

BRAHAM PRAKAASH (DIVINE LIGHT)

BY PIR SHAMS

Sat shabd hay guru hamaaraa,
Taa(n)ko lakhe nayo sa(n)saaraa..... ..1
The True Word (Isme Azam) is my Guide.
The world at large does not have much regard for it.

Sat shabda kaa karo veechaaraa,
Pirshaah kahojee vaara(m)-vaaraa2
Reflect (meditate) upon the True Word and say 'PirShaah'(name of
the Lord) as often as possible, or repeat again and again the words
'Pir and Lord'

Pratham dhiyaan rasanaa-su(n) kije,
Nishdin pirshaah pirshaah bhanni-je.....3
At first one should focus on repeated remembrance of this word in
one's own mind and indeed remember the word "PirShaah" day and
night.

Tin maas rasanaa bich rahyaa,
Pichhe naam brahm so kahyaa..... ..4
If you maintain constant remembrance for at least a period of three
months, it becomes the word of "Brahmaa".

Naam letaa bhayaa prem prakaashaa,
Tab upajyaa man-vishvaas.....5
By taking the name, light of "love" starts shining in one's mind and
deep faith "IMAAAN" or contentment arises

Kaho prem laksha kesaare bhaai,
Gupt bhed kahu(n) pragatta bataai
.....6
Brother, you may ask, what is this Light of Love? Let me tell you
openly the secret.

Gad gad laheri prem-ki utthe,
Taa(n) bich shiri mukh-ki
chhutte.....7
There will gush forth waves of love in your mind and the divine
nectar will flow freely into your mouth.

Hot gal gali sukh-me agaahi,
Taa(n) bich manvaa rahyaa samaai.....8
Happiness (or bliss) bubbles and your mind gets enveloped into it.

Chale tratt jahaa(n) prem-ki dhaaraa,
Pivat prem hovat matvaalaa.....9
When there is such a flow of love, the drinker becomes drunk with love. He becomes "mast" (like mast fakir).

Chhaki kar bakiyaa anbhaya baani,
Dur paho(n)cheki yehi nishaani.....10
"Chhakee" means drunk or divinely intoxicated. "Chhakee" gets so drunk with love that he fearlessly recites his experience. This is a sign that he has reached far. In other words he has made progress.

Brahm sukh-ki kyaa kahu(n) vaddaai,
Mahimaa adhik kahi nav jaai11
How can I describe this happiness of Brahmaa? Its importance is beyond words and is indescribable.

Pothi pataraa vaa(n)chi sunaave,
Vaa(n) sukh ki gati ve nahi
paave.....12
No amount of reading of books can give you the experience of this happiness; also no sermons can describe the experience of this bliss.

Jattaa jutth kahaave bhagavaanaa,
Ve sukha un-thi rahyaa chhaanaa.....13
For those who maintain long hair as a sign of asceticism and call themselves God, peace remains elusive.

Jati raakh manaa khaali rahyaa,
Vaa sukhakaa raj bhed na lahiyaa.....14
Those who apply ashes over their bodies and live ascetic lives outwardly, have not the slightest comprehension of the mysteries of peace.

Jogi hoke jugati napaai,
Unane ve sukh rahyaa samaaee.....15
The ascetics alluded to in the above two verses are those who have not attained the Path. It is those who have attained the Path who have known real peace.

Ja(n)gam nish-din vishvaase dhyaave,
Vaa(n) sukh kabahu napaave.....16
Those wanderers, who worship faithfully day and night, will never attain peace.

Ji(n)daa hokar jad nahi darase,
Kaho vaa sukhako kyaa parase.....17
If such ascetics do not experience peace while alive, then ask how they will attain it at all.

Addasatth tirath deha navaai,
Ve sukh ki ve khabar na paai.....18
Those who bath themselves in the sixty eight sites of pilgrimage, have no knowledge of the peace.

Khatt karam treepann kare aacharaa,
Ve sukh unane rahyaa nyaaraa.....19
Those who perform the 6 rites perfectly under threefold oath, even to them this peace remains a mystery.

Dudhaa dhaari naagaa muni,
vaa(n) sukh paa(n)khe kaayaa sunee.....20
Those naked ascetics who live on milk and who are solitary in their outward mode are indeed lonely without this peace!

Patharaa puje gha(n)tta bajaave,
Vaa(n) sukhaku(n) svapane nahi paave.....21
The ones, who worship stones and ring bells on stone statues, do not have the experience of this peace even in dreams!

Gaai vajaanade todde taanaa,
Vaa(n) sukha-kaa ve mula na jaanaa.....22
Those who sing and blow out musical instruments in the process and become engrossed thereby do not have any comprehension of the worth of the peace.

Bahu(n)taa dekhe baa(n)dhe pothaa,
Vaa-sukh paa(n)khe rahe gayaa thothaa.....23
Those who tie up piles of books and wander around to make show of their knowledge, remain in vain without the peace.

Sab gnaani meel padhhi fulaa,
Vaa(n) sukh-kaa vay maarag bhulaa.....24
All the learned come and meet having been puffed up about their knowledge, but they have forgotten or are ignorant about the stations of peace.

Jaddi butti kari deh jivaave,
Pann vaa(n) sukh-ku(n) kabahu na paave.....25
Those who prolong their lives through care and medication do not

attain that peace at all.

Bahutaa kari-e okhad paani,
Vaa(n) sukh-ki ve jugati najaani.....26
Those who are very particular and rigorous about taking medications do not have any understanding of the Path of peace.

Bahutaa naattak chittak kari-e,
Vaa(n) sukh kaarann pettahi bhari-e.....27
Those who perform many entertaining and attractive plays ostensibly to create peace, end up filling their stomachs (do not attain real peace).

Ja(n)tra ma(n)tra kaa kare pasaaraa,
Ve sukh un-ne rahyaa nyaaraa.....28
Those who spread the false mantra (remembrance of words) using talisman etc, remain aloof from real peace.

Ma(n)ddali baa(n)dhi maha(n)t kilaayaa,
Vaa(n) sukh-kaa ve mataa na paayaa.....29
Those chiefs of monasteries, who gather people around them and preach them, do not have slightest comprehension of real peace.

Kotti jagan aschamegh karaave,
Vaa(n) sukha kaa ve dhaam na paave.....30
Those perform false yagnas (rituals of sacrifice) of highest order involving huge crowds; do not attain any comprehension of real peace.

Jivat dehi kheh bichdaatti,
Vaa(n) sukh ki vay bhulyaa ghaatti.....31
Those who bury their bodies alive have forgotten the path of real peace.

Nirasavaadi hoy kadakhaddi khaayaa,
Vaa(n) sukha kaa ve svaad na paayaa.....32
Those tasteless ones who have forsaken taste and live on mud and tuberous roots have not attained the taste of real peace.

Gufaa banaavi rahe bho maa(n)hi,
Vay bi e sukh paayaa naahi.....33
Those who dig up caves and live therein have not attained real peace.

Uddate gaddata raakhe doe gottaa
Vaa(n) sukh paa(n)khe saadhan khottaa.....34
Those who perform the feats of remaining afloat in the air and

remaining buried underground, are false in relation to real peace.

Kaashi-e jai karavat linaa,
Vaa(n) sukh ku ve rati naa chinaa.....35
Those who visit Kashi and mutilate their bodies with sows, have no recognition of the real peace.

Jai hemaale gaalle guddaa,
Vaa(n) sukh maa(n)he ve nahi buddaa.....36
Those who go to the Himalayas and bury themselves in ice have not buried themselves in real peace.

Jivat deha agan maa(n)he jaari,
Vaa(n) sukh-ki baataa unase nyaari.....37
Those who burn their bodies alive are remote from the knowledge of real peace.

Pa(n)de sur hoi kha(n)dd vikha(n)ddaa,
Ve sukh unethi rahyaa u(n)ddaa.....38
Those who wander from place to place aimlessly, remain aloof from real peace.

Kayaa suvaagi arukyaa sa(n)saaraa,
Ek naam bhajan bhajan been vesukh nyaaraa.....39
Whether you are a renunciant or a worldly person, without the recitation of the word, the real peace is remote.

Ann miliyaa-ki jugati banai,
Ab miliyaa-ki kahu(n) samajaai.....40
I have mentioned about those who have not attained (real peace), now I will explain about those who have attained it.

Shiv Sanakaadik, ve sukh paayaa,
Aavaa(n) gamann bahoriyaa nahi aai.....41
Shiv Shankar and Sanadik attain real peace; they did not have to endure the cycles thereby.

Sukhdev Vyaas mile sukh maa(n)hi,
Fir choraashi aave naahi.....42
Sukhdev and Vyaas attained real peace, they will not have to undergo the eighty four (cycles).

Dhruv Pahelaaj sukh miliyaa,
Choraashi-kaa ba(n)dhan ttalliyaa.....43
Dhruv and Pahelaaj attained real peace, they overcame the bondage of eighty four (cycles) thereby.

Daas Kabir, Guru-Raamaana(n)daa,
Ve sukh ku(n) mili-kiyaa aana(n)daa.....44
Kabir Daas and Guru Ramana(n)da attained real peace and thereby
were blissful.

Pipaa Dhanaa or Rohidaasaa,
Vaa sukh-ku(n) milikiyaa vilaasaa.....45
The pious Pipo and the pious Dhano and Rohidaas attained real
peace and thereby were joyful.

Vaa(n) sukh ku(n) mili rahyaa naamaa,
taa-kaa nishvay sahiyaa kaamaa.....46
The pious Nama attained real peace through which all his work was
successful and fulfilled.

Aur naanak-shaah ne paayaa,
Ek naam nishva karine dhyayaa.....47
And Nanak Shah attained peace; he practiced the word with
conviction.

Vishan surjan maadhav daas,
Vaa(n) sukh maa(n) vay kiyaa vaasaa.....48
Vishan Surjan and Madhav Daas established their abode in the real
peace.

Daadu, Rajab, Parasaa, Giyaaani,
Ve sukh-su(n) miliyaa nij dhyaani.....49
Dadu, Rajab, Parasa, Gyaani - all of them attained real peace
through contemplation and remembrance.

Ra(n)kaa, Va(n)kaa, Kaalu Ku(m)bhaa,
Vaa sukh maa(n) vay bi dubaa.....50
Ranka, Vankaa, Kaalu & Kumbhaa - they were also sunk in (the
ocean of) peace.

Khetaa Ghattate sajanaa senaa,
Vaa(n) sukh maa(n)hi vay bitan naa.....51
Khetaa Ghattate, Sajanaa, Senaa - they were also engulfed in the
real peace.

Agar, Kiljan, tulsi, Paapaa,
Vay-bi vaasukh maa(n)he samaayaa.....52
The pious Agar Keeljan and Tulsidaas were also enveloped in the
real peace.

Daas moraar malukaa ja(n)gee,
vay beethaa vaa(n) sukhakaa sa(n)gee.....53
Daas Moraar Malukaa Jangee - they also became companions of
peace.

Haridaas baajI(n)d – bichaaraa,
vay bI meelgaayaa sukh kee dhaaraa.....54
Haridaas and King Bajind thought about that peace and
subsequently attained it.

Vay sukh Isar Tu(n)ber paayaa,
Naam leta ek manvaa samaayaa.....55
This peace was attained by Isar Tunber, by virtue of concentration
upon the name.

Tatvavetaa khojee arutyaagee,
Ve sukh-su(n) miliyaa baddabhaagi.....56
Those philosophers, who have sought the essence and have gone
through the physical requirements and practices, have been
fortunate to have attained the peace.

Vaa sukh Gorakh nishvaay paayaa,
Jugati jaanni kari jog kamaayaa.....57
This peace was attained certainly by Gorakh who attained the Path
through understanding the principles and putting them into
practice.

Gopicha(n)d Bharthari yogi,
Vay bithaa ve sukhakaa bhogee.....58
Mystics such as Gopichand and Bharthari had the experience of the
real peace.

Sukh-su(n) miliyaa jetaa kahyaa,
Abi miliyaa-kaa a(n)t na lahiyaa.....59
Many have been the enlightened ones that have been mentioned
and there are also countless others whose names have not been
mentioned.

Asa(n)khya juga bich - naamhi dhyaayaa,
Vay sabahi vaasukh maa(n)hi samaayaa.....60
Through out ages there have been enlightened ones who have
attained peace through the practice of the Word.

Ab chh maas dhyaan harade rahyaa,
Shuksham ek naam nij kahyaa.....61
When you have meditated on this one name for six months
constantly

Ek din acha(m)baa bhayaa,
Saheje dhyaan naabhi ku(n) gayaa.....62
Then one day a miracle occurs and automatically (effortlessly) your
mind will be directed towards your naval.

Namahi bich rahyaa nav maas,
Ohi dhyaan obhi sukh vilaasaa.....63
After being immersed in this name for nine months maintaining the
same concentration and enjoying the same bliss.....

Pachham disaa hoi chadde aakaashaa,
Jaa dekhyaa agam tamaashaa.....64
Then in the west the skies get overcast or start glowing and you
start seeing a unique or unparalleled show (tamaashaa) or light.

Binaa megh jahaa(n) a(m)bar gaaje,
Binaa mahol jahaa(n) betthaa chhaaje.....65
Without the presence of rain, there is the thundering of the skies
and you feel that you are sitting in a balcony without the presence
of a palace.

Beenaa badal jahaa(n) barase mehaa,
Rahet purush jahaa(n) ek vann dehaa.....66
One experiences rain (rain of pearls) without the presence of the
clouds and feels that he/she is living without the presence of his/her
body.

Kehi vidhi karee a(m)bar gaaje,
Kahi vidhi kari betthaa chhaaje.....67

kehi vidhi kari barase mehaa,
kahi vidhi karee rahetaa purush vann dehaa.....68
By what miracles are the skies thundering and by what miracles one
sits in a palace without the presence of a palace? How can rains fall
without the clouds, and how can a person remain bodiless?

Ghor anhad a(m)bar gaaje,
Man betthaa trikutti-ke chhaaje.....69
There is infinite (limitless) amount of thundering and the mind rides
on the 'Trikuti' - (the third eye and the junction of the three force
channels 'ingala', 'pingla', and 'sukhmana').

Zarmar varse sukhmanaa mehaa,
Rahetaa Niri(n)jan jahaa(n) vann dehaa.....70
There is dripping of happiness from the nerve (force) channel
'Sukhamannaa' and the body-less self sees the 'Nirinjan' light.

Nahi tur jahaa(n) hay bi turaa,
Nahi(n) sur jahaa(n) hay bi suraa.....71
You hear a flute (or a trumpet) without the presence of a flute and
you hear music without the presence of musicians. [Tur is a
windward musical instrument and sounds like a 'sharnai'..]

Nahi ga(n)g jahaa(n) hay-bi ga(n)gaa,
Nahi(n) sa(n)g tahaa(n) hay-bi sa(n)gaa.....72
You see the flow of a river without the presence of the river
(Ganges), you feel the presence of company without the presence
of people.

Kaho kon so kahi-e turaa,
Kaho kon so kahi e suraa.....73
Ask, with whom can we discuss the sound of the flute and ask with
whom can we discuss the brightness of the sun.

Kaho konku(n) kahi-e ga(n)gaa,
Kaho konku(n) kahi-e sa(n)gaa.....74
Ask, with whom we can discuss this Ganges and with whom can we
discuss this company.

Anhad naad baaje jahaa(n) turaa,
Te j puja uge jahaa(n) suraa.....75
Where the unlimited sounds are heard, there is the Flute and where
there is abundant light, there is the Sun.

Khalkat hay jahaa(n) sukhmanaa ga(n)gaa,
Surati shabda jahaa(n) mili sa(n)gaa.....76
When the 'surti'(concentration or awareness) and 'shabda'(word)
meet and become one, one feels that the entire creation is located
at the 'sukhmanaa' force channel (Ganges).

Kaho aru lok ke saare bhaai,
Vaa(n)kee mahimaa kahi na jaay.....77
We may be able to discuss about all other issues with others, but
about these mysteries nothing can be discussed at all.

Akha(n)dd shabda kha(n)ddat na hoy,
Nish-din rahet surat me(n) sohi.....78
The unbroken word cannot be broken, and day and night it remains
in the awareness (and indeed it is felt as well - ajampia jump).

- Amar shabda mare nahi jaahi(n),
Rahi surat taa(n) bich samaai.....79
The immortal word (ajampia jump) never dies (can never be forgotten), it remains within awareness (and consciousness).
- Ajar sabda dhyaan shu(n) jareeyaa,
Sahejehi kaam mukit kaa sariyaa.....80
jareeyaa - digested sareeyaa -
When the invincible word is digested through concentration and contemplation, it becomes a comfortable and effortless means towards liberation (mukti).
- Akhar shabd kahu(n) nahi khariyaa,
Mili kari bhrahm akhar hoi rahyaa.....81
This named word (Isme Azam) has no shortcoming, when it becomes one with awareness it becomes the Divine word (or Ajampia Jump).
- Shabda akaal kaal jahaa(n) nahi,
Nish-din raheta surati tahaa(n) maa(n)hi.....82
This timeless word is not restricted or time bound, it is day and night within awareness i.e., one is always aware of it.
- Shabd akha(n)d dhyaan su(n) dekhaa,
Aavaagamann-kaa mimittiyaa lekhaa.....83
The one, who has experienced the word (ajampia jump) through unbroken awareness, has overcome the (cycles of) rebirth.
- Shabd alekh jugati su(n) likhiyaa,
Jahaa(n) fal surati muktikaa chakhiyaa.....84
If the indescribable word is expressed through the Path (enlightened action), then indeed this person has tasted the fruits of the awareness (consciousness) of freedom.
- Shabd addol bhava nahi,
Shabd atol naa(n)hi konn tole.....85
The word (ajampia jump) will not shake (or be disturbed), the immeasurable word cannot be measured.
- Shabd apaar paar kon paave,
Shabd athaa nahi aave.....86
Who cannot fathom the limits of the limitless word (ajampia jump), the end of which will never be attained.
- Surati shabd-kaa jahaa(n) hay vaasaa,
Jahaa(n) nahi dharanni nahi aakaashaa.....87
Where the word (ajampia jump) resides, there is no earth or sky.

Surati shabd-kee unamuni laagi,
Jahaa(n) janam marann ki khaddabadd bhaa(n)gi.....88
When the sense of inner calmness is attained as a result of the awareness or consciousness of the word (ajampia jump), the cycles of birth and death are broken.

Jahaa(n) igalaa pi(n)galaa sukhamanaa naaddi,
Laagi shabd-su(n) un ki taalli.....89
When the force channels inglaa, pinglaa and sukhamanna get activated, it is as a result of the shabda (ajampia jump).

Shabd-ko dekhe deha sa(n)jogaa,
Surati shabda kaa lekh na jogaa.....90
If one perceives the word as an aspect of the body, then the oneness of the word and consciousness or awareness is not possible.

Surati shabd-ki gaa(n)tthi gulaai,
Jyu(n) jal me(n) jal diyaa milaaee.....91
The knot between consciousness and the word is as if water from one source mixes with water from another source.

Ek same ab dehi chhutte,
To-e surati shabda ki gaa(n)tth na tutte.....92
Even if at one point in time, physical death occurs, the knot between consciousness and the word is not broken i.e., it is a timeless bond.

Shabd Niri(n)jan Niraakaari,
Jis-ne fir a(n)jan nahi dhaari.....93
The word (ajampia jump) is indescribable and is formless, and it does not assume any form anymore.

Jis a(n)jan dhaaraa nahi kartaa,
Kartaa so a(n)jan nahi dhartaa.....94
The one who perceives it as having form does not act (have the correct vision about it), the one who acts (has the correct vision about it) does not perceive it as having form.

Re ra(n)kaar kirtaar hamaaraa,
Jis kaa dise sakall pasaaraa.....95
The sound that is heard is of my Creator, who is omnipresent and whose vision encompasses everywhere.

Saaheb so sabahise mugataa,
Mili rahyaa koi jogi mugataa.....96
The Lord is beyond every aspect of creation yet He is attained by a
liberated ascetic through correct Path.

A(n)jan maa(n)he Niri(n)jan dekhaa,
Bahu dharanne kaa chhutaa bhekhaa.....97
The one who has experienced the formless in form (his worldly
existence), has indeed freed himself from the asceticism of many
cycles.

Jahaa(n) jarmar-jarmar amrat jari hay,
Sukhamannaa sukh me kriddaa kari hay.....98
Where there is the drizzling of sweet nectar (ameeras, peace), in
that peace the Sukhamannaa force channel is activated.

Sukhamannaa sukh me(n) surati samaanni,
Kahet jaaki anabhay baani.....99
When consciousness is engulfed in the peace resulting from the
activation of Sukhamannaa force channel, the experiencer speaks
without fear or doubt.

Upar kaa parachaa sab koi buje,
Bhrahm parachaa ki baat na suje.....100
Every body knows about the physical miracles but about Divine
miracles, nothing is aspired for or felt.

Bhrahm parachaa ki anabhay kaysi,
Bhedi binaa bhed kon laysi.....101
What kind of fear can an experiencer of Divine miracles have? For
without experiencing them nobody can unfold their mysteries.

Sukh saagar jahaa(n) shubharhi bharyaa,
Tahaa(n) bich Bhrahm garak hoi rahyaa.....102
Where there is the ocean of intense peace, in there Divinity remains
absorbed.

Nij man nij padamaa(n) samaave,
To moni sa(n)katt bahuri nahi aave.....103
nij - own pad- rank sa(n)katt - trouble
When this enlightened mind remains its own (not influenced by
others) and it maintains its exalted rank (by not straying away from
the path), then it will not encounter any problems or difficulties.

Nij pad-me(n) dekhe nij rupaa,
So jan jivat mugat sarupi.....104
When in its exalted rank it sees its own beauty or grace (and thus is
ever contented), this soul has experienced freedom while alive!

Nij pad-ki kayaa kahu(n) mahimaa paramaa,
Kuchh kahu(n) to bi man hay sharamaa.....105
What can I talk about the mysteries of my exalted state, for even
talking a bit about it; my mind is overcome by shyness or reserve!

Sujat aa(n)khaa tine hiraa paayaa,
A(n)dheku(n) itbaar na aayaa.....106
The one, whose vision is enlightened, has indeed attained
diamonds, whereas a blind one has no faith (or is filled with
doubts).

Hiraa baa(n)dhyaa gathhaddi-maa(n) maa(n)hi,
Kyaa bhayaa a(n)dhe maa(n)yaa nahi....107
Diamonds have been knotted in bundles but the blind are not able
to realize their worth!

Binaa suni-kaa e dekhi bataayaa,
Bhin bhin karke samajaayaa.....108
Without hearing from elsewhere, I have shown you these
(mysteries) having seen (experienced) them (first hand) and have
explained different facets of them.

Jese me(n) paho(n)chyaa tese me(n) kahyaa,
Ann pahochyaa itbaar na rahyaa.....109
Whatever stage I have attained, I have related to you. Those that I
have not attained; I cannot be certain about (or have faith in
them).

Teen lok je koi firi aave,
Ek naam bhaje bin mokit na paave.....110
Those who come back having wandered through the three realms,
will not attain freedom without the recitation of the word (Isme
azam).

Saaheb naam hay mohosar neddaa,
Bhav saagar narnekaa beddaa.....111
The word of the Guide (Isme azam) is close and dear to me and it is
the boat which will take me across the ocean of materialism.

Jo karasi koi kahyaa hamaaraa,
To tu(n)hi tu(n)hi karasi ekahi dhaaraa.....112
If anyone follows our advice, he/she will have recited ' Only You are
' spontaneously with oneness of mind (or with conviction).

Tu(n)hi tu(n) saaheb nis-din karasi,
To bhavsagar nishvekar taraie.....113
If you perform "Only You are" day and night, then surely you will
cross over the great ocean of material existence (in peace and
harmony).

Je koe Saaheb naam dhi-aave,
To harijan Saaheb-ku(n) paave.....114
The one who remembers the name of the Lord, such a pious one
will attain the Lord.

Naam ratte bin janam gumaave,
Samarann karataa(n) sufal tan kahaave.....115
Without the remembrance of the word, the entire life is wasted. If
remembrance is performed, the body will have produced good
fruits.

Naam rattan abhimaan hattaayaa,
Tin kaal karam-kaa bhay mittaayaa.....116
Through the remembrance of the word pride is overcome (or
pushed aside). The fear of the consequences of the actions from the
three time frames (past present and future) is overcome.

Samarann karataa(n) karat jan sohi,
Nich hote utam hoi.....117
The one who performs remembrance is indeed a leader, though of
lowly origin, he becomes the greatest!

Sat-jug - treta - duaapur maa(n)hi,
Chothe kaljug kahu(n) mere-bhaai.....118
I relate to you about matters pertaining to the four Yugas, i.e.,
Satya, Treta, Duapur and Kaljug, o my brothers.

Chhutte chhuttan bhege bhajan jene,
Bin abhimaan bhajan hak tete.....119
Those who have attained freedom and those who will through
remembrance - have all done it and will continue to do it without
pride and in humility.

Saaheb-ji ke naam ana(n)taa,
Ni(n)daa taji bhaje sohi sa(n)taa.....120
The name of the Lord is infinite and indescribable; the one who remembers it having discarded slander and backbiting is indeed a saint.

Agam nigam puraann kuraanaa,
Saaheb mahimaa bhaa(n)khat naanaa.....121
Ancient sacred vedas, the Quran and the teachings of Naanak have all discussed the Divine mysteries.

Apni kudarat aap pichhaane,
Hak-ki hikamat or najaane.....122
Only the Divine can know its own nature (or mysteries). No one else can know the Divine Plan.

Khann maa(n)he bharna(n)dd jamaave,
Khann-maa(n)he puni sakal samaave.....123
In a moment He gives birth to the universes and in a moment He pervades it entirely.

Us-ki hikmat lakhi nav jaay,
Suno ho moman mere-bhaai.....124
His plan cannot be described - listen o my brother momins.

Avarahi sesaa sarve samaave,
Aur a(n)tar nij naam ttheraave.....125
(The aspirant) banishes everything else and embeds the name in his own interior (heart).

Taate avar vichar na-kije,
Jese tese nij naamaj lije.....126
At the moment of taking his name, do not think of anything else.

Naam lete naami-ku(n) paave,
Aapaa mett nij aap samaave.....127
By taking the name he attains the named (the Lord), and forsaking his ego, he merges into His Noor.

Nij aapaa so vyaapak hi dharyaa,
Pi(n)dd bharna(n)dd charaachar bharyaa.....128
vyaapak – pervading, charaachar - movable and immovable
The person feels him/herself as pervading everywhere, within his/her body and around his/her universe - the entire space is filled with divinity both in a movable and static sense.

Taa niragunna ke gunnahi anekaa,
Samji dekho ek te ekaa.....129
The formless (nirgunn) assumes countless forms, but understand
that everything is one essentially. (The entire creation is his
manifestation; this becomes a reality after spiritual enlightenment).

Hak arupi rup hoi aave,
So harijan moman man bhaave.....130
The formless truth appears in a form and the minds (hearts) of the
devotees delight in this. (Because it is a means for their salvation)

Ana(n)t kalap jug bite aage,
Tis-me(n) chhutte so jo ni(n)d-me jaage.....131
Many kalaps and Yugas have passed - in them only those who had
remained awake from the sleep of ignorance, were freed.

Tin-ki khaasiyat kit-ni gaave,
Kahat kahat paar na aave.....132
khaaseeyat - habit
How much can we talk about its attributes? No matter how much we
talk about it, it will never end.

Sat jug me(n) chatur rup line,
Chatur bhagat chine paravine.....133
In the Satya Jug (the Lord) assumed four forms, four (great)
devotees recognized him.

Paa(n)ch kotti Pelaaj sukhadaai,
Suno ho moman mere bhaai.....134
During that period, Pahelaaj the liberator of five crores, attained the
abode of peace, listen o my brother momins.

Tretaa me(n) tin rup dharaa e,
Haricha(n)d sate sohi pad paae.....135
In the Treta Jug, He assumed three forms. Harischandra attained
the station of peace through truthfulness.

Duvaapur jug-me(n) doe alakh likhaave,
Nav kotti-shu(n) Paa(n)ddav paave.....136
In the Duaa Pur Jug, the indescribable assumed two forms. The
saviors of nine crores, the Pandavs attained the abode of peace.

Kaljug me(n) Nakala(n)ki sarupaa,
Sab jivan ke Saaheb bhupaa.....137
In the Kaljug, He assumed the form of Naklanki (Ali). He is the
master of all souls.

Khaalak khel ek din karahi,
Kudd-kapatt sab paakha(n)dd harahi.....138
The Creator will perform a wonder one day. He will annihilate all evil
and sin.

Mahe(n)di Imaam jab chhatra dharaave,
Dhyaa dash ana(n)t moksh tab paave.....139
When the Imam Mehdi (the Saviour) rules the world, the twelve and
the countless crores will attain salvation.

Nirgunn ke gunn bot hay bhaari,
Aape khel khelaaddi.....140
The expressions (or mysteries) of the Formless are difficult to
fathom for He himself plays or performs all the wonders.

Shams dariyaa dariyaa shodhe,
Fakiri vese bahot par bodhe.....141
Pir Shams the ocean hearted, seeks the ocean and in the guise of a
fakir (lowly person) preaches to many.

Jese je koi samaj-hi paave,
Tin-hi-ku(n) tise samajaave.....142
He preaches to the audience according to their capacity to
understand.

Guru Shams e bhed likhaave,
Saame moman Saaheb-ku(n) dhyaave.....143
Gur Shamsh unravels the mysteries and those who are true and
genuine serve or worship the Lord (Hazar Imam - as a result).

Hoyaa hoesi hovann haaraa,
Gurnar-ku(n) puje sakal sa(n)saaraa.....144
In whatever happened in the past, or is happening or will happen -
all souls worshipped, worship or will worship the Lord and the Guide
(Gurnar - directly or indirectly).

Taa(n)te tin-ki kahi-me(n) gaathaa,
Je koi raheve Saaheb-ke saathaa.....145
I have mentioned to you about those who remain with the Lord.

So alikaa dekhe sarve vilaasaa,
Je koi khoje bhrahm dhyaan prakaashaa.....146
The ones who seek the Divine through enlightened contemplation
(ajampia jaamp), are the ones who enjoy all the mysteries of Aly
(Hazar Imam).

Taa(n)-ku(n) upaje ddhradhha vishvaas,
Koi kare bhrahm dhyaan abhyaasaa.....147
Conviction, certainty, contentment and faith are attained by those
who make progress in Divine contemplation.

Shikhe vichaar kari dhiyaave naamaa,
So moman paave bahest mukaamaa(n).....148
The one, who practices the remembrance of the word after deep
study and reflection, is the devotee who will attain the abode of
paradise.

Sat maarag kaa saar e bhaai,
Shams dariyaa kahi samajaai.....149
The essence or substance of the True Path is explained and told by
Shamsh the ocean hearted (generous).

Gur Nar pure sab-ki aashaa,
Jine kathi(n)-e bhrahm dhyaan prakaashaa.....150
Pir Shamsh prays that the Guide and the Master (Gur Nar) fulfill the
wishes of all of those to whom he unravels the mysteries of
attaining the Divine through enlightened contemplation (ajampia
jamp) in these verses.