਨਾਸਨਿ ਸਤੁ ਛਯੰ॥

The ferocious lion roars and charges; Victory to *Chandi* the quick witted One, the Destroyer of the most terrible fears, Who annihilates the foes.

garajāī cara siṅgha jai caṇḍi pracaṇḍa bhya bhīma bināsani shatru chayaṅ.

ਜੈ ਜੈਤੁ ਜਯੰਤਿ ਜਯ ਚੰਡਿ ਅਖੰਡਨਿ ਸੇਵਕ ਸੰਤ ਸਦੀਵ ਜਯੰ॥

Victory to the to the One Who gives Victory, Victory to *Chandi*; She forever Gives Victory to Her servants and saints.

jai jaitu jayaṅti jaya caṇḍi akhaṇḍani sevaka saṅta sadīva jayaṅ.

ਤ੍ਰਈਤਾਪ ਬਿਨਾਸਨਿ ਧਰਮ ਧੁਜਾ ਜੈ ਚੰਡਿ ਅਦੰਡ ਅਨਾਸ਼ ਹਰੀ॥

The Destroyer of the three types of afflictions, the Banner of righteousness, Victory to *Chandi* Who is Unbeatable and the Indestructible *Hari*.

trāitāpa bināsani dharama dhujā jai caṇḍi adaṇḍa anāsha harī.

ਭੂਮਿ ਭਾਰ ਬਿਨਾਸਨਿ ਪੀਰ ਹਰਨਿ ਜੈ ਚੰਡ ਭੁਜਦੰਡ ਪ੍ਰਤਾਪ

ਬਰੀ॥੧॥੫੯੭॥

The Destroyer of the earth's burden, the Remover of intense pain, Victory to *Chandi* Who has the greatest glorious radiance and powerful arms that punish.1.597.

bhūmi bhāra bināsani pīra harani jai caṇḍa bhujadaṇḍa pratāpa barī.1.597.

ਬਿਸਨੁਪਦ ਟੋਡੀ ਤਲਾਣਾ॥

Bisanupad Todi in Tin Tal.

bisanupada ṭoḍī talāṇā.

ਜੈ ਮੰਗਲ ਰੂਪ ਸਰੂਪ ਅਜੈ ਜੈ ਚੰਡਿਕਾ ਸਤੁ ਬਿਨਾਸ ਕਰੀ॥

Victory to the Auspicious form, beautiful and Undefeatable, Victory to *Chandi*, the Destroyer of enemies.

jai maṅgala rūpa sarūpa ajai jai caṇḍikā shatru bināsa karī.

ਰਿਪੁ ਦੰਡ ਪ੍ਰਚੰਡ ਅਖੰਡ ਸਦਾ ਜੈ ਸਾਇਕ ਸਾਰੰਗ ਚਕ੍ਰ ਧਰੀ॥

The Eternal Victor, Who intensely punishes the enemy, always holding the bow (*sarang*) and the war-quoit (*chakra*).

ripu daṇḍa pracaṇḍa akhaṇḍa sadā jai sāika sārāṅga cakra dharī.

ਧਰ ਰੂਪ ਮੁਦਾ ਆਨੰਦ ਕਰੀ ਮੁਖ ਕੰਜ ਹਰੀ ਜੈ ਮਾਤ ਸਦਾ॥

With a joyful face She makes us blissful, O' *Hari* with a lotus-like face, Victory eternally to the Mother.

dhara rūpa mudā ānaṇda karī mukha kaṅja harī jai māta sadā.

ਸੁਰ ਕਾਜ ਚਲੀ ਧੁਨਿ ਸੰਖ ਬਜੀ ਰਣ ਚੰਡਿ ਗਜੀ ਲੈ ਚਕ੍ਰ

ਗਦਾ॥੨॥੫੯੮॥

She undertakes the tasks of the *devas*, She is the echo of conch shells, and in battle *Chandi* roars and wields the war-quoit and mace.2.598.

sura kāja calī dhuni saṅkha bajī raṇa caṇḍi gajāī lai cakra gadā.2.598.

²⁸⁰ S r g; r g; g r; g r S – these notes are rendered using *Meend* from *Rishabh* to *Gandhar* and vice versa. Hence, the *Gandhar* used in this *Rag* is of lower *shruti* than the regular *komal Gandhar* (*Ati Komal*). In this *Rag*, *Komal Dhaivat* is *Vadi* and *Komal Gandhar* is *Samvadi*. The treatment of *Pancham* is special wherein it is used *Alp* but is not omitted, otherwise *Rag Gurjari Todi* will make its appearance like: S r g M P; P M d P; M d N; N d P; M d M g r; g r S. The form of *Todi* without *Pancham* is named as *Rag Gurjari Todi*. In *Aroh*, *Pancham* is generally skipped, while rendering from *Madhyam* to *Shadj* like M d N S'. Swar: *Rishabh*, *Gandhar* and *Dhaivat Komal*. *Madhyam Teevra*. Rest all *Shuddha Swaras*. *Jati*: *Sampurna* – *Sampurna*. *Thaat*: *Todi*. *Vadi-Samvadi*: *Dhaivat-Gandhar*. *Time*: 2nd *Prahar* of the Day (9 AM to 12 PM). *Vishranti Sthan*: S; g; d; - d; g; S; *Mukhya Ang*: d; ,N S r g; M r g; r S; *Aroh-Avroh*: S r g M P d N S' - S' N d P M g r S.

ਸਰ ਚਾਪ ਸੰਧਾਨ ਚਲਾਇ ਦੀਯੋ ਰਨ ਸਿੰਘ ਧਵਾਇ ਪ੍ਰਹਾਰ ਕਰਾ॥²⁸¹

sara cāpa saṁdhāna calāi dīyo rana siṅha dhavāi prahāra karā.

She carefully strung an arrow onto the bow, set forth as the lion charges and strikes on the battlefield.

ਇਕ ਤੇ ਦਸ ਹੈ ਸਤ ਲੱਛ ਬਢਯੋ ਲੱਛ ਕੋਟਕ ਹੈ ਨਭ ਛਾਇ ਪਰਾ॥

ika te dasa hvai sata laccha baḍhyo laccha koṭaka hvai nabha chāi parā.

One becomes ten, ten becomes hundred and hundred becomes one hundred thousand; and increases from one hundred thousand to a *crore* (10⁷), the sky is covered with arrows.

ਰਿਪੁ ਮਯਜ ਉਰੇ ਸਰ ਬੇਧ ਪਰਯੋ ਤਨ ਝਾਂਝਰ ਕੇ ਹੀਯ ਚੋਟ ਕੀਯੋ॥

ripu madhya ure sara bedha paryo tana jhāñjhara ke hīya coṭa kīyo.

The enemy is pierced through the chest with an arrow into the heart, with each heart beat his body quivers.

ਗਜ ਸਵਾਰ ਤੁਖਾਰ ਅਨੇਕ ਹਨੇ ਸਰਦਾਰ ਬਿਦਾਰ ਅਫ਼ਾਰ

gaja savāra tukhāra aneka hane saradāra bidāra afāra dīyo.3.599.

ਦੀਯੋ॥੩॥੫੯੯॥

Elephants and horses adorned with armour; their numerous mounts fall; the brave but arrogant Chiefs are torn limb from limb.3.599.

ਗਜ ਕਾਟ ਸਵਾਰਨ ਬੈਧ ਹੀਯੋ ਤਨ ਝਾਂਝਰ ਹੈ ਛਿਤਿ ਝੂਮਿ ਗਿਰੇ॥

gaja kāṭa savārana baidha hīyo tana jhāñjhara hvai chiti jhūmi gire.

Elephants are cut down, their riders fall; their hearts pierced, their bodies become weak, sway and fall to the ground.

ਟੁਕਰੇ ਪੁਰਜੇ ਚਿਥਰੇ ਚਿਥਰੇ ਬਿਥਰੇ ਪਰਸੇ ਰਨ ਭੂਮਿ ਪਰੇ॥

ṭukare puraje cithare cithare bithare parashe rana bhūmi pare.

Their body parts are in pieces and parts scattered, in many small pieces, spread out, fallen apart on the battlefield ground.

ਕਟਗੇ ਭਟ ਸੂਰ ਜੁਝਾਰ ਵਰਜਾਮ ਤਰਗੇ ਭਵ ਸਿੰਧੁ ਸਨਾਥ ਭਏ॥

kaṭage bhāṭa sūra jujhāra varyāma tarage bhava siṁdhu sanātha bhae.

The slain, brave, fearless warriors, valiantly swam across the ocean of existence and find refuge in the sublime Lord.

ਜਗਮਾਤ ਕੇ ਹਾਥ ਸੁ ਲੋਕ ਗਏ ਸਤ ਕੋਟ ਕੁਲੀ ਨਿਜ ਤਾਰ

jagamāta ke hātha su loka gae sata koṭa kulī nija tāra gae.4.600.

ਗਏ॥੪॥੬੦੦॥

Killed by the hands of the Universal Mother, they went to heavenly realms, seven *crore* clans achieved salvation.4.600.

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ਬਿਸਨੁਪਦ ਟੋਡੀ ਦੂਜੀ ਤਰਹ॥

bisanupada ṭoḍī dūjī taraha.

Bisanupad Todi in a second variation.

ਰਿਪੁ ਬੇਧ ਬੇਧ ਪਰੇ ਮਹੀ ਕਰ ਘੋਰ ਸੋਰ ਕਠੋਰ॥

ripu bedha bedha pare mahī kara ghora sora kaṭhora.

The enemy, pierced through and through, fell and piled up on the ground, creating a terrible harsh noise.

ਚਿੰਕਾਰ ਧਰਨਿ ਗਿਰੇ ਅਸੁਰ ਰਿਸ ਸੁਭਟ ਸੂਰ ਕਰੋਰ॥

ciṁkāra dharani gire asura risa subhaṭa sūra karora.

With a thunderous roar, millions of brave and infuriated demons crashed to the ground.

ਹੀਯ ਬੇਧ ਛਿਤਿ ਮੁਰਛਾਇ ਲੋਟਤ ਉਠਤ ਬਲ ਝਕਝੋਰ॥

hīya bedha chiti murachāi loṭata uṭhata bala jhakajhora.

With their chests pierced, fainting, they roll but get up from the ground using all their strength, violently shaken by the force.

ਗਹਿ ਅਸਤ੍ਰ ਸਸਤ੍ਰ ਅਨੇਕ ਆਯੁਧ ਰਨ ਧਸਹਿ ਸੁਭਟ ਬਹੋਰ॥੫॥੬੦੧॥

gahi asatra shasatra aneka āyudha rana dhasahi subhaṭa bahora.5.601.

Grasping weapons and projectiles and many battle weapons, the battlefield teems with skilled armed warriors.5.601.

²⁸¹ ਕਰੀ in the two handwritten recensions.

ਬਿਸਨੁਪਦ ਟੋਡੀ॥

Bisanupad Todi.

bisanupada ṭoḍī.

ਬਹੁ ਭਾਂਤਿ ਸਸਤ੍ਰ ਚਲੇ ਤਹਾਂ ਭਯੋ ਧੁੰਧ ਸੋਰ ਕਰਾਲ॥

Many weapons are deployed there; which causes great darkness and horrible cries of the wounded.

bahu bhānti shasatra cale tahān bhayo dhundha sora karāla.

ਕੇ ਕਾਹੂੰ ਦ੍ਰਿਸ਼ਟਿ ਪਰੈ ਨਹੀਂ ਜਿਮ ਪ੍ਰਲਯ ਕੋਪਤ ਕਾਲ॥

No one can withstand the sight there, akin to the fury of the end times.

ko kāhuṁ drishaṭi parai nahīn jima pralaya kopata kāla.

ਸਰ ਪੁੰਜ ਪੁੰਜਨ ਸਰਤ ਭੀਖਮ ਬਹੁ ਸੇਰ ਤੀਰ ਤੁਫੰਗ॥

Countless arrows, cluster and mass, making it pitch black and fearsome, many arrows and guns are shot.

sara puñja puñjana sarata bhīkhama bahu sera tīra tuphaṅga.

ਲੈ ਚਕ੍ਰ ਕਾਟ ਦੇ ਪ੍ਰਬਲ ਜੈ ਚੰਡਿ ਕ੍ਰੋਧਿਤ ਜੰਗ॥੬॥੬੦੨॥

Taking up the war-quoit, She powerfully cuts down the foes in fierce rage, Victory to *Chandi* Who battles furiously with Her lance.6.602.

lai cakra kāṭa dae prabala jai caṇḍi kruddhita jaṅga.6.602.

ਸਰ ਖਸ਼ਟ ਪ੍ਰਬਲ ਬਿਸਾਲ ਭੀਖਮ ਰਿਪੁ ਓਰ ਦੇ ਚਲਾਇ॥

She launches six arrows furiously and powerfully, that spread and strike with powerful blows, aimed and shot at the enemies.

sara khashaṭa prabala bisāla bhīkhama ripu ora dae calāi.

ਧਰ ਰੂਪ ਭੀਮ ਭਯਾਨ ਭੀਖਮ ਪਰੈ ਰਿਪੁ ਦਲ ਜਾਇ॥

Creating a powerful and terrifying form of attack, She makes the enemy forces seek shelter.

dhara rūpa bhīma bhayāna bhīkhama parai ripu dala jāi.

ਨਭ ਛਾਇ ਘੋਰ ਦਸਹੂੰ ਦਿਸਾ ਧਰਿ ਘੋਰ ਦੁਸ਼ਟਿ ਅਪਾਰ॥

The sky was intensely covered in all ten directions, surrounding the limitless wicked and terrible enemies.

nabha chāi ghora dasahuṁ disā dhari ghora dushaṭi apāra.

ਦਿਸ ਘੋਰ ਘੋਰ ਪਰਹਿ ਪ੍ਰਬਲ ਦਲ ਦੈਤ੍ਯ ਹਨਹਿ ਪ੍ਰਚਾਰ॥੭॥੬੦੩॥

In all directions, the mighty armies encircle and fall on and kill the demons widespread.7.603.

disa ghera ghera parahi prabala dala daitya hanahi pracāra.7.603.

ਸਰ ਭੀਮ ਦਾਰੁਣ ਘੋਰ ਭਯਕਰ ਪਰਤਿ ਪੁੰਜਨ ਪੁੰਜਿ॥

The arrows are terrifying and dreadful, falling in large clusters, on the fearsome encirclement.

sara bhīma dāruṇa ghera bhayakara parati puñjana puñji.

ਅਸੰਖ ਅਗਨਤਿ ਰੂਪ ਧਰਿ ਦਿਸ ਰੁਕਯੋ ਚਉਦਹਿ ਕੁੰਜਿ॥

She attacks in countless and infinite forms, stopping at the edge of the fourteenth direction.

asaṅkha aganati rūpa dhari disa rukayo caudahi kuñji.

ਨਭ ਛਾਇ ਬਰਖਹਿ ਬਿਸਖ ਧਾਰਾ ਸਰ ਘੋਰ ਬੂੰਦ ਬਿਸਾਲ॥

Rainstorms of arrows pour from the sky; the streams of fierce arrow rain drops are vast.

nabha chāi barakhahi bisakha dhārā sara ghora būnda bisāla.

ਝਰ ਲਾਇ ਕੈ ਬਹੁ ਬਾਨ ਬਰਸਹਿ ਨਭ ਛਾਇ ਬਿਖਮ ਕਰਾਲ॥੮॥੬੦੪॥

With a fierce downpour, countless arrows rain down; spread across the sky looking terrible and horrendous.8.604.

jhara lāi kai bahu bāna barasahi nabha chāi bikhama karāla.8.604.

ਗਜ ਕਾਟ ਸਵਾਰ ਗੇਰੇ ਧਰਨਿ ਅਸੁ ਕਾਟ ਬੀਰ ਗਿਰਾਇ॥

Elephants and their riders are cut down; mounted on horses the warriors are cut down and fall to the ground.

gaja kāṭa savāra gere dharani asu kāṭa bīra girāi.

ਰਥ ਕਾਟ ਸੁਭਟ ਹਨਹਿ ਪ੍ਰਬਲ ਦਲ ਦੈਤਜ ਹਨਤ ਬਨਾਇ॥	ratha kāṭa subhaṭa hanahi prabala dala daiṭya hanata banāi.
Chariots are hewn apart; heroic warriors strike down the mighty demon army and tear through their formidable ranks.	
ਅਸਵਾਰ ਪੈਦਲ ਸੁਭਟ ਬਾਂਕੇ ਦਲ ਅਸੁਰ ਕਾਟ ਗਿਰਾਇ॥	asavāra paidala subhaṭa bāṅke dala asura kāṭa girāi.
Both mounted and foot soldiers are slain; the <i>asuras</i> armies are cut down.	
ਬਾਨੈਤ ਸਾਵਤ ਸੁਭਟ ਜੋਧੇ ਰਿਪੁ ਸੈਨ ਸਭ ਹਿਤ ਲਾਇ॥੯੦੫॥	bānaita sāvata subhaṭa jodhe ripu saina sabha hita lāi.9.605.
Skilled archers, noble warriors and fine brave soldiers with all their heart engaged all the enemy army.9.605.	
ਕਹੂੰ ਰੁੰਡ ਮੁੰਡ ਭੁਜਾ ਪਰੇ ਕਹੂੰ ਜਾਂਘ ਪੈਰ ਲੋਟਾਇ॥	kahūn ruṇḍa muṇḍa bhujā pare kahūn jāṅgha paira loṭāi.
Somewhere there are decapitated bodies that have lost their heads, arms lay separated; somewhere thighs and legs are trampled upon.	
ਕਹੂੰ ਗ੍ਰੀਵ ਨਾਸ ਕਪਾਲ ਪਿਸ਼ਟਿ ਨਭ ਮਧਯ ਲੋਥ ਉਡਾਇ॥	kahūn grīva nāsa kapāla pishaṭi nabha madhya loṭha uḍāi.
Somewhere necks, noses, cranium, back and stomach entrails are pulled out of the corpse.	
ਕਹੂੰ ਕਰਨ ਗਾਲ ਕਪੇਲ ਭਾਰੀ ਚੈ ਰੰਚਿ ਰੰਚਿ ਪਰਯੋ॥	kahūn karana gāla kapola bhārī hvai rañci rañci paryo.
Somewhere ears, cheeks and large temples have become tiny pieces of flesh.	
ਗਜ ਰੁੰਡ ਸੁੰਡ ਤੁਖਾਰ ਮੁੰਡਨ ਰਥ ਟੂਕ ਟੂਕ ਕਰਯੋ॥੧੦॥੯੦੬॥	gaja ruṇḍa suṇḍa tukhāra muṇḍana ratha ṭūka ṭūka karyo.10.606.
Elephants lay decapitated, with their trunks cut off, camel and horse chariots and their drivers, are all scattered and chopped in pieces.10.606.	
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ਬਹਿ ਸ੍ਰੋਣ ਧਾਰਾ ਧਾਰ ਦਾਰੁਣ ਚੈ ਨਦੀ ਬੇਗ ਚਲੰਤਿ॥	bahi sroṇa dhārā dhāra dāruṇa hvai nadī bega calaṅti.
Rivers of blood flow and flow violently, like torrents rushing forth.	
ਝਕਝੋਰ ਰਕਤਿ ਨਦੀ ਬਹੈ ਬਹੁ ਭਾਂਤਿ ਭਉਰਿ ਉਠੰਤਿ॥	jhakajhora rakati nadī bahai bahu bhānti bhauri uṭhaṅti.
From the violently shaking bodies, many terrifying rivers of blood gush forth in all directions, creating whirlpools of blood.	
ਕਲੇਲ ਤਰੰਗ ਭਯਾਨ ਹਲਫ਼ਾ ²⁸² ਉਠਹਿ ਤਾਲ ਪ੍ਰਮਾਨ॥	kalola taraṅga bhayāna halafā uṭhahi tāla pramāna.
The wave after terrifying tumultuous waves rise higher, creating an immeasurable pool of blood.	
ਰਤ ਸਿੰਧੁ ਬੇਗ ਬਹੈ ਪ੍ਰਬਲ ਕਰ ਜੋਸ਼ ਚਲਤ ਭਯਾਨ॥੧੧॥੯੦੭॥	rata sindhu bega bahe prabala kara josha calata bhayāna.11.607.
The river of blood flows swiftly; moving with terrifying and forceful fervour.11.607.	
ਰਿਪੁ ਰੁੰਡ ਮੁੰਡ ਬਹਾਇ ਦਾਰੁਨ ਕਰ ਜੰਘ ਪਾਦ ਬਹਾਇ॥	ripu ruṇḍa muṇḍa bahāi dārūna kara jāṅgha pāda bahāi.
Enemies are decapitated and their heads lopped off horrifically, their thighs and feet are severed.	
ਗ੍ਰੀਵਾ ਨਾਸਿਕ ਸ੍ਰਵਨ ਅੰਗੁਲਿ ਬਹੁ ਲੋਥ ਤਰਤਿ ਫਿਰਾਇ॥	grīvā nāsika sravana aṅguli bahu loṭha tarati phirāi.
Necks, noses, ears, fingers and many corpses are scattered in all directions.	

²⁸² Contrary to the exegesis this word is in both early manuscripts.

ਗਜ ਮੁੰਡ ਤੁੰਡ²⁸³ ਤੁਖਾਰ ਲੋਥਨ ਖੁਰ ਪੂਛ ਜਾਂਘ ਅਨੇਕ॥

gaja muṇḍa tuṇḍa tuḥhāra lothana khura pūcha jāṅgha aneka.

The heads and faces of elephants, camels and horses, their cadavers, their hooves, tails and thighs are numerous.

ਖਰ ਉਸਟ ਪੀਲ ਬਹਾਤ ਕੋਟਕ ਕਛੂ ਕਹਿਤ ਬਨਤ ਨ ਏਕ॥੧੨॥੬੦੮॥

khara ushaṭa pīla bahāta koṭaka kachū kahita banata na
eka.12.608.

Countless donkeys, camels and elephants, mules, nothing can be said as nobody could describe the magnitude.12.608.

ਰਥ ਸਵਾਰ ਸਾਜ ਸਿਪਾਹ ਫੌਜਨ ਬਹਿਤ ਮ੍ਰਿਤਕ ਸੂਰ॥

ratha savāra sāja sipāha faujana bahita mritaka sūra.

Chariot drivers, adorned soldiers and entire army's brave soldiers lay dead.

ਰਤ ਸਿੰਧੁ ਛਾਇ ਫਿਰਹਿ ਦਸਹੁੰ ਦਿਸ ਜਿਮ ਉਡਤ ਸਲਭ ਪੂਰ॥

rata siṇḍhu chāi phirahi dasahuṇ disa jima uḍata salabha pūra.

The waves of blood spreads in all ten directions like the rising of a saline, oceanic tide.

ਬਹੁ ਸ਼ਸਤ੍ਰ ਅਸਤ੍ਰ ਬਹੇ ਤਹਾਂ ਸਰ ਚਾਂਪ ਚਰਮ ਕੁਠਾਰ॥

bahu shasatra asatra bahe tahān sara cāṅpa carama kuṭhāra.

Countless weapons and missiles are deployed there, including arrows, leather sling shots, swords, rhino-hide-shields and axes.

ਤਰੁ ਬ੍ਰਿਛ ਮੂਸਲ ਸਾਂਗ ਬਰਛੀ ਬਹੁ ਬਹਿਤ ਸਿਪਰ ਅਪਾਰ॥੧੩॥੬੦੯॥

taru bricha mūsala sāṅga barachī bahu bahita sipara apāra.13.609.

Clubs fashioned from trunks and branches, long spears and spears—countless are the weapons deployed.13.609.

ਬਿਸਨੁਪਦ ਟੋਡੀ ਦੂਜੀ ਤਰਹ॥

bisanupada ṭoḍī dūjī taraha.

Bisanupad Todi, Second Variation.

ਸ਼ਸਤ੍ਰ ਅਨੇਕ ਬਹਿਰਿ ਰਤਧਾਰ ਅਸਤ੍ਰ ਅਪਾਰ ਫਿਰੇ ਸਫਰੀ ਸਮ॥

shasatra aneka bahahi ratadhāra asatra apāra phire sapharī sama.

There are numerous weapons in the blood that flows like rivers, infinite are the projectiles that float along in it like fish.

ਚਰਮ ਮਨਹੁ ਕਛੁਪ ਤਰਤੇ ਰਤ ਭਉਰਿ ਭਏ ਅਸੁਰਨ ਚਰਮ॥

carama manahu kachupa tarate rata bhauri bhae asurana carama.

The rhino-hide-shields float like turtles in the blood whirlpool, appears as if its filling from the hides of the *asuras*.

ਬਾਗ ਰੰਗੀਨਿ ਸੁਹਾਵਨਿ ਪਾਗ ਬੰਦੀਲ ਬਹੈ ਅਹਿ ਨੀਲ ਭੁਜੰਗਮ॥

bāga raṅgīni suhāvani pāga baṇḍīla bahaiṇ ahi nīla bhujaṅgama.

With stylish, colourful turbans that have loose folds over the neck, as is the hood of a blue cobra.

ਰਤਿ ਮੇਧ ਬਹਿੰ ਚਰਬੀ ਮੱਜਾ ਭਉਰਿ ਪਰੇ ਮਾਨਹੁ ਜਲ

rati medha bahaiṇ carabī majjā bhauri pare mānahu jala
saṅgama.14.610.

ਸੰਗਮ॥੧੪॥੬੧੦॥

The blood, flesh, bone-marrow and fat float and whirl in the pool of blood, consider it like different rivers merging.14.610.

ਬਿਸਨੁਪਦ ਟੋਡੀ॥

bisanupada ṭoḍī.

Bisanupad Todi.

ਬਖਤਰ ਖੂਦ ਸਿਲਾਹ ਜ਼ਿਰਹ ਤਨਤ੍ਰਾਨੁ ਕਵਚ ਕਲਗੀ ਬਹੁ ਬਹਿਈ॥

bakhatara khūda silāha ziraha tanatrānu kavaca kalaḡī bahu bahīī.

Embossed armour and weapons, including guns, chainmail shirts, larger ringed chainmail, armoured plates and plumed helmets; are washed away.

ਗੋਹ ਮਗਰ ਘਰਿਯਾਲ ਫਿਰਹਿ ਜਨੁ ਬੋਚਨ ਮਤਸ ਚਿਲਤਰ ਤਹਿ ਰਹਈ॥

goḥa magara ghariyāla phirahi janu bocana matasa cilataha tahi
rahaī.

Know that monitor lizards, crocodiles and gharials, are moving around; water hogs, and fish swim amidst the floating chainmail that remains there.²⁸⁴

²⁸³ In both manuscripts it appears as above.

²⁸⁴ This can mean that the animals mentioned are catching the fish using the chainmail like a net.

ਗਜ ਬਾਜਿ ਉਤੰਗ ਬਿਸਾਲ ਖਰੇ ਖਰ ਉਸਟਿ ਨਿਸਾਚਰ ਬੋਹਿਥ ਮਾਨੇ॥ gaja bāji utaṅga bisāla khare khara ushaṭi nisācara bohitha māno.
Elephants, horses, tall and huge, standing alongside donkeys and camels, with nocturnal demonic creatures, all resemble boats.

ਭਾਰ ਬਨਾਸ ਕਰਾਲ ਮਸਾਨ ਘਨੇ ਗਨ ਪ੍ਰੇਤੁ ਬਨਿਕ bhāra banāsa karāla masāna ghane gana pretu banika
ਪਹਿਚਾਨੇ॥੧੫॥੬੧੧॥ pahicāno.15.611.

The dense forests were dreadful like cremation grounds, swarming with ghostly beings and vampires—recognise them as the ferriers of death.15.611.²⁸⁵

ਬਹੁ ਬਾਜਨ ਭੇਰਿ ਮੁਚੰਗ ਉਪੰਗ ਮ੍ਰਿਦੰਗ ਅਨੇਕ ਬਹੇ ਰਤਿ ਧਾਰਾ॥ bahu bājana bheri mucāṅga upaṅga mridaṅga aneka bahe rati dhārā.
Many instruments, including war drums, jaw harps, bagpipes, and *mridangs*, countless floated in the river of blood.

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ਖੰਜਰੀ ਬੀਨ ਰਬਾਬ ਬਹਹਿੰ ਗਨ ਢੋਲ ਅਨੇਕ ਗਨੈ ਕੇ ਪਾਰਾ॥ khañjarī bīna rabāba bahahiṅ gana ḍhola aneka ganai ko pārā.
The timbrel, *veena*, *rabab*, and *dhola* are sat on by numerous ghouls to float across.

ਦੁੰਦਭਿ ਤੂਰ ਮੰਜੀਰ ਬਹੈਂ ਕਰਤਾਲ ਕਰਨਾਲ²⁸⁶ ਬਹਾਇ ਅਪਾਰਾ॥ duṇḍabhi tūra mañjīra bahaiṅ karatāla karanāla bahāi apārā.
Countless war drums, bugles, large cymbals and large guns; sank.

ਮਾਰੂ ਅਨੇਕ ਬਹਹਿੰ ਝਕਝੋਰਨ ਦੁੰਦਭਿ ਢੋਲ ਸ਼ਹਨਾਇ mārū aneka bahahiṅ jhakajhorana duṇḍabhi ḍhola shahanāi
ਨਗਾਰਾ॥੧੬॥੬੧੨॥ nagārā.16.612.

Many battle drums were sat on and bobbled up and down in the rivers of blood; with war drums, *dhola*, *shehnai* and large battle drum.16.612.

ਫੇਨ ਬਹੇ ਬਾਦਿਤ੍ਰ ਅਸੰਖ ਰਤਿ ਸਿੰਧੁ ਛਏ ਪ੍ਰਵਾਹਤ ਧਾਰਾ॥ phena bahe bāditra asaṅkha rati siṇḍhu chae pravāhata dhārā.
The instruments are countless and look like waves of foam spreading in the sea of blood, they flow along with its immense current.

ਪ੍ਰੇਤ ਮਸਾਨ ਅਨੇਕ ਧਏ ਹਰਕਾਰ ਪਰੇ ਰਤਿ ਸਿੰਧੁ ਅਪਾਰਾ॥ preta masāna aneka dhae hahakāra pare rati siṇḍhu apārā.
Numerous vampires, ghosts and demons shriek, the sea of blood flows boundlessly.

ਜੁੱਗਨਿ ਪ੍ਰੇਤ ਕੰਕਾਲ²⁸⁷ ਕਰਾਲਨ ਗਨ ਕੰਕ ਅਸੰਕ ਧਸੇ ਰਤਿ ਧਾਰਾ॥ juggani preta kaṅkāla karālana gana kaṅka asaṅka dhase rati dhārā.
The *yoginis*, vampires, *Bhairav*, ghouls and countless crows bath in the river of blood.

ਗੀਧ ਭਯਾਨ ਚਿਕਾਰਤ ਡੀਲ ਡਕਾਰਤ ਭੂਤ ਪ੍ਰੇਤ ਚਿੰਕਾਰਾ॥੧੭॥੬੧੩॥ gīdha bhayāna cikārata ḍīla ḍakārata bhūta preta ciṅkārā.17.613.
Frightening vultures hiss and grunt loudly, belching ghosts and vampires shriek out.17.613.

²⁸⁵ The ferriers who take people across are terrifying ghosts, recognise the numerous ghosts and vampires as the toll collectors.

²⁸⁶ A type of firearm that is fired while held directly in the hands, without requiring any support or mount. This is also known as a *hathnāl* (hand-cannon).

²⁸⁷ Or frightening skeletons.

ਬਿਸਨੁਪਦ ਟੋਡੀ ਦੂਜੀ ਤਰਹ॥

Bisanupad Todi, Second Variation.

bisanupada ṭoḍī dūjī taraha.

ਸ਼ਿਵ ਕੇ ਗਨ ਆਨ ਪਰੈ ਨਾਚਤਿ ਸਿਰ ਕੇਸ ਖੁਲੈ ਦੇ ਦੇ ਗਨ ਤਾਰੀ॥

The attendants of *Shiva* gather and dance, letting their hair down, they come there happily.

shiva ke gana āna parai nācati sira kesa khulai dai dai gana tārī.

ਤਹਿੰ ਨਾਚਤਿ ਭੂਤਨ ਪ੍ਰੇਤ ਮਸਾਨ ਸ਼ਿਵ ਸੈਨ ਹਸੈ ਕਿਲਕੈ ਬੈਤਾਰੀ॥

The ghosts, ghouls and vampires dance, while the army of *Shiva* laughs very loudly at the vampires.

tahin nācati bhūtana preta masāna shiva saina hasai kilakai baitārī.

ਡਕਰੈ ਜੁੱਗਨਿ ਬੈਤਾਲ ਪਿਸਾਚ ਭਿਭਰੇ ਕਹਰੇ ਗਰਜੰਤ ਮਸਾਨੀ॥

The *yoginis*, the flesh-eating ghouls and vampires burp loudly; the female ghosts fill the atmosphere with their terrifying cries.

ḍakarai juggani baitāla pisāca bhibhare kahare garajānta masānī.

ਕੁਹਕੈ ਤਰਜੈ ਚਿਕਰੈ ਭੈਰਵ ਲਪਟੈ ਦਲ ਭੂਤ ਭੂਤਨ ਪ੍ਰੇਤ

ਗਨਾਨੀ॥੧੮॥੬੧੪॥

Shrieking, shouting and screaming, the terrifying retinue of *Bhairav* pounces on a group of ghosts and female ghosts and strikes at vampires.18.614.

kuhakai tarajai cikai bhairava jhapṭai dala bhūta bhūtana preta ganānī.18.614.

ਨਭ ਛਾਇ ਪਰੇ ਰਤ ਸਿੰਧੁ ਖਰੇ ਨ੍ਰਿਤਤਿ ਗਨ ਪ੍ਰੇਤ ਬੈਤਾਲ ਮਸਾਨਾ॥

nabha chāi pare rata siṇḍhu khare nritati gana preta baitāla masānā.

Under the shadow of the sky, the blood-red ocean stands; groups of ghouls, spirits, vampires and ghosts dance.

ਬਿਕਰਾਲ ਭਯਾਨਕ ਘੋਰ ਬਿਸਾਲ ਕੁਹਕੈ ਡਕਰੈ ਗਾਵਤ ਭੈ ਗਾਨਾ॥

bikarāla bhayānaka ghora bisāla kuhakai ḍakarai gāvata bhai gānā.

Terrifying and frightening, the immense and intense howling, roaring and burping, are like a fearful song being sung.

ਮੁੰਡ ਸੇ ਮੁੰਡ ਬਜਾਵਤਿ ਤਾਲ ਸਿਰ ਕੇਸਨ ਲੈ ਨਭ ਕੰਕ ਕਰਾਲਾ॥

muṇḍa so muṇḍa bajāvati tāla sira kesana lai nabha kaṅka karālā.

The horrible crows make their feathered heads collide together, to create a drum beat, as they fly in the sky.

ਖਪਰ ਪਾਤ੍ਰ ਭਰਤਿ ਜੋਗਨੀ ਅਚਵਹਿ ਰਤ ਮੀਜ ਬਜਾਵਤਿ

khapara pātra bharati joganī acavahi rata mīja bajāvati

ਗਾਲਾ॥੧੯॥੬੧੫॥

gālā.19.615.

The *yoginis* fill their skull bowls and drink the blood and body fluids, then shout vulgarities.19.615.

ਉਛਲੈ ਕੂਟੈ ਨ੍ਰਿਤੈ ਬਹੁ ਭਾਂਤਿ ਕਿਲਕੈ ਕਲਿ ਘੋਰ ਕੁਲਾਹਲ ਭਾਰੀ॥

uchalai kūṭai nritai bahu bhānti kilakai kali ghora kulāhala bhārī.

They jump, leap and dance in many ways; and cry out creating a great and terrible commotion.

ਮੁੰਡ ਸੇ ਮੁੰਡ ਬਜਾਵਤਿ ਗਾਵਤਿ ਨ੍ਰਿਤਤਿ ਬਹੁ ਪ੍ਰੇਤ ਸੁਹਾਵਤਿ ਤਾਰੀ॥

muṇḍa so muṇḍa bajāvati gāvati nritati bahu preta suhāvati tārī.

Their heads collide together to make rhythm, they are singing and dancing, many beautiful vampires bathe.

ਡਉਰੂ ਬਾਜਤਿ ਗਨ ਰੁਦ੍ਰ ਬਿਰਾਜਤਿ ਲੁਥ ਮੀਜ ਭਛੈ ਭੈਰਵ ਕਿਲਕਾਰੀ॥

ḍaurū bājati gana rudra birājati lutha mīja bhachhaiṇ bhairava kilakārī.

The hand-drum beats, the retinue of *Rudra* are present, they consume the corpses and body fluids, *Bhairav* roars.

ਸਿਰ ਕੇਸ ਬਿਹਾਲ ਬਿਸਾਲ ਖੁਲੇ ਸੰਭਾਰ ਨਹੀ ਨ੍ਰਿਤਤਿ

sira kesa bihāla bisāla khule saṁbhāra nahī nritati baitārī.20.616.

ਬੈਤਾਰੀ॥੨੦॥੬੧੬॥

With vast unkempt hair flying loose; untamed, they danced in furious rhythm like spirit-possessed witches.20.616.

ਕੰਕ ਕਰਾਲ ਹਸੈ ਕਿਲਕੈ ਗਨ ਮਾਸ ਭਖਹਿ ਕਿਲਕਾਤ ਚਿਕਾਰੀ॥

kaṅka karāla hasaiṇ kilakaiṇ gana māsa bhakhahiṇ kilakāta cikārī.

Horrible crows laugh, terrifying screams are heard as spirits devour flesh, and terrifying howls.

ਤਨ ਭੀਖਮ ਭੀਮ ਭਯਾਨ ਬਡੇ ਡਕਰਾਤਿ ਅਚਤਿ ਮਨ ਮੋਦ ਸੁਖਾਰੀ॥

tana bhīkhama bhīma bhayāna baḍe ḍakarāti acati mana moda sukhārī.

Their bodies are terrifying, and fearsomely strong, they burp loudly after eating flesh, their minds are delighted and happy.

ਮਿਜ ਮਾਸ ਭਖੈ ਭਰ ਪਤ੍ਰ ਅਚਹਿ ਰਨ ਜੁਗਨਿ ਕੂਹ ਕਰਾਲ ਪੁਕਾਰੀ॥

mija māsa bhakhaiṁ bhara patra acahi rana juggani kūha karāla pukārī.

Devouring flesh, filling the skull bowls again and again, the battlefield resounds with the *yoginis* terrifying call.

ਭਰ ਪਤ੍ਰ ਕਮੰਡਲ ਖੱਪਰ ਲੈ ਰਤ ਪੀਵਤਿ ਗੀਤ ਅਨੇਕ

bhara patra kamaṇḍala khappara lai rata pīvati gīta aneka sudhārī.21.617.

ਸੁਧਾਰੀ॥੨੧॥੬੧੭॥

Filling the skull-bowl and the pitcher, drinking blood, they sing many songs perfectly.21.617.

ਨਾਚਤਿ ਦੌਰਤਿ ਭੂਤ ਪ੍ਰੇਤ ਮਿਜਾਮਿਖ ਲੇਖ ਭਖੈ ਕਿਲਕਾਰੀ॥

nācati daurati bhūta preta mijāmikha lotha bhakhaiṁ kilakārī.

Dancing and running, ghosts and vampires devour the corpses, and let out terrifying howling.

ਰਤ ਨੈਨ ਚੁਚਾਤ ਕਰਾਲ ਬਿਸਾਲ ਪੀ ਖੂਬ ਸਰਾਬ ਬਜਾਵਤਿ ਤਾਰੀ॥

rata naina cucāta karāla bisāla pī khūba sharāba bajāvati tārī.

With terrible large open blood shot eyes shining, drinking lots of alcohol, playing music.

ਸਭ ਖਾਇ ਗਈ ਲੁਖ ਮਾਸਨ ਕੇ ਗਜ ਬਾਜ ਸਵਾਰ ਛੁਧਾਤੁਰ ਭਾਰੀ॥

sabha khāi gaī lutha māsana ko gaja bāja savāra chudhātura bhārī.

They ate all the flesh from the corpses of the elephant, horses, mounted warriors, as they were extremely hungry.

ਨਦ ਸੋਖ ਗਈ ਰਤ-ਕਾ-ਮਿਜਾ ਨਭ ਛਾਇ ਉਡੈ ਨਿਜ ਧਾਮ

nada sokha gaī rata-kā-mijjā nabha chāi uḍaiṁ nija dhāma bisārī.22.618.

ਬਿਸਾਰੀ॥੨੨॥੬੧੮॥

The streams of blood and body fluids dried up, and the darkness of the sky disappeared back to its own place.22.618.

ਲੈ ਲੋਥ ਉਡਾਤਿ ਅਕਾਸ਼ ਬਿਖੈ ਗਨ ਕਾਕ ਕਰਾਲ ਚਾਵੰਡਿ ਚਿਕਾਰੀ॥

lai lotha uḍātī akāsha bikhai gana kāka karāla cāvaṇḍi cikārī.

Seizing flesh, the spirits fly into the sky, terrible kites and crows screech and circle.

ਲੁੱਥ ਬਾਹ ਕਪਾਲ ਲੈ ਗੀਧ ਉਠੈ ਬਹੁ ਆਤ ਲੈ ਭੀਮ ਅਕਾਸ ਉਡਾਰੀ॥

luttha bāha kapāla lai gīdha uṭhaiṇ bahu ānta lai bhīma akāsa uḍārī.

From the corpses, they carry away arms and skulls in their talons, the vultures rise, snatching much horrid flesh into the vast sky.

ਚਿੱਲਾਤ ਫਿਰੈ ਲੈ ਲੋਥ ਕਰਾਲ ਉਡੈ ਨਭ ਛਿਪੂ ਭਯਾਨਕ ਭਾਰੀ॥

cillāta phiraiṇ lai lotha karāla uḍaiṇ nabha chipra bhayānaka bhārī.

Screaming, they circle, carrying horrid carcasses aloft, disappearing into the sky, they are terrifying and enormous.

ਗਜ ਸੁੰਡ ਲੈ ਲੋਥ ਅਨੇਕ ਉਡੈ ਗਨ ਕਾਕ ਕਰਾਲ ਭਯਾਨ

gaja suṇḍa lai lotha aneka uḍaiṇ gana kāka karāla bhayāna cikārī.23.619.

ਚਿਕਾਰੀ॥੨੩॥੬੧੯॥

Picking up elephant trunks and many carcasses, the flesh-eating spirits and crows scream terrifyingly.23.619.

ਜੰਬੁਕ ਸਜਾਲ ਸ੍ਵਾਨ ਕਰਾਲ ਅਚਯੋ ਕਰ ਮੇਦ ਭਛੈ ਪਲ ਲੇਖਨ॥

jaṇbuka syāla svāna karāla acyo kara moda bhachai pala lothana.

Jackals, wolves and dogs, horribly feast, revelling in the flesh from the many corpses.

ਬਜਾਘੂ ਹੁਡਾਰ ਬਿਸਾਲ ਧਏ ਲੈ ਲੁੱਥ ਚਲੈ ਗ੍ਰਿਹ ਕੁੰਜ ਬਿਖਮ ਬਨ॥

byāghra huḍāra bisāla dhae lai luttha calai griha kuṇja bikhama bana.

Panthers, wild-boar, carry off corpses and move them into their dens in dense forested tangled thickets.

ਬਹੁ ਲੋਥ ਘਸੀਟਤ ਸ੍ਵਾਨ ਫਿਰੈ ਕਰ ਮੇਦ ਅਨੰਦ ਬਿਮੋਦ ਮਗਨ ਮਨ॥

bahu lotha ghasīṭata svāna phirai kara moda ananda bimoda magana mana.

Many corpses have been pulled apart by dogs that roam around, their minds intoxicated with great joy and ecstasy.

ਖਾਇ ਭਏ ਲਖ ਮਾਸ ਮਿਜਾ ਰਤ ਸੋਖ ਗਏ ਸਭਿ ਮਾਸ

khāi bhae lakha māsa mijā rata sokha gae sabhi māsa ahārana.24.620.

ਅਹਾਰਨ॥੨੪॥੬੨੦॥

All the flesh-eaters have quickly consumed hundreds of thousands of bits of flesh, bone marrow, fat and even all the blood has run dry.24.620.

ਮਾਤ ਸਰਾਹਤਿ²⁸⁸ ਧਾਮ ਗਏ ਜੈ ਚੰਡਿ ਅਖੰਡਲ ਜੁੱਧ ਜਯੰ॥

māta sarāhati dhāma gae jai caṇḍi akhaṇḍala juddha jayaṇ.

The victorious Mother went to Her abode; Victory to the Indestructible in battle *Chandi*, Who won the war for Lord *Indra*.

ਆਪਸ ਮੈ ਜਗਮਾਤ ਸਰਾਹਤਿ ਮਹਿ ਭਾਰ ਬਿਨਾਸਨਿ ਸ਼ਤ੍ਰੂ ਛਯੰ॥

āpasa mai jagamāta sarāhati mahi bhāra bināsani shatru chayaṇ.

Who then praised the straight-forward Mother amongst themselves, Destroyer of the burden of the earth, the Annihilator of adversaries.

ਭੀਮ ਭਯਾਨਕ ਭਾਰਤ ਦਾਰੁਣ ਅਸ ਆਗੈ ਨ ਕਾਹੂੰ ਦੇਵ ਕਯੰ॥

bhīma bhayānaka bhārata dāruṇa asa āgai na kāhūṇ deva kayaṇ.

Fierce and terrifying, in the dreadful battle, before You no demi-god can withstand Your power.

ਤੈਂ ਦੈਂਤਜ ਭਯਾਨਕ ਨਾਸ ਕਰੈ ਜੁੱਧ ਜੀਤਿ ਲਯੋ ਨਿਜ ਧਾਮ

tain daintya bhayānaka nāsa karai juddha jīti layo nija dhāma
dayaṁ.25.621.

ਦਯੰ॥੨੫॥੬੨੧॥

You destroyed the dreadful demons, You gave the demi-gods back their own abode, by winning in battle.25.621.

ਬਿਸਨੁਪਦ ਰਾਗ ਗੋਂਡ॥²⁸⁹

bisanupada rāga gaunḍa.

Bisanupad Gond.

ਤੁੱਛ ਬਚੇ ਭਟ ਫੇਰ ਫਿਰੇ ਰਣ ਕੋਪ ਅਰੇ ਦਲ ਦਾਨਵ ਪੁੰਜਨਿ॥

tuccha bace bhaṭa phera phire raṇa kopa are dala dānava
puñjani.

The few warriors that survived wander around, still determined in the fury of battle, the army of titans regroup.

ਗਜ ਬਾਜਿ ਚੜੈ ਲਲਕਾਰ ਪਰੈ ਲੈ ਧੋਪ ਗਦਾ ਸਾਰੰਗ ਸਰ ਗੋਫਨਿ॥

gaja bāji caṛai lalakāra parai lai dhopa gadā sāraṅga sara
gofani.

They mount elephants and horses, they shout challenges, take cavalry swords, clubs, *sarang* bows and arrows and sling shots.

²⁸⁹ *Rag Gond* is the seventeenth *Rag* to appear in the *raga*-wise collection of *Shabads* in *Sri Guru Granth Sahib Ji*. The compositions in this *rag* are found across seventeen *angs* from 859 to 876, with contributions primarily by Guru Ram Das Ji and Guru Arjan Dev Ji. It is performed in afternoon to early evening, and evokes a gentle devotional mood marked by calm reflection and surrender to the Divine. The *āroḥ* (ascending scale) is: S R G M, P D N D N S, and the *avroḥ* (descending scale) is: S N D N P, M G R S. The *vādī* (primary note) is Sa, and the *samvādī* (second-most prominent note) is Ma. Its characteristic phrases (*pakar*) include: R G M, P M, M P N D N P, D M G M, G R S. Its structure reveals a symmetrical balance, featuring a full *sampūrṇa*–*sampūrṇa* scale (seven notes in both ascent and descent) with distinct phrases that define its identity within the *Gurmat Sangeet* tradition.

ਤਰਵਾਰ ਕੁਠਾਰ ਤ੍ਰਿਸੂਲ ਪਟਾ ਨਾਵਕ ਸਹਿਥੀ ਜਮਦਾੜ ਜਬਰ ਸਰ॥

taravāra kuṭhāra trisūla paṭā nāvaka sahithī jamadāra zabara sara.

Swords, axes, tridents, gauntlet, small arrow, spear, *jamadar* and powerful arrows.

SARBLOH GRANTH SĀHIB SARŪP AṄG 99

ਗਿਰਿ ਮੇਰੁ ਸਿਲਾ ਪਾਥਰ ਮੁਦਗਰ ਭਿੰਦੁ²⁹⁰ ਸੇਲ ਕਟਾਰ ਗੁਰਜ ਬੱਲਮ

giri meru silā pāthara mudagara bhiṇḍa sela kaṭāra guraja ballama taru.1.622.

ਤਰੁ॥੧॥੬੨੨॥

From the mountains peaks they have made boulders, stones, shot and clubs of various sizes for ballistas; and lances, mounted with sharp spikes, spears and tiger knife heads.1.622.

ਬਰਛੀ ਭਸੁੰਡੀ ਗੜੀਆ²⁹¹ ਭੈਰਵ ਚਕਤੀ ਚਪੜਾ ਅਸਿ ਸਾਂਗ ਸਿਪਰ॥²⁹²

barachī bhasuṇḍī gaṛīā bhairava cakatī capaṛā asi sāṅga sipara.

Spears, sling-shots, lances, frightening sickles, cutlasses, swords, long spears and shields.

ਤੋਮਰ ਸੈਲ ਛੁਰੀ ਬਿਛੂਆ ਗੁਨ ਬਾਨ ਖਤੰਗ²⁹³ ਸ਼ਮਸ਼ੇਰ ਤਬਰ॥

tomara saila churī bichūā guna bāna khataṅga shamashera tabara.

Stone javelins (flint-headed spears), knives, scorpion daggers, fine bows, hooked arrows, scimitars and axes.

ਕਾਤੀ ਕੁਤਕਾ ਮੁੰਗਰਾ ਸੋਟਾ ਤਰਲ ਤਾਲ ਬਿਸਾਲ ਖੰਡਾ ਚਰਮ॥

kātī kutakā muṅgarā soṭā tarala tāla bisāla khaṇḍā carama.

Long *khurki*, thick staff, Indian club, stick, long and large double-edged claymores and rhino skin shields.

ਧਨੁ ਸਾਇਕ ਚਾਪ ਸਿਲੀਮੁਖ ਘੋਰ ਜਮਦਾੜ ਸਿਪਰ ਬਿਛੂਆ

dhanu sāika cāpa silīmukha ghora jamadāra sipara bichūā balama.2.623.

ਬਲਮ॥੨॥੬੨੩॥

Bows, arrows, bamboo bows, and sharp-pointed arrows; fierce tiger-tooth daggers, shields, scorpion daggers, and spears filled the field.2.623.

ਦਿਸ ਘੋਰ ਪਰੇ ਘਨਘੋਰ ਘਟਾ ਤਮ ਰੂਪ ਬਿਕਟ ਭਯਨਾਦ ਹਠੀਲੇ॥

disa ghera pare ghanaghora ghaṭā tama rūpa bikāṭa bhayanāda haṭhīle.

From all directions, they thundered in like dense, black storm clouds—they encircle *Bhimnad*, he manifests the fierce visage of darkness and destruction, and his obstinate warriors surged forward, roaring with dreadful force.

ਗਰਜੇ ਬਦਰਾ ਦਲ ਦੈਤਜ ਘਨਾ ਨਭ ਛਾਇ ਅਰੇ ਕੁਲਿ ਦੈਤਜ ਕਟੀਲੇ॥

garaje badarā dala daintya ghanā nabha chāi are kuli daintya kaṭīle.

Roaring like thunderous clouds, his demon armies gather densely like dark clouds in the sky, alas, the clans of fierce demons stand unyielding.

ਕਲ ਘੋਰ ਘਟਾ ਦਾਰੁਨ ਬਦਲਾ ਘਨ ਰੂਪ ਨਿਸਾਚਰ ਬੀਰ ਰੰਗੀਲੇ॥

kala ghora ghaṭā dārūna badalā ghana rūpa nisācara bīra raṅgīle.

Like black powerful clouds, frightening and dense, is this dark form of the nocturnal warriors, coloured.

²⁹⁰ See previous footnote 278. A thick, heavy iron dart approximately one forearm in length, used as a hand-thrown weapon against enemies. Entirely made of iron and weighted, it was hurled with force by hand. Some poets have also interpreted *bhindipāl* as a projectile weapon for hurling stones, either by warriors or even by *gopīs* in poetic metaphors. Reference: ‘*bhindipāl tomar asi dhāre*’ (*Gurpratāp Sūraj Granth*)

²⁹¹ A type of projectile weapon or polearm, synonymous with *neja* (lance), *bhālā* (spear), or *barchhī* (long spear). Often used interchangeably in martial poetry. Example: “garhīā bhasuṇḍī bhairavī bhālā neja bhākḥ.” (*Shastranāmamala*) – listing weapons such as spears, blunderbusses, and fearsome lances. It is also likely to be a grenade.

²⁹² سپر.

²⁹³ ਸ਼. क्षतङ्ग क़सਤंग.

ਗਰਜੈ ਨਭ ਛਾਇ ਘਮੰਡ ਘਟਾ ਸਦ ਘੋਰ ਭਯਾਨਕ ਧੂਰਿ

ਜੰਗੀਲੇ॥੩॥੬੨੪॥

garajai nabha chāi ghamanḍa ghaṭā sada ghora bhayānaka dhūri
jaṅgīle.3.624.

The warriors roared with terrifying voices, like thunderclouds swelling with pride and covering the sky ;they were clothed in the dust of battle as if ceremonially anointed with it.3.624.

ਸਰ ਅਸਤ੍ਰ ਝਰੇ ਝਰਨਾ ਨਭ ਛਾਇ ਪਰੇ ਸਰ ਸਸਤ੍ਰਾਸਤ੍ਰ ਧਾਰਾਕਰ॥

sara asatra jhare jharanā nabha chāi pare sara sasatrāsatra
dhārākara.

Arrows and weapons poured down like waterfalls, veiling the sky in their descent; weapons and projectiles rained upon the earth like torrents from a stormcloud.

ਬਰਸੈ ਤਰੁ ਮੇਰੁ ਸਿਲਾ ਬੁਗਦਾ ਸਰ ਪੁੰਜ ਚਲੈ ਬਰਸਹਿ ਛਹਿਬਰ ਕਰ॥

barasai taru meru silā bugadā sara punja calai barasahin
chahibara kara.

Tree trunks, mountain boulders and rocks shower down, cleavers, arrows, amass and fall as a relentless downpour.²⁹⁴

ਗੁਰਜ ਗੋਫਨ ਸੇਲ ਝਰਹਿ ਭੀਖਮ ਘਨ ਛਾਇ ਪਰੇ ਭਸੰਡੀ ਨਾਵਕ ਸਰ॥

guraja gofana sela jharahin bhīkhama ghana chāi pare bhasunḍī
nāvaka sara.

Flanged maces and slingshots unleash cascades of shots, creating fearsome dense clouds that spread beyond, along with blunderbass fire and small steel arrows.

ਬਿਛੂਆ ਖੰਜਰ ਜਮਧਰ ਅਸਿ ਢਾਰ ਝਰੈ ਧਾਰਾਧਰ ਧਾਰ ਸਾਇਕ

bichūā khanjara jamadhara asi ḍhāra jharai dhārādhara dhāra
sāika dhara.4.625.

ਧਰ॥੪॥੬੨੫॥

Scorpion-shaped daggers, *Omani* curved daggers, tiger-knife, swords, and blades, pour down like rain from rain-clouds, sharp and forceful.4.625.

²⁹⁴ Possibly, fire from a six-barrelled gun (ਛਹਿ-ਬਰ-ਕਰ/chahi-bara-kar).

ਕਰ ਮਾਰ ਮਰੀ ਸੁ ਪੁਕਾਰ ਪਰੇ ਝਰ ਲਾਇ ਝਰੇ ਝਰਨਾ ਅਸਤ੍ਰ ਕਰ॥

Struck by the projectiles hurled and shot, they died and cried out as they fell; which poured down like torrents, cascading like waterfalls.

kara mārā marī su pukāra pare jhara lāi jhare jharanā asatra kara.

ਤਮ ਘੋਰ ਭਯੋ ਰਵ ਛਾਇ ਲਯੋ ਸਰ ਬੁੰਦ ਝਰੇ ਸਾਇਕਾਨ ਨਿਸਰ॥

The darkness became intense, the sun was obscured, arrows fell like raindrops, being discharged swiftly.

tama ghora bhayo rava chāi layo sara būnda jhare sāikāna nisara.

ਨਭ ਲੋਹ ਘਟਾ ਬਰਸਹਿੰ ਦਾਰੁਨ ਜਨੁ ਕਾਲ ਮਹਾ ਪ੍ਰਲਯ ਕੋਪਤਿ ਜਮ॥

Clouds pour down a terrible rain of steel, like the great god of death and his agents become furiously wrathful during a time of great apocalyptic destruction.

nabha loha ghaṭā barasahiṁ dārūna janu kāla mahā pralaya kopati jama.

ਝਰ ਲਾਇ ਝਰੇ ਝਨਕਾਰ ਪਰੇ ਚਿਨਗਾਰ ਉਠੇ ਅੰਗਾਰ ਬਿਖਮ॥੫॥੬੨੬॥

Torrents fell in crashing streams; as they struck, a thunderous clashing rang out — sparks flew, and fierce deadly embers leapt forth.5.626.

jhara lāi jhare jhanakāra pare cinagāra uṭhe aṅgāra bikhama.5.626.

ਲੈ ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ ਮਾਤ ਤਪੀ ਦਿਸ ਸਤ੍ਰ ਚਲਾਯ ਦਯੋ ਬਿਜਲੀ ਸਮ॥

The Goddess took the *Sudarshan Chakra*, furiously She aimed at the direction of the enemy and launched it like lightning.

lai cakra sudarashana mātā tapī disa shatra calāya dayo bijalī sama.

ਪ੍ਰਕਾਸ ਬਢਯੋ ਨਭ ਛਾਇ ਲਯੋ ਅਰੁ ਅਸਤ੍ਰ ਕਟੇ ਸਸਤ੍ਰਿਨ ਸਾਰੁਨ ਥਮ॥

There was an intense light, that spread over the sky and the steel missiles and weapons were cut through, stopping them.

prakāsa baḍhyo nabha chāi layo aru asatra kaṭe shasatrīna sārūna thama.

ਸਰ ਸਸਤ੍ਰ ਸਭੈ ਰਿਪੁ ਕਾਟ ਦਯੋ ਬਲ ਤੇਜ ਪ੍ਰਕਾਸ ਸਜਿ ਚਕ੍ਰ ਸੁਦਰਸ਼ਨ॥

All the enemies' steel weapons were cut with the powerful, radiant, illuminated and beautiful *Sudarshan Chakra*.

sara shasatra sabhai ripu kāṭa dae bala teja prakāsa saji cakra sudarashana.

ਕਰ ਕ੍ਰੋਰ ਕਰੋਰ ਮਰੀਚਿ ਛਟਾ ਦਲ ਦਾਨਵ ਦੈਤਯ ਕੀਏ

ਮਰਦਨ॥੬॥੬੨੭॥

Millions upon millions of brilliant rays struck down the hordes of demons and titans, achieving their complete annihilation.6.627.

kara krora karora marīci chaṭā dala dānava daiṅtya kīe maradana.6.627.

ਸਰ ਘੋਰ ਘਟਾ ਸਭਿ ਕਾਟ ਡਰਯੋ, ਤਿਲ-ਧੂਲਿ-ਪ੍ਰਮਾਨ ਸਭੈ ਕਰਿ ਡਾਰੇ॥

sara ghora ghaṭā sabhi kāṭa ḍarayo, tila-dhūli-pramāna sabhai kari ḍāre.

The fierce storms of arrows were all cut through, the demons in fear were all thrown down like dust, as if they were just sesame seeds.

ਨਭ ਛਾਇ ਉਰਹਿ ਸਸਤ੍ਰਾਸਤ੍ਰ ਘਟਾ, ਜਿਮ ਪਾਤ ਉਡੈ ਬਲਿ ਬਯਾਰ ਕੇ ਮਾਰੇ॥

nabha chāi urahi shasatrāsatra ghaṭā, jima pāta uḍai bali bayāra ke māre.

The sky is enveloped by a shadow of amassed arms and projectiles, just as leaves fly when struck by the force of wind.

ਕਰ ਜੋਰ ਪਰਯੋ ਰਿਪੁ ਸੈਨ ਬਿਖੈ, ਧਰ ਰੂਪ ਬਿਸਾਲ ਭਯਾਨ ਕਠੇਰਾ॥

kara jora parayo ripu saina bikhai, dhara rūpa bisāla bhayāna kaṭhorā.

With immense strength, She unleashed fury upon the enemy troops, assuming a vast, terrifying, and unyielding form amid the perilous battlefield.

ਬਿਧਿ ਤੇਜ ਬਲਯੋ, ਪ੍ਰਕਾਸ ਕਰਯੋ, ਰਿਪੁ ਘੇਰ ਲੀਯੋ, ਦਲ ਦਾਨਵ ਫੇਰਾ॥੭॥੬੨੮॥

bidhi teja balayo, prakāsa karayo, ripu ghera līyo, dala dānava phorā.7.628.

Her intense brilliance and radiant light, surrounded and engulfed the enemy, bursting the troops of demons.7.628.

ਬਿਸਨੁਪਦ ਗੋਂਡ॥

bisanupada gaunḍa.

Bisanupad in Rag Gond.

ਝਕਝੋਰ ਦਲੈ, ਰਿਪੁ ਸੈਨ ਮਲੈ, ਗਜ, ਬਾਜਿ-ਹਲੈ, ਪੈਦਲ ਚੁਨਿ ਮਾਰੇ॥

jhakajhora dalai, ripu saina malai, gaja, bāji-halai, paidala cuni māre.

The battlefield trembles as She strikes and crushes the enemy ranks — overturning elephants and cavalry, and picking off foot soldiers one by one.

ਰਥ ਕਾਟਤ ਸੂਰ ਹਨੇ ਕਿਤਨੇ, ਗਜ ਕਾਟ ਸਵਾਰ ਮਹੀ-ਤਲ ਡਾਰੇ॥

ratha kāṭata sūra hane kitane, gaja kāṭa savāra mahī-tala ḍāre.

Chariots were shattered, many heroes slain; elephants were cut down, their riders cast to the ground.

ਸਿਰ ਕਾਟ ਧਰੇ ਵਰਯਾਮ ਅਨੇਕਿਕ, ਟੂਕ, ਅਪਾਰ ਸਵਾਰ ਬਿਦਾਰੇ॥

sira kāṭa dhare varayāma anekika, ṭuka, apāra savāra bidāre.

Countless brave warrior's heads were severed and fallen on the ground, innumerable riders were torn apart, their bodies scattered in pieces.

ਖਰ ਉਸਟਿ-ਕਲੈ ਲਪਟੈ ਝਪਟੈ, ਦਲ ਦੈਤਯ ਹਨੇ ਧਰਨੀ

khara ushaṭi-kalai lapaṭai jhapaṭai, dala daitaya hane dharanī jhakajhāre.8.628.

ਝਕਝਾਰੇ॥੮॥੬੨੮॥

With rapid, slicing strikes by *Sudarshan Chakra*, donkeys and camels are sliced in pieces; as demonic ranks are slain, the very ground quivers under the tumult.8.628.

ਭਟ ਫੇਰ ਫਿਰੇ, ਸਸਤ੍ਰ ਖਾਇ ਅਰੈ, ਦਿਲ ਖੋਲ ਲਰੇ ਬਹੁ-ਵਾਰ ਪ੍ਰਹਾਰੇ॥

bhaṭa phera phire, shasatra khāi arai, dila khola lare bahu-vāra prahāre.

Warriors revolve back to the front lines, withstanding the harsh bite of blades; courageously, they combat with their hearts wide open, facing numerous strikes with valour.

ਲਲਕਾਰ ਪ੍ਰਚਾਰ ਅਰੇ ਸਮੁਹੇ ਭਟ, ਰੇਸ ਭਰੇ ਤਕ ਸ਼ਤ੍ਰੂਨ ਮਾਰੇ॥

lalakāra pracāra are samuhe bhaṭa, rosa bhare taka shatrana māre.

With battle cries resounding, the assembled warriors charged forward; filled with rage they struck down enemies as far as their gaze.

ਖਮ ਠੇਕ ਗਜੇ, ਵਰਯਾਮ ਬਜੇ, ਕਛ ਕਾਛ ਕਛੇ ਸਰ ਪੁੰਜਨ ਡਾਰੇ॥

khama ṭhoka gaje, varayāma baje, kacha kācha kache sara puñjana ḍāre.

Flexing their biceps with force, the mighty warriors roared; girding their loins tightly, they loosed dense volleys of arrows, cutting down the enemy ranks.

ਹਰਕਾਰ ਭਿਰੇ, ਭਯ ਤਯਾਗ ਲਰੇ, ਗਨ ਸੂਰ ਜਗੇ, ਜਗਮਾਤ ਪ੍ਰਚਾਰੇ

hahakāra bhire, bhaya tayāga lare, gana sūra jage, jagamāta pracāre.9.630.

॥ੴ੬੩੦॥

The battlefield resounded with daunting cries; fear was forsaken in the fight as valiant warriors rose extolling the Universal Mother's supremacy.9.630.

ਵਰਯਾਮ ਗਜੇ, ਰਣ-ਨਾਦ ਬਜੇ, ਸਸਤ੍ਰਾਸਤ੍ਰ ਬਜੇ, ਭਟ ਬੀਰ ਜੁਝਾਰੇ॥

varayāma gaje, raṇa-nāda baje, shasatrāsatra baje, bhaṭa bīra jujhāre.

The battlefield vibrated with the roars of heroes, the sounds of battle and clashing weapons; brave warriors engaged in relentless combat.

ਗਜ ਪੇਲ ਤੁਖਾਰ ਧਾਵਾਇ ਗਜੇ, ਰਥ ਫਰ ਅਨੇਕਨ ਵਾਰ ਪ੍ਰਚਾਰੇ॥

gaja pela tukhāra dhāvāi gaje, ratha phara anekana vāra prahāre.

Goaded elephants, swift horses, and camels charged into the fray, while their mounted warriors roared into battle, striking repeatedly at the wheels and flanks of chariots with countless blows.

ਸਰਪੁੰਜ ਪਰੇ, ਝਰ ਲਾਇ ਝਰੇ, ਵਰਯਾਮ ਗਜੈ, ਗਜ-ਨਾਦ ਕਰਾਰੇ॥

sarapuñja pare, jhara lāi jhare, varayāma gajai, gaja-nāda karāre.

Volleys of arrows fell in torrents like a rainstorm; the warrior-heroes roared, mounted on elephants fiercely trumpeting.

ਗਰਜੇ, ਚਿਕਰੇ, ਡਕਰੇ, ਹਕਰੈ, ਭਿਭਰੇ ਰਣ ਸੂਰ ਅਨੇਕ ਪ੍ਰਚਾਰੇ॥

garaje, cikare, ḍakare, hakarai, bhibhare raṇa sūra aneka pracāre.

Roaring, screaming, bellowing, shouting, and yelling, many warriors made their decrees on the battlefield.

ਕੱਲੋਲ-ਕੁਲਾਹਲ ਕੀਨ ਭਯਾਨਕ, ਸਦ ਘੋਰ ਭਯਾਵਨ “ਮਾਰ” ਪੁਕਾਰੇ

kallola-kulāhala kīna bhayānaka, sada ghora bhayāvana “māra” pukāre.10.631.

॥੧੦॥੬੩੧॥

A tumultuous and terrifying uproar was created; terribly fearsome calls of ‘kill!’ were proclaimed.10.631.

ਖਮ ਠੇਕ ਭਿਰੇ ਪ੍ਰਚਾਰ ਅਰੇ, ਲਲਕਾਰ ਲਰੇ ਭਟ-ਸਾਵਤ-ਪੂਰੇ॥

khama ṭhoka bhire pracāra are, lalakāra lare bhaṭa-sāvata-pūre.

Flexing their arms with strength, they surged forwards, issuing bold challenges; steadfast men, disciplined warriors engaged in fierce combat.

ਵਰਯਾਮ ਅਨੇਕ ਉਠੈ ਗਜ ਕੇ, ਖਗ ਧੋਪ, ਕਟਾਰ-ਗਹਿ ਸੇਲ ਕਰੂਰੇ॥

varayānma aneka uṭhai gaja ke, khaga dhopa, kaṭāra-rahi sela karūre.

Heroes mount many towering elephants and camels, with double-edged swords and cavalry swords, grasping tiger-knives and hard rocks.

ਗਜ ਕੈ ਭਟ ਬੀਰ ਧਏ ਸਮੂਹੇ, ਕਰ ਲੈ ਸਰ, ਚਾਪ ਅਨੇਕ ਠਰੂਰੇ॥

gaja kai bhaṭa bīra dhae samuhe, kara lai sara, cāpa aneka ṭharūre.

On the back of the mighty elephant, the valiant soldiers pressed forward in unison, their hands wielding ready arrows, their numerous bows stretched to the limit.

SARBLOH GRANTH SĀHIB SARŪP AṄG 101

ਭਭਕਾਰ ਭਯਾਨਕ ਨਾਦ ਕੀਯੋ ਰਨ, ਚੰਡਿ ਪ੍ਰਚੰਡ ਕੇ ਸਾਮੁਹਿ ਘੂਰੇ॥

bhabhakāra bhayānnaka nāda kīyo rana, caṇḍi pracanḍa ke sāmuhī ghūre.11.632.

॥੧੧॥੬੩੨॥

In the tumult of battle a horrific roar unfolded, as *Chandi*, embodiment of ferocity, glared unflinchingly at the foe before Her.11.632.

ਕਰ ਰੇਸ ਅਨੇਕਨ ਵਾਰ ਕੀਯੋ, ਰਣ ਭੀਮ ਮਚਾ, ਅਸ ਆਗੈ ਨ ਹੁਯੋ॥²⁹⁵

kara rosa anekana vāra kīyo, raṇa bhīma macā, asa āgai na hūyo.

With wrath in Her hands, She struck countless blows; a fearsome havoc shook the battlefield—never before had such a sight appeared.

ਸਰ ਸਾਰ ਸੋਂ ਸਾਰ ਬਜੈ ਝਨਕੈ, ਰਨਕੈ, ਲਸਕੈ ਖਿਲਵਾਰ ਕੀਯੋ॥

sara sāra soṅ sāra bajai jhanakai, ranakai, lasakai khilavāra kīyo.

Arrow struck against arrow, ringing and clashing; they sparkled and clanged in rapid succession, the battlefield erupted into a fierce and flashing play of combat.

ਚਿਨਗਾਰਿ ਉਠਹਿੰ ਅੰਗਾਰ ਝਖਹਿੰ, ਤਮ ਫਾਰ ਪਰਯੋ ਭਟ ਪ੍ਰਾਨ ਦੀਯੋ॥

cinagāri uṭhahiṅ aṅgāra jhakhahiṅ, tama phāra paryo bhaṭa prāna dīyo.

As sparks ascend and embers ignite, tearing through the shroud of darkness; is how valiant warriors surrender their lives.

ਝੁਝ ਜਾਨ ਦਿਸਾਨ ਕੇ ਘੇਰ ਲਰੇ, ਜਨੁ ਦੀਪਕ ਮਧਯ ਪਤੰਗ ਪਰਯੋ

jhujha jāna disāna ko ghera lare, janu dīpaka madhaya pataṅga parayo. 12.633.

॥੧੨॥੬੩੩॥

In a fierce struggle for life from every direction, the battle encircled, like moths plunging into the flame's heart in the darkness. 12.633.

²⁹⁵ Both the Mai Bhago and Sangrur recensions record ਹੁਇਓ, the printed editions record ਹੁਯੋ which cannot be typed in Gurmukhi unicode as it goes against its rules for conjunct formation - then ਕੀਓ, ਦੀਓ, and ਪਰਿਓ for the endings of verse 633.

ਗਜ ਪੇਲ ਅਨੇਕ ਧਸੇ ਭਿਭਰੇ ਹੈ ਫੇਰ ਸਵਾਰ ਧਸ ਚਹਿ-ਕੇ॥

gaja pela aneka dhase bhibhare hvai phera savāra dhasa cahi-ke.

Numerous goaded elephants stormed forth in chaos, followed by cavalry suddenly thrusting into the fray.

ਨਿਜ ਅਵਸਰ ਜਾਨ ਭਿਰੇ ਬਿਫਰੇ, ਰਤ-ਨੈਨ-ਖੁਮਾਰ ਭਲੇ ਲਹਿ-ਕੇ॥

nija avasara jāna bhire biphare, rata-naina-khumāra bhale lahi-ke.

Recognising their own destined moment, they charged straight into battle, with bloodshot eyes intoxicated in fury, gazing clearly and directly at the foe, they offered themselves in glorious abandon.

ਮਦ ਪੀ ਮਦਹੋਸ਼ ਭਏ ਨਿਸਿਚਰ ਸਰ ਚਾਪ ਅਨੇਕ ਧਸੇ ਗਹਿ-ਕੇ॥

mada pī madahosha bhao niscara sara cāpa aneka dhase gahi-ke.

Having drunk spirits and becoming inebriated, the night-walkers seizing numerous bows and arrows in hand, they fire with force.

ਭਟ ਆਪਨ ਆਪ ਸਰਾਹਤਿ ਆਪਨ, ਹਉਂ ਅਬਿ ਈਹਾਂ ਚਲਯੋ ਕਹਿਕੇ

bhaṭa āpana āpa sarāhati āpana, hauṇa abi īhāṇ calyo kahike
.13.634.

॥੧੩॥੬੩੪॥

The warrior praised himself with his own tongue, proclaiming, “Now I shall sally forth!”13.634.

ਗਜਗਾਹ-ਸਜੇ ਸਿਰ ਮਉਰ ਧਰੇ, ਸਿਰ ਛਤ੍ਰ ਫਿਰੇ ਰਿਪੁ-ਯੂਥ ਸਿਧਾਰੇ॥

gajagāha-saje sira maura dhare, sira chatra phire ripu-yūtha sidhāre.

Adorned with a *gajgah*, the head crowned with a peacock feather,²⁹⁶ beneath the protective umbrella,²⁹⁷ steering the foe’s formations.

ਕਲਗੀ, ਸਿਰਤਾਜ ਸੁਧਾਰ ਸੁਬਾਗ, ਕਲਧੋਤ ਸੁ ਅੰਬਰ ਅੰਗ ਸਵਾਰੇ॥

kalagī, siratāja sudhāra subāga, kaladhoṇṭa su añbara aṅga savāre.

Adorned with a plume, the crown is adjusted to enhance its elegance; draped in the finest attire, he rides his gracefully presented horse.

ਮਦ ਪੀ-ਕਲ ਨੇਤ੍ਰ ਬਿਸਾਲ ਕਰਾਲ, ਚੁਚਾਤ ਭਯਾਨਕ ਨਾਦ ਡਕਾਰੇ॥

mada pī-kala netra bisāla karāla, cucāta bhayānaka nāda ḍakāre.

Having drunk spirits, his black eyes are wide and fierce, he emits a terrifying sound of belching.

ਲੈ ਸੇਲ, ਤ੍ਰਿਸੂਲ, ਸਿਲੀਮੁਖ, ਚਾਪ, ਗੁਰਜ, ਗੋਫਨ, ਸਾਂਗ ਭਲੀ-ਛਬਿ-ਧਾਰੇ

lai sela, trisūla, silīmukha, cāpa, guraja, gophana, sāṅga bhalī-chabi-dhāre.14.635.

॥੧੪॥੬੩੫॥

Armed with a spear, trident, pointed arrows, bow, flanged mace, sling, and long lance; he holds these weapons in a splendidly imposing manner.14.635.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਦੂਜੀ ਤਰਹ॥

bisanupada gauṇḍa dūjī taraha.

Bisanupad in the Gond Rag, in a second style.

ਬਹੁ ਭਾਂਤਿ ਸੈਨ ਸਵਾਰ ਸੂਰਾ, ਚਲਤ ਭੇ ਦਲ ਜੋਰ ਸੇ॥

bahu bhānti saina savāra sūrā, calata bhe dala jora se.

With many kinds of troops and valiant warriors, the forces march together powerfully.

ਬਾਨੈਛ ਸੁਭਟ ਸਵਾਰ ਸਾਵਤ ਬਿਕਟ-ਰਨ ਕਲ ਘੋਰ ਸੇ॥

bānaicha subhaṭa savāra sāvata bikaṭa-rana kala ghora se.

Armed with arrows, the formidable warriors on horseback confront the fierce dark battle with intensity.

ਕਲ-ਰੂਪ ਭੀਖਮ-ਆਨਨੰ, ਐ ਧੂਮ੍-ਲੋਚਨ-ਲਾਲ-ਸੇ॥

kala-rūpa bhīkhama-ānanaṇ, au dhūmra-locana-lāla-se.

As the form of death, with a terrifying face, and eyes red as burning coals.

ਘਨ-ਕਾਇ-ਦੀਰਘ ਅੰਗ-ਬੰਕੇ, ਬਿਸਾਲ ਦਾਰੁਣ ਕਾਲ ਸੇ॥੧੫॥੬੩੬॥

ghana-kāi-dīragha aṅga-bāṅke, bisāla dāruṇa kāla se.15.636.

With a body tall and strikingly well-formed, he resembles the vast and fearsome embodiment of death.15.636.

²⁹⁶ A symbol of regal grace.

²⁹⁷ Indicating strategic and royal command.

ਦਲ ਸਾਜ ਪਾਤ ਬਨਾਇ ਧਾਏ, ਰਥ, ਬਾਜਿ, ਗਜ, ਪਾਇਕ ਘਨੇ॥

dala sāja pāta banāi dhāe, ratha, bāji, gaja, pāika ghane.

Arranging the troops in formation, they charged forward, accompanied by chariots, horsemen, elephants, and numerous foot soldiers.

ਚਤੁਰੰਗ-ਫੌਜ ਚਲੀ ਨਿਸਾਚਰਿ, ਰਿਪੁ-ਪੂਤ ਦਲ ਸੁੰਦਰ ਬਨੇ॥

caturaṅga-phauja calī nisācari, ripu-pūta dala suṇdara bane.

The four-division army marched of the night-dwellers led by the enemy son, whose army was beautifully formed.

ਬੈਰਕ, ਧੁਜਾ, ਬਹੁ-ਬਾਨ, ਕੇਤ੍ਰ, ਪਤਾਕ ਝੁਲਤਿ ਅਹਿ-ਫਨੀ॥

bairaka, dhujā, bahu-bāna, ketra, patāka jhūlati ahi-phanī.

Banners, flags, many arrows, quivers, the standards sway like a cobra.

ਸਿਰ ਢੁਰਤਿ ਚਉਰ ਮਯੂਰ-ਪੰਖਨ, ਕਲ-ਛਤ੍ਰ-ਜਗਮਗ ਦੁਤਿ-ਅਨੀ

sira ḍhurati caura mayūra-pāṅkhana, kala-chatra-jagamaga duti-anī.16.637.

॥੧੬॥੬੩੭॥

On his head, a fly-whisk sways, along with peacock feathers; under a brilliant royal umbrella, a dazzling procession of the army moves.16.637.

SARBLOH GRANTH SĀHIB SARŪP AṄG 102

ਨਭ ਧੂਰਿ ਪੂਰ ਰਹਯੋ ਕਨੂਕਾ, ਬਰਹਰਤਿ ਭੂਮਿ ਕੰਪਾਵਲੀ॥

nabha dhūri pūra rahayo kanūkā, baraharati bhūmi kaṅpāvalī.

That the sky is filled with dust particles, and the earth trembled and shook violently.

ਭਯਨਾਦ-ਸੁਤ ‘ਗਜਨਾਦ’ ਧਾਯੋ, ਦਲ-ਜੋਰਿ ਚਤੁਰੰਗਨਿ ਭਲੀ॥

bhayanāda-suta ‘gajanāda’ dhāyo, dala-jori caturaṅgani bhalī.

The son of *Bhimnad*, *Gajnad*, charged forward, powerfully leading the fourfold army well.

ਕੰਪੇ ਜਲੇਸ, ਗਿਰੇਸ਼, ਨਿਸਿਪਤਿ, ਥਰਹਰਤਿ-ਮਹਿ ਰਿਪੁ-ਦਲ ਚਲਯੋ॥

kaṅpe jalesa, giresha, nisipati, tharaharati-mahi ripu-dala calyo.

The lords of water, mountains and night trembled as the enemy’s army advanced, causing the earth to quake.

ਹਹਕਾਰ ਘੋਰ ਪ੍ਰਲਯ ਭਈ, ਦਲ-ਘੋਰ-ਨਿਸਿਚਰ ਕਲਮਲਯੋ॥੧੭॥੬੩੮॥

hahakāra ghora pralaya bhaī, dala-ghora-nisicara kalamalyo .17.638.

A terrifying uproar of destruction arose, the fierce army of night-dwelling demons trembled in chaos.17.638.

ਬਜਤ ਢੋਲੁ, ਮ੍ਰਿਦੰਗ, ਬੀਨ, ਰਬਾਬ, ਤੁਰਹੀ-ਸੁਰੰਗਨੀ॥

bajata ḍholu, mridaṅga, bīna, rabāba, turahī-suraṅganī.

The *dhhol*, *mridang*, *veena*, *rabab*, trumpets and *sarangi* resounded female *ragas* harmoniously.

ਤੰਬੂਰ, ਬੇਨ-ਰੁ ਬੀਨ, ਝਾਂਝਰ ਤੂਰ, ਬਾਰਿ-ਤਰੰਗਨੀ॥²⁹⁸

taṅbūra, bena-ru bīna, jhāra tūra, bāri-taraṅganī.

The tambourine, snake-flute, *veena*, ankle bells, trumpets, and water instruments resounded.

ਮਾਰੂ, ਪਖਾਵਿਜ ਗੋਮੁਖੀ²⁹⁹ ਕਰਤਾਲ,³⁰⁰ ਨਾਇ-ਬਰੰਗਨੀ॥

mārū, pakhāvija gomukhī karatāla, nāi-baraṅganī.

The battle drum, *pakhawaj*, war-trumpet, castanets and *shehnai* play the female *ragas*.

²⁹⁸ A reference to the *Jal-Tarang*, a melodic water-based instrument made from metal or porcelain bowls filled with varying water levels.

²⁹⁹ A traditional war trumpet or conch, often curved and blown during battle to declare war or divine procession (*raṇa-siṅghā* or *raṇa-ṇara-siṅghā*).

³⁰⁰ Castanets; a pair of wooden bars with inset cymbals – ਖੜਤਾਲ.

ਬੰਗਾਲ-ਦੁੰਦਭਿ ਭੇਰਿ, ਮੁਰਲੀ, ਮੁਰਜ, ਮਹਵਰ ਬੰਗਨੀ॥੧੮॥੬੩੯॥

baṅgāla-duṇḍabhi bheri, muralī, muraja, mahavara
baṅganī.18.639.

The Bengal war drums, conch, flute, frame drum, large circular frame drum, and bangle bells.18.639.³⁰¹

ਗਹਿ ਸੇਲ, ਚਾਪ, ਸਿਲੀਮੁਖੀ, ਗਿਰਿ, ਮੇਰੁ, ਤਾਲ ਭਯੰਕਰਾ॥

gahi sela, cāpa, silīmukhī, giri, meru, tāla bhayaṅkarā.

Grasping stones, bows, pointed-arrows, mountains tops, jagged Palmyra trees.

ਗੋਫਨ, ਗੁਰਜ, ਗੁਲੇਲ, ਮੁਦਗਰ, ਗਰਜੰਤ-ਮੂਸਲ, ਧਨੁ, ਸਰਾ॥

gophana, guraja, gulela, mudagara, garajānta-mūsala, dhanu,
sarā.

Slingshots, flanged maces, pellet slings, clubs, thunderous wooden clubs, bows and arrows.

ਸਹਿਥੀ, ਕੁਠਾਰ, ਕਟਾਰ, ਬਾਂਕ, ਗਦਾ, ਤ੍ਰਿਸੂਲ, ਛੁਰੀ ਚਰਮ॥

sahithī, kuṭhāra, kaṭāra, bāṅka, gadā, trisūla, churī carama.

Spear, axe, tiger knife, tiger claw, mace, trident, knife and rhino hide shield.

ਬਿਛੂਆ, ਤਬਰ, ਸਕਤਿ, ਬਾਂਗ, ਸੇਲ, ਖੰਡਾ, ਸਿਪਰ, ਖਗ, ਸਰ, ਬਲਮ

bichūā, tabara, sakati, bāṅga, sela, khaṇḍā, sipara, khaga, sara,
balama.19.640.

॥੧੯॥੬੪੦॥

Scorpion-shaped dagger, battle axe, spear, war trumpet, stones, double-edged sword, shield, claymore, arrow and pike.19.640.

ਲੈ ਸਸਤ੍ਰਾਸਤ੍ਰ ਅਨੇਕ ਆਯੁਧ, ਧਾਇ ਧਾਇ ਪਰੇ ਬਲੀ॥

lai shasatrāsatra aneka āyudha, dhāi dhāi pare balī.

Taking many types weapons, projectiles and arms, the mighty warriors charged and charged forwards.

ਹਹਕਾਰ ਹੂਹ ਕਰਾਲ ਨਾਦ, ਭਜਾਨ ਨਿਸਿਚਰ ਦਲ ਚਲੀ॥

hahakāra hūha karāla nāda, bhayāna nisicara dala calī.

The roar and terrifying sounds reverberate, as the fearsome army of night-dwellers advances.

ਚਿਕਾਰ ਚਾਰ ਹੁਕਾਰ ਗਰਜਤ, ਤਰਜੰਤ-ਤਮਕ-ਭਯਾਵਨਾ॥

cikāra cāra hukāra garajata, tarajānta-tamaka-bhayāvanā.

The fierce battle cries resound powerfully in four directions, filled with a threatening and fearful anger.

ਧਾਯੋ ਨਿਸਾਚਰ ਮੰਦ-ਮਤਿ, ਕਲ-ਘੋਰ ਤਿਮਰ ਡਰਾਵਨਾ॥੨੦॥੬੪੧॥

dhāyo nisācara maṇḍa-mati, kala-ghora timara ḍarāvanā.20.641.

The night-wandering demons, dull-minded, ignorant and dreadful, with a frightening aura of darkness; charged into the battle-field.20.641.

³⁰¹ Bangle strung with small bells (ਘੁੰਘਰੂ), traditionally worn during classical dance.

ਇਕ ਬਾਰਿ ਦਉਰਿ ਪਰੇ ਅਸੁਰ ਸਭਿ, ਸਸਤ੍ਰੁ ਅਸਤ੍ਰੁ ਚਲਾਰ ਹੀਂ॥

ika bāri daura pare asura sabhi, shasatra asatra calāra hīn.

At one time all the demons ran and wielded their weapons and projectiles.

ਸਰ ਘੋਰ ਭੀਕ ਬਿਸਾਲ ਮੁਦਗਰ, ਸ੍ਰਿੰਗ-ਮੇਰੁ ਮੂਸਲ ਡਾਰ ਹੀਂ॥

sara ghora bhīka bisāla mudagara, sriṅga-meru mūsala ḍāra hīn.

With a fearsome, huge mace, with dreadful sharp metal points, a club made from wood from the mountain top, is hurled.

ਤਰੁ ਤਾਲ, ਬ੍ਰਿਛ ਕਰਾਲ ਗੋਫਨ, ਅਸਿ ਘੋਰ ਖੰਜਰ ਮਾਰ ਹੀਂ॥

taru tāla, briccha karāla gophana, asi ghora khanjara māra hīn.

Trees, Palmyra tree are fired, by large horrific tree catapults, that have dreadful sword and dagger heads that strike.

ਖੰਡਾ, ਤ੍ਰਿਸੂਲ, ਗੁਲੇਲ, ਜਮਧਰ, ਤੁਪਕ ਸੇਲ ਪ੍ਰਹਾਰ ਹੀਂ॥੨੧॥੬੪੨॥

khaṇḍā, trisūla, gulela, jamadhara, trapaka sela prahāra hīn.21.642.

Double-edged-sword, trident, sling, *jamdhar*, cannons fire shot that strike.21.642.

ਨਭ ਛਾਇ ਛਾਇ ਪਰੇ ਅਯੋਧਨ, ਧੁਨਿ ਘੋਰ ਘੋਰ ਚਿਕਾਰ ਹੀਂ॥

labha chāi chāi pare ayodhana, dhuni ghora ghora cikāra hīn

From the sky shadow after shadow fell over the war-field, with terrible, terrible, shrieks resounding.

ਝਰ ਲਾਇ ਲਾਇ ਝਰੇ ਤਬਰ, ਘਨਘੋਰ ਸਸਤ੍ਰੁਨ ਡਾਰ ਹੀਂ॥

jhara lāi lāi jhare tabara, ghanaghora shasatrana ḍāra hīn.

Axes fall continuously like a cascade; clusters of thunderous weapons (explosives) are thrown that are fearsome.

ਕਲੇਲ ਹੁਸ ਬਿਸਾਲ ਆਯੁਧ, ਨਭਿ ਝਰਤ ਝਰਨੇ ਸਾਂਗ, ਸਰ॥

kalola hūhasa bisāla āyudha, nabhi jharata jharane sānga, sara.

Amidst the noise and shouting, immense weapons were wielded; from the sky fell cascades of spears and arrows.

ਬਰਸਹਿ ਗੁਲੇਲ, ਤੁਫੰਗ,³⁰² ਮੂਸਲ, ਸਰ-ਝਰਤ-ਧਾਰ ਸ-ਸੈਲ ਤਰ॥

barasahi gulela, tuphaṅga, mūsala, sara-jharata-dhāra sa-shaila tara.22.643.

॥੨੨॥੬੪੩॥

Slings and muskets send showers, as clubs are shot and rain down; streams of arrows cascade along with trees and stones.22.643.

SARBLOH GRĀNTH SĀHIB SARŪP AṄG 103

ਨਭ ਛਾਇ ਸਸਤ੍ਰੁ ਝਰੇ ਪ੍ਰਬਲ, ਝਕਝੋਰ ਕੋਟਨ ਅਸਿ ਸਰਾ॥

labha chāi shasatra jhare prabala, jhakajhora koṭana asi sarā.

From the sky the weapons fall down powerfully, countless mighty weapons rain down with tremendous force, the sharp swords strike powerfully.

ਰਵਿ-ਛਾਇ-ਤਿਮਰ-ਭਯਾਨ ਭਉ, ਕੇ ਕਾਹੂੰ ਦੀਸਤਿ ਨਹਿ ਖਰਾ॥

ravi-chāi-timara-bhayāna bhau, ko kāhuñ dīsati nahi kharā.

The sun is overcast with black clouds of weapons, it is dreadful and terrifying, no one can see anything clearly.

ਦਾਰੁਨ ਮਚਯੋ ਰਨ-ਦੀਹ ਭੀਖਮ, ਪ੍ਰਲਯ ਸਮ ਸਭ ਜਾਨ ਹੀਂ॥

dātuna macyo rana-dīha bhīkhama, pralaya sama sabha jāna hīn.

A deadly frenzy broke out in the battlefield, know it like the time of great destruction had come.

ਹੈ ਢੀਠ ਸਸਤ੍ਰ ਅਨੇਕ ਝਾਰਤਿ, ਮਨ ਸੰਕ ਰੰਚਿ ਨ ਮਾਨ

ਹੀਂ॥੨੩॥੬੪੪॥

Stubborn and unshaken, though countless weapons rain down upon them not even a trace of doubt arises in their minds.23.644.

hai dhīṭha shasatra aneka jhārati, mana saṅka rañci na māna
hīn.23.644.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਦੂਜੀ ਤਰਹ॥

Bisanupada in the Gond Rag, in a second style.

bisanupada gauṇḍa dūjī taraha.

ਪੇਖ ਕੁਲਾਹਲ ਘੋਰ ਸਿਵਾ, ਲੈ ਚਕ੍ਰ ਸਰਾਸਨਿ, ਬਾਨ, ਗਦਾ॥

Seeing the dreadful tumult of battle, the Goddess seized Her war quoit, bow, arrows, and mace.

pekha kulāhala ghora sivā, lai cakra sarāsani, bāna, gadā.

ਸਿੰਘ ਪ੍ਰੇਰ ਧਸੀ ਰਿਪੁ-ਮੰਡਲ ਮੈ, ਕੁਲਿ-ਦੈਤਯ-ਬਿਨਾਸਨਿ ਜਯਤੁ-ਸਦਾ॥

The enemy hordes are crushed by the lion of the Goddess, constantly victorious in the destruction of demon clans.

siṅgha prera dhasī ripumaṇḍala mai, kuli-daitaya-bināsani
jayatu-sadā.

ਧਨੁ ਤਾਨ ਸਿਲੀਮੁਖ ਛਾਡ ਦਯੋ, ਚਿਤ ਮੇਦ ਪ੍ਰਸੰਨ ਉਲਾਸ ਮੁਦਾ॥

Drawing her bow, she released sharp-tipped arrows, with her heart filled with joy, delight, and radiant satisfaction

dhanu tāna silīmukha chāḍa dayo, cita mauda prasanna ulāsa
mudā.

ਰਿਪੁ-ਮੰਡਲ ਮਹਿ ਸਰ ਧਾਇ ਪਰਯੋ ਧਰ-ਰੂਪ ਬਿਸਾਲ ਸੁ ਬਾਂਕੀ-ਅਦਾ

॥੨੪॥੬੪੫॥

In the direction of the hordes of enemies, the arrows sped taking on a vast form; with poise, strength and aiming with elegant skill.24.645.

ripu-maṇḍala mahi sara dhāi paryo dhara-rūpa bisāla su bāṅkī-
adā.24.645.

ਸਰ ਘੋਰ ਪ੍ਰਲਯ ਨਭ ਛਾਇ ਝਰੈ, ਦਲ-ਦੈਤਯ ਹਨਹਿ ਨਿਸਿਚਰ,

ਸੰਘਰਈ॥

A fierce cloud of destructive arrows loomed over the sky, then rain down, striking the demon armies, wiping out the night-walkers.

sara ghora pralaya nabha chāi jharai, dala-daitya hanahi nisicara,
saṅgharāi.

ਝਰ ਲਾਇ ਝਰੈ ਸਰ ਬੂੰਦ ਢਰੈ, ਘਨ ਛਾਇ ਪ੍ਰਬਲ ਦਲ-ਦੈਤਯ

ਬਿਡਰਈ॥³⁰³

Torrents of arrows pour down like raindrops, they spread out powerfully in the sky; ripping, shattering, and dispersing the demon forces.

jhara lāi jharai sara būṇḍa ḍharai, ghana chāi prabala dala-daitya
biḍarāi.

ਗਜ ਕਾਟ ਸਵਾਰ ਹਨੈ ਕੂਟੈ, ਰਜ ਕਾਟ ਨਿਸਾਚਰ-ਭੁਮਿ ਪਛਾਰੇ॥

Elephants are cut down, riders are struck down, horses are slain, and night-dwellers are cast to the ground.

gaja kāṭa savāra hanaiṇa kūṭaiṇa, hya kāṭa nisācara-bhumi
pachāre.

ਰਥ ਕਾਟਤ ਸੂਰ ਹਨਤ ਸਾਇਕ, ਦਲ ਪੈਦਲ ਬੀਰਨ ਸੁਭਟ ਸੰਘਾਰੇ

॥੨੫॥੬੪੬॥

Chariots are destroyed, warriors are killed by arrows, and brave foot soldiers are slaughtered.25.646.

ratha kāṭata sūra hanata sāika, dala paidala bīrana subhaṭa
saṅghāre.25.646.

³⁰³ ਬਿਡਰਈ in *Mahan Kosh* is found as a variation of ਬਿਦਾਰਨ = "to tear, to scatter" (see Sanskrit: विदारण).

ਕਰ ਟੂਕ³⁰⁴ ਅਨੇਕ ਸਵਾਰ ਹਨੇ ਬਹੁ ਟੂਕ ਗਯੰਦ ਸਯੰਦ ਕਰੈ॥

kara ṭūka aneka savāra hane, bahu ṭūka gyaṇda syaṇda karai.

With devastating blows, many cavalymen were shattered; and mighty elephants and galloping chariots were broken apart into fragments.

ਪੁਰਜੇ ਪੁਰਜੇ ਕਟ ਦੈਤਜ ਹਨਹਿ ਲੁਥ ਮੁੰਡ ਭੁਜਾ ਨਭ ਮਧਜ ਉਰੈ॥

puraje puraje kaṭa detya hanahi, lutha, maṇḍa, bhuja nabha madhya urai.

The *daityas* were hewn limb from limb — limp corpses, heads, and arms flew spinning in the sky, their entrails trailing in the midst of battle.

ਛਾਇ ਗਇੰਦ ਹਇੰਦ ਸਇੰਦ ਬਲੀ ਭਟ ਬੀਰ ਅਨੇਕ ਉਡਾਰੈ॥

chāi gaiṇda, haiṇda, saiṇda, balī bhaṭa bīra aneka uḍārai.

Elephants, horses, and chariots cover the battlefield; many mighty warriors are flung through the air.

ਘਾਇਲ ਲੋਟਤ ਮੁੰਡ ਧੁਨਹਿ ਸਿਰ ਗੂਦ ਬਰੈ ਗਰਜਹਿ ਚਿੰਕਾਰੈ॥

ghāila laṭṭata muṇḍa-dhunnahi, sira-gūda-jhahata garajahi cinkāre.26.647.

੨੬॥੬੪੭॥

The wounded roll on the ground, severed heads groan; brains spatter as warriors roar and shriek in the chaos.26.647.

ਭੂਮਿ ਪਰੇ ਲੋਟਹਿ ਤਲਫਹਿ ਬਿਲਖਹਿ ਅਤਿ ਹੀ ਤਲਪਹਿ ਸੁ ਚਿਕਾਰੈ॥

bhūmi pare loṭahiṇ talaphahiṇ, bilakhahiṇ ati hī talapahiṇ su-cikāraiṇ.

They fall to the ground, rolling and writhing; wailing and flailing in torment, they scream in unbearable agony.

ਗਰਜਹਿ ਡਕਰਹਿ ਭਿਭਰਹਿ ਕਰਕਹਿ ਸੰਭਾਰ ਉਠਹਿ ਭਟ ਧਾਇ ਹਕਾਰੈ॥

garajahiṇ ḍakarahi bhibhacahi karakahi, saṁbhāra-uṭhahi bhaṭa dhāi hakārai.

They roar, groan, tremble, and crash—warriors rise again, gather themselves, and charge forward with battle cries.

ਦਉਰਤਿ ਬੀਚ ਕਬੰਧ ਫਿਰੈ ਧਰ ਯੁਮਤਿ ਸੂਰ ਅਨੇਕ ਡਰਾਰੇ॥

daurati bīca kabaṇḍha phiraiṇ, dhara ghumati sūra aneka-ḍarāre.

In the midst of the battlefield they run, headless bodies wander, they move around, striking terror into many brave warriors.

ਬਿਨ ਮੁੰਡ ਕਬੰਧ ਚਮੁੰਡ ਭਖਹਿ ਕੁਹਕਹਿ ਰੰਗ ਭੂਮਿਨ ਜਾਇ ਪੁਕਾਰੇ ॥

bina muṇḍa kabaṇḍha camuṇḍa-bhakhahiṇ kuhakahiṇ raṅga-bhūmina-jāi-pukāre.27.648.

੨੭॥੬੪੮॥

Headless corpses are consumed by fierce *Chamunda*—groaning and howling, they fall across the crimson ground, crying out in agony.27.648.

ਮਹਿ-ਲੋਟਤ ਸੂਰ ਅਨੇਕ-ਲਟੇ, ਤਲਫਹਿ ਜਿਮ ਮੀਨ ਬਿਹੂਨਿ ਜਲੰ॥

mahi-laṭṭata sūra aneka-laṭe, talaphahi jima mīna bihūni jalaṇ.

Many fallen warriors roll across the battlefield, writhing like fish out of water.

SARBLOH GRANTH SĀHIB SARŪP AṄG 104

ਜਮ-ਲੋਕ ਪਧਾਰਤਿ ਤਯਾਗ-ਬਪੰ ਨਿਜ ਸ੍ਵਾਮਿ-ਸੋ-ਫੀਠਿ-ਕੇ ਪਾਇ-ਫਲੰ॥

jama-loka padhārati tayāga-thapa nija svāmi-sauṇa-ḍhīṭhi-kau pāi-phalaṇ.

They proceed to the realm of *Yama*, having renounced their bodies—through their firmness in devotion to their Lord, they receive their reward.

ਜਮਡੰਡ ਸਹਯੋ ਬਿਨ ਸਾਮ ਹਰੀ, ਜਮ ਲੋਕ ਗਏ ਨਹਿ ਕਾਜ ਸਰਯੋ॥

jamadaṇḍa sahayo bina sāma harī, jama loka gae nahi kāja sarayo.

Without the protection of *Hari*, they were struck down by the rod of Death and cast into the realm of *Yama*, their purpose left unfulfilled.

ਬਿਨ-ਭਜਨ ਜੇਉ ਜਗ ਜੀਵਤਿ ਹੈ, ਪਸੁ ਢੋਰ ਤੇ ਜਮਪੁਰ ਜਾਇ

bina-bhajana jeū jaga jīvati haiṇ, pasu ḍhora te jamapura jāi parayo.28.649.

ਪਰਯੋ॥੨੮॥੬੪੯॥

Whoever lives in this world without devotion is worse than a beast or cattle, and surely falls into the realm of *Yama*.28.649.

³⁰⁴ ਕੂਟ in the *saṭīka*.

ਸਸਤ੍ਰ-ਕਾਟ ਬਿਧੁੰਸ ਕਰੀ ਧੁਜਨੀ ਧਰ ਰੂਪ ਅਨੇਕ ਸਿਲੀਮੁਖ-ਸੋਂ॥

sasatra-kāṭa bidhusa karī dhujanī dhara rūpa aneka silīmukha-
soṅ.

She shattered the bladed weapons, tore through the ranks of standard-bearers, and on the ground lay many forms, pierced by sharp-headed *silimukh* arrows.

ਕਰ ਕੂਟ, ਅਨੇਕ ਕਰੇ ਬਰਖਾ, ਝਰ ਲਾਇ ਝਰੇ ਸਾਇਕ ਝਰ ਸੋਂ॥

kara kūṭa, aneka kare barakhā, jhara lāi jhare sāika jhara soṅ.

She loosed many arrows that hammered with thunderous blows, creating countless torrents; arrows poured down like cascade after cascade.

ਰੰਗ-ਸੁਰੰਗ ਭਈ ਬਸੁਧਾ ਬਹੁ ਬੀਰ ਲਟੇ ਰੰਗ-ਭੂਮਿ ਹਏ॥

raṅga-suraṅga bhaī basudhā bahu bīra laṭe raṅga-bhūmi hae.

The earth of the battlefield became vibrantly filled with red colour, where many brave warriors lay scattered unconscious.

ਬਹੁ ਬੀਰ ਸੰਘਾਰਕਿ ਸਤ੍ਰੁ ਧਏ, ਤਜਿ-ਸੰਕ-ਪਰੈ ਬਿਨ-ਪ੍ਰਾਨ ਭਏ॥੨੯॥

bahu bīra shaghāraki shatru dhae, taji-saṅka-parai bina-prāna
bhae.29.650.

Many brave warriors charged and attacked the enemies, casting aside fear and giving up their lives.29.650.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gauṇḍa bilāvala.

*Bisanupad in the Mixture of Rag Gond and Bilawal.*³⁰⁵

ਬਿਨ ਪ੍ਰਾਨ ਪਿਖਯੋ ਨਿਜ ਸੈਨ ਜਬਹਿੰ, ‘ਗਜਨਾਦ’ ਚਲਯੋ ਰਿਸ ਕੈ ਬਲਿ
ਭਾਰੀ॥

bina prāna pikhyo nija saina jabahi, ‘gajanāda’ calyo risa kai
bali bhārī.

When he saw his own warriors lying lifeless, *Gajanad* surged forward in fury with overwhelming force.

ਹਯ ਪਾਖਰ ਜੀਨ ਮਨੀ ਦਮਕੈ, ਕਲਧੋਤ ਮਢੇ-ਹੈਂ ਸਾਜ ਸੁਧਾਰੀ॥

haya pākharā jīne manī damakai, kaladhaunta maḍhe-haiṅ sāja
sudhārī.

The horses were adorned with jewel-studded saddlecloths and saddles, that shone brightly; gold fittings were mounted, and their equipment was properly arranged.

ਕਲਗੀ ਸਿਰਤਾਜ ਕੁਲਾਹ ਮਨੀ, ਦਿਬਯ ਛਤ੍ਰ ਢੁਰੇ ਚਾਵਰ ਛਬਿਕਾਰੀ॥

kalagī siratāja kulāha manī, dibaya chatra ḍhure cāvara
chabikārī.

The crest-plume crown and jewelled turban shone; a divine parasol rose above, with a fly-whisk waving in splendour.

ਸਨਾਹ ਛਟਾ ਦਮਕੈ ਉਜਲ, ਤਨ ਸਯਾਮ ਜਿਲਾ ਮੁਕਰਾਨ

sanāha chaṭā damakai ujala, tana syāma zilā mukarāna ujārī
.1.651.

ਉਜਾਰੀ॥੧॥੬੫੧॥

His bright armour shone brilliantly; his dark body gleamed with the radiance of a polished mirror by the radiant light of the chainmail.1.651.

³⁰⁵ *Misrat rag* — a *rag* formed by the combination of two or more *rags*. This *rag* features dual movements or a mixture of distinct notes, creating a new musical context. *Bilawal* is a *sampuran jati rag*, containing all *shuddh* (natural) notes. Its *vadi* (dominant) note is *sadj*, and its *samvadi* (second-most dominant) is *pancham*. It is sung at the beginning of the second quarter of the day. Traditionally, it is performed during times of joy and auspiciousness. In the *Guru Granth Sahib*, *Bilawal* is the sixteenth *rag*. It is the principal *rag* of the *Bilawal that*. It is one of the foundational and primary *rags* in music, expressing emotions of *shanti* (peace), *seva* (service), and *bhakti* (devotion).

ਕਟਿ-ਤੂਨ-ਸਜਯੋ ਅਸਿ ਚਰਮ ਕਸਯੋ, ਸਕਤਿ, ਸੇਲ, ਕੁਵੰਡ ਹਠੀ ਕਰ
ਲੀਨੇ॥

kaṭi-tūna-sajayo asi carama kasyo, sakati, sela, kuvaṇḍa haṭhī
kara līno.

The quiver was tied at the waist, the sword and rhino shield were strapped tightly; and spears, arrows, and powerful tightly drawn bows were taken.

ਬਿਨ-ਸੰਕ ਧਸਯੋ ਰਨ ਚੰਡਿ-ਸਮੁਹਿ, ਲਲਕਾਰ ਪਰਯੋ, ਮਨ ਸੰਕ ਨ ਕੀਨੇ॥

bina-saṅka dhasyo rana caṇḍi-samuhī, lalakāra paryo, mana
saṅka na kīno.

Without any hesitation, he charged into battle to face fierce *Chandi* and her forces, challenging Her with no doubt in his mind.

ਕਹ ਜਾਤਿ ਹੇ ਠਾਢਿ ਰਹੇ ਦੁਰਗਾ ਭਟ ਬੀਰ ਸਬੈ ਹਮਰੇ ਹਤ ਲੀਨੇ॥

kaha jāti ho? ṭhāḍhi raho duragā! bhaṭa bīra sabai hamaro hata
līno.

‘Where do you go? Stand your ground, Durga! You have slain all my brave warrior soldiers!’

‘ਜੀਤ ਹੋ ਆਜ ਤੁਮਹਿ ਜੁਧਕੈ,’ ਗਜਨਾਦ ਬਲੀ ਨਿਸਚਯ ਮੁਹਿ

‘jīta hauṇ āja tumahi judhakai, gajanāda balī nisacaya muhi
cīno.2.652.

ਚੀਨੇ॥੨॥੬੫੨॥

‘Today, I will conquer You in battle,’ declared *Gajnad*, the mighty warrior, with firm determination in his mind.2.652.

ਧਨੁ ਤਾਨ ਸਿਲੀਮੁਖ ਛਾਡ ਦਯੋ, ਅਸਿ ਲੈ ਬਹੁ ਵਾਰ ਪ੍ਰਚੰਡਿ ਕੇ ਮਾਰੈ॥

dhanu tāna silīmukha chāḍa dayo, asi lai bahu vāra pracaṇḍi ke
mārai

The mighty warrior drew his bow shot pointed arrows, and wielding his sword he attacked the Goddess fiercely many times.

ਚਰਮ ਲੈ ਰਿਪੁ ਵਾਰ ਸੰਭਾਰ ਸਭੈ, ਧਨੁ ਤਾਨ ਸਿਲੀਮੁਖ ਬਾਨ ਪ੍ਰਚਾਰੈ॥

carama lai ripu vāra saṅbhāra sabhai, dhanu tāna silīmukha bāna
prahārai

With his rhino shield, the enemy took all Her counter-strikes, he drew his bow and shot a volley of pointed arrows at Her.

ਜਾਇ ਲਗੈ ਰਿਪੁ-ਮਧਯ ਉਰੰ, ਹਯ ਤਯਾਗ ਗਿਰਯੋ ਰੰਗ-ਭੂਮਿ ਮਝਾਰੈ॥

jāi lagai ripu-madhya-uraṇ, haya tyāga giryō raṅga-bhūmi
majhārai

As the enemy rode to the center of the battle, he fell off his horse and landed onto the earth.

ਉਠ ਚੇਤ-ਸੰਭਾਰ-ਰੈ-ਬੀਰ-ਚਰਯੋ, ਲਲਕਾਰ-ਪਰਯੋ ਬਹੁ-ਵਾਰ

uṭha ceta-saṅbhāra-hvai-bīra-caryo, lalakāra-paryo bahu-vāra
pracārai.3.653.

ਪ੍ਰਚਾਰੈ॥੩॥੬੫੩॥

Rising back up and regaining consciousness, the brave warrior’s battle spirit arose again, he shouted challenges and launched a volley of strikes.3.653.

ਸਰ ਭੀਮ ਪ੍ਰਲਯ ਸਮ ਛਾਡ ਦਯੋ, ਸਰ ਸੌ ਜਗਮਾਤ ਦੁਟੁਕ ਕਯੋ॥

sara bhīma pralaya sama chāḍa dayo, sara sauṇ jagamāta duṭūka
kayo.

He released a destructive, powerful arrow at his target, which the Mother of the Universe cut into two pieces.

ਪੁਨ ਸੇਵ ਬਿਸੀ ਰਿਪੁ ਵਾਰ ਕਯੋ, ਮਗ ਰੋਕ ਲਯੋ ਤਿਹ ਕਾਟ ਦਯੋ॥

puna seva bisī ripu vāra kayo, maga roka layo tiha kāṭa dayo

The enemy released a mighty arrow, like a cosmic destruction, he fired it at the Goddess Who cut it into two pieces.

ਤ੍ਰੈ ਬਾਨ ਬਿਸਾਲ ਜਗਮਾਤ ਲੈ ਹਾਥ, ਧਨੁ ਤਾਨ ਕੈ ਵਾਰ ਕਯੋ ਰਿਪੁ ਓਰਾ॥

trai bāna bisāla jagamāta lai hātha, dhanu tāna kai vāra kayo ripu
orā

The Mother of the Universe took three massive arrows in hand, drew her bow and fired a strike at the enemy.

ਭੁਜ ਕਾਟ ਅਸੁਰ ਸਿਰ ਕਾਟ ਡਰਯੋ, ਹਯ ਕਾਟ ਸਿਲਾਹ ਸਨਾਹਨ

bhuja kāṭa asura sira kāṭa ḍarayo, haya kāṭa silāha sanāhana
phaurā.4.654.

ਫੇਰਾ॥੪॥੬੫੪॥

She cut off the demon's arm, then severed his head which rolled off, then cleaved his horse whose armour was also torn apart.4.654.

ਰਿਪੁ ਝੂਮਿ ਗਿਰਯੋ ਧਰਨੀ ਤਲਫੈ, ਛੁਟ ਪ੍ਰਾਨ-ਗਯੋ ਨਿਜ-ਧਾਮ-ਦਯੋ॥

ripu jhūmi girayo dharanī talaphai, chuṭa prāna-gayo nija-
dhāma-dayo.

The enemy staggered and fell, writhing on the ground; his life departed, and he was sent to his own abode.

ਜਗਮਾਤ ਕੇ ਹਾਥ ਸਨਾਥ ਭਯੋ, ਸਭ ਦੇਖ ਮਿਟੇ ਪਿਤ-ਕਾਜ ਮੁਯੋ॥

jagamāta ke hātha sanātha bhyo, sabha dekha miṭe pita-kāja
muyo.

Being killed from the blessed hand of the Mother of the World, all his faults were erased, as he died for his father's cause.

ਜੈਕਾਰ ਭਯੋ ਦਸ-ਲੋਕ ਬਿਖੈ, ਜਸ ਮਾਤ ਸਭਹਿ ਸੁਰ-ਦੇਉ-ਰਚੈ॥

jaikāra bhayo dasa-loka bikhai, jasa mātā sabhahi sura-deu-
raraiṁ.

Victory cries echoed in all ten worlds, as all the demi-gods roared in praise of the Mother.

ਲੈ ਪੁਹਪ-ਸੁਗੰਧ ਕਰਹਿ ਬਰਖਾ, ਧੁਨਿ ਦੁੰਦਭਿ, ਜੈ-ਸੁਰ ਗਾਨ

lai puhapa-sugaṁdha karaiṁ barakhā, dhuni duṁdabhi, jai-sura
gāna karaiṁ.5.655.

ਕਰੈ॥੫॥੬੫੫॥

Showering fragrant flowers and incense, the celestial drums resounded, and the gods sang stirring songs of Her Victory.5.655.

ਪਿਖ ਹਾਲ ਤਬਾਹ ਸੁਤ ਸੈਨਨ ਕੀ ‘ਭਯਨਾਦ’ ਧਯੇ ਕੈ ਕ੍ਰੋਧ ਬਲੀ॥

pikha hāla tabāha suta sainana kī ‘bhayanāda’ dhayo kai krodha balī.

Seeing the ruined state of his son and army, *Bhayanad* rose, filled with wrath and might.

ਬਹੁਬੀਰ ਅਪਾਰ ਜੁਝਾਰ ਸਵਾਰ, ਚਤੁਰੰਗਨ ਫੌਜ ਘਟਾ ਸੀ ਚਲੀ॥

bahubīra apāra jujhāra savāra, caturaṅgana phauja ghaṭā sī calī.

Countless brave fighters mounted on steeds advanced, as the four-coloured army moved forward like a cloud.

ਗਜ, ਬਾਜਿ ਸਵਾਰ ਸਜੰਦ ਚਲੇ, ਭਟ ਮੱਲ ਉਤੰਗ ਮਲੰਗ ਕਰੀ॥

gaja, bāji bavāra syānda cale, bhaṭa malla utaṅga malaṅga karī.

Cavalry on elephants, horses and chariots marched forward, with wrestlers on high elephants.

ਦੇ ਚੇਬ ਦਮਾਮਨਿ ਬੀਰ ਗਜਜੇ, ਗਹਿ ਸੇਲ, ਸਰਾਸਨ, ਬਾਨ,

de coba damāmani bīra gajyo, gahi sela, sarāsana, bāna, charī.6.656.

ਛਰੀ॥੬॥੬੫੬॥

The warriors roared like lions, beating their war drums, holding rocks, bows, arrows and knives.6.656.

ਗਜ ਬਾਜਿ ਸਵਾਰ ਅਨੇਕ ਧਏ, ਭਟ, ਮੱਲ, ਜੁਝਾਰ ਬਨੈਤ ਸਵਾਰਾ॥

gaja bāji savāra aneka dhae, bhaṭa, malla, jujhāra banaita savārā.

Many elephant and horse-mounted warriors advanced—with warriors, wrestlers and brave combatants, their riders adorned and equipped for war.

ਰਥ, ਉਸਟ ਉਤੰਗ ਮਤੰਗ ਚੜੈ, ਭਟ ਧੀਰ ਸਰ-ਕੋਪ ਕਰੇਰ ਸਰਦਾਰਾ॥

ratha, ushaṭa utaṅga mataṅga caṛai, bhaṭa dhīra sara-kopa karora saradārā.

Chariots of camels, and high elephants are mounted, with stead-fast warriors, generals wearing helmets and tough chiefs.

ਗਜਗਾਹ ਚੜੈ ਪਾਖਰ-ਸਜ ਬਾਜਿ, ਗਤਿ ਬੇਗ-ਬਜਾਰ ਉਠਾਨ ਤੁਖਾਰਾ॥

gajagāha caṛe pākhara-saja bāji, gati bega-byāra uṭhāna tukhārā.

Horses adorned with ornate head gear, *gajagah*, and chain mail, surged forward with the speed of the wind, raising dust.

ਹਰਕਾਰ ਪਰੇ ਰਨਧੀਰ ਬਲੀ, ਸਿਰਤਾਜ ਸਵਾਰ ਸਰਦਾਰ

hahakāra pare ranadhīra balī, siratāja savāra saradāra apārā.7.657.

ਅਪਾਰਾ॥੭॥੬੫੭॥

Battle cries filled the air as the steadfast mighty warriors, crowned leaders mounted on steeds, rode forward.7.657.

ਦੈ ਚੇਬ ਦਮਾਮਨਿ ਉਸਟ-ਖਰੀ, ਖਰਚਾਮਿ ਅਨੇਕ ਬਜੈ ਝਨਕਾਰਾ॥

dai coba damāmani ushaṭa-kharī, kharacāmi aneka bajai jhanakārā.

War drums and kettledrums were struck upon camels and donkeys; many leather-strapped war drums resounded with loud, clanging rhythm.

ਦੁੰਦਭਿ, ਬੀਨ, ਮੁਚੰਗ, ਉਪੰਗ, ਮ੍ਰਿਦੰਗ, ਮੰਜੀਰ ਬਜਾਇ ਅਪਾਰਾ॥

duṇḍabhi, bīna, mucaṅga, upaṅga, mridaṅga, mañjīra bajāi apārā.

Countless war drums, snake-flutes, frame drums, bagpipe, *mridang*, and anklet bells played endlessly.

ਤਾਲ ਪਖਾਵਜ, ਭੌਰ, ਰਬਾਬ, ਤਰੰਗਨ ਤੂਰਨ, ਬੀਨ, ਨਗਾਰਾ॥

tāla pakhāvaja, bhaura, rabāba, taraṅgana tūrana, bīna, nagārā.

Cymbals, *pakhawaj*, large brass cymbals, *rababs*, water instruments, lutes, *veenas* and war kettle-drums played rapidly.

ਗੋਮੁਖ, ਝਾਂਝ, ਖਰੀ-ਤੁਰਹੀ, ਸ਼ਹਨਾਇ, ਨਫੀਰ, ਬਜੰਤ੍ਰ

gomukha, jhāñjha, khārī-turahī, shahanāi, naphīra, bajantra
akhārā.8.658.

ਅਖਾਰਾ॥੮॥੬੫੮॥

Conches, cymbals, trumpets mounted on donkeys, shehnais, war trumpets and other musical instruments resounded in the arena of battle.8.658.

ਬਹੁ-ਰਾਗੁ ਅਪਾਰ ਸੁ ਤਾਨ-ਸੁਧੰਗ, ਉਠਹਿ ਸੁਨਿ ਨਾਦ ਜੁਝਾਵ ਸੁਰੰ॥

bahu-rāgu apāra sutāna-sudhaṅga, uṭhahi suni nāda jujhāva
surāṅ.

Countless, pure and beautiful melodies of *ragas* arose, the sound and notes could be heard arising from the instruments of war.

ਸੋਰਠਿ, ਗੋਂਡ, ਮਲਾਰ, ਤਿਲੰਗ, ਸੂਹੀ, ਤੁਖਾਰਿ, ਬਸੰਤ ਧੁਰੰ॥

sorāṭhi, gaunāḍa, malāra, tilaṅga, sūhī, tukhāri, basaṅta dhuraṅ.

Ragas like *Sorath*, *Gond*, *Malar*, *Tilang*, *Suhi*, *Tukhari* and *Basant* arose magically.

ਭੈਰਵ ਅਨੇਕ ਅਲਾਪਤਿ ਸਾਰੰਗ, ਟੋਡੀ, ਬਿਭਾਸ ਅਨੇਕ ਸੁਧੰ॥

bhairava aneka alāpati sārāṅga, ṭoḍī, bibhāsa aneka sudhaṅ.

Bhairav and many *alaps* in *Sarang*, *Todi* and *Bibhas* with many pure melodies.

SARBLOH GRANTH SĀHIB SARŪP AṄG 106

ਮਾਲਾ-ਸ੍ਰੀ, ਗੁਜਾਰੀ, ਨਟ, ਮਾਝ, ਕਲਯਾਨ, ਹਿੰਡੋਲ, ਗੰਧਾਰ

mālā-srī, gujārī, naṭa, mājha, kalayāna, hiṇḍola, gaṇdhāra
subhaṅ.8.659.

ਸੁਭੰ॥੮॥੬੫੯॥

Pure melodies in *Mala Sri*, *Gujari*, *Nat*, *Majh*, *Kalyan*, *Hindol* and *Gandhar* were auspicious.8.659.

ਦਲ ਸਾਜ ਬਨਾਇ ਚਲਯੇ ਸਿਰ ਨਾਇ, ਮਹੇਸ਼ ਮਨਾਇਕੈ ਚਉਪ ਚੜੇ॥

dala sāja banāi calyo sira nāi, mahesha manāikāi caupa caṛe.

The army, prepared and equipped, advanced with bowed heads, led cheerfully by the commander (*Mahesh*) at the front.

ਸਭ ਪਾਂਤ-ਸਵਾਰ ਸਿਪਾਹ ਸੁਧਾਰ, ਦਲ ਫੌਜ ਘਨੀ ਸੰਗ ਲੈ ਉਮੜੇ॥

sabha pānta-savāra sipāha sudhāra, dala phauja ghanī saṅga lai umaṛo.

All the mounted soldiers, well-organised in rows, surged forward with many troops accompanying them.

ਕਲ-ਤਾਰ ਮਤੰਗ ਉਤੰਗ ਚਲਹਿ, ਬਹੁ-ਪਾਂਤ ਤੁਖਾਰ ਧਵਾਇ ਅਰੇ॥

kala-tāra mataṅga utaṅga calahi, bahu-pānta tukhāra dhavāi are.

The tall black elephants moved forward, and in many rows horses advanced confidently.

ਖੁਨਸਾਇ ਰਿਸਾਇ ਗਜੇ ਵਰਜਾਮ, ਲਲਕਾਰ ਉਠੇ ਅਤਿਮਾਨ

khunasāi risāi gaje varayāma, lalakāra uṭhe atimāna bhare.10.660.

ਭਰੇ॥੧੦॥੬੬੦॥

Furious and angry, the mighty warriors roared, they shouted provocations with great pride.10.660.

ਗਹਿ ਸੇਲ, ਸਰਾਸਨ, ਸਾਇਕ, ਸਾਂਗ, ਜਮਦਾੜ, ਤਫੰਗ, ਗੁਲੇਲ, ਗਦਾ॥

gahi sela, sarāsana, sāika, sāṅga, jamadāṛa, taphaṅga, gulela, gadā.

Grabbing rocks, bows, arrows, spears, tiger-knives, guns, slings and maces.

ਸਰ, ਧੋਪ, ਕਟਾਰ, ਕੁਠਾਰ-ਜਬਰ ਤਬਰ, ਤੋਮਰ, ਸੈਲ ਬਿਸਾਲ ਗਦਾ॥

sara, dhopa, kaṭāra, kuṭhāra-jabara tabara, tomara, saila bisāla gadā.

Arrows, scimitars, punch-daggers, heavy axes, battle axes, spears, large shot and massive maces.

ਬ੍ਰਿਛ, ਮੇਰੂ, ਸਿਲਾ, ਗੁਰਜ, ਬਾਨ, ਛੁਰਾ, ਅਸਿ, ਢਾਲ, ਕ੍ਰਿਪਾਨ ਕਰਾਲ

bricha, meru, silā, guraṛa, bāna, churā, asi, ḍhāla, kripāna karāla sadā.

ਸਦਾ॥

Trees, mountains, rocks, flanged-maces, arrows, knives, swords, shields, and ever-fierce scimitars.

ਖਗ, ਖੰਡ, ਤ੍ਰਿਸੂਲ, ਛੁਰੀ, ਬਿਛੂਆ, ਬਲਮ, ਬੁਗਦਾ, ਤਰੂ ਤਾਲ

khaga, khaṇḍa, trisūla, churī, bichūā, balama, bugadā, taru tāla madā.11.661.

ਮਦਾ॥੧੧॥੬੬੧॥

Kharag, double-edged-swords, tridents, daggers, scorpion-shaped blades, spears, long straight knives, spiked clubs and tall straight logs.11.661.

ਦਿਸ ਛਾਇ ਅਰੇ ਘਨਘੋਰ ਘਟਾ, ਚਹੂੰ-ਓਰ ਬਜੇ ਸਰ ਸਸਤ੍ਰ ਝਰੇ॥

disa chāi are ghanaghora ghaṭā, cahuṇ-ora baje sara shasatra jhare.

The directions were covered with dense, dark clouds; in four directions, arrows and weapons rained down and clashed.

ਝਨਕਾਰ ਬਜੇ ਚਿਨਗਾਰ ਉਠੇ, ਅੰਗਾਰ ਬੁਠੇ ਸਹਿ-ਅਨਲ ਪਰੇ॥

jhanakāra baje cinagāra uṭhe, aṅgāra buṭhe sahi-anala pare.

Clashes resounded, sparks shot up, embers burst forth and fell with searing fire.

ਘਨ ਛਾਇ ਝਰੇ ਸਾਇਕ ਝਰਨਾ, ਨਭ ਘੋਰ ਪਰੇ, ਨ-ਧਰਾ-ਪਸਰੇ॥

ghana chāi jhare sāika jharanā, nabha ghera pare, na-dharā-pasare.

Dense clouds gathered and arrows poured down like waterfalls; the sky became engulfed with suspended arrows, and not even the earth was visible.

ਘਨਘੋਰ ਮਚੀ ਘਮਸਾਨ ਭਈ, ਚਹੂੰ ਓਰ ਬਜੀ ਨਿਸਿਚਰ
ਬਿਗਰੇ॥੧੨॥੬੬੨॥

ghanaghora macī ghamasāna bhaī, cahuṇ ora bajī nisicara
bigare.12.662.

A fierce and intense battle erupted, on all sides, the corrupted night-walkers clashed in thunderous rage.12.662.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gaunḍa bilāvala.

Bisanupad in Rag Gond Bilawal.

ਸਰ ਘੇਰ ਪਰੇ ਝਰ-ਲਾਇ ਬਰੇ, ਚਹੂੰ ਓਰ ਬਜੀ ਬਿਗਰੀ ਸਗਰੇ॥

sara ghera pare jhara-lāi bare, cahuṇ ora bajī bigarī sagare.

Arrows surrounded them and poured down heavily; in all directions, striking all the corrupt ones.

ਬਿਫਰੇ ਭਟ ਬੀਰ ਸਰਦਾਰ ਬਲੀ, ਕਰ ਰੋਸ ਅਰੇ, ਪਿਲਚੇ ਨ ਫਿਰੇ॥³⁰⁶

biphare bhaṭa bīra saradāra balī, kara rosa are, pilace na phire.

The enraged warrior heroes and mighty chiefs, in their fury charged forward, locked together, and did not retreat.

ਕਲ-ਘੇਰ ਭਈ ਸੰਗ੍ਰਾਮ-ਮਚੀ, ਜੁਝ-ਜਾਨ-ਨਿਦਾਨ ਅਸੁਰ ਬਿਗਰੇ॥

kala-ghora bhaī saṅgrāma-macī, jujha-jāna-nidāna asura bigare.

A deadly dreadful slaughter broke out filled with intense fighting; the demons, knowing they were facing their end fought furiously.

ਸਮੁਹਾਇ ਅਰੇ ਪਿਲਚੇ³⁰⁷ ਲਹ-ਕੇ, ਖਮ ਠੋਕ ਜੁਝਾਰ ਅਨੇਕ

samuhāi are pilace laha-ke, khama ṭhoka jujhāra aneka
are.13.663.

ਅਰੇ॥੧੩॥੬੬੩॥

Together they charged forward with determination in a close formation, and observing the situation carefully, countless fearless warriors clashed head-on, their biceps and arms smashing into each other.13.663.

³⁰⁶ Possibly, a phalanx with polearms.

³⁰⁷ Or ਗੁਥਮ ਗੁਥਾ (*gutham-guthā*), this is a reduplicated idiom used in Braj and Khari Boli (vernacular Hindi) that vividly describes: ‘Close-quarter hand-to-hand combat’ or ‘entangled grappling/fighting.’

ਹਰਕਾਰ ਤੁਖਾਰ ਧਵਾਇ ਪਰੇ, ਸਰ-ਘੋਰ ਭਯਾਨਕ ਸਾਂਗ ਪ੍ਰਹਾਰੇ॥

hahakāra tukhāra dhavāi paro, sara-ghora bhayānakama sāga prahāre.

With a resounding roar, charging on renowned *Tukhar* horses, launching terrifying arrow and fierce spear attacks.

ਗੁਰਜ, ਗੋਫਨ, ਬਾਨ, ਸਿਲੀਮੁਖ ਘੋਰ, ਤ੍ਰਿਸੂਲ, ਗਦਾ, ਸਰ-ਪੁੰਜਨ
ਡਾਰੇ॥

guraja, gophana, bāna, silīmukha ghora, trisūla, gadā, sara-puñjana ḍāre.

Maces, slings, arrows, deadly pointed shafts, tridents, maces and volleys of arrows were unleashed.

ਬ੍ਰਿਛ, ਮੂਸਲ, ਸੇਲ, ਕੁਠਾਰ, ਸਕਤਿ ਤਰੁ ਤਾਲ ਬਿਸਾਲ ਚਲੇ ਬਹੁ
ਭਾਰੇ॥

bricha, mūsala, sela, kuṭhāra, sakati taru tāla bisāla cale bahu bhāre.

Trees, maces, rocks, axes, spears, knives and tall heavy long logs were employed.

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ਘਨ ਛਾਇ ਰਹਯੇ ਸਰ ਸਸਤ੍ਰ ਘਟਾ, ਨਿਸਿ ਪਾਵਸ ਜਾਨੁ ਉਡੇ ਨਭ ਤਾਰੇ

ghana chāi rahayo sara shasatra ghaṭā, nisi pāvasa jānu uge nabha tāre. **14.664.**

॥੧੪॥੬੬੪॥

Dense clouds of arrows and weapons covered the sky; they seemed like stars shining in the heavens. **14.664.**

ਪਿਖ ਭੀਮ-ਕੁਲਾਹਲ ਚੰਡਿ ਤਪੀ, ਗਹਿ ਸੇਲ, ਸਰਾਸਨ, ਬਾਨ, ਗਦਾ॥

pikha bhīma-kulāhala caṇḍi tapī, gahi sela, sarāsana, bāna, gadā.

Amidst the tremendous uproar, *Chandi* became full of wrath, grasping rocks, bows, arrows and maces.

ਤਬਿ ਸਿੰਘ ਧਵਾਇ ਧਸੀ ਰਨ ਮੈ, ਧੁਨਿ ਸੰਖ ਜੈਕਾਰ ਜੈ ਜੇਤੁ ਸਦਾ॥

tabi siṅgha dhavāi dhasī rana mai, dhuni saṅkha jaikāra jai jetu sadā.

Then, on Her lion charged into the battlefield, with the sound of conch shells and victorious war cries of ‘Hail to the forever Victorious’!

ਰਿਪੁ-ਮੰਡਲ ਪੈਠ ਤਪੀ ਗਿਰਜਾ, ਸਰ ਚਾਪ ਸੰਧਾਨ ਚਲਾਇ ਦਯਾ॥

ripu-maṇḍala paiṭha tapī girajā, sara cāpa saṇdhāna calāi dayā.

Reaching the enemy ranks, the furious *Girja* (Goddess *Parvati*) advanced, drawing Her bamboo bow, She placed arrows and discharged them swiftly.

ਲਛ-ਕੋਟਕ ਹੈ ਸਰ ਰੂਪ-ਬਿਸਾਲ, ਭਯਾਨ ਭਯਾਨਕ ਘੋਰ

lacha-koṭaka hai sara rūpa-bisāla, bhayāna bhayānaka ghora bhayā. **15.665.**

ਭਯਾ॥੧੫॥੬੬੫॥

Millions upon millions of shining arrows vast in form, brought terrifying dreadful and intense fear. **15.665.**

ਰਿਪੁ-ਸਤ੍ਰ-ਬਜ੍ਯੁਹ³⁰⁸ ਬਿਦਾਰ ਦਯੋ ਤਿਲ ਤਿਲ ਅਨੇਕ ਉਡੇ ਨਭ

ripu-satra-bajūha bidāra ṇaso ditala tila aneka uḍe nabha āyudha.

ਆਯੁਧ॥

The enemies’ formations, arms and vehicles, were torn apart; countless shattered fragments and weapons flew into the sky.

³⁰⁸ From Sanskrit vyūha (व्यूह) — meaning: 1. Battle array, formation, military phalanx. 2. Strategic deployment of troops or vehicles (including *rathas*, *vimānas*, or flying chariots in mythological contexts).

ਕਰ ਧੂਰਿ ਕਨੀ ਟੁਕਰੇ ਪੁਰਜੇ, ਚਕਚੂਰ ਕੀਯੋ ਰਿਪੁ-ਸਤ੍ਰ ਅਨਾਯੁਧ॥

kara dhūri kanī ṭukare puraje, cakacūra kīyo ripu-satra anāyudha.

With Her hands, She reduced them to dust and tiny fragments, the enemies and their weapons were completely crushed and disarmed.

ਰਿਪੁ-ਸਤ੍ਰ ਬਿਧੁੰਸ ਭਏ ਭਏ ਸਗਰੇ, ਤਿਲ-ਧੂਰਿ ਸਮਾਨ ਭਏ

ripu-satra bidhuṁsa bhae bhae sagare, tila-dhūri samāna bhae
aganāyudha.

ਅਗਨਾਯੁਧ॥

The enemy weapons were utterly destroyed, their many weapons were reduced to dust, like specks of sand and sesame.

ਨਭ ਛਾਇ ਰਹਯੋ ਮਹਿ-ਮਧਯ ਪਰਯੋ, ਸਰ ਸਿੰਧੁ ਗਿਰਯੋ ਰਿਪੁ ਸਤ੍ਰ

nabha chāi rahayo mahi-madhaya parayo, sara sindhu girayo ripu
satra binā yudha. 16.666.

ਬਿਨਾ ਯੁਧ॥ ੴ ॥੬੬੬॥

The sky was covered as the debris flew to the centre; the projectiles fell into the ocean, annihilating their weapons and leaving them disarmed without a fight. 16.666.

ਪੁਨ ਚਕ੍ਰ ਚਲਾਇ ਦਯੋ ਰਿਪੁ-ਓਰ, ਧਰਿ ਰੂਪ ਅਨੇਕ ਸੁਦਰਸ਼ਨ ਘੋਰਾ॥

puna cakra calāi dayo ripu-ora, dhari rūpa aneka sudarashana ghorā.

Then She unleashed the *Sudarshan Chakra* towards the enemies, which took on many fearsome forms.

ਹੈ ਲੱਛ ਅਸੰਖ ਚਲਯੋ ਇਕ-ਬਾਰ, ਦਲ ਦੈਤਯ ਘਨੀ ਧੁਜਨੀ ਰਿਪੁ ਫੇਰਾ॥

hai laccha asaṅkha calayo ika-bāra, dala daitaya ghanī dhujanī ripu phorā.

Becoming countless millions of them in one go, crushing the demon armies and their battle standard regiment, She utterly blew-up the enemy forces.

ਗਜ ਕਾਟ ਸਿਪਾਹ ਹਨੀ ਧੁਜਨੀ, ਹਜ ਕਾਟ ਸਵਾਰ ਮਹੀ-ਝਕ ਝੋਰਾ॥

gaja kāṭa sipāha hanī dhujanī, haya kāṭa savāra mahī-jhaka jhorā.

Elephants were cut down, the standard-bearing regiment was destroyed, horses were slain and riders were violently thrown to the ground.

ਖਰ ਉਸ਼ਟ ਅਪਾਰ ਕਟੇ ਨ-ਬਚੇ, ਰਿਪੁ-ਭੂਪ ਸਮੇਤ ਅਨੇਕਿਕ

khara ushaṭa apāra kaṭe na-bace, ripu-bhūpa sameta anakika taurā. 17.667.

ਤੇਰਾ॥੧੭॥੬੬੭॥

Countless donkeys and camels were slaughtered with no survivors, along with countless enemy kings, who were dismembered in the attack. 17.667.

ਭਟ ਪਾਇਕ, ਮੱਲ ਸਿਪਾਹ ਹਨੀ, ਸਿਰ ਕਾਟ ਭੁਜਾ, ਗ੍ਰੀਵਾ ਕਟਿ ਡਾਰੀ॥ bhaṭa pāika, malla sipāha hanī, sira kāṭa bhuja, grīvā kaṭi ḍārī.
Warriors, foot-soldiers, wrestlers, and the army were killed; severing their heads off the neck, and arms.

ਉਰ ਪੈਠ ਗਈ ਧਰ ਰੂਪ ਅਨੇਕ, ਜੰਘ ਫੇਰ ਕੈ ਟੂਕ ਅਨੇਕ ਉਤਾਰੀ॥ ura paiṭha gaī dhara rūpa aneka, jaṅgha phora kai ṭūka aneka utārī.
Many fell to the ground, their thighs were shattered, and torn apart.

ਗਜ, ਬਾਜਿ, ਸਜੰਦ, ਪਦਾਤ ਦਲੰ, ਰਿਪੁ ਸੈਨ ਸਭੇ ਛਿਨ ਮਾਹਿ
ਸੰਘਾਰੀ॥ gaja, bāji, sayānda, padāta dalaṅ, ripu saina sabhe china māhi
saṅghārī.
Elephants, horses, chariots and foot soldier armies — all enemy forces were annihilated in a moment.

ਸਿਰ ਪਾਗ ਸਮੇਤ ਦੁਟੂਕ ਕਰੇ, ਬਲ ਦੈਤਜ ਸਭੈ ਜਮ ਧਾਮ
ਸਿਧਾਰੀ॥੧੮॥੬੬੮॥ sira pāga sameta duṭūka kare, bala daiṅtya sabhai jama dhāma
sidhārī. 18.668.

Heads along with their turbans, were split in two and the mighty demons departed for the abode of *Yama*. 18.668.

ਹੁੰਡਨ ਮੁੰਡ ਭੁਜ ਪਗ ਸੀਸ, ਅਨੇਕ ਕਟੇ ਧਰ ਮਹਿ ਤਲਫੈ॥ ruṇḍana muṇḍa bhuja paga sīsa, aneka kaṭe dhara mahi talaphaiṅ.
Countless, decapitated heads, arms, legs and torsos; lay scattered quivering on the battlefield.

ਲੁਥ ਮੇਰੁ ਅਨੇਕ ਮਨਹੁ ਸੁਰਲੋਕ ਰਤ ਸਿੰਧੁ ਚਲੀ ਮਿਜ ਗੂਦ ਬਹੈ॥ lutha meru aneka manahu suraloka rata siṅdhu calī mija gūda
bahaiṅ.
Forming mountains of corpses, consider it like a river of blood that flowed, with bone marrow, and entrails pouring forth till the heavens.

ਰਿਪੁ ਮੀਚ ਤੁਲੀ ਭਯਨਾਦ ਬਲੀ, ਜਮਡੰਡ ਲਗਹਿ ਸਿਰ, ਡੰਕ
ਬਜਯੇ॥ ripu mīca tulī bhayanāda balī, jamaḍaṇḍa lagahi sira, ḍaṅka bajyo.
The powerful enemy *Bhimnad* felt crushed and burdened; the agents of death were hitting him on the head,³⁰⁹ like a war drum is played.

ਚਿਤ ਛੇਭ ਕੀਯੇ ਪਿਖ ਸੈਨ ਚਲੀ, ਭਟ ਜੂਝਨ ਕੇ ਰੰਗ ਭੂਮਿ ਗਜਯੇ
॥੧੯॥੬੬੯॥ cita choṛa kīyo pikha saina calī, bhaṭa jūjhana ko raṅga bhūmi
gajayo. 19.669.

Enraged upon seeing his army gone, the brave warrior roared heroically on the battlefield. 19.669.

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ਹਯ ਪਾਖਰ ਜੀਨ ਮਛੀ ਕਲਧੌਤ ਮਨਿ ਮਾਨਕ ਥੋਕ ਲਗੇ ਬਹੁਤ ਭਾਂਤਾ॥ haya pākhar zīn maḍhī kaldhauṅta mani mānak thok lage bahut
bhāntā.

The saddle and seat-cloth of the horses were richly adorned with refined gold; set with clusters of priceless pearls and rubies of many varieties.

ਕਲਗੀ ਮਨਿ ਪੁੰਜ ਲਸਹਿ ਦਮਕਹਿ, ਨਿਸਿ ਅੰਧ ਸਮੈ ਚਮਕਹਿ ਉਡ
ਗਾਤਾ॥ kalagī mani puṅja lasahi damakahi, nisi aṅdha samai camakahin
uḍa gātā.

Plumes and clusters of pearls adorn his helmet that sparkle brilliantly, even in the darkest hours of the night stars shine.

ਬੈਗ ਬਯਾਰ ਉਠਾਨ ਭਲੀ ਗਤਿ, ਚਾਲ ਮਨਹੁ ਚਪਲਾ ਤਨ ਘਾਤਾ॥ baiga bayāra uṭhāna bhalī gati, cāla manahu capalā tana ghātā.
Swift winds and clouds blew and their movement, like horses, was as fast as lightning across the battlefield.

³⁰⁹ Death was coming for him.

ਰੰਗ ਸੁਰੰਗ ਉਤੰਗ ਪਰੀ, ਪਰਵਾਜ, ਭਲੀ ਗਤਿ ਬੇਗਸਿ

raṅga suraṅga utaṅga parī, paravāja, bhalī gati begasi bātā.20.670.

ਬਾਤਾ॥੨੦॥੬੭੦॥

With colourful steeds of swift speed like fairies, they rode swiftly, elegantly flying like the wind.20.670.

ਕਲਗੀ ਮਨਿ ਲਾਲ ਲਗੇ ਕਿੰਕਨਿ ਕਲਧੌਤ ਮਢੀ ਉੱਜਲ ਚਮਕੈ॥

kalagī mani lāla lage kiṅkani kaladhauṅta maḍhī ujjala camakai.

His plumed crest sparkled with pearls and rubies, with bangles shining, and the golden polished armour shone brightly.

ਗਹਿ ਅਸਤ੍ਰ ਅਨੇਕ ਸਤ ਚਾਰ ਭੁਜਾ, ਭਯ ਨਾਦ ਭਯਾਨਕ ਕਾਇ ਤਰੰ॥

gahi asatra aneka sata cāra bhujā, bhaya nāda bhayānaka kāi taraṅ.

Armed with many projectiles, his four hundred arms and body were terrifying to behold.

ਭਯੋ ਘੋਰ ਭਯਾਨਕ ਘੋਰ ਪ੍ਰਲਯ ਸ੍ਰਿੰਗ ਮੇਰੁ ਮਨਹੁ ਤਮ ਰੂਪ

bhayo ghora bhayānaka ghora pralaya sriṅga meru manahu tama rūpa tanaṅ.21.671.

ਤਨੰ॥੨੧॥੬੭੧॥

He was the embodiment of fearsome destruction, with horns like Mount Meru, like a body of apocalyptic darkness had taken form.21.671.

ਹਯ ਸ੍ਵਾਰ ਹੈ ਈਸ ਮਨਾਇ ਚਲਯੋ ਕਰ ਤਿਛ ਕ੍ਰਿਪਾਨ ਅਨੇਕ ਗਹੈ॥

haya svāra hvai īsa manāi chalyo kar tich kripān anek gahai.

Shiva mounted on horse, advanced in command, grasping many sharp swords in hand.

ਅਸਿ ਢਾਰ ਕਮਾਨ ਸਿਲੀਮੁਖ ਬਾਨ ਗੁਰਜ ਗੋਫਨ ਬਾਨ ਅਨੇਕ ਸੁ ਹੈ॥

asi ḍhār kamān silīmukh bāna, guraja, gophana bāna aneka su hai.

Swords, shields, bows, pointed arrows, flanged maces and slings, many such weapons were wielded in battle.

ਹਯ ਫੇਰ ਧਵਾਇ ਚਲਯੋ ਨਿਸਿਚਰ, ਬਰ ਚੰਡਿ ਕੇ ਜਾਇ ਕੇ ਦੈਤ ਪ੍ਰਚਾਰੇ॥

haya phera dhavāi calyo nisicara, bara caṇḍi ko jāi ke daita pracāre.

The night walker turned and charged his horse again, to battle Chandika the demon attacked.

ਕਹ ਜਾਤਿ ਹੋ ਭਾਜਿ ਅਰੇ ਦੁਰਗਾ ਭਟ ਬੀਰ ਸਭੇ ਹਮਰੇ ਹਤਿ

kaha jāti ho bhāji? are duragā! bhaṭa bīra sabhe hamare hati ḍāre.22.672.

ਡਾਰੇ॥੨੨॥੬੭੨॥

“Where are you fleeing to? Stop Durga! All your warrior heroes have been struck down by my hand!”22.672.

ਜੇ ਕਛੁ ਪੋਰਖ ਹੈ ਤੁਝ ਮਹਿ, ਤੈ ਆਨ ਕੈ ਮੋ-ਸਨ ਜੁੱਧ ਕਰੇ॥

jo kachu paurakha hai tujha mahi, tau āna kai mo-sana juddha karo.

“If there is any strength within you, then come and fight me in battle like a true warrior.”

ਨਹਿ ਜਾਹੁ ਚਲੀ ਗ੍ਰਿਹਿ ਕੇ ਤਜਿ-ਕੈ, ਜਿਨਿ ਕੰਠ ਕ੍ਰਿਪਾਨ ਕੀ ਮੀਚ ਮਰੇ॥

nahi jāhu calī grihi ko taji-kai, jini kaṇṭha kripāna kī mīca maro.

“Do not flee back home abandoning the field, do not die by crushing your own neck with your sword.”

ਮੇਹਿ ਨਾਮ ਭਯਾਨਕ ਨਾਦ ਹਠੀ ਰਣਿ ਜੀਤਿ-ਹੁ ਆਜ ਤੁਮਹਿ ਜੁਧ ਕੈ ਕੈ॥

mohi nāma bhayānaka nāda haṭhī raṇi jīti-hu āja tumahi judha kai.

“My name is ‘*Bhayanak Nad*,’ the ‘Terrifying Roar;’ today resolute in this duel, I shall defeat you in battle.”

ਲੇਤ ਹਉ ਬੈਰ ਅਬਹਿ ਸਗਰੇ, ਜਿਨਿ ਜਾਹੁ ਭਜੀ-ਪਹੁੰਚਉ ਨਿਸਚੈ-

leta hauṇa baira abahi sagaro, jini jāhu bhajī-pahuñcau nisacai-ke.23.673.

ਕੇ॥੨੩॥੬੭੩॥

“I now take enmity against all, whoever flees, I will surely pursue them till their demise without fail.”23.673.

ਸੁਨਿ ਬੋਲ ਕੁਬੋਲ ਜੜ ਕੀ ਬਤੀਯਾ, ਜਗਮਾਤ ਤਪੀ ਖਲ-ਨਾਸ-ਨਮਿੱਤਾ॥

sunī bola kubola jaṛa kī batīyā, jagamāta tapī khala-nāsa-namittā.

Hearing the wicked and senseless words, *Jagmata* became enraged, intent on destroying the vile one.

ਗਹਿ ਸੈਲ, ਤ੍ਰਿਸੂਲ, ਸਰਾਸਨ, ਬਾਨ, ਰਣ ਸਿੰਘ ਧਵਾਇ ਕਰ-ਮੁਸ਼ਟਿ-ਅਮਿੱਤਾ॥

gahi saula, trisūla, sarāsana, bāna, raṇa sīṅha dhavāi kara-musṭi-amittā.

Gripping swords, tridents, bows and arrows, battle horns, in Her countless fists.

ਨਭ ਛਾਹਿ ਰਹੀ ਦਿਬਜ ਕ੍ਰਾਂਤਿ ਛਟਾ, ਮੁਖ ਜੋਤਿ ਪ੍ਰਕਾਸਨ ਹੂਰ ਭਰਯੇ॥

nabha chāhi rahī dibaya krānti chaṭā, mukha-joti prakāsaṇa hūra bharyo.

The sky was filled with a divine, radiant light, Her face glows with brilliance, filled with celestial beauty.

ਦਿਸ ਪੂਰ ਰਹਯੋ ਸ੍ਵਰਗ-ਲੋਕ ਪੁਰੀ, ਮੁਖ ਜੋਤਿ ਛਟਾ ਲੱਛ ਭਾਨ

disa pūra rahayo svaraga-loka purī, mukha jauti- chaṭā laccha bhāna carayo.24.674.

ਚਰਯੇ॥੨੪॥੬੭੪॥

The entire heavenly realm was filled with it, as Her face radiated a light as brilliant as a hundred thousand suns.24.674.

SARBLOH GRANTH SĀHIB SARŪP AṄG 109

ਪਿਚ-ਕ੍ਰਾਂਤ-ਸ਼ਿਵਾ ਰਿਪੁ-ਕ੍ਰਾਂਤਿ ਘਟੀ-ਮੁਖ, ਛੀਨ ਭਯੋ ਰਿਪੁ ਕੇ ਤਨ ਕੈਸੇ॥

pica-krānta-shivā ripu-krānti ghaṭī-mukha, chīna bhayo ripu ko tana kaise.

The enemies face shrank by the magnificence of the light emanating out of Her face; feeling weak how could the enemy’s body endure it?

ਭਾਨੁ ਉਦਯ ਤਮ ਨਾਸ ਭਏ ਜਿਮ, ਬੇਗ ਬਯਾਰ ਤੇ ਮੇਘ ਨ ਵੈਸੇ॥

bhānu udaya tama nāsa bhae jima, bega byāra te megha na vaise.

As the sun rises and dispels the darkness, like the clouds do not linger when the swift winds blow.

ਚਾਪ ਸੰਧਾਨ ਚਲਾਇ ਦਯੋ, ਰਿਪੁ ਓਰ ਭਯਾਨਕ-ਬਾਨ ਪ੍ਰਹਾਰੇ॥

cāpa saṇdhāna calāi daye, ripu ora bhayānaka-bāna prahāre.

Releasing the arrow from a bamboo bow, aiming at the enemy, firing at him with terrifying force.

ਹੈ ਲੱਛ ਸਹੰਸ੍ਰ ਅਨੇਕ ਬਢੇ, ਰਿਪੁ ਫੇਰ ਕੁਲਾਹ ਮਹੀ-ਤਲ
ਡਾਰੇ॥੨੫॥੬੭੫॥

hvai laccha sahaṁsra aneka baḍhe, ripu phora kulāha mahī-tala
ḍāre.25.675.

It multiplied to thousands upon thousands, the enemy's helmet was struck ripping its armour, falling to the ground.25.675.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gaunḍa bilāvala.

Bisanupad in Rag Gond Bilawal.

ਉਰ ਪੈਠ ਗਯੇ ਭੁਜ ਬੇਧ ਲਯੇ, ਹਯ ਫੇਰ ਸਨਾਹ ਗਿਰਯੇ ਧਰਨੀ॥

ura paiṭha gayo bhuja bedha layo, haya phora sanāha giryo
dharanī.

She pierced his chest and pierced through his arm; the horse armour was pierced through, and it fell to the ground.

ਘਟਿ ਦੇ ਮੁਰਝਾਇ ਰਹਯੇ ਮਹਿ-ਪਰ, ਪੁਨ ਚੇਤ ਸੰਭਾਰ ਕੈ ਸਾਂਭ ਅਨੀ॥

ghaṭi de murajhāi rahyo mahi-para, puna ceta saṁbhāra kai
sānbha anī.

Falling lifeless to the ground, but regaining consciousness, the warrior gathered himself.

ਰਿਪੁ ਦੌਰ ਕੈ ਵਾਰ ਪ੍ਰਚੰਡ ਹਨਯੇ, ਚਰਮ ਲੈ ਜਗਮਾਤ ਸੰਭਾਰ ਲਯੇ॥

ripu daura kai vāra pracaṇḍa hanayo, carama lai jagamāta
saṁbhāra layo.

The enemy charged and launched a fierce attack, but the Mother of the universe defended herself with Her rhino hide shield.

ਲੈ ਸੂਲ ਬਿਸੀ ਜੁਗ-ਧਾਰ-ਅਨੀ, ਉਰ ਸ਼ਤ੍ਰੂ ਤਕਾਇ ਚਲਾਇ

lai sūla bisī juga-dhāra-anī, ura shatra takāi calāi dayo.26.676.

ਦਯੇ॥੨੬॥੬੭੬॥

Grasping the powerful poisonous spear with a very sharp edge, She aimed at the enemy's chest and unleashed it.26.676.

ਜਾਇ ਲਗਯੋ ਰਿਪੁ ਕੀ ਛਤੀਯਾ, ਚਕਚੂਰ ਭਸੇ ਅੰਗ-ਅੰਗ ਪ੍ਰਹਾਰਾ॥ jāi lagayo ripu kī chatīyā, cakacūra bhaso aṅga-aṅga prahārā.
It struck the enemy's chest, shattering him to pieces, with blows landing on every part of his body.

ਛਿਤਿ ਝੂਮ ਗਿਰਯੋ ਕਰ ਸਦ ਭਯੰ, ਛੁਟ ਪ੍ਰਾਣ ਗਯੋ, ਨਹਿ ਚੇਤ ਸੰਭਾਰਾ॥ chiti jhūma girayo kara sakka bhaso, chuṭa prāṇa gayo, nahi ceta saṁbhārā.
The earth shook as he fell down, he cried out in terror, his breath left him, with no consciousness or awareness.

ਜਾਗ ਉਠਯੋ ਬਪੁ-ਪ੍ਰਾਣ ਪਰਯੋ ਕਰ ਸੱਦ ਭਯਾਨ ਕਠੋਰ ਹਕਾਰਾ॥ jāga uṭhyo bapu-prāṇa paryo kara sadda bhayāna kaṭhora hakārā.
But he regained consciousness his body taking in a breath, with a fierce war cry and terrifying roar.

ਸਸਤ੍ਰ ਸੰਭਾਰ ਚੜਯੋ ਹਜ ਧਾਇ ਤੁਰੰਗ ਧਵਾਇ ਕੈ ਚੰਡਿ shasatra saṁbhāra caṛayo haya dhāi turaṅga dhavāi kai caṇḍi
ਪ੍ਰਚਾਰਾ॥੨੭॥੬੭੭॥ pracārā.27.677.

Equipping himself with his weapons, he mounted a horse and charged, riding swiftly, he fiercely attacked *Chandi*.27.677.

ਸ਼ਕਤਿ ਭਯਾਨਕ ਭੀਮ ਗਦਾ ਬਹੁ ਸਾਂਗ ਤ੍ਰਿਸੂਲ ਬਰ ਚੰਡਿ ਕੇ ਮਾਰਿਵ॥ shakati bhayānaka bhīma gadā bahu sāṅga trisūla bara caṇḍi ke māriva.
With a fearsome lance, a formidable mace, many mighty spears and a sharp trident, he struck blows at *Chandi*.

ਲੈ ਢਾਰ ਬਚਾਇ ਲਯੋ ਰਿਪੁਵਾਰ ਸਿਰ ਬਾਨ ਸੋ ਕਾਟ ਜੁਦਾ ਕਰ ਡਾਰਿਵ॥ lai ḍhāra bacāi layo ripuvāra sir bān so kāt judā kar ḍāriv.
Taking up Her shield, She protected Herself from the attacking enemy; cutting the arrows aimed at her head into two and casting them aside.

ਪੁਨਿ ਚਕ੍ਰ ਚਲਾਇ ਦਯੋ ਪ੍ਰਚੰਡ ਰਿਸ ਸਤ੍ਰ ਬਿਧੁੰਸ ਹਜ ਕਾਟ ਉਤਾਰਿਵ॥ puna cakra calāi dayo pracanḍa risa satra bidhunsa haya kāt utāriv.
Then, fiercely hurling Her war-quoit in wrath, She destroyed the enemy's horse, slicing them and bringing them to the ground.

ਭੁਜ ਸਤ ਕਟ ਟੁਕ ਅਨੇਕ ਭਏ ਬਪੁ ਤਯਾਗ ਇਕ ਇਕ ਮਹਿ ਟੂਟਿ bhuja-sata kaṭa ṭuka aneka bhae, bapu-tayāga ika ika mahi ṭūṭi
ਪਧਾਰਿਵ॥੨੮॥੬੭੮॥ padhāriva.28.678.

One hundred of his arms were severed into countless pieces, forsaking his body, he collapsed to the earth with his limbs torn apart.28.678.

ਭੁਜ ਸਤ ਕਟ ਟੁਕ ਅਨੇਕ ਭਏ ਬਪੁ ਤਯਾਗ ਇਕ ਇਕ ਮਹਿ ਟੂਟਿ bhuja-sata kaṭa ṭuka aneka bhae, bapu-tayāga ika ika mahi ṭūṭi
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One hundred of his arms were severed into countless pieces, forsaking his body, he collapsed to the earth with his limbs torn apart.28.678.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥ bisanupada gauṇḍa bilāvala.

Bisanupad Gond Bilaval.

ਰਤ-ਧਾਰ ਚਲੀ ਬਹਿ ਬੈਤਰਨੀ, ਭੁਜ ਲੇਟਤ ਭੂਮਿ ਉਡੇ ਤਲਫੈ॥ rata-dhāra calī bahi baitaranī, bhuja loṭata bhūmi uḍe talaphai.
Streams of blood flowed like the river Vaitarani, arms rolled on the ground, scattered on the earth, quivering in violent agony.

ਨਭ ਓਰ ਉਡੇ, ਛਿਤਿ ਆਨ ਪਰੇ, ਰਤ-ਘਾਰ ਪਰੈ ਭੁਜ ਸੋਂ ਟਪਕੈ॥ nabha ora uḍe, chiti āna pare, rata-ghāra parai bhuja soṅa ṭapakaiṅ.
Limbs flew into the sky and then fell to the earth, blood rained down and arms dropped, dripping with blood.

Limbs flew into the sky and then fell to the earth, blood rained down and arms dropped, dripping with blood.

ਪੁਨ ਸਸਤ੍ਰ ਸੰਭਾਰ ਤੁਰੰਗ ਧਵਾਇ, ਬਹੁ ਸੇਲ ਕਟਾਰ ਪ੍ਰਚੰਡ ਹਰਜੇ॥

puna shasatra saṁbhāra turaṅga dhavāi, bahu sela kaṭāra
pracaṇḍa haryo.

Once again, equipping himself with weapons and spurring another horse forward, he struck fierce *Chandi* with many spears and tiger knives.

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ਲਗੈ ਰਿਪੁ ਸਸਤ੍ਰ ਸਮੂਹ ਉਰ ਚੰਡਿ, ਜਿਮ ਆਰਨ ਬੀਚ ਕੁਸਮ

lagai ripu shasatra samūha ura caṇḍi, jima ārana bīca kusama
jaryo.29.679.

ਜਰਜੇ॥੨੯॥੬੭੯॥

The enemy's weapons struck *Chandi's* chest, like flowers are distinct within a jungle.29.679.

ਫੂਲ ਕੀ ਮਾਲ ਹੈ ਸਸਤ੍ਰ ਸਬੈ, ਗੁਹ-ਹਾਰ ਕੁਸੰਸ਼ਿਕ-ਹਾਰ-ਬਨਜੇ॥

phūla kī māla hai shasatra sabai, guha-hāra kushaṁshiṅka-hāra-
banyo.

All the weapons became like a garland of flowers, forming a hidden lotus flower necklace of destruction and doom.

ਪਿਖ ਦੈਂਤ ਅਚੰਭਵ ਜੀਓ ਬਿਖੈ, ਯਹਿ ਚੰਡਿਕਾ ਨਾਮ ਸਹੀ ਕੈ ਭਨਯੋ॥

pikha dainṭa acanbhava jīo bikhai, ‘yahi caṇḍikā nāma sahī kai bhanyo’.

Seeing this astonishing spectacle, the demon was terrified and declared, ‘This is truly *Chandika* by name.’

ਅਉਰ ਹਥਯਾਰ ਸਿਲੀਮੁਖ ਘੋਰ ਗੁਰਜ ਗੋਫਣ ਸਾਂਗ ਅਨੇਕ ਹਨੇ॥

aura hathayāra silīmukha ghora guraja gophaṇa sāṅga aneka hane

Other weapons, including deadly pointed arrows, flanged-maces, slings and countless spears, were hurled.

ਪੁਹਪਮਾਲ ਹੈ ਕੰਠ ਬਿਰਾਜਤ ਮਾਤ ਕੇ, ਸੇ ਉਪਮਾ ਕਬਿ ਕੋਣ

puhapamāla hvai kaṇṭha birājata mātā ke, so upamā kabi kaṇa bhane?30.680.

ਭਨੇ॥੩੦॥੬੮੦॥

A garland of flowers adorns the neck of the Divine Mother, who can adequately describe Her glory in words?30.680.

ਲੈ ਸਾਂਗ ਸ਼ਿਵਾ³¹⁰ ਰਿਪੁ ਘਾਵ ਕੀਯੋ, ਹਯ ਸਾਜ ਸਮੇਤ ਉਡਯੋ ਗਰਦੁੰ-

lai sāṅga shivā ripu ghāva kīyo, haya sāja sameta uḍyo garadūn-mahi.

ਮਹਿ॥

Shiva took up Her spear and struck the enemy, the horse, along with its rider, was thrown into the sky.

ਸਤ-ਜੋਜਨ ਜਾਇ ਕੈ ਫੇਰ ਫਿਰਯੋ, ਛਿਤਿ ਆਨ ਪਰਯੋ ਨਹਿ ਸੁਧਿ

sata-jojana jāi kai phera phiryo, chiti āna paryo nahi sudhi saṅgūnmahi.

ਸੰਗੁੰਮਹਿ॥

Having traveled a distance of seven *yojanas*, they returned falling back to the earth, with no bodily consciousness left.

ਹਾਲ-ਬਿਹਾਲ ਗਿਰਯੋ ਧਰਨੀ, ਹਯ ਪ੍ਰਾਨ ਗਯੋ ਛੁਟਿ ਝੂਮਿ ਗਿਰਯੋ ਮਹਿ॥

hāla-bihāla giryō dharanī, haya prāna gayo chuṭi jhūmi giryō mahi.

Writhing in agony, he fell to the ground, his horse’s life departed and his body collapsed, trembling upon the earth.

ਕਰ ਨਾਦ ਭਯਾਨਕ ਘੋਰ ਚਿਕਾਰ, ਡਕਰੈ ਗਰਜੈ ਲੇਟੈ ਬਸੁਧਾ-

kara nāda bhayānaka ghora cikāra, ḍakarai garajai loṭai basudhā-mahi.31.681.

ਮਹਿ॥੩੧॥੬੮੧॥

The terrifying sound of his cries echoed, belching, roaring and rolling upon the ground.31.681.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥ ਦੂਜੀ ਤਰਹ॥

bisanupada gauṇḍa bilāvala. dūjī taraha.

Bisanupad Gond Bilawal. Second mode.

ਛੁਟੀ ਮੂਰਛਾ ਬੀਰ ਬਹੁਰੇ ਰਿਸਾਯੋ॥ ਦੁਤਿਯ ਘੋੜ ਚੜਿ, ਦੇਬਜ ਸਨਮੁਖ

chuṭī mūrachā bīra bahuro risāyo. dutiya ghora chārī, debya sanamukha sidhāyo

ਸਿਧਾਯੋ॥

Regaining consciousness, the warrior became enraged once more. Mounted on a second horse, he advanced to confront the *devas* head-on.

ਚਪਲ ਤੇਜ ਤੁਰਗੰ ਹਠੀ ਰਨ ਧਵਾਯੋ॥ ਕਠਿਨ ਸਾਂਗ ਲੈ, ਦੇਬਜ ਸਨਮੁਖ

capala teja turagaṇ haṭhī rana dhavāyo. kaṭhina sāṅga lai, debaya sanamukha sidhāyo.32.683.

ਸਿਧਾਯੋ॥੩੨॥੬੮੩॥

With swift and determined speed, he urged his horse into the battlefield. Wielding a sharp spear, he moved directly towards the *devas*.32.683.

³¹⁰ *Sivā*, ਸ਼ਿਵਾ, ਸ਼ਿਵਾ – the consort of Shiva; another name for *Durgā* or *Pārvati*, ‘ਧਰ ਧਿਆਨ ਮਨ ਸਿਵਾ ਕੇ ਤਕੀ ਪੁਰੀ ਕੈਲਾਸ.’ (ਚੰਡੀ ੧).

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gaunḍa bilāvala.

Bisanupad Gaund Bilawal.

ਲਗੀ ਜਾਇ ਸਾਂਗੰ ਹਿਰਦੈ ਸਿੰਘ ਜੇਧਾ॥

lagī jāi sāṅgaṅ hiradai singha jodhā.

The spear struck directly into the heart of the brave lion of the Goddess.

ਚਲੀ ਰਕਤ-ਧਾਰਾ ਹਠੀ ਸਿੰਘ ਕ੍ਰੋਧਾ॥

calī rakata-dhārā haṭhī singha krodhā.

A stream of blood flowed as the fierce lion, filled with rage, stood firm.

ਝਪਟ ਕੇ ਅਸੁਰ ਅਸ੍ਰ ਖਿੰਚਯੋ ਮਹੀ-ਪਰ॥

jhapṭa ke asura asva khiṅcyo mahī-para.

The lion swiftly leapt and pulled the demon's horse down to the ground.

ਭਛਯੋ ਤੁਰਗ ਨਿਸਿਚਰ ਭਯੋ ਬਾਹ-ਦੁਸਤਰ॥੩੩॥੬੮੩॥

bhachayo turaga nisicara bhayo bāha-dusatara.33.683.

The lion devoured the horse of the night-walker, leaving *Bhimnad* without a mount.33.683.

ਲਗੀ ਸਾਂਗ ਤੀਛਿਨ ਹਨੀ ਮਾਤ ਤਾਂ ਕੇ॥

lagī sāṅga tīchina hanī mātā tān ko.

Bhimnad attacked and the sharp spear struck and pierced the body of the Mother.

ਗਈ ਪੈਠਿ ਹਿਰਦੈ 'ਭਯੰਨਾਦ' ਕਾਪੇ॥

gaī paiṭhi hiradai 'bhayannāda' kāpo.

As it entered it caused *Bhimnad* to tremble.

ਅਵਰ ਬਾਜਿ ਚੜ ਬੀਰ ਗਰਜਯੋ ਸ-ਕੋਪਾ॥

avara bāji caṛa bīra garajayo sa-kopā.

The warrior mounted another horse, roaring fiercely in anger.

ਨਿਡਰ-ਡੀਠ ਨਿਸਿਚਰ ਰਣੰ ਪਾਵ-ਰੋਪਾ॥੩੪॥੬੮੪॥

niḍara-ḍīṭha nisicara raṇaṅ pāva-ropā.34.684.

Fearless and resolute, the night-demon stood firmly in the battlefield.34.684.

ਬਹੁਤ ਘਾਵ ਲਾਗੇ ਨ ਭਾਜਯੋ ਹਠੀਲਾ॥

bahūta ghāva lāge na bhājayo haṭhīlā.

He is stubborn and does not retreat, despite suffering many wounds.

ਸਮਰ-ਮੰਡ ਜੋਧਾ ਅਸੁਰ ਕੁਲਿ ਕੁਟੀਲਾ॥

samara-maṇḍa jodhā asura kuli kuṭīlā.

A battle-hardened warrior, the deceitful one was from the *asura* clan.

ਨ ਚੰਚਿਕ ਤਿਸਹਿ ਘਾਵ ਕੀ ਪੀਰ ਲਾਗੀ॥

na cañcika tisahi ghāva kī pīra lāgī.

He does not flinch from the pain of the wounds inflicted upon him.

ਬਹੁਰ ਰੋਸ-ਭਾਰੀ ਅਸੁਰ ਹੀਯ ਜਾਗੀ॥੩੫॥੬੮੫॥

bahura rosa-bhārī asura hīya jāgī.35.685.

In the demon's heart awakens an intense anger.35.685.

ਬਹੁਰ ਕੋਪ ਕੈ ਬੀਰ ਸਹਿਬੀ³¹¹ ਚਲਾਈ॥

bahura kopa kai bīra sahithī calāī.

Driven by great fury, he hurls a spear.

ਲਈ ਰੋਕ ਚੰਡੀ ਸਭੈ ਸਟ ਬਚਾਈ॥

laī roka caṇḍī sabhai saṭa bacāī.

Blocking it, *Chandi* protects herself from being wounded.

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ਸ਼ਿਵਾ ਬਾਨ ਲੱਛਕ ਅਸੁਰ ਤਾਕ ਮਾਰਯੋ॥

shivā bāna lacchaka asura tāka māryo.

Shiva takes Her lightening arrows and shoots at the demon.

ਦੁਤੀਯ-ਸਤ ਭੁਜਾ ਕਾਟ ਛਿਨ ਮੇ ਉਤਾਰਯੋ॥੩੬॥੬੮੬॥

dutīya-sata bhuja kāṭa china me utārayo.36.686.

In an instant, She severed the second hundred arms and brought them down.36.686.

ਗਿਰਯੋ ਮੂਰਛਾ ਹੋ ਨ ਸੁਧੰ ਸਰੀਰੰ॥

giryō mūrachā hai na sudhañ sarīrañ.

He fell unconscious, no longer aware of his body.

ਬਿਧਯੋ ਅੰਗ-ਅੰਗ, ਤਨੰ ਤਿੱਛ-ਤੀਰੰ॥

bidhayo aṅga-aṅga, tanañ ticcha-tīrañ.

His whole body pierced through by sharp arrows.

ਘੜੀ ਚਤੁਰ-ਸੌ ਬੀਰ ਜਾਗਯੋ ਸਕੋਪਾ॥

ghaṭī catura-soza bīra jāgayo sakopā.

After four more horses fell, the hero filled with intense anger, awakened with renewed strength.

³¹¹ ਸੈਹਬੀ.

ਚੜ੍ਹਯੋ ਅਵਰ ਤੁਰਗੰ ਕਠਿਨ ਸਮਰ ਰੋਪਾ॥੩੭॥੬੮੭॥

Then mounted another horse, ready for fierce battle.37.687.

caṛayo avara turagaṅ kaṭhina samara ropā.37.687.

ਲਯੋ ਸੇਲ ਤੀਛਣ ਦੁਰਗਾ-ਓਰ-ਛਾਡਾ॥

Taking a sharp pointed lance, he hurled it towards *Durga*.

layo sela tīchaṇa duragā-ora-chāḍā.

ਲਯੋ ਰੋਕ ਮਾਤਾ ਚਰਮ-ਓਟ-ਆਡਾ॥

The Mother blocked the attack with Her rhino skin shield, using it as a protective cover.

layo roka mātā carama-oṭa-āḍā.

ਤ੍ਰਿਸੂਲੰ ਕਰਾਲੰ ਛਡਯੋ ਸ਼ਤ੍ਰੁ ਓਰਾ॥

She counterattacks releasing a terrifying trident aimed at the enemy.

trisūlaṅ karālaṅ chaḍayo shatra orā.

ਚੁਭੀ-ਸੂਲ-ਭੀਮੰ ਅਸੁਰ ਅੰਗ ਫੇਰਾ॥੩੮॥੬੮੮॥

cubhī-sūla-bhīmaṇ asura aṅga phorā.38.688.

The sharp points of the mighty trident pierced through, tearing through the demon's limbs.38.688.

ਕਵਚ ਫੇਰ ਪੈਠੀ, ਹਿਰਦੈ ਫੇਰ ਡਾਰਾ॥

kavaca phora paiṭhī, hiradai phera ḍārā.

The trident breaks the plates of armour and drives into the heart.

ਚਲੀ ਰਕਤ-ਧਾਰਾ ਕਰਾਲੰ ਅਫਾਰਾ॥

calī rakata-dhārā karālāṇ aphārā.

A terrifying and immense stream of blood began to flow.

ਬਹੁਰ ਦੈਤਜ ਕੁਪਯੋ ਲਈ ਸਾਂਗ ਭਾਰੀ॥

bahura daitya kupayo laī sāṅga bhārī.

The demon becomes furious and takes up heavy spears.

ਚਲਾਈ ਦੁਰਗਾ-ਓਰ ਭੀਮੰ ਕਟਾਰੀ॥੩੯॥੬੮੯॥

calāī duragā-ora bhīmaṇ kaṭārī.39.689.

Durga wields Her frightening tiger-knife.39.689.

ਲਗੀ ਜਾਇ ਨਾਹਰਿ ਧਿਰਦੈ ਚੇਟ ਲਾਗੀ॥

lagī jāi nāhari dhiradai coṭa lāgī.

A blow struck hard upon Durga's lion, causing a deep wound.

ਅਧਿਕ ਰੋਸ ਭਾਰੀ, ਬਪੰ ਸਿੰਘ ਜਾਗੀ॥

adhika rosa bhārī, bapaṇ siṅgha jāgī.

Overcome with intense fury, the spirit of the lion awakened with great strength.

ਧਸਯੋ ਸਿੰਧ ਜੇਧਾ ਝਪਟਿ ਕੈ ਚਿੰਕਾਰੀ॥

dhasayo sindha jodhā jhapaṭi kai cīṅkārī.

Charging on a mad elephant, the brave warrior suddenly attacked and shrieked aloud.

ਲਯੋ ਖੈਚ ਹਜ ਤੇ ਭੁਜਾ ਸਉ ਉਪਾਰੀ॥੪੦॥੬੯੦॥

layo khaiṇaca hya te bhuajā sau upārī.40.690.

The Singh grabbed and pulled, tearing the arm from the mount's body.40.690.

ਭਯੋ ਮੂਰਛਾ ਦੈਤਜ ਬਸੁਧਾ ਚਿਕਾਰੇ॥

bhayo mūrachā daitaya basudhā cikāre.

The demon fell unconscious and there was a scream.

ਬਿਸੁੱਧੰ ਅਚੇਤੰ ਭਯਾਨਕ ਡਕਾਰੇ॥

bisuddhaṇ acetāṇ bhayānaka ḍakāre.

Rendered unconscious, he lay motionless and terrifyingly belches like a wild boar.

ਛੁਟੀ ਮੂਰਛਾ ਬੀਰ ਜਾਗਯੋ ਸੰਭਾਰਯੋ॥

Regaining consciousness, the warrior arose, readying himself.

chuṭī mūrachā bīra jāgyo saṁbhāryo.

ਗਦਾ ਗੁਰਜ, ਗੋਫਨ ਕਰਾਲੰ ਪ੍ਰਹਾਰਯੋ॥੪੧॥੬੯੧॥

He swung his mace, club, and fired his sling-shot with fearsome force, striking fiercely.41.691.

gadā guraja, gophana karālāṇ prahāryo.41.691.

ਲਈ ਰੋਕ ਆਵਤ ਦੁਰਗਾ ਕਾਟ ਡਾਰੀ॥

Durga then came and blocked his strikes and cut him off.

lāī roka āvata duragā kāṭa ḍārī.

ਭੁਜੰਗੰ ਕਰਾਲੰ ਹਿਰਦੈ ਫਾਸ ਮਾਰੀ॥

She unleashed a terrifying serpent deep into his heart.

bhujaṅgaṇ karālāṇ hiradai phāsa mārī.

ਮਹਾ-ਭੀਮ ਭੇਰਵ ਸੁ-ਬਯਾਲੰ ਬਿਸਾਲੰ॥

It was very powerful, scary, savage and massive in size.

mahā-bhīma bherava su-byālāṇ bisālāṇ.

ਤਿਮਰ-ਗਾਤ-ਘੇਰੰ ਭਯਾਨਕ ਕਰਾਲੰ॥੪੨॥੬੯੨॥

It slithered in a very dark, horrible, and savage way.42.692.

timara-gāta-ghoraṇ bhayānaka karālāṇ.42.692.

ਚਲਯੋ-ਨਾਗ ਪਾਸੰ ਬਿਧਯੋ ਦੈਤਯ-ਰਾਜੰ॥

The serpent bound the demon king with its deadly coils.

calayo-nāga pāsaṇ bidhayo daitya-rājaṇ.

ਡਸਯੋ ਅੰਗ-ਅੰਗੰ ਹਨਯੋ ਸਤ੍ਰ-ਬਾਜੰ॥

Each and every limb was crushed and the enemy was struck down.

ḍasayo aṅga-aṅgaṇ hanyo shatra-bājaṇ.

ਭਯਾਨਕ ਸੁਦਰਸਨ ਚਲਾਯੋ ਭਵਾਨੀ॥

The terrifying *Sudarshana* was unleashed by *Bhavani*.

bhayānaka sudarasana calāyo bhāvānī.

ਕਟਯੋ ਸੀਸ ਨਿਸਿਚਰ, ਭਯੰ ਨਾਦ-ਹਾਨੀ॥੪੩॥੬੯੩॥

The head of the night-demon was severed, as the sound of terror rang out.43.693.

kaṭyo sīsa nisicara, bhayaṇ nāda-hānī.43.693.

ਉਡਯੋ ਸੀਸ ਗਰਦੁੰ ਗਯੋ ਅਉਰ ਦੇਸੰ॥

His head flew off, disappearing into another realm.

uḍayo sīsa garadūṇ gayo aura desaṇ.

ਹੁਤੇ ਭ੍ਰਾਤ ਤਾਂ ਕੇ ਅਸੁਰਪਤਿ-ਨਰੇਸੰ॥

There was a brother of the demon king – and king of demons and mankind.

huto bhrāta tāṇ ko asurapati-naresaṇ.

ਉਡਯੋ ਸੀਸ ਬਿਨ, ਨਾਦ ਭੀਮੰ ਕਬੱਧੰ॥

His head flew off, as a fearsome roar echoed.

uḍyo sīsa bina, nāda bhīmaṇa kabaddhaṇ.

ਧਸਯੋ ਉਰ ਦੁਰਗਾ, ਕੀਯੋ ਨਾਦ ਕ੍ਰੋਧੰ॥੪੪॥੬੯੪॥

Durga struck fiercely, making a resounding wrathful roar.44.694.

dhasyo ora duragā, kīyo nāda kraddhaṇ.44.694.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

Bisanupad Gond Bilawal.

bisanupada gauṇḍa bilāvala.

ਸ਼ਬਦਿ ਭੀਮ ਭੈਰਵ, ਮੰਡਯੋ-ਭੀਮ-ਜੁੱਧੰ॥

shabadi bhīma bhairava, maṇḍayo-bhīma-juddhaṇ.

Thus, *Bhimnad* became a very terrifying martyr for their cause, who fiercely fought a terrifying war.

ਪ੍ਰਹਾਰੇ ਭਲੀ ਭਾਂਤਿ ਸੋ ਸਸਤ੍ਰੁ ਸੁੱਧੰ॥

prahāre bhalī bhānti soṇ shasatra shuddhaṇ.

Striking fiercely in many fine ways with good weapons.

ਭਯਾਨਕ ਮਚਾ ਭੀਮ ਜੁੱਧੰ-ਕਰਾਲੰ॥

bhayānaka macā bhīma juddhaṇ-karālāṇ.

Where a terrifying, chaotic fearsome battle ensued.

ਕੰਪਯੋ ਸ਼ੇਸ਼-ਸੁਰਪਤਿ-ਪੁਰੀ ਖਟ-ਪਯਾਲੰ॥੪੫॥੬੯੫॥

kaṇpyo shesha-surapati-purī khaṭa-payālaṇ.45.695.

Sheshanag trembles in the heavenly realms like a shaken vessel.45.695.

ਪ੍ਰਲਯ ਘੋਰ ਸੰਗ੍ਰਾਮ ਦਾਰੁਨ ਮਚਾਯੋ॥

pralaya ghora saṅgrāma dārūna macāyo.

A terrible chaotic battle of destruction ensues.

ਬਿਨਾ ਸੀਸ ਕਾਟੰਤਿ-ਲਲਕਾਰ ਧਾਯੋ॥

binā sīsa kāṭānti-lalakāra dhāyo.

Beheaded, his head severed off, he still provokes and challenges.

ਪਰੈ ਲੋਹ-ਧਾਰਾ ਮਚਾ ਭੀਮ ਜੰਗੰ॥

parai loha-dhārā macā bhīma jaṅgaṇ

A fierce battle still rages on with edged steel weapons.

ਪ੍ਰਹਾਰੇ ਭਲੀ-ਭਾਂਤਿ ਸੇ ਖੇਲ ਖੰਗੰ॥੪੬॥੬੯੬॥

prahāre bhalī-bhānti sau khela khaṅga.46.696.

Striking fiercely in many skilled way's, he is playing with the broadsword.46.696.

ਮਚਯੋ-ਦੈਤਯ ਰਾਜੰ ਬਿਨਾ-ਮੁੰਡ ਸੂਰਾ॥

macyo-daitya rājaṇ binā-muṇḍa sūrā.

The demon king fights on, the brave one without a head.

ਭਯਾਨਕ ਰਚਯੋ ਜੁੱਧ ਦਾਨਵ-ਕਰੂਰਾ॥

bhayānaka racyo juddha dānava-karūrā.

A hard terrifying battle of the titan demon takes place.

ਚਹੂੰ ਓਰ ਬਰਸੇ ਝਰੈ ਸਸਤ੍ਰ ਧਾਰਾ॥

From all sides, weapons rain down.

cahūn ora barase jharai shasatra dhārā.

ਭਯੇ ਘੋਰ ਦਾਰੁਨ ਪ੍ਰਲਯ-ਸਮ ਅਖਾਰਾ॥੪੭॥੬੯੭॥

A terrible, apocalyptic scene unfolds in the battle arena.47.697.

bhayo ghora dārūna pralaya-sama akhārā.47.697.

ਬਿਨਾ-ਮੁੰਡ ਹੈ ਜੁੱਧ-ਦਾਰੁਨ ਮਚਾਯੇ॥

He is headless but the fierce battle rages on.

binā-muṇḍa hai juddha-dārūna macāyo.

ਦੁਰਗਾ ਸਾਮੁਹੇ ਸੁੱਧ-ਅਸਤ੍ਰੰ ਨਚਾਯੇ॥

Durga facing the enemy shoots very good projectiles.

duragā sāmūhe suddha-asatraṇ nacāyo.

ਪ੍ਰਹਾਰੇ ਕਠਿਨ ਸਾਂਗ, ਸਹਿਥੀ-ਬਿਸਾਲੰ॥

Striking hard blows with spears and lances, vast in might.

prahāre kaṭhina sāṅga, sahithī-bisālān.

ਤਬਰ, ਤੋਪ, ਕਾਤੀ, ਕਟਾਰੀ, ਕਰਾਲੰ॥੪੮॥੬੯੮॥

Axes, guns, long blades and small tiger knives, that are terrifying weapons.48.698.

tabara, topa, kātī, kaṭārī, karālān.48.698.

ਬਜੈ ਸਸਤ੍ਰ ਪੁੰਜੰ, ਝਰੈ ਅਗਨਿ ਧਾਰੰ॥

The sound of showers of weapons reverberates, torrents of fire rain down.

bajai shasatra puñjaṇ, jharai agani dhārān.

ਜ੍ਵਾਲਾ-ਉਡੈ ਘੋਰ ਬਰਸੈ ਕਟਾਰੰ॥

Fierce flames engulf; tiger knives fall like rain showers.

jvālā-uḍai ghora barasai kaṭārān.

ਸਪਤ-ਬਰਖ-ਜੁਧੰ ਮਚਯੇ ਭੀਮ ਭਾਰੀ॥

Seven years of battle raged on with great fearsome power.

sapata-barakha-juddhaṇ macyo bhīma bhārī.

ਲਈ ਖਿੰਚ-ਤੇਜੰ ਸ਼ਿਵਾ ਸ੍ਰਿਸ਼ਟਿ-ਭਾਰੀ॥੪੯॥੬੯੯॥

Resisting with great force the power of the titans, Goddess *Shiva* bears the burden of creation.49.699.

laī khiṇca-tejaṇ shivā srishaṭi-bhārī.49.699.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

Bisanupad Gond Bilawal.

bisanupada gauṇḍa bilāvala.

ਗਿਰਯੇ ਝੂਮਿ ਭੂਮੰ, ਮਨੇ ਮੇਰੁ-ਸ੍ਰਿੰਗੰ॥

The earth shakes and rotates violently, trust that mountains and their peaks did also.

giryō jhūmi bhūmaṇ, mano meru-shriṅgaṇ.

ਚਲੀ ਰਕਤਿ-ਧਾਰਾ ਕਰਾਲੰ ਤਰੰਗੰ॥

A stream of blood flows, hideous waves surge.

calī rakati-dhārā karālān taraṅgaṇ.

ਲਯੇ ਘਾਲ ਬੇਵਾਨ ਪਰੀਅੰ ਛਰਾਯੰ॥

To save themselves from calamity it causes the fairies to scatter in *vemana* (flying vehicles).

layo ghāla bevāna parīaṇ charāyaṇ.

ਚਲੀ ਸੁਰਗ-ਲੋਕੰ ਬਰਜੇ ਦੈਤਜ ਰਾਜੰ॥੫੦॥੭੦੦॥

calī suraga-lokaṇ barayo daitya rāyaṇ.50.700.

Ascending to heaven's realms, after defeating the demon kings.50.700.

ਲਯੇ ਜੀਤਿ ਖੇਤੰ, ਮੱਯਾ ਦੈਤਜ-ਦਾਨੇ॥

layo jīti khetāṇ, mayyā daitaya-dāno.

Obtaining the Victory on the battlefield, the Mother conquers the illusions of the demon and titans.

ਦਯੋ ਧਾਮਾ-ਅਪਨਾ ਚਹੂੰ-ਕੁੰਟ ਜਾਨੇ॥

dayo dhāmā-apanā cahūṇ-kunṭa jāno.

Bestowed back the abode of *Indra*, that is known in the four corners of the universe.

ਜਿਨੈ ਬੈਰ ਕੀਨਾ ਤਿਸੈ ਧਾਮ ਦੀਨਾ॥

jinai baira kīnā tisai dhāma dīnā.

The One Who harboured enmity with the demons, is the One Who gave the abode back.

ਜਿਨੈ ਪ੍ਰੀਤੀ ਸੇ ਸੇਵਿਯਨ-ਭਗਤ ਲੀਨਾ॥੫੧॥੭੦੧॥

jinai prītī so seviyana-bhagata līnā.51.701.

Those who serve with love and become absorbed in worship.51.701.

ਤਿਸੈ ਮੋਖ ਮੁਕਤੰ ਚਰਨ-ਕਵਲ ਬਾਸਾ॥

tisai mokha mukataṇ carana-kavala bāsā.

To them belongs liberation and emancipation, dwelling at Your lotus feet.

ਦਿਯੋ ਨਿਜ ਪਦੰ ਮੁਕਤਿ, ਸੰਪਤਿ-ਬਿਲਾਸਾ॥

dayo nija padaṇ mukati, saṇpati-bilāsā.

Give them their own state of liberation, along with the joys of wealth and prosperity.

ਸਭੈ ਰਿਧ ਸਿੱਧੰ, ਸਭੈ ਸਿਖਜ-ਸੋਭਾ॥

sabhai riddha siddhaṅ, sabhai sikhaya-sobhā

All achievements, powers and perfection, give this glory to all my Sikhs.

ਜਿਨੈ ਇਕ ਚਿੱਤ ਹੈ ਚਰਨ-ਕਵਲ ਲੋਭਾ॥੫੨॥੭੦੨॥

jinai ika citta hvai carana-kavala lobhā.52.702.

Those whose heart is singly focused on Your lotus feet; they are filled with longing.52.702.

ਸਕਲ ਪਾਪ ਤਨ ਕਾ ਛਿਨਕ ਮੈਂ ਨਸਾਵੈ॥

sakala pāpa tana kā chinaka mai nasāvai.

They wash away all the sins of the body in an instant.

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ਇਕਾਗਰ ਹ੍ਰਿਦਯ ਚਿਤ ਦੈ ਧਯਾਨ ਲਾਵੈ॥

ikāgara hridaya cita dai dhayāna lāvai.

With one pointedness of mind with their heart they meditate on You.

ਜਿਨਹਿ ਜੈਸ ਭਾਵੰ ਚਰਨ ਚਿਤ ਧਾਰਾ॥

jinahi jaisa bhāvaṅ carana cita dhārā.

Those who meditate on Your lotus feet with devotion.

ਤਵਨ ਭਾਵ ਸੇ ਦ੍ਰਿਸ਼ਟਿ ਤਾਂ ਕੇ ਦਿਖਾਰਾ॥੫੩॥੭੦੩॥

tavana bhāva so drishṭi tāṅ ko dikhārā.53.703.

To them, through this devotion, you reveal Your own vision.53.703.

ਜਿਨਹਿ ਜਤੁਨ ਅਰਥੰ ਧਯਾਯੋ ਭਵਾਨੀ॥

jinahi jauna arathan dhayāyo bhavānī.

Those who wish for wealth, meditate on the Goddess *Bhavani*.

ਮਨੇ-ਕਾਮਨਾ ਸਿਧਿ ਤਾਂ ਕੀ ਬਖਾਨੀ॥

mano-kāmanā sidhi tāṅ kī bakhānī.

The desires of their minds, that they ask for, are perfectly fulfilled.

ਸਕਲ ਸਿਧਿ-ਦਾਇਕ, ਸਫਲ ਕਾਜ ਕਰਈ॥

sakala sidhi-dāika,saphala kāja karaṇī.

She is the giver of all accomplishments, She perfectly fulfills all tasks.

ਮਹੀ ਭਾਰ ਪੀਰੰ, ਸਦਾ ਦੁਖ-ਹਰਈ॥੫੪॥੭੦੪॥

mahī bhāra pīraṅ, sadā dukhya-haraṇī.54.704.

She removes the burden of the earth and always dispels sorrow.54.704.

ਅਰਥ, ਧਰਮ, ਕਾਮੰ ਸਕਲ ਮੋਛ ਦਾਤਾ॥

aratha, dharama, kāmaṅ sakala mocha dātā.

You are the giver of wealth, righteousness, desire and liberation.

ਪਦਾਰਥ ਚਤੁਰ ਦਾਇਨੀ ਦੈਬਯ ਮਾਤਾ॥

padāratha catura dāinī daibya mātā.

The Mother of the demi-gods is the Giver of the four boons.

ਜਬਹਿ ਭੀਰ, ਪੀਰੰ, ਅਪਦ ਦੁਖ ਸੰਤਾਵੈ॥

jabahi bhīra, pīraṅ, apada dukhya saṅtāvai.

When fear, suffering and calamity strike, She offers protection.

ਸਕਲ-ਪਾਪ ਤਨ ਕਾ ਸੁ-ਪਲ ਮੈਂ ਪਰਾਵੈ॥੫੫॥੭੦੫॥

sakala-pāpa tana kā su-pala moṅa parāvai.55.705.

You safeguard the body from all types of sin.55.705.

ਚਹੂੰ-ਕੁੰਟ ਬਾਜੀ ਫਤਹ-ਡੰਕ ਭੇਰਾ॥

Your Victory drums resound in all four directions.

cahūn-kunṭa bājī phataha-ḍaṅka bherā.

ਜਯੰ ਜੀਤ ਜੈ ਜੈ ਧੁਨੰ ਸੰਖ, ਘੇਰਾ॥

Your conch shell echoes with the sound of Victory over Victory.

jayaṅ jīta jai jai dhunaṅ saṅkha, gherā.

ਸਕਲ ਦੇਵ ਸੁਰ ਮੁਨਿ ਰਰੈ ਕਵਚ ਮੰਤਾ॥

All the gods, deities, sages and saints endlessly recite Your *Brahm Kavach* mantra.

sakala deva sura muni raraṅ kavaca maṅtā.

ਜਯੇ ਜੀਤ ਜੈ ਜੈ ਸਦਾ ਜੈ ਅਨੰਤਾ॥੫੬॥੭੦੬॥

Victorious, Your Victory is forever and ever, O' Infinite Mother.56.706.

jayo jīta jai jai sadā jai anantā.56.706.

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ਚਤੁਰਮੁਖ ਬਰਨੰ ਕੁਬੇਰੰ ਮਹੇਸੰ॥

The four-faced *Brahma*, *Kubera*, and *Mahesh*; they all praise You.

caturmukha baranaṅ kuberaṅ mahesaṅ.

ਧਰਮ ਚਿਤ੍ਰ ਗੁਪਤੰ ਸੁਰਾਸੁਰ ਸੁਰੇਸੰ॥

Dharma, *Citragupta*, *Indra*, and the gods and demons alike.

dharama citra guptaṅ surāsura suraṅsaṅ.

ਸਭਹਿ ਦੇਵ ਤਬਿ ਬਯੋਮ ਚੜ ਕੈ ਸਿਧਾਰੇ॥

Then all the deities ascended into the sky on their flying craft.

sabahi deva tabi byoma čaṛa kai sidhāre.

ਜਹਾਂ ਦੇਵਿ ਦੁਰਗਾ ਅਸੁਰ ਕੁਲਿ ਸੰਘਾਰੇ॥੫੭॥੭੦੭॥

Towards the place where Goddess Durga was destroying the demon clans.

jahāṅ devi durgā asura kuli saṅghāre.57.707.

ਭਏ ਪ੍ਰਾਪਤੰ ਆਨ ਰਨ-ਭੂਮਿ ਦੇਵੰ॥

Obtaining Victory on the battlefield, the gods make merry.

ਸਕਲ ਸਾਜ ਦੀਪੰ ਚਲੇ ਚਰਨ ਸੇਵੰ॥

They all prepare lamps and wash the feet of the Goddess.

ਅਗਰ, ਚੰਦਨੰ, ਕੁੰਕਮੰ ਘੋਰ ਕੇਸਰ॥

Agarwood, sandalwood, saffron, and *Nag Champa*.

ਲਗੇ ਦੇਵ ਪੂਜਨ, ਜਗਤ-ਪੂਜਯ ਈਸਰ॥੫੮॥੭੦੮॥

The gods engaged in Her worship, they worshipped the Lord of the universe.58.708.

ਤਿਲਕ ਪਾਲ ਦੀਨਾ, ਸ਼ਿਵਾ-ਜੈਤੁ-ਟੀਕਾ॥

Their foreheads adorned with the frontal mark of the Victory of *Shakti*.

ਸੁਭੰ ਅੱਛਤੰ ਭਾਇ-ਰਾਜੇ-ਪੁਨੀਤਾ॥

Beautiful ceremonial rice is applied to the pure forehead of the Goddess.

ਤ੍ਰਿਪੁੰਡੰ-ਤਿਲਕ ਭਾਲ ਦੇਵਾ ਬਿਰਾਜੈ॥

The *tripund tilak* with three lines is adorned on shining on the foreheads of the gods.

ਸਭੈ ਦੁਖ-ਦੋਖੰ, ਦਰਸ-ਦੇਖ ਭਾਜੈ॥੫੯॥੭੦੯॥

All sorrows and afflictions are dispelled upon beholding Her.59.709.

ਅਨਿਕ ਬਿੰਜਨੰ ਪਾਕ ਨੈਬੇਦ ਸਾਜਾ॥

Various seeds and grains, are arranged and offered as sacred food (*naivedya*).

ਹਿਰਨ ਬਾਲ ਮੰਗਲ ਸਜਯੇ ਦੇਵਰਾਜਾ॥

The King of the Gods (*Indra*) was adorned with auspicious musk.

ਅਨਿਕ ਮੁਸਕ-ਗੰਧਯੰ ਅਨਿਕ ਫਲ-ਕਿਰਾਨਾ॥

With various scents of musk and many types of fruits.

ਸਮਰਪਨਿ³¹² ਕਰਾ ਦੇਵ-ਦੇਵਾ ਬਿਧਾਨਾ॥੬੦॥੭੧੦॥

Was offered to the gods and goddesses as per ceremonial tradition.60.710.

ਕਲਸ-ਕੰਚਨੰ ਪੂਰ ਸੁਰਸਰਿ-ਉਦਜ ਸੋਂ॥

With gold vessels filled to the brim with holy water from the Ganges.

ਚਰਨ-ਕਵਲ ਪੂਜਾ-ਪਖਾਰਯੇ ਅਨਦ ਸੋਂ॥

Her lotus feet were washed in a large foot bath with great joy.

ਲਯੇ ਚਰਨ-ਉਦਕੰ ਸਭੈ ਦੇਵਤਾਯੰ॥

All the gods offered holy water to the divine feet of the Goddess.

sakala sāja dīpaṅ cale carana sevaṅ.

agara, caṇḍanaṅ, kuṅkamaṅ gora kesara.

lage deva pūjana, jagata-pūjaya īshara.58.708.

tilaka pāla dīnā, shivā-jaitu-ṭīkā.

subhaṅ acchataṅ bhāi-rāje-punītā.

tripuṇḍaṅ-tilaka bhāla devā birājai.

sabhai dukhaya-dokhaṅ, darasa-dekha bhājai.59.709.

anika binjanaṅ pāka naibeda sājā.

hirana bāla maṅgala sajayo devarājā.

anika mushaka-gaṇḍhyaṅ anika phala-kirānā.

samarapani karā deva-devā bidhānā.60.710.

kalasa-kaṇcanaṅ pūra surasari-udaja soṅ.

carana-kavala pūjā-pakhārayo anada soṅ.

layo carana-udakaṅ sabhai devatāyaṅ.

³¹² *Samapan*— Sanskrit: *samarpana* — noun. The act of complete offering or surrender; to dedicate, entrust, or present as a gift. Example: ‘jīu samapau āpaṇā’ — ‘I offer my soul entirely’ ‘ਜੀਉ ਸਮਪਉ ਆਪਣਾ.’ (ਓਅੰਕਾਰ) ‘ਤਿਨਰ ਸਯ ਸਹਸ ਸਮਪਹਿ.’ (ਸਵੈਯੇ ਮਃ ੩ ਕੇ).

ਸਫਲ ਜਨਮ ਅਪਨਾ, ਸਭੈ ਦੇਵ ਰਾਯੰ॥੬੧॥੭੧੧॥

Our lives have been fulfilled, sang all the gods.61.711.

saphala janama apanā, sabhai deva rāyaṅ.61.711.

ਸਭੈ ਮੰਗਲੰ-ਸਾਜ, ਦੀਪੰ ਜਗਾਈ॥

All auspicious lamps were lit.

sabhai maṅgalaṅ-sāja, dīpaṅ jagāī.

ਸ਼ਿਵਾ ਆਰਤੀ ਦੇਵ, ਗੰਧੂਬ-ਕਰਾਈ॥

The gods are performing the *Ārati* of *Shakti*, accompanied by music from celestial musicians.

shivā āratī deva, gaṇdhraba-karāī.

ਬਜਹਿ ਤਾਲ, ਦੁੰਦਭਿ, ਪਖਾਵਜ ਮ੍ਰਿਦੰਗੰ॥

Who accompany by playing cymbals, war drums, *pakhwawaj* and *mridangas*.

bajahi tāla, duṇḍabhi, pakhāvaja mridaṅgaṅ.

ਮੁਰਲਿ, ਬੀਨ, ਤੂਰਾ, ਮੰਜੀਰੰ, ਉਪੰਗੰ॥੬੨॥੭੧੨॥

Flutes, *veenas*, battle-horns, cymbals and bagpipes.62.712.

murali, bīna, tūrā, maṅjīraṅ, upaṅgaṅ.62.712.

ਨਚੇ ਗੰਧੁਬੀ ਜਛਰੀ ਅਛਰਾਯੰ॥

The celestial musicians, nature spirits, nymphs and fairies dance with grace.

naca gaṇḍhrabī jacharī acharāyaṇ.

ਸਕਲ ਦੇਵ-ਕੰਨਯਾ ਕਰੈ ਨ੍ਰਿਤਯ-ਦਾਯੰ॥

All the gods dance in joyous celebration.

sakala deva-kaṇnyā karaiṇa nritaya-dāyaṇ.

ਧੁਨੰ ਸੰਖ ਬਾਜੈ, ਧੁਕੈ ਧੂਪ ਬਾਵਨ॥

Conch shells sound, incense wafts in the air.

dhunaṇ saṅkha bājai, dhukai dhūpa bāvana.

ਮਲਯਾਗਿਰਿ ਸੁਗੰਧੰ ਧੁਪੇ-ਧੂਪ ਪਾਵਨ॥੬੩॥੭੧੩॥

The sandalwood from *Malyagir* Mountains emit fragrant scents, bathing the atmosphere in incense.63.713.

malayāgiri sugaṇḍhaṇ dhupe-dhūpa pāvana.63.713.

ਚਵਰ ਛਤ੍ਰ ਜਗਮਗ, ਰਤਨ ਦਿਬਯ ਲਾਗਾ॥

Flywhisks and umbrellas are shimmering, adorned with jewels.

cavara chatra jagamaga, ratana dibaya lāgā.

ਦੁਰੈ ਸੀਸ ਦੇਵਾ ਮਰੀਚੰ ਸਭਾਗਾ॥

The gods wear radiant crowns on their heads, exuding glorious splendour.

ḍhurai sīra devā marīcaṇ sabhāgā.

ਚਤੁਰ-ਦਸ ਦਿਸਾ ਜੈਤੁ ਜੈ ਜੈ ਜਗਾਨਾ॥

Victory resounds in all four directions and ten realms, Hailing, Hailing, the triumphant Goddess.

catura-dasa disā jaitu jai jai jagānā

ਸ਼ਿਵਾ ਜੀਤੁ ਜੈ ਜੈ, ਦਿਸਾ-ਪੁਰਿ-ਸਮਾਨਾ॥੬੪॥੭੧੪॥

Hail, Hail to the victorious *Shiva*, spreading Her glory to all realms.64.714.

shivā jītu jai jai, disā-puri-samānā.64.714.

ਰਹਯੇ ਫੈਲ ਨੁਰੰ, ਛਟਾ ਜੋਤਿਕਾਰੀ॥

Her divine light spreads, illuminating the entire cosmos.

rahyo phaila nuraṇ, chaṭā jotikārī.

ਸ਼ਿਵਾ-ਕ੍ਰਾਂਤਿ ਸ਼ੋਭਾ, ਤਿਹੂੰ-ਪੁਰ ਉਜਾਰੀ॥

The brilliance of *Shiva* 's radiance shines in all three realms.

rahayo phaila nuraṇ, chaṭā jotikārī.

ਪਰਮ-ਜੋਤਿ ਜ੍ਵਾਲਾ, ਛਟਾ-ਦਿਬਯ ਰਾਜੈ॥

The Supreme light blazes forth, illuminating the heavens with Your divine light.

parama-joti jvālā, chaṭā-dibaya rājai.

ਸਦਾ ਜੈ, ਸਦਾ ਜੈ, ਸਦਾ ਜੈ-ਬਿਰਾਜੈ॥੬੫॥੭੧੫॥

Eternal Victory, Eternal glory, eternal is Your throne.65.715.

sadā jai, sadā jai, sadā jai-birājai.65.715.

ਸੁਰਨਿ ਜੈਤੁ ਮਾਲਾ ਸੁਮਨ ਕੀ ਚੜਾਵੈ॥

The gods offer Victory garlands to the Goddess.

surani jaitu mālā sumana kī caṛāvaiṇa.

ਦਿਵਾ ਉਰ ਬਿਰਾਜੈ, ਅਧਿਕ ਸੋਭ ਪਾਵੈ॥

The lamps glow brightly there at the throne, enhancing the grandeur.

divā ura birājai, adhika sobha pāvaiṇa

ਕਰੈ ਸੁਮਨ ਬਰਖਾ ਜਯੰ ਗਾਨਕਾਰੀ॥

The gods are singing hymns of Victory and praises while showering the Goddess with flowers.

karaiṇa sumana barakhā jayaṇ gānakārī.

ਨਚਹਿ ਗੰਧੂਬੀ, ਜੱਛਨੀ, ਸੁਰ-ਕੁਮਾਰੀ॥੬੬॥੭੧੬॥

nacahiṁ gaṇdhrabī, jacchanī, sura-kumārī.66.716.

The female celestial dancers, celestial maidens and female youthful nature spirits dance in ecstasy.66.716.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gaunḍa bilāvala.

Bisanupad Gond Bilawal.

ਬਹੁਤ-ਭਾਂਤਿ ਸੋਂ ਸੁਮਨ ਬਰਖੈ ਰਸਾਲੰ॥

bahuta-bhānti soṁ sumana barakhai rasālāṁ.

The gods throw various kinds of flowers, that shower down endlessly, exuding sweetness.

ਸੁਗੰਧੰ ਅਨੇਕੰ, ਸਰਸ ਪੁਸ਼ਪ-ਮਾਲੰ॥

sugaṇdhaṁ anekaṁ, sarasa pushapa-mālāṁ.

Numerous fragrances and beautiful, sweet smelling and floral garlands.

ਜਪੈਂ ਮੰਤ੍ਰ-ਕਵਚੰ ਦਿਵਾ³¹³ ਚਰਨ ਪੂਜੈਂ॥

japaiṁ maṅtra-kavacaṁ divā carana pajjaiṁ.

The chanting of the *Brahm Kavach mantra* is offered, while worshipping Her divine feet.

ਅਨਿਕ ਪਾਠ ਮੰਤ੍ਰੰ, ਤਜੈ ਭਾਵ-ਦੂਜੈ॥੬੭॥੭੧੭॥

anika pāṭha maṅtraṁ, tajai bhāva-dūjai.67.717.

The *mantra* is recited numerous times, while abandoning other worldly concerns.67.717.

³¹³ To offer (oneself or something) in surrender or dedication.

ਇਕਾਗਰਿ ਹਿਰਦੈ ਚਿਤ ਦੈ ਚਰਨ ਪੂਜਾ॥

ikāgari hirdai cita dai carana pūjā.

With focused minds and hearts, they worshipped Her divine feet.

ਪਠੈ ਜਾਪ ਮੰਤ੍ਰ, ਤਜੈ ਭਾਵ-ਦੂਜਾ॥

paṭhai jāp maṅtraṅ, tajai bhāv-dūjā.

Reciting the sacred *mantra*, while abandoning other worldly concerns.

ਧੁਨੰ ਸੰਖ, ਘੰਟੰ, ਨਫੀਰੰ ਬਜਾਵੈ॥

dhunaṅ saṅkha, ghaṇṭaṅ, naphīraṅ bajāvaiṅ

They blow conch shells, ringing bells, play gongs and sound horns.

ਪਰਮ ਦੇਵਿ-ਦੁਰਗਾ, ਸਬੈ ਸਰ ਮਨਾਵੈ॥੬੮॥੭੧੮॥

parama devi-duragā, sabai sara manāvaiṅ.68.718.

Praising the Supreme goddess *Durga*, all the gods have faith in Her.68.718.

ਰਰੈ ਜਾਪ ਮੰਤ੍ਰ ਕਥੈ ਜਾਪ ਰਾਸੰ॥

rarai jāp maṅtraṅ kathaiṅ jāp rāsaṅ.

They chant the *mantra* and bow to Her, Saluting the Destroyer of demons.

ਨਮਸਤੰ ਨਮਸਤੰ, ਨਮੇ ਦੈਤ੍ਯ ਨਾਸੰ॥

namasataṅ namasataṅ, namo daiṅtya nāsaṅ.

Salutations, salutations — I bow to the Destroyer demons.

ਪ੍ਰਬਲ ਦੁਖ ਬਸੁਧਾ ਛਿਨਿਕ ਮੇ ਮਿਟਾਯੇ॥

prabala dūkha basudhā chinika mo miṭāyo

Eradicating intense suffering, relieving the earth, in an instant.

ਅਮਰ ਲੋਕ ਕਾ ਰਾਜ ਦੇਵਨ ਦਿਵਾਯੇ॥੬੯॥੭੧੯॥

amara loka kā rāja devana divāyo.69.719.

Giving the reign of the Immortal Realms back to the *devas*.69.719.

ਹਨਯੇ ਦੈਤ੍ਯ ਰਾਜਾ, ਸਬੈ ਦੁਸ਼ਟਿ ਮਾਰੈ॥

hanyo daitya rājā, sabai dushaṭi mārāi.

Slaying the demon King, defeating all the evil foes.

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ਭਗਤਿ ਦਾਸ ਆਪਨ ਅਨਿਕ ਬਾਰ ਤਾਰੈ॥

bhagati dāsa āpana anika bāra tārai.

Rescuing Her devotees and servants, countless times.

ਜਬੈ ਭੀਰ ਸੰਤਨ ਪਰੈ ਆਨ ਗਾੜਾ॥

jabai bhīra saṅtana parai āna gārā.

When the multitude of saints faced deep adversity.

ਪਕੜਿ ਬਾਹ ਭਉਜਲ ਕਰੈ ਬੇਗ ਪਾਰਾ॥੭੦॥੭੨੦॥

pakaṛi bāha bhaujala karaiṅa bega pārā.70.720.

She takes their arm, swiftly crossing them over the ocean of existence.

ਸਨੈ ਦੇਵ ਜਗਮਾਤ ਕੈਲਾਸ ਬਾਸੀ॥

sanai deva jagamāta kailāsa bāsī.

The gods and goddesses dwell in Kailash.

ਸਬੈ ਚੜਿ ਬਿਵਾਨੰ ਚਲੇ ਸੁਰ ਅਨਾਸੀ॥

sabai caṛi bivānaṅ cale sura anāsī.

All beings ascended there on their *vemanas*, to the Indestructible Realm.

ਜਯੰ ਜੈਤੁ ਜੈ ਜੈ, ਧੁਨੰ-ਸੰਖ-ਬਾਜੈ॥

jayaṅ jaitu jai jai, dhunaṅ-saṅkha-bājai.

Victory, Victory and Her praises resound with the sound of conch shells.

ਭਏ ਅੰਤਰਧਾਨੰ, ਪੁਰੰ ਨਿਜ ਬਿਰਾਜੈ॥੭੧॥੭੨੧॥

bhae aṅtaradhānaṅ, puraṅ nija birājai.71.721.

She goes within and becomes invisible, but resides on Her throne in the heavenly realms.71.721.

ਕਰੈ ਸੁਮਨ ਬਰਖਾ, ਰਰੈ ਮੰਤ੍ਰ ਜਾਪੰ॥

karai sumana barakhā, raraiṅ maṅtra jāpaṅ.

The gods offer floral showers, reciting the sacred *Brahm Kavach* mantra.

ਧਰੈ ਧਯਾਨ ਦੁਰਗਾ, ਜਿਨੈ ਦੈਤਯ ਖਾਪੰ॥

dharaiṅa dhayāna duragā, jinai daitaya khāpaṅ.

While meditating on *Durga*, Who annihilates the demons.

ਅਨਿਕ ਪੁਸਪਮਾਲਾ, ਸ਼ਿਵਾ ਉਰ ਚੜਾਵੈ॥

anika pusapamālā, shivā ura caṛāvaiṅ.

Offering numerous flower garlands to *Shakti*.

ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਨ, ਅਮਰ-ਕੁਲਿ ਕਰਾਵੈ॥੭੨॥੭੨੨॥

nitāprati pūjana, amara-kuli karāvaiṅ.72.722.

The whole clan of the *devas* are performing Her constant worship.72.722.

ਸਦਾ ਧਯਾਨ ਚੰਡੀ, ਸਕਲ ਦੇਵ ਧਾਰੈ॥

sadā dhyāna caṇḍī, sakala deva dhāraiṅ.

All the gods are forever contemplating *Chandi*.

ਸਭੈ ਦੇਖ ਪਾਪੰ, ਦੁਰਗਾ-ਤ੍ਰਾਸੁ ਟਾਰੈ॥

sabhai dokha pāpaṅ, duragā-trāsu ṭaraiṅ.

Dispelling all sins and sorrows, *Durga* relieves all fears.

ਨਿਤਾਪ੍ਰਤਿ ਕੈਲਾਸ, ਬਾਸੀ ਧਯਾਵੈ॥

nitāprati kailāsa, bāsī dhyāvaiṅ.

Continuously contemplate the One Who resides at Mount Kailash.

ਸਕਲ ਸਿਧਿ ਅਰਥੰ, ਸਕਲ ਕਾਮ ਪਾਵੈ॥੭੩॥੭੨੩॥

sakala sidhi arathan, sakala kāma pāvaiṅ.73.723.

Attain all accomplishments and wealth, by Whom fulfills all desires.73.723.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

Bisanupad Gond Bilawal.

bisanupada gaunḁa bilāvala.

ਸਭੇ ਦੇਵਤਾ ਨਿਤਜ ਚਰਨ-ਕਮਲ ਪੂਜੈ॥ ਇਕਗਰ ਹਿਰਦੈ ਧਿਆਨ-ਨਹਿ-
ਭਾਵ ਦੂਜੈ॥

sape devatā nitaya carana-kamala pūjai. ikagara hiradai dhyāna-nahi-bhāva dūjai.

The gods always worship Her lotus feet. With one-pointed mind and heart, with no other desire.

ਸਦਾ ਧਿਆਨ ਕੈਲਾਸ-ਬਾਸੀ ਧਰੈ ਚਿੱਤ॥ ਸਭੈ ਮੰਗਲੰ ਸੁਖ ਪ੍ਰਾਪਤਿ, ਅਚਲ-
ਬਿੱਤ॥੭੪॥੭੨੪॥

sadā dhyāna kailāsa-bāsī dharaiṇa citta. sabhai maṅgalaṇ sukha prāpati, acala-bitta.74.724.

They meditate on the One Who always dwells in *Kailash*. Who grants all types of joys and stable prosperity.74.724.

ਉਹਾਂ ਦੇਵ ਸਰਬੰ, ਦੁਰਗਾ ਚਰਨ ਧਰਾਵੈ॥ ਇਹਾਂ ਭੂਤ, ਭੈਰਵ, ਪਿਸਾਚਨਿ
ਸਿਧਾਵੈ॥

uhāṇ deva sarabaṇ, duragā carana dhyāvaiṇ. ihāṇ bhūta, bhairava, pisācani sidhāvaiṇ.

There, all the gods worship *Durga* 's feet. Here all ghosts, fearsome spirits and flesh-eaters also go.

ਬਹੁਤ ਭੀਰ ਬੈਤਾਲ, ਜੋਗਨਿ ਆਪਾਰਾ॥ ਡਕੈਂ ਭੂਤਨੀ, ਪ੍ਰੇਤਨੀਯੰ,
ਬੈਤਾਰਾ॥੭੫॥੭੨੫॥

bahuta bhīra baṇtāla, jogani āpārā. ḁakaiṇ bhūtanī, pretanīyaṇ, baitārā.75.725.

There are many crowds of ghouls, limitless *yoginis*. The female witches, vampires and ghouls cried out.75.725.

ਨਚੈਂ ਕੰਕ ਮਾਸਾਨ, ਭੈਰਵ ਡਕਾਰੈ॥ ਹਸੈਂ ਭੂਤ, ਡਾਕਨਿ, ਪਿਸਾਚਨਿ
ਚਿਕਾਰੈ॥

nacaiṇ kaṅka māsāna, bhairava ḁakāraiṇa. hasaiṇ bhūta, ḁākani, siācani cikāraiṇa.

The crow dances at the cremation ground, *Bhairav* roars. Ghosts laugh, *dakhinis* and flesh eaters shout.

ਭਯਾਨੰ, ਮਸਾਨੰ, ਡਕੈਂ ਜੋਗਨੀ ਗਨ॥ ਨਚੈਂ ਕੰਕ ਕੂਰੰ ਪ੍ਰੇਤੰ ਮਗਨ-
ਮਨ॥੭੬॥੭੨੬॥

bhayānaṇ, masānaṇ, ḁakaiṇa joganī gana. nacaiṇa kaṅka krūraṇ pretaṇ magana-mana.76.726.

There are terrifying witches and spirits belching at the cremation ground. The horrible white crow dances, vampires are absorbed happily in their minds.76.726.

ਭਰੈਂ ਪਤ੍ਰ ਜੋਗਨਿ ਪੀਵੈਂ ਰਕਤ ਘੋਰਾ॥ ਹਸੈਂ ਸੰਖਨੀ ਪ੍ਰੇਤ ਕੁਹਕੈਂ ਕਠੋਰਾ॥

bharaiṇ patra jogani pīvaiṇ rakata ghorā. hasaiṇa saṅkhanī preta kuhakaiṇ kaṭhorā.

The *yoginis* drink dark blood from skull cups. Vampires laugh with skulls and scream high pitched cruelly.

ਪਿਵੈਂ ਪਤ੍ਰ ਭਰ ਭਰ, ਹਸੈਂ ਪ੍ਰੇਤ ਭਾਰੇ॥ ਨਚੈਂ ਮਾਸਾਹਾਰੀ ਹਸੈਂ ਦਾਂਤ
ਕਾਰੇ॥੭੭॥੭੨੭॥

pivaiṇ patra bhara bhara, hasaiṇ preta bhāre. nacaiṇa māsāhārī hasaiṇ dāṇta kāre.77.727.

They fill and fill the skulls; the vampires laugh heavily. The flesh eaters with sharp teeth laugh!77.727.

ਭਜਾਨਕ ਖੁਲੇ ਕੇਸ ਡਾਕੰ ਡਕਾਰੇ॥ ਨਚੈ ਰਕਤ ਪੀਵੈਂ ਭਰੈਂ ਪਤ੍ਰ ਭਾਰੇ॥

bhyānnaka khule kesa ḍākaṇ ḍakāre nacaiṇ rakata pīvaiṇ bharaiṇ
patra bhāre.

Terrifying *dakhnis* with open hair, belch. Drinking blood, they dance and fill their heavy skulls.

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ਕਹੂੰ ਜੋਗਨੀ, ਭੂਤ ਨਾਚੈਂ ਕਪਾਲਾ॥ ਹਕੈਂ ਕੰਕ ਮਾਸਾਨ ਆਨਨ-ਕਰਾਲਾ॥

kahūn joganī, bhūta nācaina kapālā. hakain kaṅka māsāna
ānana-karālā.**78.728.**

ㄅ ㄆ ㄇ

Some witches and ghosts dance with skulls. The crows peck at the skulls with their hideous beaks creating a rhythmic tapping sound and streams of horrible blood flow.**78.728.**

ਬਿਕਟ-ਰੂਪ-ਸਜਾਮੰ ਨਚੈ ਰਕਤ-ਨੈਨੀ ॥ ਗਰੇਂ ਰੁੰਡਮਾਲਾ ਫਿਰੈਂ ਡੀਠਿ-
ਐਨੀ ॥

bikaṭa-rūpa-sayāmaṇ nacaiṇa rakata-nainī. gareṇa ruṇḍamālā
phiraiṇa ḍīṭhi-ainī.

A terrible dark form dances with bloodshot eyes. Around its neck is a garland of skulls, it wanders around watching intently.

ਕਠਿਨ ਭੂਤ ਭੈਰਵ ਭਛੈਂ ਲੁਥ ਪ੍ਰੇਤੰ॥ ਅਘਾਏ ਪਰੇ ਭੂਤ, ਪ੍ਰੇਤੰ

kaṭhina bhūtabhorava bhachaiṇa lutha pretaṇ. aghāe pare bhūta,
pretaṇ acetāṇ.**79.729.**

ਅਚੇਤੰ॥੧੯॥੧੨੯॥

Cruel ghosts that are terrifying eat corpses with vampires. The ghosts are satiated on the flesh, as are senseless vampires.^{79.729}.

ਹਸੈਂ ਡੰਕਨੀ, ਕੰਕਨੀ, ਪ੍ਰੇਤ ਗਾਵੈਂ॥ ਲਿਯੇ-ਮੁੰਡ-ਸੋਂ-ਮੁੰਡ-ਤਾਲੰ ਬਜਾਵੈਂ॥

hasaiṇ ḍaṅkanī, kaṅkanī, preta gāvaiṇ. liye-muṇḍa-soṇ-muṇḍa-tālaṇ bajāvaiṇ.

The *dakhinis* and crows laugh, the vampires sing. By hitting skulls against skulls, they create a cacophony of rhythms.

ਬਜਾਵੈਂ ਅਨਿਕ-ਭਾਂਤਿ-ਤਾਰੀ ਡਕਾਰੈਂ॥ ਗਜੇ ਭੀਮ ਭੈਰਉ, ਮਸਾਨੰ

bajāvaiṇ anika-bhānti-tārī ḍakāraiṇa. gaje bhīma bhairauṇ, masānaṇ cinkāreṇ.**80.730.**

ਚਿੰਕਾਰੈਂ॥੮੦॥੭੩੦॥

Playing this music in many ways, they add a chorus of belching. A fearsome spirit of *Bhairav*, screams in the cremation ground.**80.730.**

ਪਿਵੈਂ ਰਕਤ-ਸਲਿਤਾ ਭਛੈਂ ਲੇਥ ਮਾਸੰ॥ ਨਚੈਂ ਮੇਦ ਕਰ ਕਰ ਅਨਿਕ-ਭਾਂਤਿ
ਹਾਸੰ॥

pivaiṇ rakata-salitā bhachaiṇ lotha māsaṇ. nacaiṇa moda kara kara anika-bhānti hāsaṇ.

Drinking streams of blood and consuming flesh of corpses. They cheerfully dance again and again and cannot stop laughing.

ਉਡੈਂ ਚੀਤ, ਕਾਕੰ ਕਰਾਲੰ-ਭਯਾਨਾ॥ ਅਨਿਕ ਝੁੰਡ ਚਾਵੰਡਿ, ਡਾਕੰ ਮਸਾਨਾ

uḍaiṇ cīta, kākaṇ karālaṇ-bhayānā. anika jhuṇḍa cāvaṇḍi, ḍākaṇ masānā.**81.731.**

॥੮੧॥੭੩੧॥

Vicious and terrifying cheetahs and crows wander around. Many flocks of kites land at the cremation ground.**81.731.**

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

bisanupada gauṇḍa bilāvala.

Bisanupad Gond Bilawal.

ਉਡੈਂ ਗ੍ਰਿਧ-ਬ੍ਰਿਧੰ ਕਰੂਰੰ ਕਰਾਲਾ॥ ਭਛੈਂ ਰੁੰਡ ਮੁੰਡੰ, ਭੁਜਾ, ਲੁਥ ਬਿਸਾਲਾ॥

uḍaiṇ gridha-bridhaṇ karūraṇ karālā bhachaiṇ ruṇḍa muṇḍaṇ, bhujā, lutha bisālā.

Large vultures flew, cruel and terrifying. Devouring skulls and heads, scattering arms and body parts.

ਉਡੈਂ ਆਂਤ ਲੈ ਲੈ, ਭੁਜਾ ਜਾਂਘ ਘੇਰਾ॥ ਅਨਿਕ ਸੁੰਡ ਹਾਥੀ ਉਡੈਂ ਲੈ

uḍaiṇ ānta lai lai, bhujā jāṅgha ghorā. anika suṇḍa hāthī uḍaiṇ lai kaṭhorā.**82.732.**

ਕਠੇਰਾ॥੮੨॥੭੩੨॥

Taking flesh, they come and go, taking rotting arms and thighs. Many elephants' horrible trunks are snatched into the sky.**82.732.**

ਬੱਡੇ-ਗੀਧ ਭੀਖਮ, ਭਯਾਨਕ ਕਠੇਰਾ॥ ਉਡੈਂ ਸੀਸ ਲੈ ਲੈ ਤੁਰੀ ਗਜ
ਕਰੇਰਾ॥

baḍe-gīdha bhīkhama, bhayānaka kaṭhorā uḍaiṇ sīsa lai lai turī gaja karorā.

Monstrous, large vultures that are very terrifying. Fly off taking horse heads and yapping fiercely.

ਗਗਨ-ਛਾਇ ਡਾਕੈਂ ਚਿਕਾਰੈਂ ਕਰਾਲਾ॥ ਰਹਯੋ-ਗੈਨ-ਪੂਰੰ-ਚਹੂੰ-ਦਿਸ-

gagana-chāi ḍākaiṇa cikāraiṇ karālā. rahayo-gaina-pūraṇ-cahūṇ-disa-baitālā.**83.733.**

ਬੈਤਾਲਾ॥੮੩॥੭੩੩॥

They cover the sky and let out horrible hisses. In all directions there are many spirits flying around covering the sky.**83.733.**

ਕਠਿਨ ਗ੍ਰਿਧ-ਬ੍ਰਿਧੰ ਚਿਕਾਰੈਂ ਚਵੰਡਾ॥ ਅਨਿਕ ਗ੍ਰਿਝ, ਕਾਕੰ ਫਿਰੈਂ ਚਤੁਰ-
ਕੁੰਡਾ॥

kaṭhina gridha-bridhaṇ cikāraiṇ cavaṇḍā. anika grijha, kākaṇ phiraiṇa catura-kuṇḍā.

Ferocious large vultures and whistling kites circle around. Many vultures and crows fly around in all four directions.

ਗਗਨ-ਛਾਇ ਗਰਜੈਂ ਲੀਏ ਸੁੰਡ ਮੁੰਡੰ॥ ਫਿਰੈਂ ਗੋਲ ਕੀਏ ਅਨਿਕ ਪਾਂਤ ਝੁੰਡੰ

gagana-chāi garajaiṇa līe suṇḍa muṇḍuṇ. phiraiṇ gola kīeṇ anika pānta jhuṇḍuṇ.**84.734.**

॥੮੪॥੭੩੪॥

They cover the sky making ghastly sounds, carrying elephant trunks and heads. They fly around in flocks, some in straight lines, and others in a bevy.**84.734.**

ਅਨਿਕ ਝੁੰਡ ਗੀਦਰ, ਅਨਿਕ ਗੀਧ ਘੋਰਾ॥ ਡਕੈ ਘੋਰ ਨਾਦੰ ਭਯਾਨਕ
ਕਠੇਰਾ॥

anika jhuṇḍa gīdara, anika gīdha ghorā. ḍakain̄ ghora nādaṇ
bhayānaka kaṭhorā.

Many packs of jackals and dreadful vultures. Cry out with terrifying fierce roars.

ਸਬੈ ਮਾਸਾਹਰੀ ਅਨਿਕ-ਭਾਂਤਿ ਦਉਰੇ॥ ਸੁਆਨਨ-ਕਰਾਲੰ ਬਿਸਾਲੰ

sabai māsāharī anika-bhānti da:ure. suānana-karālāṇ bisālāṇ
karore.85.734.

ਕਰੇਰੇ॥੮੫॥੭੩੪॥

All were carnivorous, running around all over the place. Countless hideous dogs are everywhere.85.734.

ਧਸੈ ਦਾਂਤ-ਬਾਏ ਭਯਾਨਕ ਸੁਆਨੰ॥ ਬਹੁਤ-ਭੀਰ ਜੰਬੁਕ ਅਨਿਕ
ਰਾਖਸਾਨੰ॥

dhasai dānta-bāe bhayānaka suānaṇ. bahuta-bhīra janbuka anika
rākhasānaṇ.

The terrifying dogs bite with their sharp teeth. Many packs of jackals eat endless corpses of demons.

ਅਸਿਤ-ਕਰਨ-ਲੁੰਬਰ, ਅਸਿਤ ਮਾਸਾਹਾਰੀ॥ ਧਸੇ ਹੂਹ-ਕੂਹੰ ਭਯਾਨਕ
ਚਿਕਾਰੀ॥੮੬॥੭੩੬॥

asita-karana-lūnbara, asita māsāhārī. dhase hūha-kūhaṇ
bhayānaka cikārī.86.736.

The foxes eat the flesh, like the other carnivores. Biting, they make whooping sounds of ‘hu’ and ‘ku’ and horrible screams.86.736.

ਅਨਿਕ ਗੋਲ ਚੀਤਾ, ਅਨਿਕ ਭੀਰ ਸ਼ੇਰੰ॥ ਅਨਿਕ ਪਾਤ ਬੀਰੰ³¹⁴, ਹੁਡਾਰੰ-
ਕਠੇਰੰ॥

anika gola cītā, anika bhīra sheraṇ. anika pāta bīraṇ, huḍāraṇ-
kaṭhoraṇ.

Many packs of leopards, many prides of lions. Many brave heroes and many droves of wild boars.

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ਅਨਿਕ ਝੁੰਡ ਕੂਕਰ, ਅਨਿਕ ਸਯਾਰ ਧਾਏ॥ ਸਬੈ ਮਾਸਾਹਾਰੀ, ਮਹਾ-ਮੋਦ
ਆਏ॥੮੭॥੭੩੭॥

anika jhuṇḍa kūkara, anika sayāra dhāe. sabai māsāhārī, mahā-
moda āe.87.737.

Many packs of vicious animals, many jackals ran. All carnivores, greatly delighted by eating the corpses.87.737.

ਭਛੈ ਲੁੱਥ ਜੁੱਥ ਤੁਰੀ, ਗਜ ਅਪਾਰਾ॥ ਭਛੈ ਰੁੰਡ, ਮੁੰਡੰ, ਮਿਜਾ, ਗੂਦ ਸਾਰਾ॥

bhachaiṇa luttha juttha turī, gaja apārā. bhachaiṇ ruṇḍa, muṇḍaṇ,
mijā, gūda sārā.

They devour the corpses of horses and countless elephants. Devouring heads, skulls, marrow and all the flesh.

ਕਰੋਂ ਕੇਲ ਕਾਰੀ ਸਭੀ ਆਪਸੇ ਮੈਂ॥ ਡਕੈ ਘੋਰ ਭੀਮੰ ਨਚੈਂ ਰੂਦ ਝੂਮੈਂ॥੮੮॥
੭੩੮॥

kajon̄ kela kārī sabhī āpase main̄. ḍakain̄ ghora bhīmaṇ nacaiṇ
kūda jhūmain̄.88.738.

They play all amongst themselves. The fearsome animals belched and roared; they danced, leaped and swayed in joy.88.738.

ਅਘਾਏ ਸਕਲ ਮਾਸਹਾਰੀ-ਸਿ ਖਾਸੇ॥ ਮਜਾ, ਰਕਤ, ਗੂਦੰ, ਅਸਿਥਿ ਲੁੱਥ
ਮਾਸੇ॥

aghāe sakala māsahārī-si: khāse. majā, rakata, gūdaṇ, asithi
luttha māse.

All the carnivores were satisfied but continued devouring. The marrow, blood, flesh, bones and corpses of flesh.

ਸਭੈ ਭੱਛ ਕੀਆ ਆਮਿਖ ਸ੍ਰੇਣ-ਧਾਰਾ॥ ਚਲੈ ਧਾਮ ਕਉ, ਆਪ ਆਪਨ

sabhai bhaccha kīā āmikha sroṇa-dhārā. calai dhāma kau, āpa
āpana akhārā.89.739.

ਅਖਾਰਾ॥੮੯॥੭੩੯॥

All consumed the flesh, bloody fluids and flowing streams of blood. Each departed towards their own abode or area.89.739.

ਚਲੈ ਭੂਤ ਭੈਰਵ ਅਨਿਕ ਪ੍ਰੇਤ ਮਾਲਾ॥ ਮਸਾਨੰ, ਪਿਸਾਚੰ ਅਨਿਕ-ਕੁਲਿ

calai bhūta bhairava anika preta mālā. masānaṇ, pisācaṇ anika-
kuli baitālā.

ਬੈਤਾਲਾ॥

Ghosts, Bhairavas, and various types of vampires left. The cremation ground, with flesh eating ghouls and countless tribes of vetalas.

³¹⁴ In the *Kedārakhaṇḍa* of the *Skanda Purāṇa*, a list of fifty-two heroic warriors (*bavanjā vīr*) associated with Shiva is given.

ਗਏ ਧਾਮ ਨਿਜ ਨਿਜ, ਸਭੈ ਮਾਸਹਾਰੀ॥ ਜਸੇ-ਸੇਭ ਦੈ ਦੈ ਕ੍ਰਿਦਯ ਧਯਾਨ
ਧਾਰੀ॥੯੦॥੭੪੦॥

gae dhāma nija nija, sabhai māsahārī. jaso-sobha dai dai hridaya
dhyāna dhārī.90.740.

They have gone to their respective abodes, all meat-eating carnivores. Bestowing praise and glory, holding meditative focus on their hearts, on the Mother.90.740.

ਗਏ ਗੀਧ ਕਾਕੰ, ਚਵੰਡਾਂ ਸਬੈ ਗਨ॥ ਗਗਨ-ਲੋਕ-ਛਾਏ, ਭਏ ਲੋਪ
ਤਤਛਿਨ॥

gae gīdha kākāṅ, cavaṇḍāṅ sabai gana. gagana-loka-chāe, bhae
lopa tatachina.

The vultures, crows, kites and spirits. Hovering over the celestial sky realms, have become instantly imperceptible.

ਜਸੰ-ਸੇਭ ਗਾਵਤ ਕ੍ਰਿਦਯ ਧਯਾਨ ਧਾਰੋ॥ ਸਬੈ ਮਾਸਹਾਰੀ ਨਿਜੰ-ਪੁਰਿ
ਸਿਧਾਰੋ॥੯੧॥੭੪੧॥

jasāṅ-sobha gāvata hridya dhayāna dhāreṅ. sabai māsahārī nijaṅ-
puri sidhāreṅ.91.741.

Praising Her glory and honour, while holding focus in their hearts. All the carnivores departed to their own abodes.91.741.

ਬਿਸਨੁਪਦ ਗੰਡ ਬਿਲਾਵਲ॥

bisanupada gaṇḍa bilāvala.

Bisanupada Gond Bilawal.

ਗਏ ਸ਼ੇਰ, ਚੀਤਾ ਸਿੰਗਾਲੰ ਸੁਆਨਾ॥ ਬਿਖਮ ਘੋਰ ਕਾਨਨ ਕਰਾ ਸਭ-
ਪਯਾਨਾ॥

gae shera, cītā sringālāṅ suānā. bikhama ghora kānana karā
sabha-payānā.

The lions, leopards, jackals and dogs departed. They have all returned to the frightening dense forest.

ਸਭੈ-ਸੇਭ-ਬਿਰਮੇ-ਸਰਾਹਤਿ-ਭਵਾਨੀ॥ ਗਏ ਘੋਰ ਬਿਚ ਬਨ, ਕਥਾ ਇਮ
ਪੁਰਾਨੀ॥੯੨॥੭੪੨॥

sabhai-sobha-birame-sarāhati-bhavānī. gae ghora bica bana,
kathā ima purānī.92.742.

All glory and creation praised *Bhavani*. They went into the dreadful forest and told this ancient story.92.742.

ਚਤੁਰਦਸ ਪੁਰੀ ਲੋਕ ਦਹਦਿਸ-ਉਜਾਰੇ॥ ਸਿਵਾ-ਜੀਤ ਸੇਭਾ, ਰਹੀ ਫੈਲ
ਸਾਰੇ॥

caturadasa purī loka dahadisa-ujāre. shivā-jīta shobhā, rahī
phaila sāre.

The fourteen worlds and ten directions lit up. With the glory of the Goddess's Victory, that spread everywhere.

ਸਬੈ ਦੇਵ-ਰਿਖਿ, ਮੁਨਿ, ਸੁਰਾਸੁਰ ਧਯਾਨੈ॥ ਚਰਾਚਰ³¹⁵ ਸਕਲ ਜੀਵ-ਜੰਤੰ
ਮਨਾਵੈ॥੯੩॥੭੪੩॥

sabai deva-rikhi, muni, surāsura dhayāṅvaina. carācara sakala
jīva-jāṅtaṅ manāveṅ.93.743.

All gods, sages and the King of gods, meditate on Her. All living and non-living beings worship and honour You.93.743.

ਸਪਤ-ਸਿੰਧੁ-ਸੇਭਾ, ਸੁਮੇਰੰ, ਪਯਾਲੰ॥ ਜਪੋ ਜਾਪ ਨਿਸਿਦਿਨ ਪਰੰਬ੍ਰਹਮ-
ਜ੍ਵਾਲੰ॥

sapata-siṇḍhu-sobhā, sumeraṅ, payālāṅ. japeṅa jāpa nisidina
paraṅbrahama-jvālāṅ.

With the splendour of the seven seas, the mountains and the nether-world. Chant and meditate on You, day and night, on the flame of the Supreme Divine.

³¹⁵ Encompasses everything in the universe—both living creatures (like humans and animals) and non-living entities (like rocks, mountains, or planets).

ਪਸੰ, ਪੱਛਸੰ, ਨਾਰਿ, ਨਰ, ਨਾਗ ਨਾਥੰ॥ ਜਪੈ ਜਾਪ ਤਾਂ ਕਾ, ਲੀਏ-ਭੂਮਿ

ਮਾਥੰ॥੯੪॥੭੪੪॥

Animals, birds, men, *Narsingh*, *Sheshnag*, and holy men. Chant and meditate on You, bowing down and touching the ground with their foreheads.94.744.

pasaṅ, pacchasaṅ, nāri,nara, nāga nāthaṅ. japaija jāpa tāṅ kā, līe-bhūmi māthaṅ.94.744.

ਮਹਾ-ਭੀਰ ਪੀਰੰ, ਸਕਲ ਦੁੱਖ ਟਾਰਜੇ॥ ਭਗਤਿ, ਸਾਧੂ ਸੰਤਨ ਸਗਲ-
ਸ੍ਰਿਸ਼ਟਿ ਤਾਰਜੇ॥

Great fear and terrible suffering were removed. For the devotees, saints and sages You saved the entire creation.

mahā-bhīra pīraṅ, sakala dukkha ṭārayo. bhagati, sādhu sāntana sagala-srisṭi tārayo.

ਅਨਿਕ-ਪਾਪ-ਪਾਤਕ ਛਿਨਿਕ-ਮੇ ਨਸਾਵੈ॥ ਇਕਾਗਰ ਹ੍ਰਿਦਯੰ ਬੈਠ ਨਰ
ਚਿੱਤ ਧ੍ਯਾਵੈ॥੯੫॥੭੪੫॥

Countless sins and misdeeds are dispelled in an instant. When a person sits and meditates on You with all their heart and conscious.

anika-pāpa-pātaka chinika-mo nasāvaiṅ. ikāgara hridayaṅ baiṭha nara citta dhayāvaiṅ.95.745.

ਜਬੈ ਭੀਰ ਸੰਕਟ ਪਰੇ ਆਨ ਗਾੜਾ॥ ਕਰੇ ਬੇਗ-ਰਛਾ, ਬਿਬਿਧ-ਬਿਧਿ
ਉਬਾਰਾ॥

jabai bhīra saṅkaṭa pare āna gārā. kare bega-rachayā, bibidha-
bidhi uthārā.

When there is fear, calamity and deep distress. You instantly protect, give insights to obstacles, and set free.

SARBLOH GRANTH SĀHIB SARŪP AṄG 118

ਜਬੈ ਕਾਲ, ਅਪਦਾ, ਬਿਪਤਿ, ਦੁਖ ਸੰਤਾਵੈ॥ ਕਰੈ ਅਨਿਕ-ਰਛਾ, ਸਰਨ
ਦੇਵਜ ਜਾਵੈ॥੯੬॥੭੪੬॥

jabai kāla, apadā, bipati, dukha saṅbhāvaiṇa. karai anika-
rachayā, sarana devaya jāvai.96.746.

When faced with death, adversity, calamity and sorrow. Those that seek refuge in the *Devi* are protected in many ways.96.746.

ਜਪੈ ਜਾਪ ਨਿਸਿਦਿਨ ਧਰੈ ਧਿਆਨ ਪੂਰੰ॥ ਸਕਲ ਰਿਧਿ-ਸਿਧੰ ਖਰੀ ਤਿਸ
ਹਜੂਰੰ॥

jape jāpa nisidina dharai dhayāla pūraṇ. sakala ridhi-siddhaṇ
kharī tisa hajūraṇ.

Those that constantly chant Your name and focus their attention on You. All riches and powers are readily available to them in Your presence.

ਰਰੈ-ਮੰਤ੍ਰ-ਅੰਬੇ, ਜਪੈ ਜਾਪ ਦੁਰਗਾ॥ ਮੁਕਤ ਮੋਛ-ਸੰਪਤਿ ਮਿਲੈ ਤਾਸੁ
ਸੁਰਗਾ॥੯੭॥੭੪੭॥

raraīṇa-māṇtra-aṅbe, japai jāpa duragā. mukata mocha-saṅpati
milai tāsu saragā.97.747.

They recite sacred mantras to the Mother, chanting to the Goddess *Durga*. They attain liberation, emancipation and wealth; they find peace and heaven.97.747.

ਪੜੇ ਯਾਹਿ ਹਿਤੁ ਮੈਂ ਜਗੈ ਰੈਨਿ-ਸਾਰੇ॥ ਧਰੈ ਧਿਆਨ ਅੰਬੈ, ਪੁਨਹ ਚਰਨ-
ਧਾਰੇ॥

paṛe yāhi hitu sauṇa jagai raini-sāre. dhare dhyāna aṅbai, punaha
carana-dhāre.

The entire world benefits from their reading this with their heart and focusing on Your feet. Focused on *Amba*, they once again take refuge at Her feet and find all virtue.

ਪਿੜੇ ਯਾਹਿ ਬਿਧਿ ਮੈਂ ਕਰੇ ਹੋਮ ਬਹਨੀ॥ ਮਨੇ-ਕਾਮਨਾ-ਸਿਧਿ ਹੋਵੈ
ਸੁਲਹਨੀ॥੯੮॥੭੪੮॥

piṛe yāhi bidhi sauṇa kare homa bahanī. mano-kāmanā-sidhi
hovai sulahanī.98.748.

While reading in this way, conduct a fire ceremony. All the desires of the heart are perfectly fulfilled easily.98.748.

ਮੱਯਾ ਜਾਨ ਚੇਰੇ, ਮਯਾ ਮੋਹਿ ਕੀਜੈ॥ ਅਨਨਯ-ਭਗਤਿ, ਚਰਨੰ-ਕਵਲ ਮੋਹਿ
ਦੀਜੈ॥

mayyā jāna cereṇa, mayā mohi kijai. ananaya-bhagati, charanaṇ-
kavala mohi dījai.

O' Mother, I am your slave, have mercy on me! Bless me with devotion without distraction and Your bright lotus feet.

ਬਿਨਾ ਸਾਮ ਤੇਰੀ ਨਹੀਂ ਅਉਰ ਆਸਾ॥ ਕਰੇ ਮੋਖ-ਮੁਕਤ ਚਰਨ ਕਵਲ
ਬਾਸਾ॥੯੯॥੭੪੯॥

binā sāma terī nahīṇa aura āsā. kare mokha-mukataṇ carana
kavala bāsā.99.749.

Without you, there is no hope elsewhere. In Your lotus feet lies salvation and liberation.99.749.

ਸ਼ਿਵਾ ਮੋਹਿ ਦੀਜੈ, ਇਹੀ ਦਾਨ ਮਾਂਗੋ॥ ਚਰਨ ਕਵਲ-ਬਾਸਾ, ਚਰਨ-ਚਿੱਤ
ਪਾਗੋ॥

shivā mohi dījai, ihī dāna māṅgoṇ. carana kavala-bāsā, carana-
citta pāgoṇ.

O' *Shiva*, grant me this boon that I ask for: May I dwell at the lotus of Your feet, and may my mind remain ever fixed on Your feet.

ਜਬੈ ਭੀਰ ਸੰਕਟ ਪਰੇ ਆਨ ਗਾੜਾ॥ ਕਰਉ ਬੇਗ ਰਛਯਾ, ਪਰਉ ਤੇਰਿ-
ਦੁਆ॥੧੦੦॥੭੫੦॥

When someone faces great distress and danger, You swiftly protect them if they seek refuge at your door. 100.750.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

Bisanupad Gond Bilawal.

bisanupada goṇḍa bilāvala.

ਚਰੋ ਚਿਤ ਮੈਂ, ਸੋਈ ਦੀਜੈ ਭਵਾਨੀ॥ ਸ੍ਰੀ ਮੁਖ-ਸੰਪਤਿ-ਕਰੇ-ਦਾਸ-ਜਾਨੀ॥

O' Goddess, grant the desires of my heart. You bestow wealth upon your devotees, who say the name of *Maya Lakshami* with their mouth.

cahoṇa cita maiṇ, soī dījai bhavānī. srī mukha-saṇpati-kare-dāsa-jānī.

ਹਮਨ ਕਸ਼ਟਿ, ਅਪਦਾ, ਮਿਟਾਓ ਸਕਲ ਦੁਖ॥

Relieve me from all disease, hardships, calamities and remove all sorrows.

hamana kashaṭi, apadā, miṭāo sakala dukha.

ਮਿਲੈ-ਦਾਨ-ਅਬਿਚਲ ਪ੍ਰਾਪਤਿ-ਬਿਬਿਧ-ਸੁਖ॥੧੦੧॥੭੫੧॥

Grant me unwavering blessings and bestow various comforts upon me. 101.751.

milai-dāna-abicala prāpati-bibidha-sukha. 101.751.

ਹਮਨ ਕੀ ਪੁਕਾਰੋਂ ਸੁਨਹੁ ਰਾਜਧਾਨੀ॥ ਕਰੇ ਫਜ਼ਲ ਕ੍ਰਿਪਾ ਅਪੁਨਿ ਦਾਸ
ਜਾਨੀ॥

Hear the call of your servant, O' Queen of the realm. Grant your eternal grace and kindness to your humble servant.

hamana kī pukāreṇa sunahu rājadhānī. karo fazala kripā apuni dāsa jānī.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸ਼ਟਿ ਹੋਰੇ, ਮੱਯਾ ਜਾਨੁ ਚੇਰੇ॥ ਬਿਨਾ ਸਾਮ ਤੁਮਰੀ ਨਹੀ ਮੁਕਤ
ਮੇਰੇ॥੧੦੨॥੭੫੨॥

Cast your merciful glance upon me, O 'Goddess. Recognize me as your servant. For without Your grace, there is no liberation for me. 102.752.

kripā drishaṭi hero, mayyā jānu cero. binā sāma tumarī nahī mukata mero. 102.752.

ਧਰੇ ਧਯਾਨ ਸਾਦਰ ਬਿਨਾ ਕਪਟ ਰ੍ਹੈ ਕੈ॥ ਰਹੈ ਜਾਪ ਮੰਤ੍ਰ, ਇਕਾਗਰ
ਹ੍ਰਿਦਯ ਕੈ॥

Those who with utmost respect and without deceit, meditate on You. Who meditate deeply, holding the *mantra* steadfastly in their heart.

dhare dhayāna sādara binā kapaṭa havai kai. rahai jāpa maṇṭra, ikāgara hridaya kai.

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ਹਰਖ ਮੰਗਲੰ ਸੁਖ ਪਾਵੈ ਨਿਧਾਨਾ॥ ਕਰੈ ਦੇਵਜ ਪੂਜਾ ਬਿਬਿਧ-ਬਿਧਿ
ਬਿਧਾਨਾ॥੧੦੩॥੭੫੩॥

They attain the treasure of eternal happiness and bliss. They worship the Goddess in various ways and manners. 103.753.

harakha maṅgalaṇ sūkha pāvai nidhānā. karai devaya pūjā bibidha-bidhi bidhānā. 103.753.

ਬਿਸਨੁਪਦ ਗੋਂਡ ਬਿਲਾਵਲ॥

Bisanupad Gond Bilawal.

bisanupada goṇḍa bilāvala.

ਛਮੇ ਅਵਗੁਨੰ ਢੀਠਿ ਅਪ੍ਰਾਧਿ ਮੇਰੇ॥ ਕ੍ਰਿਪਾ ਦੇਵ ਕੀਜੈ, ਮੱਯਾ ਜਾਨੁ ਚੇਰੇ॥

Forgive my faults and stubborn sins, O' Merciful Goddess. Give me this mercy that You recognise me as Your humble servant.

chamo avagunaṇ ḍhīṭhi aprādhi mero kripā deva kījai, mayyā jānu cero.

ਅਧਮ ਪਾਤਕੀ ਕੀਟ ਪਰ ਮਿਹਰ ਕੀਜੈ ਛਮੇ ਢੀਠਪਨ ਦਾਸ ਕੇ ਰਖ

ਲੀਜੈ॥੧੦੪॥੭੫੪॥

Like a kindhearted master forgives the lowly insect, protect this stubborn servant with Your mercy. 104.754.

adhama pātakī kīṭa para mihara kījai chamo ḍhīṭhapana dāsa ko rakha lījai. 104.754.

ਇਤਿ-ਸ੍ਰੀ ਮੰਗਲਾ ਚਰਨ ਪੁਰਾਣੇ ਅਨੁਭਵ ਪ੍ਰਕਾਸ਼ੇ ਬਿਮਲ-ਜਸ-ਉਦਯ

ਕਲਿਮਲ ਬਿਧ੍ਰੁਸਨੇ ਭੀਮਨਾਦ ਬਧਹ ਪ੍ਰਿਥਮੇ ਧਯਾਯ

ਸਮਾਪਤਿਮ ਸਤੁ ਸੁਭਮ ਸਤੁ॥੧॥

Now concludes *Sri Manglacharan Puran*, revealing the divine experience, illuminating purity and praise, dispelling the darkness of ignorance, joyous completion, the destruction of the filth of *Kaliyug* and *Bhimnad*, auspicious completion and binding of Chapter One, all verily true. 1.

iti-srī maṅgalā carana purāṇe anubhava prakāshe bimala-jama-udaya kalimala bidhvaṇsano bhīmanāda badhaha prithamo dhayāya

samāpatima satu subhama satu. 1.



This work has been undertaken as Nishkam Seva (selfless service) and must not be sold under any circumstances. May it inspire the Sikh world to deepen its scholarly and spiritual pursuits, fostering the revival of Nihang Sikh literary and scholastic traditions.