Classics of the East attempts to present, in readable and dependable English versions, a library of time-tested Asian literary works in elegantly produced editions. As far as possible, each text will be published unexpurgated, with critical insights by established scholars to enable the serious reader to appreciate its complex richness. The project is inspired by the belief that the best education consists in the spread of noble, liberal ideals which are enshrined in the literary, philosophical and religious expressions of the humanist spirit. The list of classics has been compiled after consultation with Indian and Asian scholars and creative writers. For convenience, the Editors have restricted their choice of classics to cultures of southern and eastern Asia; the literary riches of the Middle Eastern countries constitute a considerable cultural contribution whose extensiveness requires separate research and dissemination. As a rule, the classics have been selected on the basis of criteria that transcend national and political limitations, and a conscious attempt has been made to see the multiplicity of Asian literature as the product of an interplay of mutually and collectively beneficial influences. For historical and other reasons, the major literatures of the East have remained for the most part neglected. By making a library of well-edited Asian works available, Classics of the East hopes to bring the cultural wealth of more than half the globe into the hospitable privacy of every cultured English-knowing home wishing to enlarge its humanist horizons.
Translating from the original Gurmukhi script and with an Introduction by Gopal Singh

Sri Guru Granth Sahib
AN ANTHOLOGY

The M P Birla Foundation
DEDICATION

To All Those Who Believe In One Man Under One God
DR GOPAL SINGH (born 29 November 1917 in the North-West Frontier Province to a distinguished Hindu family who converted to Sikhism) is a poet, scholar, historian, integrator and statesman of world repute. Holder of a doctorate in literature, he has authored many classics, including the first-ever English translation in free verse of the Guru Granth Sahib, which the Times Literary Supplement called "a remarkable work". Pearl S. Buck reviewed it as a "superb piece of work, not a translation but a creation". Dr Arnold Toynbee, Dr S. Radhakrishnan, Sri Jawaharlal Nehru and many Sikh savants paid similar tributes to this work. Dr Singh’s History of the Sikh People (1469-1988), The Religion of the Sikhs and Thus Spake the Tenth Master have been similarly applauded. His original poetic works include The Man Who Never Died (a mystic interpretation of Jesus Christ’s life and teachings) and The Unstruck Melody.

A former Parliamentarian and diplomat, now the Governor of Nagaland Dr Singh has addressed world gatherings on inter-religious dialogue, India’s culture and civilisation, and international dialogue and peace. He has been honoured with citations, degrees and gold medals by various universities and religious, literary and cultural bodies throughout the world. He is married to Inderjeet, a distinguished social worker. His only daughter, Jasleen, is a noted painter living in New York.
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INTRODUCTION

I. On the Compilation of the Guru-Granth

The Guru-Granth was compiled by the fifth Sikh Guru, Arjun, in 1604 A.D. He already had before him the hymns of his four predecessors collected and put to writing by the second and the third Sikh Gurus. The latter had even added some of the popular sayings of the Hindu Bhaktas and Muslim Sufis as well. Assembled in two volumes, the manuscripts lay with Baba Mohan, son of Guru Amar Das, the third Sikh Guru. From him, Guru Arjun procured these after some hard persuasion, as the holy Granth itself testifies. Some writings of the Gurus were collected from other sources as well, and the whole was put to writing, after a good deal of judicious pruning to separate the apocryphal writings, by Bhai Gurdas, a disciple of the Gurus, under the direct supervision of Guru Arjun himself. Guru Gobind Singh, the tenth and the last Sikh Guru, added some of the sayings of his father, Guru Tegh Bahadur, to the volume (and possibly one couplet of his own). And this whole has come down to us in its original purity.

This then is the only scripture of the world which was compiled by one of the founders of a religion himself and whose authenticity has never been questioned.

The Granth, as we find it today, is arranged not subject-wise, but according to the musical measure in which a hymn is meant to be sung. There are in all 31 such measures (or ragas), namely, Sri, Majh, Gauri, Asa, Gujri, Devgandhari, Bihagra, Vadhans, Sorath, Dhanasri, Jaitisri, Tod, Bairali, Tilang, Suhi, Bilawal, Gond, Ramkali, Natnaraian, Mali Gaura, Maru, Tukhari, Kedara, Bhairo, Basant, Sarang, Malhar, Kanra, Kalyan, Parhati and Jaijaivanti. As would be seen from the above catalogue, the Gurus rejected the measures which were expressive of excessive exuberance or unalloyed sadness.

Most of the Sikh Gurus were themselves great musicians, masters of the classical style. We are aware that Guru Nanak always kept the company of a Muslim drummer, Mardana, who played on the rebeck while Nanak sang to large audiences. Mardana’s descendants, who still keep to the Muslim faith, are the most honoured of the musicians who sing to Sikh audiences to this day the Word of the Guru in some of the best-known Sikh temples. Guru Arjun himself was a great vocalist and an instrumentalist. And, as the whole Granth is written in poetry of the highest order, both music and poetry have formed an inseparable part of the Sikh ritual and the Sikh cultural pattern, and runs through the blood of every man and woman of this aesthetic faith.

The Granth contains, besides the writings of the Sikh Gurus, compositions of almost all the medieval Hindu Bhaktas, like Kabir, Ramanand, Ravidas, Surdas, Sain and Bhikhan from the U.P.; Jaidev
from Bengal; Namdev, Trilochan and Parmanand from Maharashtra; Pipa and Dhanna from Rajasthan; and Beni, then popular all over North India. The writings of five Muslims—Baba Farid, Bhikhan, Satta, Balwand and Mardana are also incorporated in the *Granth*. Baba Farid, Ganj-i-Shakar, it may be noted, was a great Muslim divine of the thirteenth century A.D. who did much to spread the gospel of Islam in India.

No other religion has perhaps shown this catholicity of outlook in bringing together views of such diverse hues even when they are diametrically opposed to the tenets of the faith of whose scripture they now form an integral part. This whole book, now worshipped by the Sikhs the world over as the “living embodiment of the Gurus”, as enjoined by Guru Gobind Singh, is the Scripture of the Sikhs, and the expunction of any portion thereof is considered sacrilegious. Some attempts were made by devout Sikhs in the present time as well as in the past either to expunge the hymns of the Bhaktas or to separate the Guru’s Word from theirs, but every time an attempt was made, it was frustrated by the whole might of the community against this unholy endeavour. Here is then democracy in religion at its best. Undoubtedly, the Gurus, when they felt inclined to disagree with a Bhakta, put in beside his their own views unmistakably, but they never for once, criticised either the Muslim way of worship as such, which Farid advocated, or the worship of Rama and Krishna which some of the Hindu Bhaktas advocated with such passion in the holy Granth, although the Sikh Gurus themselves disavowed belief in the incarnation of God and idol-worship.

It may be remarked here in passing that the Bhaktas, whose works were included in the *Guru-Granth*, belonged, more often than not, to the lower classes of society, and were all married householders. Kabir, for instance, was a weaver; Namdev, a calico-printer; Dhanna, a cultivator; Sadna, a butcher; Ravidas, a shoemaker; Sain, a barber; though Pipa was a king and Trilochan, a Brahmin. But the emphasis in the *Granth* is on the lowest becoming the highest and caste being of no consequence in the realization of the Supreme Truth.

The arrangement of the *Granth* is as follows:

First comes Guru Nanak’s Japu, the Sikh morning prayer, followed by nine hymns repeated later in the *Granth* in Ragas Asa and Gujri, which are sung in the evening. Then follow extracts from Ragas Gauri, Asa and Dhanasri, which are recited before retiring to bed. Then follow verses in 31 Ragas which form the main body of the Granth. Each Raga starts with the compositions of the Sikh Gurus and ends with those of the Bhaktas. The last portion consists of Sahiskrit *shlokas* by Gurus Nanak and Arjun; Gatha, Phunhe and Chaubolas by Guru Arjun, *shlokas* of Kabir and Farid, Savaiyas by Guru Arjun and by several bards in praise of the first five Gurus, *shlokas* by Guru Nanak, which were left over from the Vars, and *shlokas* by Gurus Amar Das, Ramdas, Arjun and Tegh Bahadur. The piece called Mundavni is the concluding chapter of the spiritual portion of the *Granth*. The tail-piece, called Ragnala, a catalogue of the ragas and
their families, is also read by the devout Sikhs, though its authorship (which some ascribe to Alam, a Muslim contemporary poet of Guru Arjun) is still in dispute.

The book contains 5894 hymns in all, out of which the largest number of compositions are by Guru Arjun (2216), Guru Nanak has 976 humns to his credit, Guru Angad 61, Amar Das 907, Ram Das 679, Tegh Bahadur 118, and Bhaktas and bards, 937.

There is not a metre known to Indian prosody that was not employed by the Gurus. But innumerable variations have been introduced into them to make them more musical and to make their lyrical note more intense. Even vers libre and blank verse have also been experimented with, for the first time, I should suppose, in any vernacular of India.

The language of the Granth has now more or less become archaic, though at the time it was employed, it was the only accepted vehicle of literary expression. It is generally supposed that the language of the Granth is pure Panjabi. At places, it undoubtedly is so, in all its varieties—Lehndi (western), central and Poorbi (eastern). But by far the largest portion of the Granth is composed in a mixed language, which for want of a better term, we may call Hindvi, a mixture of western Hindi, Prakrit, Braj, Panjabi and the then current vocabulary of Persian and Arabic. So, not only in subject-matter, or religious affiliations of its authors, but also in language, the Granth upholds the creed of synthesis as against exclusiveness of form, symbols and ideas. Similarly, in art and architecture, music, system of Government, dress and diet, the Sikh movement led in the synthesis of various schools of thought and it would be safe to venture an opinion that in the evolution of Urdu, the Indo-Sarcenic school of architecture and the Din-i-Ilahi of Akbar the Great, the Sikh movement had played a most noteworthy part. As students of history are aware, Akbar was a great admirer of the Gurus and came personally to pay his homage at the Guru's Court.

The Granth, as Dr. Trumpp has said, "is the treasury of the old Hindvi dialects". Besides, it is a source-book for compiling a socio-cultural history of North India of medieval times. Its idioms and proverbs have become the stock-in-trade of every Panjabi for all occasions, no matter what his religion, profession or place of residence.

The poetry of the Granth sings in symbols. But, the metaphor of the Granth is homely and direct, such as one would come across in the daily run of one's life. And yet, the word, sound and idea pictures, in which the poetry of the Granth abounds, create such a perfect atmosphere of harmony between the subject-matter and its form that it defies every attempt at translation. No wonder the Granth had remained untranslated so far, in major parts, in any foreign language, in spite of the crude attempt of Dr. Ernest Trumpp, a German missionary, in 1870 to render certain portions into English on behalf of the Government of India and of the genuine, though literal, rendering of the selected verses of the Granth by Mr. M. A. Macauliffe in his Sikh Religion (published in 1909).

The present author's is thus the first, and the only, attempt at a
translation of the whole volume of the *Granth* \(^1\) after hard research of over fifteen years in consultation with almost all living Sikh authorities on the subject. The translation, for the most part, is strictly literal, word for word, except where it became impossible to express the sense through the idiom of the English language or where the dignity of the original demanded a little departure in phrasing, but never so as to do violence to the basic doctrines.

This volume \(^2\), however, is the abridgement of the author’s English translation, re-arranged so as to be of better use of the non-Sikh readers as well as those Sikh scholars and laymen who would wish to have ready material for research and quotations.

II. On the Philosophy of Sikh Religion

Sikhism is the most modern, and yet the most misunderstood, of all the world religions. Some have described it as an offshoot of the Bhakti cult inspired in its main tenets by Kabir. Others have taken it to be a synthesis of Mohammedan monotheism and the Hindu metaphysics. A scholar has even suggested it to be a crude form of Buddhism on account of its insistence on *nirvana*, minus its atheism, which, to him, is the logical result of the doctrine of *nirvana*. A school of Sikhs, called the Nirmalas, versed in Sanskrit and the Hindu scriptures, has been interpreting it as a Vedantic creed, at best an exposition of the *Bhagavadgita*. A Muslim sect, the Qadiani, has been quoting chapter and verse to prove that Guru Nanak, the founder of the Sikh faith, was a devout and an ardent Muslim. Sikhism has also been described as a qualified pantheism and a moralising *dualism*.

The confusion of interpretation has occurred because the Sikhs themselves, for historical and other reasons, have never seriously attempted a scientific and cogent exposition of the doctrines of their faith, based on the Word of the *Guru-Granth* and related to the historical lives of the Gurus who uttered it. Without reference either to one or the other, casual attempts made at the interpretation of small portions of the *Granth* have resulted in such interpretations being incoherent, lopsided, and therefore unreliable. During the present century, several attempts were made by the Sikhs to translate into Panjabi the Word of the Guru, but all such attempts ended in an all-too-literal translation, leaving the seeker as uninitiated to the Guru’s word as he was before. And the Word of the *Guru-Granth* became as involved and distant for an average reader as the Word of the Vedas, and it started to be worshipped more than read, uttered as a magic formula or a mantra for secular benefit than as a


\(^2\) The page numbers given in the right-hand margin correspond to the pages in the original, consisting of 1430 pages. The words beginning with capital letters have a spiritual significance, so that they are not understood literally.
discipline of spiritual life for the achievement of ideals higher and beyond
the world of sense and for the integrity of mind and soul in the world of
the living.

The language of the Guru-Granth is becoming archaic for the
present-day reader, if it has not become so already. It is written in
Gurmukhi, which is confined to the Panjab. Till recently, the words of the
Guru-Granth even in print could not be separated one from the other and
so its correct reading was restricted to the select few. And but for a few
individuals, it has never occurred to the community to define its basic
tenets, and to answer the seeming contradictions in these tenets, in short
to attempt an integrated account of the Sikh view of life. Two notable
attempts were made in this direction by two Europeans, Dr. Ernest
Trump and M.A. Macauliffe. But the former was too casual to have
studied the Guru-Granth seriously, and so he not only mistranslated the
portions of the Granth which he attempted, but also dismissed its study as
of little consequence to a student of religion. The latter only confined
himself to the biographies of the Sikh Gurus and made only such
occasional use of the Word of the Guru-Granth, where it supported a
particular thesis. No attempt was made by him to interpret the Sikh credo,
and he emphasized only the historical aspect of it, as it evolved from a
pacifist creed to the militant brotherhood of the Khalsa.

Every religion has not only a history, but also a geography of its own,
and anyone who emphasizes the one without reference to the other fails
signally in any honest attempt at the interpretation of a religion. Judaism,
Christianity and Mohammedanism have to be studied in relation not only
to the times in which they were born, but also as to where they first found
their home. The inter-relationship of Judaism and Christianity cannot be
over-emphasized. The latter is such natural outcome of the former (but
this does not mean for that reason that it is not distinct) that both seem to
form a single family. The debt Mohammedanism owes to both, being
bounded by almost the same geography, is so obvious that even the most
casual observer would not fail to mark it. And how much does Judaism
owe to its neighbouring Zoroastrianism?

Before proceeding further, it would be desirable to elaborate this point.
For, this would clear much of the confusion that is sought to be created in
relation to Sikhism in that it is either not a distinct religion, having
borrowed its main tenets from other religious systems, or that its
distinctness lies mainly in its historical aspect.

Let us take the Semitic religions, and of these Judaism, first, for with it
are linked two other great religions of the world. Judaism rejected the
idea of a Universal God, and made Him only a tribal or a national god.
But it also rejected polytheism and idolatry. It does not believe in a
mediator or an intercessor between man and God and originally did not
accept the validity of any cosmic force of evil, like Satan, God being
looked upon as the only source of good and evil. It believes in a world to
come, but one's entry into it depends on the amount of righteousness he
has had in this world rather than on his inherent beliefs. The ideas of
circumcision and abhorrence of the swine also originated with Judaism. About 750 years before Christ, the Jewish prophets, Amos and Hosea, had begun to preach of Jehovah’s love rather than his justice in which terms he was conceived earlier by Abraham. The transformation of the nation into a Church with the high priest also being the head of the state came about 400 B.C. Like other Semitic people, the Jews originally worshipped supernatural powers, not unlike the early Aryans, but gradually their special tribal god, Yahweh, who led and protected them in war was raised, like Varuna in the Rig Veda and Zeus among the Greek gods, to a special position and in course of time he became their only God. This God was so jealous that he would curse and punish those who worshipped any other God but him. Over 350 years before Christ, the rivalry between Yahweh and Baal was silenced by the complete elimination of all the priests of Baal. His form, originally conceived as that of an animal, was transformed into human and Yahweh now had not only the human form but also human sentiments and activity. He was also invested with moral and intellectual qualities, like thought, anger, hate, love, joy, sorrow, repentance and pity, and even a bit of intrigue, and fierce jealousy.

Before the Jews came into contact with the Persians, they did not, as has been pointed out above, believe in any cosmic force of evil, like Satan. Isaiah makes Yahweh say:

I form the light and create darkness,
I make peace and create evil.
I the Lord do all these things.

But the Persian doctrine of Angra Mainyu (the Evil Spirit) turned Satan, an angel of God, whose duty it was to report on the sins of man to his Master, into the source of wickedness and sin.

The doctrine of life after death was originally not a part of the religion of the Jews. Yahweh punished men for their wickedness or rewarded the pious only in this life. Later, these punishments and the rewards were even transferred to the coming generations of the sinners. The idea of resurrection was adopted only after the Jewish contact with Iran. At a later date, under the influence of the Greeks, who, in their turn, were influenced by the Hindu thinkers, Judaism accepted the idea of the immortality of the soul. The belief that a Messiah would come in the human form to bring about the golden age having been belied, people’s minds turned more and more towards a Messiah in the skies, and the idea of the other world, or the kingdom of heaven, was born, and the Messiah was thus spiritualized.

Animal sacrifice, which was a part of all primitive religions, Brahminism included, was originally conceived of as a bait to secure Yahweh’s favours. The burning of incense at the altar, and offerings of grains and wine, also became a part of the Jewish ritual.

But as we read in the Old Testament, in the days of the Prophets, God became compassionate, a God of mercy, hating sacrifice, oblations and
offerings and wanting that he be 'known' rather than pleased with an elaborate ritual.

Similarly, the worship of Yahweh as a bull and as a brazen serpent and the courtesies paid to the images were abandoned almost six centuries before the advent of Christ. Instead of the doctrine of "eye for an eye and tooth for a tooth", there is insistence in the Book of Prophets on 'loving mercy'. The ethical principles, later taken up bodily by Christianity, and corresponding to the Buddhist's code of conduct, reveal to what extent Judaism has been influenced by other religious systems and to what extent its example has been followed by its two worthy successors.

When Christianity took its birth, it built its edifice on the foundations laid by Judaism. Yahweh was exclusively the God of the Jews, but Christ made him the God of the Universe. Animal sacrifice had already been condemned by the Jewish Prophets, though among the common mass the idea was not generally accepted. Christ, on the other hand, offered his own sacred head at the altar of God and by so doing assured mankind of its eternal deliverance from sin once it accepted the path laid down by Christ. Christ henceforth was to be no longer a historical personage, but an eternal pledge of mankind with its only God for its redemption through the ages from moral evil which, according to Christ, was the source of man's misery on the earth. God was no longer jealous or cruel, intriguing against mankind and avenging Himself on the humans for their sinful conduct, but a God of compassion and pity, the Father in heaven, whose bountiful Grace we, His children, were bound to receive if we prayed to Him in all humility for forgiveness, reassured that as Christ, His son, was our pledge, we would be saved from eternal damnation and enjoy a blissful existence in heaven eternally with our Father. These ideas of the immortality of the soul and of the resurrection of the dead accepted by Christianity were already familiar to the Jews.

Christian morality accepted the Ten Commandments of the Old Testament, ("Thou shalt not kill", "Thou shalt not covet anything that is thy neighbour's", etc.), but added one more, the most significant and positive of them all which has been responsible for much of Christian humanism. The negative command of the Old Testament, "What ye would not that men do unto you, do ye also not unto them" was transformed into a positive injunction, "What ye would that men should do unto you, do ye also unto them."

The division of Christendom into Catholics and Protestants saw the Catholics emphasizing the ascetic nature of Christ's teachings. Sayings like "Go, sell what thou hast and give to the poor", and "If any man comes to me and hates not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" have led the Catholic monks and nuns to lead a life of renunciation and dedicated service, prayer and fasting, celibacy and chastity. But the other great section of Christianity, the Protestants, deriving their inspiration from Christ's participation in the activities, and joys of life have emphasized the realization of Christian ideals, as in the
case of the Jews, through honest, selfless, secular activity with charity in the heart towards one’s fellow beings.

Although Christianity is thus a natural heir, speaking spiritually, of Judaism, in ethics it is the Hindu, notably Buddhist thought which influenced Christianity a great deal. For, riches and personal possessions were considered by Christ to be a great hindrance in the achievement of spiritual ideals. “Resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also”, and “It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God” were the two maxims emphasized most by the great Buddha six centuries before Christ. And how much more we come across in the Bible against care and selfishness and ego and “living by bread alone”. On the other hand, sayings like “There is nothing better for a man than that he should eat and drink and that he should make his soul enjoy good in his labour, this also I saw that it was from the hand of God” (ECC.2.24), reveal a clear influence of the then existing Judaistic ethics.

Christ did not either attempt social reform or a political upheaval. “Render unto Caesar things that are Caesar’s and unto God the things that are God’s” clearly defines the bounds of Christian religion, though Christ’s identification with the lowly and the lost and his repeated references to the kingdom of heaven, which is higher than any kingdom of the earth, clearly mark him out both as a social revolutionary and a political idealist. Prophet Mohammad (Peace be on his head) took up all that was best in Christianity and Judaism. The ideas of the unity of God, of Satan, of resurrection, of a Father in high heavens and His Prophet who stands as a pledge for redemption at the time of resurrection, of rewards and punishments in heaven and hell, of staunch opposition to image-worship, and of a transcendent, just, yet merciful, God, were already very much in vogue both in the Christian and the Jewish worlds at the birth of Islam. Large portions of the Old Testament are reproduced in the holy Quran, especially those about Genesis and Exodus and stories relating to Noah, Abraham and Moses.

Allah, the name of God made current by the Prophet, was already accepted as the name of the only deity that the Arab tribes then worshipped. The Prophet made Allah the God of the Muslims all the world over. His mercy was to be on men of the faith everywhere and He was to take special care of them as against His enemies, the infidels, who did not belong to the faith. This in all essentials is the jealous God of the Hebrews, though not of one nation, but of all Muslims everywhere irrespective of their nationality, colour or station in life. The immediate acceptance of the martyrs in His Cause in heaven and of His enemies in hell was an improvement made by the Prophet on the old notions of the doomsday and the resurrection.

The pilgrimage to the Mecca was already an established custom with the Arabs. The Prophet made it obligatory for all the Muslims wherever they were. The sacred stone, or the Sang-i-Aswad, which the Arab pilgrims used to kiss at the time of their visit to Mecca, was allowed to remain
there, and still is. The custom of circumcision and the abhorrence of swine
were Jewish in origin. The Zakat (or the charity levy) had its
Corresponding system in the title of Christianity. The fasts to be kept in
the month of Ramzan were so popular even before the Prophet
Mohammad amongst the Christian monks, and the Hindus and the
Buddhists (as they still are) that one need not doubt their certain influence
on the Islamic code of conduct in this respect. Though asceticism was
never a part of this religion, which was even to be spread (and was) with
the help of the sword, and earthly activity was not only not taboo but a
thing to be coveted and cherished, immediately after the death of the
Prophet the Sufis took to it with such gusto that the influence of
Neo-Platonism, of Vedant, Vaishnavism and the Hinayana School of
Buddhism is clearly marked on their thought and way of life.
The Sabbath observed by the Christians on Sunday, and the Jews on
Saturday, was transferred by the Prophet to Friday.

Unlike Christ, however, socially and politically, Mohammad was a
great revolutionary. He not only united all the Arab tribes, but gave new
hope to downtrodden mankind to join his fraternity as equals. Though he
acquiesced to slavery and polygamy, he advocated human treatment both
of women and slaves. He enjoined upon his followers to desist from
adultery, dishonesty, covetousness, killing ("except for just cause") and
"avenging the murder of one man with the killing of the slayer but no
more" (unless murder is compromised by payment of fair compensation).
The system of compensating women on being divorced, the right of
divorce granted to men, penance for violation of an oath, and fighting
with back to the wall for a righteous cause, were his other notable
contributions to social life.

Thus, Prophet Mohammad's contribution to the religious idea was
more on the politico-social plane than on the spiritual or philosophical.
And yet such was the powerful impact of his teachings on a half-nomadic
people, divided into sect and clan, that not long after his death, their camp
had swelled to formidable proportions and they overran not only North
Africa, but also large parts of Europe and Asia.

When, however, we come to the Indian family of religions, namely
Hinduism, Buddhism and Sikhism, we enter upon a new world altogether.
In the Vedic times, Hinduism (or strictly speaking, Brahminism)
inculcated worship of the powers of nature personified as gods whose
abode is the high heaven but whose function is to fight evil on earth.
Hence, they are propitiated, prayed to, and worshipped with an elaborate
ritual. Even sacrifice is offered to them in order that the crops yield good
corn and men stay in health and are saved the fury of famines, floods and
epidemics. The gods, jealous, power-hungry and warlike even fight
among themselves and though merciful to the penitent, they punish the
evil-doer with extreme severity and use every weapon to bring their rivals
to their knees. Yajnas are, therefore, performed to seek their protection
and receive material benefits from them. And the more one gives to these
gods, the more they are inclined to give back. Not unnaturally, therefore,
the earlier polytheistic religion of the Vedic times led to the glorification
and perpetuation of the priestly class, the Brahmins, who alone were
authorized, and competent, to conduct the religious service according to
the exact ritual laid down in the Vedas and in the language understood
and appreciated by the gods.

But centuries before the birth of Judaism or Christianity, the Hindu
mind had revolted against polytheism and sought, through the
Upanishadhic creed, to emphasize the nothingness of life, and the eternity
and the universality of an Over-soul which indeed was identified with the
human soul itself. “What is this meaningless game of coming and going,
and feeding our wants and propitiating this and that god to gain secular
ends, and to kill and rob and be killed and robbed in order that we may
live well for a brief span of time”, the Hindu mind had asked itself, and
found an answer that the goal of man’s earthly sojourn was not to degrade
himself to the level of the animal but to realize in himself his inner
spiritual nature by curbing earthly activity which was the cause, or result,
of desire, and by self-discipline, enter into the realm of Bliss to find that “I
am He”. Thus do one’s comings and goings cease, which indeed are the
result of our cravings, for the evil we do in one life is visited in its result
upon us in another birth. To get release from the vicious circle was the
be-all and end-all of our earthly life. And to this now men dedicated,
whether through Karma-marg (the way of disinterested works) which men
of the world followed mostly through sacrifice, alms-giving, pilgrimages,
service of the poor and the wise, and so on, or through Jnana-marg, that is
to say, by renouncing earthly activity and by reaching through yoga or
philosophical analysis, a stage in spiritual development when for man
there is no higher ideal than to Be Himself. This indeed was salvation or
moksha. Whether there was a personal God, or a spiritual God, or no
God at all, and whether Prakriti (Primal nature), itself an uncaused cause,
created the universe to merge in the Purusha, its ideal, or a God created
the Universe for his own leela (sport), the goal of life was to be the same.
No idea of moral or social, much less political, reform or revolution was
envisaged in this system of philosophy. For, men came to this earth to
reform themselves and not to reform, or to serve or save, others. Hence
proselytisation through the sword, or even by persuasion, was repugnant
to the Hindu mind. And to an unfit (Un-adhikari) person, lesson in
religion was never imparted, even if he begged for it.

When, in the days of the Epics, wars grew fiercer, and the system of
caste was firmly established, with women thrown more and more to the
background, like the Shudras, the gospel of the Bhagavadgita gave men
a new hope in that in doing one’s duty (in war as in household, as a
Brahmin or as a lowcaste untouchable) with faith in the inevitability of
God’s Will, like the wheel of Karma, one would be fulfilling one’s destiny.
This synthesis between the earthly activity (Karma) and spiritual
fulfilment (Yoga), in which caste was given due recognition, not only
re-established the distinctions between high and low, but also gave a new
fillip to Brahminism, ritual, sacrifice, etc., together with belief in the
incarnations of God, and the worship of their images. Against this, Buddhism rose as a mighty protest. It rebelled against ritual and sacrifice and image-worship, against caste in the body of the monks (though not generally in society), against any special language being sacred to the gods and against the existence of soul or an Over-soul. How could reincarnation find a place in its system, when there was no God to incarnate itself? To whom were the sacrifices to be offered when there were no gods to listen to our prayers and when everything that we reaped in the spiritual sphere was just that what we had sown in our earthly Karma. Hence, Karma was the root cause of all evil and sin. But Karma itself was the result of Desire (Tanha). And whosoever, therefore, overcame Tanha, believing life to be an endless suffering, through the Eightfold Path laid down by the Buddha (Right Action, Right Thought, Right Belief, Right Word, Right Resolve, Right Life, Right Endeavour, Right Meditation), would get release from coming and going and enter into the realm of nirvana or Non-being. Right Action would obviously obviate violence to man or animal or bird, nay life of all kind. Even evil was to be paid back in good. Right Belief would make it unnecessary, according to the Buddha, to believe in anything that cannot be perceived or proved and remains only a subject of philosophical speculation. And Right Life would neither tilt towards the one extreme of sensuous pleasure nor to the other, of senseless asceticism and self-torture, that is to say, would follow a Middle Path.

But, it would be seen that in its spiritual ideals, Buddhism is nowhere original. Its world view was built on the Sankhya system of Hindu philosophy, including its atheistic creed. The great Buddha also accepted the basic premises of Hindu metaphysics, namely, that Karma leads to transmigration which is an endless, painful experience to obviate which one’s endeavour should be to attain nirvana (or moksha). This nirvana was to be achieved through self-discipline and an ethical code of conduct rather than prayer, sacrifice, belief in the supernatural, or ritual of any kind. And there was no heaven where we were to be rewarded for our piety, nor hell into which we would be punished for our evil. The hell was the endless transmigration of the “soul” (which was not immortal as was the Hindu belief), and heaven the attainment of the Great Peace, or Bliss, or Nirvan, or the cessation of Desire, or Non-Being, at which stage the question of ‘enjoying’ eternally a specific state did not arise at all.

Buddhism later split into two great schools – Mahayana (or the Great Path) of prayer and meditation for the commoners and house-holders, and Hinayana, or Theravada (School of Elders), the Path of Renunciation, for others. But, as man refuses for long to go on believing only in himself without any outside aid superior to, or beyond, himself, whose help he seeks in moments of distress or weakness, the Buddha himself was transformed into a God, and no founder of religion perhaps has so many of his images worshipped today as of the great Buddha himself. The Mahayana doctrine also envisaged a Bodhisattva who, after attaining nirvana, returns to the world to save mankind. The ideal of
Hinayana is the Arhat whose objective in life is only self-culture. Zen Buddhism of Japan can hardly be distinguished today from the Bhaktimarg of the Hindu faith. Even a Tantric cult has become popular, as in Tibet, which believes in the doctrine of the Name, or the Word, whose magic power is considered so great that on its mere incessant repetition, one attains nirvana.

The Buddha gave always lesser place to women in his order and even asked the monks to beware of them, though several women later played a noteworthy part in the spread of Buddhism.

But the Peace that the Buddha's teachings brought to a war-torn mankind (though it also led to the emaciation of a race and left it helpless against the incessant invasions that later came from the North-West) was something unique in the annals of man. And soon this great religion had travelled to Ceylon, Cambodia, Burma, Thailand, Afghanistan, China, Korea and Japan.

For historical reasons, Buddhism was driven out of India, not only because a militant Hinduism alone could counter the attacks of Islam from the North-West, but also because non-violence to living beings having been integrated with Hindu life and belief and the Buddha becoming a Hindu god, there was no longer any need for his special faith being accepted by the common mass. Wherever Buddhism travelled, it accepted various influences, as for instance, its integration with the war-like Shinto religion of Japan, in which the King is worshipped as an incarnation of God, and the Tantric cult as in Tibet, the householders' cult as in the case of Mahayana, and the cult of self-centred self-culture of Theravada as prevailing now in Ceylon etc.

When Guru Nanak (1469-1539 A.D.), founder of the Sikh religion, came on the scene, he had to contend not only with the rising force of Islam, but also with the three main currents in the Hindu metaphysical thought. These three currents were: Advaitism, Vaishnavism and the Yogic cult. The doctrine of Advaitism popularized by Shankaracharya postulated that while Jiva (soul), Jagat (world) and Brahma (God) were one in essence, they appeared distinct and individualized through Maya (Illusion) and Avidya (Ignorance). If Jiva (or the individual soul) was to acquire Jnana (knowledge of the Real) through suppression of the impressions or Desires (Vasna) by giving up all worldly activity, the identity of the three would be established. This creed was too intellectual for ordinary minds to grasp and required a discipline of life too hard to endure. And so, Shankara conceived of Ishwara, or a personal God, for worship, which in the context of Shankara's philosophy, seems so unrealistic. If there is no distinction between the individual soul and Ishwara, to whom is one to pray except to oneself, believing as he does in "I am He" (aham Brahmaasmi) or "That are Thou" (Tattvamasi)?

With Vaishnavism, or the cult of Vishnu, popularly known as the school of Bhakti, in which love-worship of an incarnation of Vishnu, like Rama or Krishna, was enjoined to the exclusion of Shankara's Jnana-marga (the way of knowledge), Sikhism had to contend as a very serious rival. For,
the cult of Bhakti, popularised all over India by such well-known Bhaktas like Ramanuja, Madhavacharya, Ramanand, Kabir, Nimbarak, Vallabhacharya, Chaitanya, Namdeva, Chandidas and Tukaram, who though differing here and there in their metaphysical beliefs (Ramanuja, for instance, believed in qualified monism or Vishista Advaitism, and Nimbaraka in Dvait-Advaitism, or dual non-dualism, Madhavacharya in dualism and Vallabha in pure non-dualism), they all believed that it was through love-worship of Vishnu in the form of any of his incarnations that deliverance from the cycle of Karma and transmigration could be achieved. The Bhaktas, however, did not repudiate either the authority of the Vedas, nor idol-worship except in individual cases like Kabir, nor renunciation of the world. Kabir approved of the life in the family as well, for even though the Bhaktas ridiculed the distinctions of caste, they set up a ritual so elaborate for worship that the priestly class could not be dispensed with.

The Natha Yogis, to whom there are numerous references in the Guru-Granth, were ascetic nomads wearing a mendicant’s garb and exploiting spiritual and physical discipline to perform miracles. Their creed being an amalgam of Shaivism, Buddhism, the Yoga of Patanjali and Vedantism, their popularity was, therefore, widespread. They were supposed to live on air, fly like birds in the skies, bury themselves underground and yet keep alive through the control of the breath, become invisible, and so on, which not unnaturally had a great fascination for the average mind. Their blessings were, therefore, eagerly sought by the householders and their curse avoided at all costs.

Kabir, whose name was a household word, when Guru Nanak started preaching his Gospel, had indeed emphasized, before Nanak, some aspects of spiritual and moral life, which the Guru also did later. For instance, he fought the distinctions of caste with ruthlessness, as his Word testifies, preached the oneness of Hindus and Muslims, and even tolerated the life of the household. But then he remained a true Vaishnavite in other respects, a believer (though not wholly) in Vedic authority and the mythology of the Puranas. He accepted the validity of the incarnation of God as Rama, and regarded life as misery from which release could be attained only by repeating the name of Rama.

1. “The Saktic yoga is similar to Hāth yoga but is based on the principles of sound (Shabd). There are many channels of this Shabd, the scientific basis of which is the air in our nerves (nādis). Three such nerves have been mentioned in the Granth—Idā, Pingalā, Sushmanā. The last is the most important, being connected with the spinal cord. Connected with these channels, there are six centres or circles of occult force situated in the human trunk, one above the other. Each of these circle is described as the lotus. Muladhārā, the lowest and the most important of all, contains Brahma in the form of a linga and the Devi lies asleep, coiled 3½ times round the linga like a serpent. In this posture, she is called Kundalini, the coiled one. By Saktic yoga, she may be waked and induced to ascend to the highest chakra. These channels and centres form the basis of all miracle-working powers which the initiate can achieve.

2. “Bēd Kateb kaho Mat Jhuthē, Jhuthā Jo Na Bichārē.” (Kabir)
Sikhism accepted some of the basic doctrines of Hinduism, enlarging and deepening their meaning, and rejected others which were out of harmony with an integrated view of life. The end of life remained, as with the Hindu, release from the bondage of ‘coming and going’, or moksha or nirvana but the meaning of these, as we shall see later, was transformed. The cause of this ‘coming and going’ was Karma, or deeds wrought in a previous birth, but the writ of Karma could be erased here in this one human life by the Grace of one personal-absolute God, which was to be invoked not merely through the way of Works (Karma-marga) or the way of Knowledge (Jnana-marga) but through His love-worship by dwelling upon, and following, the Way of the Name (Nama-marga), as enshrined in the Guru’s Word. Not through renunciation, but by actively participating in the activity of life yet not being attached to, or involved in it, was the culture of the Name to be imbibed by man. And this way was open to woman as much as to man, for both were equal in the eyes of God. No particular language was sacred to Him but that which men learnt with the mother’s milk; no priest or intercessor was necessary to initiate one into the realms of God. In the Guru’s Word itself was enshrined the Way which, like the national highway (gaddi-rah), was open to anyone who cared to tread it, irrespective of his caste, birth and station in life. The acceptance of the authority of the Vedas was no more relevant, for it was not the mental acceptance of Truth, but true living that led to one’s release. As our relationship with God was personal and intimate, there was no need for Him to be reincarnated in the human, or angelic form; hence the worship of any incarnation of Vishnu was superfluous and unrealistic.

Thus, it would be seen that the Sikh religion is strictly monotheistic, believing in nothing but the one Supreme God—Absolute, yet All-pervading, the Eternal, the Creator, the Cause of causes, without enmity, without hate, both Immanent in His Creation and beyond it. It is no longer the God of one nation, or of one religion, and His distinguishing feature is that He is no more a jealous or merely a just God, but the God of Grace. That being so, He creates man not to punish him for his sins, but for the realization of his true purpose in the cosmos and to merge in from where he issued forth. The earth, therefore, becomes sanctified, being the “Abode of the True One”, for how could He who is eternally true create

1. “Thou mountest then to the Lord’s Castle within thyself and attainest Bliss spontaneously, and then there is no coming back (to the world) again.” (Gauri Poorbi, M.5)
2. “He who, by the Lord’s Grace, is imbued with the Name, enters the Fourth State and attains Release.” (Sukhmani, M. 5)
3. “The Guru’s Word Pervades the world: from the Word one Realizes the Name.” (Maru, M.3)
4. “Enveloped by Maya if one keeps one’s mind in God, he finds the Way of (true) Yoga.” (Sahi, M.1)
5. “Truth is above everything, but higher still is true living.”(Sri Rag, M.1)
6. “Thou, O Lord, art our father and mother, we are thy children. It is by Thy Grace that we find Bliss.” (Sukhmani, M.5)
something which is eternally false or illusory? We see neither God, nor His Creation, in its true light, because we are enveloped by Maya (the Great Illusion) which individualizes our personality and gives us the feeling of 'I-amness'. But wherefrom has Maya descended? It, too, is the creation of the self-same Supreme God, for darkness is nothing but the other side of the light, and yet how could we distinguish between light and darkness without knowing, and coming to grips with either? And yet, when through the love-worship of God, our ego is merged in God's Will, our passions and cravings like lust, anger, greed, attachment and pride vanish, the sense of duality between 'I' and 'He' is lost, and we work and move in the Lord's Being and accept joyously His Will in whatever happens (for nothing happens which is not according to the eternal, universal laws of God) and so we merge in Him whose sparks we are. Man does not become God, only the spark of fire merges in the fire, as the wave merges in the expanse of the sea. As Ego is at the root of our separation from God, we are neither to work for personal salvation nor work it out single-handed, alone, like ascetics. In the first place, we work for it as householders and as men of the world, and on the other hand, we have to join the society of the saints (Sādh Sangat) so that even our honest living, or meditation, or service of the others, does not degenerate into another kind of ego.

The silencing of desire (or Trishna) seems an echo of Buddhism, as do the terms like nirvana (Nirbhān in the Guru's terminology) and sāngat (Sangha). But the Buddha himself, as we have seen, built his religion on the premises of Hindu metaphysics. However, in the Sikh faith, nirvana is no longer extinction of one's personality, nor an endless Bliss in the high heavens, but it is submission of one's ego to the God's Cosmic Order (or Will, or Hukum), in order not that one may retire from the world's activity, but serve and share in a never-ending state of equipoise, no longer being led by the triple kind of activity in which the rest of the world is grossly involved. Similarly, the doctrines of Karma, the existence and transmigration of the soul and moksha, the world's envelopment by Maya and the three Modes, and the need for equipoise (Sahja) and entering into the Turiya or the 'Fourth State' seem to be derived from the Upanishadic doctrines. The idea of the Immanence of God is Aryan and of His Transcendence Semitic. The terms like Panch Shabd, Anhad Shabd, Jog, Dasami Duār (the tenth Door), etc., are Yogic in origin. The love-worship through the Name is an echo of the Bhakti cult. And the doctrine of Grace seems Christian in origin, though the Sufi and the Vaishnavite creeds also echo this idea.

But it is conveniently overlooked that Sikhism differs from other religious systems in its basic postulates. The postulates of both Hindu and Buddhist creeds are that the world is suffering and the highest end of life is to secure release from its snares; and secondly, that this release can be secured through self-culture, abandonment of desire in one's own self rather than by flowing out of oneself to serve or save, or a share one's Bliss with others. As the law of Karma is inexorable and visits upon each
person according to his deserts, there is no one outside of us, who can stand as our pledge, like the Christ through his own sacrifice; it is in each one of us that the Christ has to be crucified before one is released into a blissful heaven from where there is no coming again. If, as in the case of the Vaishnavites, the Grace of Vishnu or his incarnations is invoked, it is again to salvage an individual soul rather than a corporate society.

As against this, the postulates of the Semitic religions are that life is born out of the First Sin, and though this Sin can be redeemed and ought to be redeemed, it can be done only through belief in God's own Son who sacrificed himself in order that mankind be rid of an eternal damnation; or in God's Prophet who, on the day of resurrection, will stand witness to the faithful being separated from the faithless, the faithful thereafter entering paradise and the others hell, two eternal verities from which there is no escape for anyone, as there is no birth after this birth according to these creeds.

The two basic postulates of Sikhism, on the other hand, are that life is not sinful in its origin, but having emanated from a pure source remains pure in its essence even in life. If impurities gather round it on account of ignorance or Maya (delusion) these can also be washed away and lo, one sparkles forth as pure as he was in his origin. Secondly, the world is not suffering either, but the “Abode of the True One” and “a Garden of flowers where life is ever in bloom”. Undoubtedly, it is transitory for an individual, but then this is the only opportunity also for man, “to meet his God” and to pull out all the weeds of evil, no matter where grown, in one’s own consciousness or out of oneself, in one clime or another, in this race or that, and of whatever hue they are—social, moral, intellectual or political. A man thus becomes a conscious gardener to tend the nursery of God, a wrestler to fight the ‘Five’ within and as many without, a rider who rides to her God in healthful joy, singing the wedding song, like the bride who rides to his spouse’s home. For, the God that the human soul seeks is not merely a God of mercy, or even a distant beloved to be prayed to and supplicated before, but an all-too-human God, hungering to receive His youthful bride in His soothing arms. Nor for nothing is the

1. O mind, thou hast emanated from the Light of God; Know thy essence. (Asa, M.3)
2. O my body, when the Lord putteth His Light in thee, then thou comest into life. (Ramkali, M.3)
3. This world is the abode of the True One, in it the True One Abides. (Ramkali, M.3)
4. Thou hast come into a man’s body, this is thy only opportunity to meet thy God. (Asa, M.5)
5. I am the wrestler of God; meeting by Guru, the plume of my headgear flutters. (Sri Rag, M.5)

6. “The body is a mare created by the Lord; Riding it, I cross the impassable.” (Vadhans, M.4)
7. “I make myself the hansa; And the Lord in His Grace Himself grinds it into a paste and applies it to His Hands.” (M.3)
analogy of the bride and the groom, of the parents’ home and the in-laws, employed over and over again to express the idea of the individual soul and the Over-soul, of this world and beyond.

Not only the whole of Sikh philosophy, but the whole of Sikh history and character, flows from these two postulates. Asceticism is naturally taboo to this system, as much as the distinctions of caste, colour, race or sex. Life was given us to be wholly lived, not to be thrown away, and living is living in its fulness, not in compartments. The same person is the devotee of the Supreme as well as a householder, a peace-maker as well as a wielder of the sword. He may be a farmer or a shopkeeper, an artisan or a prince, yet also he is a priest unto himself. He is no longer merely the disciple of his Guru, but also his mentor. After being initiated into the faith by the Master, he initiates him in turn into the order. No food is forbidden him, but that which creates in him evil or pain. No dress is taboo to him but that which leads to sin and sorrow. No language is particularly his, or his God’s, but that which men speak anywhere from the heart. No caste is high or low, nor no man a condemned sinner or a sanctified being, but he who is so adjudged in the Court of his Lord. Who are we mortals to sit in judgement upon other mortals? At no time in the history of the world have men suffered so much to protect the faith of ‘others’ nor accepted the validity of other faiths with that catholicity as the Sikh faith. No other faith has raised to the level of its own scriptures utterances of divisiveness by men of diverse creeds. Toleration of another viewpoint is different; its integration with the spiritual life of a creed is a new experiment in the history of religion. And for the protection of no faith have men of other creeds fought so zealously as for the Sikh faith.

And the One Personal-Absolute God of Sikhism is also all-embracing and whole in His Activity and Being. He is transcendent and yet immanent. He is the God of all humankind, nay of the whole universe. He it is who created what He created, and how and when He willed. He is the source of good as well as evil, for if He weren’t so, He would not either be almighty or self-contained. This evil and good He created so that we choose good and dispel evil. But He Himself in His Essence is nothing but pure and good. And there is not a trace of jealousy, or fear, or anger, or intrigue or unjustness in Him. We, therefore, know what He is and what He intends us to become. We serve Him, not because of any fear of His unjust wrath nor to secure from Him any secular merit or benefit, but to be like Him, for that verily, as we know from the Guru’s Words, is our eternal destiny:

He the Lord is deathless, so I fear not death.
As He is destroyed not, so I fear not destruction.
Neither He is poor, nor I am hungry,
Neither He is in woe, nor I am in misery.

1. “Brother, that food, that pleasure is vain,
Which leads the mind to sin and makes the body writhe in pain.” (Sri Rāg, M. I)
2. “Who’s true, who’s false is adjudged there in the Lord’s Court,
For, he who goes there alone knows.” (Guru Nanak’s Japu)
Neither He is bound, nor am I in bondage.
Neither He hath the toil, nor am I bound to struggle.
As is He spotless, so am I spot-free.
As He is in Bliss, so am I in ecstasy.
As He is worn not by care, so am I not in pain;
As He is stained not, so am I free of stain.
Nanak: By the Guru's Grace, are my doubts and errors gone,
And He and I meeting together have become One. (Asa M. 5)

This God, as has been stated above, is not merely a distant, transcendent God. Verily, He is distant too, and unreachable, ineffable, unutterable, indefinable, unpierceable, without beginning, eternal and beyond time and space, indestructible, ever the same, unfathomable, unknowable, beyond the reach of senses, farthest of the far, highest of the high, without religion, race, caste or sex, attributeless, alone, Absolute, Self-contained, of Himself born, invisible, known only but intuitively. And yet this is but only His one aspect. He is One, but also many at the same time. He is farthest of the far, yet nearest of the near. For, He is also immanent, the all-pervading light and soul, the in-dweller and inner-relisher and knower of all things, the filler. He is not goodness but good, not kindness but kind, not mercy but merciful. He is Purusha, the Being, the Presence, the Man, the only He, the eternal Groom of us all who are His brides, human, with moral, intellectual, emotional and social attributes. He is not merely the Creator, but He also Wills, has a discriminating sense of values and judgement, is compassionate and just, loves and hugs with a warmth that drives out all our woes and doubts and sorrows. And being all-wise, he cannot be deceived.

"He is sweet like the ripe dates, like a rivulet of honey." "Of beauteous eyes, and sparkling teeth, of sharp nose and luxurious hair, of golden body, of alluring gait and steps like a peacock's, eternally young, whose speech is ever-sweet", such is this God, according to Guru Nanak. Says he:

Sweet is the Speech of my Friend and Beloved,
I've seen with care: bitter is never His Word. (Suhi Chhant, M.5)

He verily is ever in joy, cool and seated in equipoise, holy and pure, above the three Modes. And, such a one not merely is our Lord and Master, as of the whole universe, but our groom, our beloved, our friend, our father, mother, sister and brother, even our son. He is our colourful Lord, ever-fresh, ever-green, like the earth after the rains. He is the ocean of Peace and Bliss. Seeing Him, one is instantaneously bewitched and lost in the sense of wonder. That is why, in the Sikh terminology, He is called "the Lord of Wonder" (Vāhe-Guru).

But as He is also the Master and we have to render our account to Him, even as we do to our father and friend howsoever generous and

1. "Nanak. He acts as is His Will
And with a sense of discrimination too." (Asā, M. I)
2. Shlokas of Farid.
3. "The Lord will ask thee to render thy account,
He'll face thee with thy deeds." (Vār Rāmkali, III: Shloka M. I)
kind and forgiving, we have not to take Him for granted. His love is to be tinged; as is all honest love, with His Fear. For, no love is possible nor desirable in which the beloved can be dispensed with at will, and hugged only in times of woe, or occasional excitement, or effusion of emotion. Knowing that He craves us as much as we do Him, that He will forgive us and take us into His arms anytime that we seek Him out in honest faith, we have ever to keep awake in His remembrance—"like a mother, babe in arm, involved in the household work, yet with the thought of the child ever in her mind; or, like a woman with a pitcher of water on her head talking to her mates, yet with her mind ever awake to the pitcher on the head lest it fall and break." We are thus not to be afraid, but to be awake ever to the Ideal that is our God so that we walk straight in His way, and do not falter nor doubt, not fall into error or sin, enveloped as we are by Maya (Delusion) and Avidya (Ignorance) and act as we generally do within the bounds of the three Modes.

As God is not merely good and beneficent and compassionate and loving, but also the protector and the destroyer of evil, He is of strong limbs, mighty and brave, the wielder of weapons, a great rider and hunter, the destroyer of demons, the conscious upholder of the moral law (Dharma), who if He Wills, may turn the world upside down and annihilate it; or merge it in Himself, for He is almighty and powerful enough to do anything. He holds the earth in His Hands, and causes the sky to stand without a support. Nay, "The sky is His cap and the seven underworlds His footwear." Everything that is, was created by His Will and works in accordance with that Will, for that which doesn’t, is destroyed. He is, therefore, the King of kings, the True King, whose rule is eternally true, the Man of majesty, of splendour and glory, over whose Head waves the canopy, whose Palace is most beauteously decked with diamonds and pearls and rubies, whose Treasure is inexhaustible, whose Court is true, whose Throne is everlasting and immovable, whose Writ runs throughout the universe and is inscribed on all humankind’s Forehead; whose Banner is ever aloft, nay, who is all-steel, who first created the double-edged dagger and then the whole world.

And yet, He having that much power, never uses it to the disadvantage of the poor, the meek, the lowly and the lost. For, He wields His Power always and for ever for their eternal good. He is the support of the supportless (niradhārān-ādhār). He fills those that are empty, and raises high those that are laid low by man. He is the destroyer of sorrow and the giver of Peace and Bliss. He is the God of Grace (kripānidhi) who gives so abundantly that the receiver says, "Enough, no more". He is the purifier of the sinners (patitapāvan), the forgiving Lord, who makes us all swim across the Sea of life. He leads us on to His Path, and, even when we are misled, He instructs us in His Way. For, He is not merely the Beloved, but

1. Namdev.
2. "In His Will are men high and low:
   As is His Will, so are dispensed Pleasure and Pain." (Japu)
also a lover of those who love Him (bhagat-vachhal). He keeps our honour and no matter how vicious our past Karma, He wipes the past clean in an instant, if we go to Him in humility, with a sincere, feeling heart, prayerful, and seeking His forgiveness. The law of Karma is no longer inexorable; one has only to wish to be transformed, and lo, there he is, the purest of the pure:

Nanak: By His Eye of Grace, all are blest. (Japu)

What then is the Name of this God? In the Guru-Granth, God is remembered by almost all the names known to Hindu mythology or scriptures and the Semitic religions, notably Islam. For instance, He is called Rabb, Allah, Khuda and Maula with all the attributes that the Quran endows the one Absolute God with. Similarly, almost all the names current in Hindu religious lore, like Ram, Bhagwan, Damodar, Murari, Gopal, Gobind, Girdhari, Gopinath, Shyam, Vasudev, Narayan, Hari, Madho, Keshav, Brahman, Parbrahm, Mukand, Vishnu, Raghuraj, Prabhu, Ishvar, Gosain, Kanh, Krishan, Govardhan, Bithal, Mohan, Murli Manohar, Jagannath, Rishikesh, Narhar, and so on, are employed over and over again.

But as has been stated above, the most common name that comes to a Sikh spontaneously, being sanctified also by tradition is 'Vahe-Guru' (The Wonderful Lord). It is thus more the sense of wonder that is awakened in us at the thought of such a wondrous Being than any other emotion.

How is such a God to be realized? It has already been stated that why we realize Him is because it is our destiny to become like Him. And "as one thinks so one becomes", therefore, this God is to be dwelt upon every moment through the Name. What then is the Name? It is the qualitative expression of God's personality. The Name is a symbol that treasures within itself all that God is, and is not. Nay, it is that all-pervading spirit, the Bright Essence which informs all life, all creation:

The Name informs all creatures, all beings,
The Name informs all worlds, all universes. [Gauri Sukhmani, M.5]

In this sense, the Name is the all-pervading Spirit which sustains, and gives meaning to, the whole creation. As Guru Nanak also says in the Japu: "As much as He has Created, that much is His Name." Once this Name, this all-pervading Spirit, is realized, one merges in the Being of God, becoming like Him. The Guru's Word shows the way to the Name, hence the Word is to be uttered, sung, heard and accepting its validity, to be dwelt upon and contemplated. The Name, however, is not a mere word to be uttered mechanically without its essence being realized:

Everyone utters the Name of the Lord, but by mere utterance one Realizes Him not:

When, through the Guru's Grace, the Lord is enshrined in the mind, one gathers the Fruit." [Gujri, M.3]

So that the ancient concept of certain specific word and formulas uttered in a special way leading to spiritual, or supra-natural, is
denounced by the Guru. Similarly, the Yogic way of concentrating on some concrete object without or within oneself in order ultimately to merge in one's own Self is rejected here out of hand. For, the Lord being formless, it is out of tune with the religious spirit to identify Him with a figure or form. It is, therefore, the meaning of the Word that the mind is to dwell upon, for this meaning is then to be realized in one's life. All kinds of renunciation and mendicants' garbs and austerity-foods and self-torture are therefore a taboo in such a life. For the higher Truth comes only by the way of naturalness, or through balance and poise and not to the inverted, or perverted, soul.

And as the mind has a strange fascination for music, the Guru's Word is to be sung to fire one's mind with an experience that sinks into the soul, and turning the usual, the habitual tide of the mind, makes the soul experience the nature of God within one's emotional self. And then, this God-nature will outflow into secular activity as well, deflect man's mind from his immediate environs and personal pulls and passions, and yoke it to the service of the others in order that the Name, the all-pervading Spirit, is seen through all creation, and one ceases to act within the three Modes and the veil of Maya is lifted from the mind's eye. Man repeats this process endlessly, every moment, so that the pulls of the Other do not deflect him from his Path even for a little while. He does not have to depend upon hearing the Yogi's 'unstruck music' (anhad-nad) in order to concentrate his mind. The Guru's Word sung to the accompaniment of music in the society of the saints transports him into the realms of equipoise which itself is the concentration on one point of the body, mind and soul.

The mere singing or uttering of the Word, however, does not lead to the spiritual realization of the One-in-many or of the God-nature of the Self, so long as one's physical activity is not guided by a God-awakened mind. It is, therefore, essential for a man treading the Path to control, not suppress, his five desires (Lust, Anger, Greed, Infatuation and Ego), for the Sikh Path being the Path of life, has to grapple with life in all its manifold activity and it can neither dispense with the life of the household, nor altogether with the humours which constitute its very salt. As Guru Nanak has said: "Ego is a chronic disease, but its cure is within it." (Var Asa)

For individuation, which is bad in one sense, is efficacious in another, in that, it is by being a being that one not only realizes and experiences the Bliss of the Fourth State (the Turiya), but also it is through individuation that one gives it a secular purpose and physical expression. However, when the Sikh realizes the Truth or the essence, he is conscious that it is through the Lord's Grace that he has been so blest and not through his individual effort. For, in the ultimate analysis, nothing happens that God doesn't do. One can become pure and pious and charitable and dedicated but if he does it all not in the name of God, and to invoke His Grace upon himself and others, he is only gratifying his own Ego, and has thus not attained to the Ideal that is God. And this Grace also comes the way of Grace, that is 'the natural way', and not by forcing either one's own will or
God’s. “It is the innocent and not the sharp-witted that God meeteth.”

The Name, as has been explained above, is a realization, the coming of God’s Grace within oneself which obliterates the sense of the Other, and makes one not only Be Himself, but be a portion and limb of God. Like the Vedantist, however, the Sikh does not believe that he ever becomes He. Nor does he become a seer, or a witness, unto the play of life thereafter; he plunges himself into life’s activity, believing all the while that he is acting only as is the Will of the Lord.

In order to hold the mind, the Sikh does not have to control his breath; he controls his passions by submitting his mind to the Guru’s mind (as enshrined in the Word). The self-ward mind is only to be turned Godwards, and when that happens, one enters into the realm of Bliss, shedding all fears, overcoming the limitations of the physical vesture, becoming something other than himself, having died to his self, and becomes deathless for, life and death now seem to him but the two ends of the same beginning. For, merging into wherefrom one issued forth is certainly not death, but deathlessness:

The ray has merged in the sun, the wave in the sea;
The light has merged in the Light, and man is fulfilled.

It all happens thus, the natural spontaneous way, the way of sahja, and that explains why transformation in Sikhism from man to superman is so very instantaneous. A thug hearthens to the Word, and is transformed; the most detestable untouchable becomes worthy of worship; he not only comes into his true Self, but also becomes the Guru, the teacher of men, the Throne of the Sikh Gurus passed thus on to the most worthy of the disciples who, for a major portion of their early lives, had never treaded the Path themselves.

It is given in the Guru-Granth at innumerable places, however, that the Name cannot be realized without the Guru. It is he through whose Grace the Name is enshrined in the mind. But the Guru must be the True Guru, and “the True Guru is he who has realized the True One.” (Gauri Sukhmani, M. 5). He, however, does not lead men to his own worship, but to the worship of the one and the only God. But the Guru is met, says the Word, only if it is so writ in our destiny and it is only the man whose destiny is awakened that, meeting the Guru, he realizes the Name within himself.

Let us, therefore, pause here to elaborate this point, for it has led to much confusion in the minds of the seekers, and to the institution of Guruship being revived every now and then, and men abandoning the true Path, believing that it was not writ in their destiny, for were it not so, they would go the way they ought to as is the eternal Will. A belief in the inexorable laws of destiny (Karma) is also thus embedded in men’s minds.

If one studies the Word of the Guru-Granth carefully, and not casually or haphazardly, one finds that what is called the eternal Writ is the writ of eternal laws ingrained in the being of every man. Nothing is arbitrary in the world of the spirit, as it often is in the laws of man. But men, constituted as they are, determine the quality of all laws from their
physical experiences and more often than not from their immediate environs. If an innocent man is convicted and the guilty one escapes, it is said to be the result of Karma or deeds of the past birth visiting upon him in this. So do men also interpret the laws of the soul. One man has attained to a state of Bliss and another hasn’t, for such was the writ of Karma! It is true that current religious terminology is employed extensively by the Gurus but they invariably give it a distinct meaning of their own. True, there is an eternal Writ, yet, it is not only eternal but also universal. It is written on the Forehead of every man, though only some realize it, while others do not. But for both the Writ was the same; for it is ingrained in the being of man since beginningless time:

Dwell thou on thy God who is ingrained in thy body and mind. [Gauri, M.5]
Follow thou the Lord’s Will ingrained in thee. [Guru Nanak, Japu]
Within thy home is the Treasure, there is nought without,
By the Guru’s Grace to it thou attainest and the Door opens unto thee.
[Asa, M. 3, Ashtapadis.]

As fragrance abides in the flower,
As the reflection is within the mirror,
So does thy Lord abide within thee,
Why search Him without? [Todi, M.9]

So all that is writ and all that is to be realized is within ourselves. The key is the Word, with it the Door unto the Self opens, and lo, the Soul is instantly illumined. That is the coming of the Name (the realization of one’s God-nature) into oneself, like the opening of the folded bud unto the rays of light, the sudden awakening of the lower self to the higher Self.

It is nowhere stated in the Granth that there are some who are eternally condemned, and are forbidden to seek themselves and so their God, and that till the writ of their past deeds is washed off, there is no hope of redemption for them. It is true, there are occasional references to God “Himself waking up some from their slumber, while the others who are awake receive Him not”, but that indeed is the tragedy of life. We do what we do knowingly, or by force of habit, sharpening our wits all the while not only to cheat our neighbours, but even our God through a show of piety. Others, seemingly asleep, yet innocent of mind and heart, accept the validity of God and surrender to His Will so spontaneously and instantly that it seems a miracle has been wrought in their case. In fact, the life of the spirit is a miracle in its every detail, for who would otherwise negate himself and yoke to the service of another, or withdraw himself from the seemingly alluring fruits and joys of life and even get crucified or burnt at the stake or boiled in a kettle, except he who has seen something higher than what seems and is so superficial and transitory. So, the miracle does happen when a man’s nature is turned into God’s nature, for God, like man, also expresses Himself and makes His existence felt. But the Writ is the same for everyone, God being the same for everyone, but only his destiny is awakened on whom is His Grace, and His Grace comes to all who seek it through service, humility, by dying to themselves, and yet living so that God’s purpose in creating life be fulfilled. The fire is locked in the wood, one has only to light it to see. The butter is lying
dormant in the curds; churn these and gather. He who does not look into the mirror will never see his reflection. The deer runs a mad race after the fragrance of the musk, not knowing that the musk is within him. To know this is to become; but becoming is not an end in itself in the Sikh faith. It must be yoked to a social purpose, for such is the Will or the eternal Writ of the Lord for us humans.

The theory of the doctrine of the Word, or the Name, can be explained in metaphysical terms thus. Not unlike the Christians, the Sikhs too believe that “in the beginning was the Word, and the Word was with God and the Word was God.” According to ancient Hindu thinkers also, out of the five elements, namely, earth, fire, wind, water and ether, the only element that could express the all-pervading nature of God is ether. And what is ether, but sound, and sound is nothing but a means to convey the Word. Again, as is the Hindu belief, according to Mimansa, the Shabda (Word, or verbal testimony) is the only infallible means of acquiring knowledge of spiritual truths. In Mimansa, the Word is, however, employed to invoke the invisible effects of the Vedic ritual. For, the Word is self-sufficient and does not depend on any other means for its meaning. Being coeval with sound, the Word is, therefore, also eternal. For, even before the Word is uttered, its sound pervades the ether, otherwise it would neither be utterable, nor audible. And, to know of the eternal Verities only the eternal means and premises can lead to tangible results. The authority of the Word is derived from its being uttered by those who were the direct witnesses of the Truth:

Hear thou the True Gospel of the True Guru,
For, he speaketh what he seeth."

The Word, again, can be uttered, sung, heard and conveyed, its meaning dwelt upon and practised, without any external aids, or garbs, or guidance which have degenerated religious life into ritual or made men recluses or established the soul as a church. But the Word is one's constant company, as guide when awake, as an image when asleep, sinking into our unconscious as much as guiding our activity at the conscious level. Being ever the same, the Word is eternally true. Being the same for all alike, its verities are universal, hence applicable to all, all over. As the Word has significance only in relation to its meaning, and not sound, languages in which it is uttered, or explained, are equally sacrosanct, for the Word does not depend for its meaning on any particular garb or verbal expression, being in essence nothing but an image of Truth which may be painted in any colour, so long as its correspondence can be conveyed to another.

As the Name is revealed through the Word, the Word and the Name are interchangeable terms. To realize the Word is to realize the Name. And, as the True Word leads to the realization of Truth which is God, the Name is also the expression of God being His symbol. As God is the God of Will, the Creator and Doer, He uses the Word, which in other words is His Will, to express Himself. Hence the Word also is the Will (Hukum). As there was a time, according to the Sikh creed, when there was no
creation and all was enveloped in chaos, then even “His infinite Will was”. And when He willed that there be creation, lo, there was creation. And God being Infinite, His Will also is infinite and there is no knowing of it in finite terms. In other words, it can only be described in terms of wonder: To think of the beginning (of the universe) is to enter the realm of wonder.

For, even when there was nothing but void, God permeated that void. [Sidh Gosht, Ramkali, M. I] Creating man out of such a spotless state, how could sin attach to him since beginningless time?

When the world of form was yet not born, Where was sin and where was virtue then? [Sukhmani, M.5]

So that when the Guru speaks of the eternal Writ inscribed on the forehead of man, he means nothing more than the writ of eternal, never-changing laws ever the same for everyone. He thereby also refutes the theory of the original Sin or the doctrine of Karma which too implies that since the beginning of creation, man has been condemned to the Round for something he did in the past. But the Guru believes that there was a time when there was nothing but God seated in Himself, in the state of non-willing, non-doing, passive, but yet potential, endowed with a Will. That being so, the doctrine of the ‘past’ resulting in a ‘future’ stands self-condemned, for at one time there was no past, present or future. When God Willed, He created the universe and when such be His Will, He shall absorb it in Himself. Both these activities are not voluntary, but

1. That a fatalistic interpretation of Sikhism based on a misreading of the Granthic terminology like Karma, eternal writ, etc., does violence to the Sikh credo is borne out by numerous references in the Guru-Granth, such as:

"That what thou dost is writ upon thy forehead.
For, from whom wouldst thou hide thy shame when the Lord Sceth all." (Asa M.5, Chhani)

"Good or bad that we do, we reap the reward thereof accordingly." (Var Asa M.1)

"Why blamest thou others, blame thy deeds:
For, thou receivest the fruit of what thou sowest." (Asa M.1, Patti)

"The dream ended like a dream, but what I had attained (in life) kept my company in the yond." (Bilâwal, M. 5)

"The Lord’s justice is upon thy deeds; the rest is all vain prattle." (Var Sarang, M.4)

"The Lord driveth thee as is His will, but His pen writeth as are thy deeds." (Var Sarang, M. 4, Shloka M. 1)

This also reveals that vicarious atonement of sin is not possible according to the Sikh doctrine and that though both good and evil emanate from the same source, i.e., God’s Will, it does not, therefore, lessen individual responsibility to practise virtue and fight evil. “Nanak : All the evils thou practisest are like chains round thy neck.” (Sorath, M.1)

And, as has been stated above, all that is unlike God—lust, wrath, greed, undue attachment, ego, etc., that lead one to oppression or cowardice, injustice or fear, sycophancy or blackmail, over-indulgence or renunciation, emnity or compromise of principles, is sin.
the result of the Will of God, which is writ in eternal terms on the foreheads of all (where destiny is supposed to be written, that being the most outstanding, conscious and expressive part of a human being).

Why does God exercise His Will to create a universe and in it the man, the ‘ruler of the earth’? It is because He wanted to express Himself, His divinity, His prototype in finite terms. And He also created, by the same Will, the three Modes, Maya, and the sense of ‘I-amness’, resulting in evil, and correspondingly also the Word through which one realizes the Name, or the essence of Reality, and, dispelling the spell of ignorance over him, becomes like Him whose essence he is. But that neither makes him look upon the world as false (though one’s stay in it is transitory), nor drives him back into himself having resolved his Doubt. He lives in the world as a man of the world and acts now not according to his own will goaded by his self, but in accordance with the Lord’s Will, as revealed to him through the Name, dying to one’s self and living ever in the Presence of God.

The question is then asked, if that be so, where is the necessity of the Guru on which so much insistence has been placed in the Guru-Granth? But it is never realized that the Guru is not a person, or an incarnation of God, or an intercessor or a prophet or pledge, but the Word:

The Word is the Guru, the Guru is the Word,
For, all the Nectars are enshrined in the Word. [Nat Ashtapadis, M.4]

The Guru only in this sense is the intercessor, who obliterates the evil of the human mind, and illumines it. For, “the True Guru is only he who has realized the True Person.” Yea, it is in this sense that the Guru and the God are one:

The Sublime, the Transcendent, the Yonder of the yond God,
That Guru hath Nanak met. [Sorath M.1]

Says Guru Gobind Singh:

He, who was the only one in the beginning and will be in the end,
That one is the Guru of me. [Chaupai M.10]

The tenth Guru, while abolishing succession, said: “The Word is the embodiment of the Gurus. He who searcheth me, findeth me in the Word.” For secular matters, however, the Guru is the whole community of the Khalsa-in-faith. The ‘service’ of the Guru is the yoking of the mind to the Word, and the mind is so yoked in order to flow out of the self so that the spell of the Other on one’s mind is broken and one seeth Him in all, and serveth all, thus merging in the One to whom belong all.

It is thus through the Word that the Name, or the essence of Reality, is realized, and one’s individual Karma, which, being habit-forming, leads man instinctively to egotistic activity, and hence evil and sin, is washed off, and the pure one merges in the Pure one, and thus one realizes one’s destiny. But if, one the other hand, man chooses the way of self-hood which leads to the overpowering of the other creation, he carries along the load of sin in the form of craving (Trishna) and so comes and goes. This then becomes his ‘lot’:
That what thou practisest day and night hath been writ on thy Forehead, 
For, from whom canst thou hide thy shame when He, the seer, seeth all, within 
thee. 

[Āśā M.1]

Thus, in the Path of the Guru no one is eternally condemned nor 
eternally saved, neither low nor high, but in accordance with one's deeds 
is each rewarded or punished in the world of God, that is the Soul:

The virtuous and the vicious are not mere echoes, 
For, one carries along all that one does." [Japu]

Chitragupta, who is supposed to be writing out our deeds in an 
account-book is no other than the conscious (Chit) and unconscious 
(Gupta) parts of our mind. The Dharmaraja, or the Lord of Law, to whom 
we have to render the account is the God-nature (or the Soul) within us. 
If, therefore, occasionally we find references to the 'inexorable writ of 
Karma', it means only that the deeds (Kirtar) that we have done in the past 
(Poorab) have become our Karma (destiny or lot) which cannot be erased 
and would lead to pleasure and pain, deliverance or transmigration except 
when one turns away from one's self with a conscious effort, led by the 
Guru's Word, with faith in God's Grace, when his old writ is washed off 
and one merges one's will in God's Will. In this state, there is no pain but 
all joy; no strife, but all tranquility and equipoise; no coming and going 
but an eternal, motionless state, and all that happens is good and true, for 
it is now He who moves and does, not I.

III The Story of the Sikh Gurus

The word 'Sikh' is often interpreted to mean a disciple (from Sanskrit, 
Shishya), but in actual fact it derives its origin from Pali and means the 
same as in the great Buddha's Dhammapada—the elect, or in Sikh 
parlance, chosen (by God), God's own. The nomenclature of Khalsa 
which Guru Gobind Singh gave to the brotherhood of the Sikhs also 
means the same, being derived from the Persian term then current for 
King's own (lands). Viewed thus, the true purpose of founding the Sikh 
order, not merely as a system of religion but also as a distinct, 
all-embracing social organism, becomes manifest.

Guru Nanak, the founder of the Sikh faith, was born in an age of 
inquiry, not only into the realms of physical universe hitherto lying 
unexplored, but also into the inmost nature of man. Man was in search not 
only of what lay outside of him, but also in search of himself. Being the 
contemporary or near contemporary of Martin Luther, Columbus, 
Shakespeare, Vasco-da-Gama, Babur, Kabir and Michaelangelo, Nanak 
not merely witnessed the birth of new empires and the discovery of new 
lands and sea-routes, but also of protest against established dogma and 
social habits of man. Languages were contending for supremacy as much 
as ideas. Art and architecture, music and poetry, theatre and dance were 
finding new modes of expression, along with tyranny and bloodshed 
becoming the spearheads of new conquering faiths. Thanks to the genius
of Nanak, he did not merely stop short at reform in religious or social conduct of the individual, but planted the germs of a new people in whom the whole man could find his self-expression and fulfilment.

Were it not so, the spiritual and social objectives of Nanak would have ended with their enunciation by him, as in the case of Kabir. No Guru after him deviated essentially from the metaphysical or moral code laid down by him, as in the case of Kabir. No Guru after him deviated essentially from the metaphysical or moral code laid down by him, but as students of history are aware, the nine Masters, who succeeded him, perfected, each in his turn, those aspects of life during a period of two centuries which not only gave a new nationality to the soul of the people, but also made them more broad of limb and mind, and besides laid the foundation besides of a secular empire on the ruins of a foreign imperial rule. If Panjab's earth is more productive, if its manhood is more manly, if its womanhood is more liberated, if its people are more catholic in dress and diet-habits, and far less superstitious, and roam the whole world for adventure as for livelihood, it is all thanks to great Nanak, whose faith works through living life and sustains, broadens and deepens it by giving it an earthly purpose as much as spiritual hope. A whole galaxy of saints and warriors, patriots and scholars, martyrs and men of charity was born. Before him, look into the books of history as well as you may, you do not find any name worthy of notice in the Panjab for centuries.

Nanak was born on April 15, 1469, in the light half of the month, though, according to later chroniclers, his birth took place on the full moon day of the month of Kartik, of the same year, in a small neglected village called Talwandi (now Nankana Sahib) in the present district of Sheikhpura, forty miles to the southwest of Lahore in what is now Pakistan. His father, Mehta Kalu, of the Vedi Khatri tribe, was a village patwari (record keeper). But notwithstanding his humble parentage, before Nanak breathed his last in 1539, his name had travelled not only throughout India's north, south, east and west but also far beyond into Arabia, Mesopotamia, Ceylon, Afghanistan, Burma and Tibet. And all this because he had chosen to traverse for over thirty years of his life all these lands on foot, accompanied by one of his most devout followers, Mardana, a Muslim, who played on the rebeck, while Nanak sang to audience of all creeds and climes.

Nanak was put to school at the early age of five, and he learnt besides Hindi and Panjabi both Persian and Sanskrit from the village Brahmin and the Maulvi. But soon, he seems to have despaired of his studies, for his father asked him either to farm or tend cattle, or keep a shop. But, says the Janam Sakhi, while he obeyed his father to do all he wanted, he had his heart centred all the while on the One Absolute God (Nirankar) and whenever he was asked what his name was, he would reply, "My Name is Nanak Nirankari (Nanak who belongs to the One Absolute Lord)."

At a very early age, he seems to have acquired a questioning and enquiring mind. When, for instance, he was asked to wear the sacred
thread, as is the custom among Hindus, he refused to do so, saying: "I would rather wear the thread that breaks not, nor is soiled, nor burnt nor lost".

While out with the cattle one day, says the Janam Sakhi, he fell into a deep trance, and the cattle grazed on the farm of another. Similarly, when he was sent to buy wares from the market nearby, he gave away all his money to the hungry, saying to himself that there could not be truer trade than feeding the lowly and the lost. Not unnaturally, therefore, his father was furious with him and sent him to Sultanpur (in the district of Kapurthala) to be with Jairam, to whom Nanak's sister, Nanaki, was married. Jairam, using his influence with the local governor, Nawab Daulat Khan Lodhi, got him employment as a storekeeper. But, it is said, as Nanak would weigh up the stores and reach at the number "Tera" (thirteen, which also means 'Thine'), he would go into a trance and go on repeating "I am Thine, Lord, I am Thine."

Jairam advised Kalu to marry Nanak off, so that he might thus be persuaded to attend to the affairs of the world with greater consideration. At the age of 18, Nanak was married and had two sons from this marriage, Sri Chand and Lakhmi Das. But even while working to sustain his family, he devoted more and more of his time to discourses with the wandering fakirs and sadhus. It appears, these discussions went a long way in training the mind of Nanak in the intimate study of comparative religion of which one finds such abundant proof in his works.

Having served the Nawab for about 9 years, one morning, as Nanak went to bathe at the river Baeen nearby, he went into a trance and, says the Janam Sakhi, did not come out of the water for three days. Here, he felt that he stood before the Throne of the Supreme Being who commanded him to enter upon his godly mission at once. Thereafter, when Nanak came home, he distributed all he had to the poor, and whenever someone would ask him what he had found, he would answer:

Na Koi Hindu, Na Musalman.
(There is no Hindu, no Musalman.)

His message created a sensation in the town. The Qazi called him to his presence and said, "Thou sayest, there is neither a Hindu nor a Muslim, proveth this thou to me, for I am a Muslim and a man of prayer, and I know that my faith is true. If thou doubtest, come and say thy prayers with me and see." Nanak readily agreed, and stood at the prayer amongst the faithful, led by the Qazi. When the prayer was over, the Qazi said to Nanak, "What sayest thou now?" Nanak answered, "Thou sayest thou art a man of prayer. But thy prayer was unaccepted by God, for while thou wert praying, thy mind was in Kabul purchasing horses." The Qazi was amazed at the intuition of Nanak. Then the Qazi asked, "Who then is a true Muslim?" The Guru answered:

If compassion be thy mosque, faith thy prayer-mat,
and honest living thy Quran,
And modesty thy circumcision, contentment thy fast,
then, verily, thou art a true Muslim.
Let good deeds be thy Kaaba, and Truth thy Prophet,
and let thy prayer be for God's Grace.
And thy rosary be of His Will, then,
God will keep thy Honour. [Var of Majh, M. 1]

The Qazi was astonished at his vision and asked, "If there are no Hindus and no Musalmans, what, pray, art thou?"
Nanak answered:
"If I say I'm a Hindu, you are disappointed, but I am not a Muslim either. I am in fact a mere man made up of five elements."

From now on Nanak, now aged 27, entered upon his global mission to instruct and save the world. He took along with him a Muslim, Mardana by name, and while Mardana played on the rebeck, Nanak sang his heart-searching hymns to the people in a language which they spoke and understood.

For sometime, he went about in the Panjab, converting Hindus and Muslims to his views and establishing missionary centres in the charge of his devout followers, many of whom belonged to the low castes and had practically nothing to call their own. At Saidpur, near Gujranwala, he put up at the house of a carpenter, Lalo by name, and thus invited the wrath of the high caste Hindus. They said, "This man is lowering the esteem of his father's faith by dining with a low-caste Hindu and keeping the constant company of a Muslim drummer." One of them, Malik Bhago, arranged a big feast in honour of his ancestors, and invited Nanak to partake of it. But Nanak refused to go. At last, the Malik, who was an official of the local Pathan army commander, asked his servants to bring Nanak to his presence by force. Nanak went to him and when Bhago said, "You come not to eat with me and eat with a Shudra, what kind of man are you?" Nanak replied, "In your bread is the blood of the poor, while the bread of Lalo, who earns by the sweat of his brow, is sweet like milk."

At this, Bhago was all the more enraged and asked Nanak to demonstrate the truth of what he had said. Says the Janam Sakhi, when the Guru pressed in his hands the bread from either house, out of Lalo's oozed milk, and out of Bhago's, blood. Lalo was the first to be consecrated as a missionary of Nanak's faith.

From here, Nanak went to Tulamba, near Multan, where he came across a thug, Sajjan by name. It was customary for Sajjan to sit outside his door on a prayer-mat, rosary in hand, waiting for the wayfarers whom he would lodge in a temple, if a Hindu, and in a mosque, if a Muslim. At night, when the guest would be asleep, he would rob him of his belongings and cut his throat. Seeing Nanak, he said to his associates, "This man wears a very bright face. I believe, he is very rich." And so he extended to Nanak all the courtesies due to a man of substance. At night, when he asked Nanak to go to sleep, Nanak said, "I would first recite a hymn in praise of God and then retire to bed." And when Nanak sang:

How bright sparkles the bronze, rub it and it blackens your hand,
Wash it as well as you may, but its impurity goes not. [Suhi, M.I]
Sajjan instantly realized that he had been discovered, and so fell at the feet of the Master, and begged him to grant him forgiveness. Nanak said, "Distribute all you have among the poor, and meditate upon the Name of God." Sajjan did so, and with him as the priest, Nanak established his first Gurudwara (or temple) here.

Thereafter, Nanak, now famed as the Guru (or the enlightener) turned towards the east, and went to well-known places of Hindu pilgrimage—Kurukshetra, Hardwar, Banaras, Gaya and Patna going as far as Dacca and Assam. At Kurukshetra, he arrived on the day of a solar eclipse, when millions of devout Hindus had come to have a dip in the holy tank. It is at Kurukshetra that the Hindu Bible, the Gita, was composed by Lord Krishna in the midst of a royal battle between the two contending clans, the Kauravas and the Pandavas, in ancient times. Here the Guru, contrary to practice, cooked meat in a vessel and made it known that he had done so. The people swarmed in upon him in great rage that on such an auspicious day and at a place of pilgrimage he had cooked meat to eat! But the Guru, instead of getting provoked, sang the following hymn:

Of flesh are we born, within the flesh were we conceived; yea, we are the vessels of flesh.

They the Pundits know not, but pride in their wisdom and sharp wits.

This argument made the angry pilgrims speechless and they went away either converted to his views or leaving him alone considering him as lost.

At Hardwar, on the banks of the holy Ganga, he saw people throwing water towards the east. When asked what were they doing, they answered, "We are offering oblation to our ancestors in the other world." The Guru thereupon started throwing water towards the west. When asked what was he doing, he answered, "I am a farmer from Kartarpur to the west of here, and I am watering my fields over there." When people laughed at his innocence, he asked searchingly, "If your water can reach the other world, cannot mine reach even a corner of this world?" The people were silenced by this unanswerable logic.

At Banaras, he converted a famed Pundit, Chaturdas, to his faith, leading him away from idol worship and worship of symbols, and inculcating in him devotion to the One and the only God by dwelling on His attributes and praise. Chaturdas became an ardent missionary of the Sikh faith. At Gaya, the Guru converted a jeweller, Salis Raj, and appointed him a missionary of his order. In Kamrup (Assam), some beautiful women tried to entice him with their charm, but the Guru spurned their magical spell and made them believe that only that was enjoyable which lasted eternally and that excessive indulgence in pleasures of the flesh which lasted but a brief moment was base.

On his way, he was not well received in a village. This village he blest saying, "May ye flourish here." In another village, the courtesies shown to him knew no bounds. This village, he prayed, should scatter. When Mardana questioned him about his strange utterances, he answered, "Those that received us not well let them flourish and be where they are,
so that they do not pollute others with their disgraceful conduct. But those who received us well, if they scatter about, would by their example make others also virtuous and well-mannered."

On his way back, the Guru halted at Puri, wherein is installed the image of Jagannath, Lord of the Universe. In the temple, the Hindus were performing arati before the image, going round and round it, carrying caskets in which burnt earthen lamps, and showering flowers on the idol. The Guru stood silent and when asked why he was not participating in the service, answered: "This, your homage, is too small for a God as high as the Master of the Universe." And saying this, he sang a hymn in praise of the Supreme Being which, for the sweep of its imagination, is unrivalled in the whole gamut of Indian mystic poetry. Said he:

The sky is the salver; the sun and the moon are the lamps,  
The spheres of stars are studded in it as jewels;  
The chandan-scented winds from the Malai mountain wave  
And scatter across the fragrance of myriads of flowers. [1]  
(Thus) is Thy Worship performed,  
O Thou Destroyer of fear!  
Thy Unstruck melody rings  
And maketh music of the Word as if on the tender lips of a flute.  

[1-Pause]

Thousands are Thy eyes, yet hast Thou eyes?  
Thousands are Thy forms, yet hast Thou a form?  
Thousands are Thy Lotus-feet, yet hast Thou feet?  
Thousands Thy noses to smell, yet hast Thou a nose,  
O Wonder of wonders! [2]  
Thou art the spirit that Pervadeth all.  
It is Thy Light, that lights all hearts.  
Through the Guru's wisdom doth Thy light burnish,  
And that what pleaseth Thee becometh Thy Worship. [3]  
(Like the black-bee) I crave day and night for the honey  
Of Thy Lotus-feet  
Grant Nanak, the Chatrik, the Nectar of Thy Mercy, Lord,  
That he Mergeth in Thy Name. [4-3] [Dhanasri, M.J]

For sometime thereafter, the Guru passed his days journeying in the Panjab. During these days, his meetings with Sheikh Brahm, twelfth in the line of the great Muslim Sufi saint, Baba Farid, are very significant. It was in these days that he founded the city of Kartarpur, or the Abode of the Creator-Lord, and built a house for his family to live there.

In his second tour to the south, the Guru went as far as Ceylon accompanied by Saido and Gheo and visited the Raja of Jaffna in this island who had been converted to his faith earlier by one of his merchant followers, Mansukh.

Next, he turned his attention to the north in order to discourse with the yogis in the Himalayas whose impact was being felt in the Panjab for the last ten centuries. In this journey, he was accompanied by Hassu, a blacksmith, and Sihan, a washerman. He was robed in skins. He crossed
Nepal and portions of western Tibet and mounted to the Kailash where he met the yogi hermits and discoursed with them, on the frivolity of performing miracles and living like recluses, two planks on which the yogis’ order mainly rested. His discourse with them is preserved in the Sidh Gosht. [See Rag Ramkali, M.I]

Guru Nanak travelled back to the plains of the Panjab via Ladakh, Srinagar, Jammu and Sialkot. Accompanied by Mardana, once again, the Guru set out upon his fourth journey to the west, and went, among other places, to Mecca and Baghdad, dressed, as his near contemporary, Bhai Gurdas says, in blue, like a hajji, ablation-pot in one hand, prayer-mat in another, and with a Book under his arm as is the custom among the pious Muslims.

At Mecca, says the Janam Sakhi, he lay down, being fatigued, in a mosque with his feet towards the Kaaba. When the Mullah saw this act of sacrilege, he was infuriated and kicked him, saying, “Knowest thou not this is the House of God, and thou sleepest, thy feet towards the holy Kaaba.” Unperturbed, the Guru quietly answered, “Turn my feet in whichever direction God’s House is not.” The Mullah was nonplussed, for he too believed, as was written in the Quran, that God was everywhere, in the north as in the south, in the east as in the west.

Hearing that a strange man had crept into their company, people gathered round him and asked, “Who is greater of the two, a Hindu or a Musalman?” The Guru replied, “Without good deeds, both will come to grief.” Then they asked him, “Of what religion art thou?” The Guru answered, “I am a mere man, made up of five elements, a plaything in the hands of God.”

In Baghdad, the Guru had a discussion with Shah Bahrol, a Muslim divine, and left him a great admirer of his, for Shah Bahrol built a memorial to mark this visit on which the following inscription still stands: “In memory of the Guru, that is the Divine Master Baba Nanak Fakir Aulia, this building has been raised anew, with the help of seven saints.” It is dated 927 Hijri (1520-21 A.D.)

When the Guru returned to the Panjab via Kabul, visiting Hasan Abdal on the way, where to this day there is a shrine standing to his memory, called Panja Sahib (for there is a hand-mark inscribed in stone which is believed to be Baba Nanak’s), Babur had invaded the Panjab for the third time. The Guru was now at Saidpur staying with Bhai Lalo. A wholesale massacre of the inhabitants of the place ensued to which the Guru was an eye-witness. The Guru wrote some of the most patriotic and soul-stirring verses at this time and even asked his God—

When there’s so much of bloodshed and people groan,  
O God, thoufeelest no pain?  
A deadly lion hath pounced upon a herd of cows,  
and Thou, the Master, carest not?

Here, the Guru was arrested, along with others and was made to grind the corn. But, says the Janam Sakhi, he was soon released with honour.
The Guru now settled at Kartarpur with his family as a farmer, where he was joined also by several of his followers, including Bhai Lehna (later called Angad), a worshipper of goddess Durga, who was converted to his views and stuck so faithfully to him and served him with such humility and grace that the Guru, breathing his last in 1539, anointed him as his successor, disinheriting his two sons. It is at Kartarpur that the institution of free kitchen was first established and whosoever came to see the Guru, partook of a meal, irrespective of his caste, creed, sex or station in life. Not only the poor and the downtrodden of the land, but he also liberated the womankind to make women an equal partner as much in social affairs as in spiritual hope. When Guru Nanak died, a quarrel ensued between Hindus and Muslims, each party claiming that the Guru belonged to it and so his last rites should be performed according to the tenets of its faith. But, says the Janam Sakhi, the wise of both the communities settled the dispute thus—that both should place their flowers on the body of Baba Nanak and whichever party's flowers would wither away last, would be entitled to claim his body. Next morning, the flowers of either party were as fresh as the night before, and so both decided to divide the sheet covering his body, the Hindus burning it and the Muslims burying it, for, says the Janam Sakhi, his body in the meantime had disappeared into the realm of God, carried by angels from the high heavens.

Nanak was thus not merely a bhakta, or a detached devotee of God, but a man deeply involved with the affairs of the world. Not only a great poet, musician and philosopher, but also a city-builder, a social and political rebel, an integrator of warring creeds and the creator of the New Man in the new World supported by a new morality and a God that not only punishes and rewards, but also reclaims and redeems both man and his society. For, it is Nanak who calls the earth the 'seat of Dharma' (or the Moral Law) and man the expression of God's highest Grace.

**GURU ANGAD (1504-1552)**

Born in Matte-di-Sarai in the Ferozepur district in a very poor family, he was 45 when he came to the Throne of Nanak.

He continued the work of Guru Nanak for thirteen years after him. His chief contribution to the Sikh movement was his insistence on absolute surrender to God, humility and the dedicated service of humanity. It is recorded that it was he who first popularized the script of Panjabi, Gurmukhi, and got the sayings and a biography of his Master written in this script, though the script was known and widely used even before him by the Khatri for keeping their accounts. Before him, Guru Nanak too had rejected Sanskrit, in preference to the indigenous spoken languages of the people, Panjabi and Hindi, as the great Buddha had done before by making Pali, then the vernacular of North India, the vehicle of his message. This dealt a severe blow to the hereditary priestly class.

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1. *Short History of the Sikh People*, by Dr. Gopal Singh.
Guru Angad was a married householder before he was converted to the new faith, and had two daughters and two sons. After he ascended to the Throne of Nanak, his wife, Khivi, served in the community kitchen, he himself living on coarse bread earned by him by twisting moonj.

Along with his spiritual mission, he inculcated in his people the love of sports and organised wrestling bouts for the youngsters.

A man of great forbearance, he once reprimanded Amar Das, his devout follower, for giving his approval to the violence the villagers indulged in against a monk who was very jealous of the Guru’s repute and incited them to do violence to the person of the Guru. Guru Angad said to Amar Das, “You should endure what is unendurable, suffer what is insufferable. You should have endurance like the earth, steadfastness in joy and sorrow like a mountain, and have pardon in the heart like the river.”

Like Guru Nanak, he too put his sons to a severe test, but finding them wanting, he consecrated Amar Das, his devout disciple, to be his successor.

**GURU AMAR DAS (1479-1574)**

Born in Basarke, in the District of Amritsar, Guru Amar Das was a farmer-trader and a strong Vaishnavite before he met Guru Angad at a fairly advanced age. He used to visit the places of Hindu pilgrimage every year. He too was a householder, and had two sons and two daughters. Hearing once the Word of the Guru being recited, he expressed a desire to see the Guru and when he did so, he offered himself body and soul to the service of his Master. He would fetch water for the Guru from the nearby river each morning in spite of his old age, and served him so well that Guru Angad, leaving out his sons, appointed him his successor.

His contribution to the Sikh movement was manifold. He not only extended the institution of the community kitchen, but also fought against purdah and sati. He collected the works of his two predecessors and got them written out by his grandson, Sahsar Ram, in two volumes, which later formed the main source for the compilation of the Guru-Granth. He also added some of the sayings of the Hindu Bhaktas to these volumes, adding his comments wherever he differed from them.

Hearing of his repute, even Akbar the Great came to visit him, and offered a handsome grant for the community kitchen, but the Guru declined the offer, saying, “The Guru’s kitchen must depend on small voluntary offerings of the devotees and not on imperial gifts.” He had also to contend with hostility from Guru Angad’s son, Datu, and Guru Nanak’s ascetic son, Sri Chand. People were being attracted, as they often are in India, to the asceticism of Baba Sri Chand, to which the Guru was leading a strong opposition. But the hostility of Datu became so pronounced, that the Guru had to sometimes to bear the unbearable. Once Datu came to see him and kicked him off his seat, but the Guru was unprovoked, and started pressing the feet of the offender, saying, “I am
old, my bones are dry and hard. Your tender feet must have been hurt by them.”

Guru Amar Das founded the city of Goindwal and dug up a well here with 84 steps leading down to it. He visited the places of Hindu pilgrimage as a Guru and preached to large audiences the meaning of his new mission. His faith had now spread far and wide and to minister to its needs, he established 22 seats (manjis) for missionary work and appointed one of his leading followers to be in charge of each. It was he who initiated reform in marriage and death ceremonies, making both these occasions for quiet recitation of the Name of God.

Guru Amar Das’s compositions in the Guru-Granth are known for their simplicity of language and idiom and for the thoroughness of interpretation of the metaphysical terminology used therein.

Guru Amar Das also emphasised the need and sanctity of secular activity amongst his Sikhs. When Gango, a Khatri, came to see him and asked, “What shall I do to save myself,” the Guru replied, “Go and open a bank at Delhi and dwell upon the Name of God.”

**Guru Ram Das (1534-1581)**

Scion of a humble family, Ram Das (earlier called Jetha) was born at Lahore. He used to sell boiled and sweetened wheat to the pilgrims at Govindwal outside the Guru’s house. His spare time he would devote to the service of the Guru, in the construction of a well (baoli), in which the Guru was engaged, in those days. Finding him young, handsome and obedient, the Guru married his eldest daughter, Bibi Bhani, to him and finding his sons careless and impudent, he appointed him to be his successor. There is in his compositions, included in the Guru-Granth, such sincerity of emotion and beauty and freshness of rhythm, that one is in fact amazed at his poetic faculty.

Besides, he was a great builder, and founded the city of Ramdaspur, now called Amritsar. In 1577, he obtained a grant of the site together with 500 bighas of land, from the Emperor Akbar, on payment of Rs. 700 akbari to the zamindars who owned the land. He invited traders from all over to come and settle here. Today, this is a most prosperous business centre of North India. The Sikhs now took more and more to business and trade, and even though they knew that secular activity in their faith went hand in hand with spiritual discipline, they, not only kept the household, but also farmed or traded to make a living, and for the first time they found a centre of trade being established by their Guru, where they could congregate to be near him as well as creative wealth.

The Guru asked his Sikhs to help each other in founding business houses and pray for their success.

The Sikhs from now on remained no longer small farmers or petty shopkeepers, but went as far as Kabul to buy and sell horses, and became jewelers, embroiderers, carpenters and masons, bankers and wholesalers.

This shift, as we shall see later, stood the community in good stead in times of stress and tribulation.
GURU ARJUN (1563-1606)

The youngest son of Guru Ram Das, a poet of great excellence, a philosopher in his own right, a builder and a great organiser, and the first martyr in Sikh history—this was Guru Arjun. Even in his early years, he showed signs of great promise, a faithfulness to the ideals and a balanced mind towards his detractors, one of whom was his eldest brother, Prithi Chand, who did his worst to harm him in order to usurp the Throne, but whom he paid back in nothing but forgiveness and charity. The other brother of Guru Arjun, Mahadev, was a recluse and was hence considered unfit to succeed his father.

Though Sikhs stood by Guru Arjun and sent in their offerings to him from far and near, these would hardly reach the Guru for they were intercepted on the way by Prithi Chand, even though the Guru had already assigned all income from the landed property to his name, and for himself and the community-kitchen, he depended only on the offerings of the faithful.

To safeguard against this, the Guru appointed some of his trusted Sikhs in various places to collect the offering from the faithful, who were required from now on to set apart one-tenth of their incomes for communal purposes. These collections were to be offered to the Guru on the day of Baisakhi each year by the Masands (or Agents of the Guru).

In the heart of the city of Amritsar, Guru Arjun built a temple now popularly known as the Golden Temple, open on four sides to signify that it was open to men of all the four castes and to men from all the four directions of the world. It is said, he asked a Muslim Sufi saint, Mian Mir, to lay its foundation-stone. Later, the Guru built the cities of Tarn Taran and Kartarpur, now in the districts of Amritsar and Jullundur respectively. Round the temples at all these places, the Guru dug up huge tanks for people to bathe, and keep themselves meticulously clean.

When in 1595, a son was born to Guru Arjun, Prithi Chand, who had hoped that the Guru being childless, the Throne would pass on to him or to his son, started indulging in even viler intrigues. At first, he tried to poison the Guru’s son, but failing in this he joined hands with the Muslim governor of Jullundur, Sulhi Khan, and incited him to attack him. But Sulhi died in most tragic circumstances, much to the great chagrin of Prithi Chand. Similarly, when one of Akbar’s ministers, Bir Bal, imposed a tax on the Khattris of Lahore, and they, led by the Guru, refused to pay it, Bir Bal threatened an armed attack. But it never matured, for Bir Bal was killed in another expedition. The Guru now settled down to a life of comparative peace and compiled the Guru-Granth to make the Sikhs men of the Book. He had already given them a central place of worship, the Golden Temple, organised sangats (congregations) under the Masands more effectively than before, and made it obligatory for Sikhs to part with the tithe in favour of the whole community. This not only perfected the organisation of the faith in every way, but also gave Sikhs an idea of peoplehood.

Meanwhile, Jahangir, the Moghal emperor of Delhi, heard reports of
the growing influence of the Guru not only among the Hindus but also among the Muslims. Earlier, when a report was lodged with Akbar that the Guru had compiled a Book in which the Muslim faith had been reviled, he had asked that the Book be read out to him when he visited the Guru at Govindwal in 1598, and when this was done, he was immensely pleased and satisfied that the Guru had a mission of synthesis rather than conflict and exclusiveness. But Jahangir was made of a different texture.

During this time, his son, Khusrau, rebelled against him and in his flight towards Kabul, he called on the Guru, and, as is customary on such occasions the Guru blest him. But it was reported to Jahangir that the Guru had offered him monetary assistance and even applied a saffron-mark on his forehead to bless him in his fight against the Emperor. So, Jahangir believing the report and desiring to get rid of a person whose authority was growing (as he himself admits in his autobiography, the Tuzak-i-Jahangiri, p.35), ordered that the Guru be arrested, his property confiscated to the State and he be turned over to Murtaza Khan, his kotwal in Lahore, to be tortured to death.

The Emperor’s orders were carried out and the Guru became a martyr at Lahore on May 30, 1606.

**Guru Hargobind (1595-1644)**

The martyrdom of Guru Arjun, it is commonly believed, turned the tide of Sikh history and made them warlike instead of the pacifists that they were earlier. It is true, that when Guru Hargobind came to the Throne, he was only eleven and yet he chose to wear two swords at the time of being anointed as the Guru by Bhai Budha, the devout Sikh, who had seen the Sikh movement evolve ever since the days of Guru Nanak. Indeed, he trained the new Guru in the art of horsemanship, marksmanship, swordsmanship, wrestling and hunting. The Guru was called sacha padshah (the True King), as was the custom ever since Guru Nanak’s days, his audience-hall was known as durbar as of old, and his accession to Guruship—the coming to the Throne. His was the sacha raj (True dominion or rule). A fly-brush waved over his head, as in the case of the other Gurus. And he built a place for congregation for his Sikhs called the Akal Takht or the Throne of the Immortal (opposite the Golden Temple in Amritsar), where besides spiritual matters, secular affairs affecting the community were also discussed. He built up a small fortification also, called Loh Garh (the fort of iron) and kept a small-sized cavalry and army. He also sent word to his Sikhs that thereafter the offerings to be made to the Guru should be in the shape of weapons and horses. Hunting expeditions were regularly held, as also symposia of martial music.

No wonder, in the eyes of the rulers, this was a departure from the old pacifism. So it seemed also in the eyes of the detractors of Sikhism. And yet when we read that the terminology used in Guru Hargobind’s days was the same as in the days of Guru Nanak, that Nanak himself had protested against foreign rule, ways of life, dress, language and diet, and even
courted imprisonment at the hands of Babur, and that secular activity had always been an integral part of the Sikh faith, we do not see any essential difference in the outlook of Guru Hargobind from his predecessors' except perhaps in its emphasis which was of course the need of the time.

But Jahangir sensed danger in this for his rule and without being provoked by the Guru in any way imprisoned him in the fort of Gwalior. According to some historians, he was in jail for twelve years, but it is likely that he was released much earlier. Seeing the simple life of the Guru in the fort and his singleminded devotion to God, Jahangir not only remitted his sentence considerably, but even tried to befriend him. He would go out with him on hunting expeditions and paid a visit to him in Amritsar, even offering to complete the construction of the Akal Takht at his own expense which the Guru declined to accept.

Guru Hargobind, like Guru Nanak before him, now travelled throughout the country and visited Kashmir where he converted many people to his faith. A gurdwara still stands to his memory here, and most of the Sikhs now residing in Kashmir derive their faith from those days. He also journeyed in the Uttar Pradesh and went as far east as Pilibhit, building shrines to the memory of his predecessors and creating sangats.

Meanwhile, Jahangir died and his son, Shah Jahan, coming to the throne, prohibited the conversion of Muslims and ordered the demolition of many temples, including the Gurdwara Baoli Sahib at Lahore which was razed to the ground and a mosque constructed in its place. But the Guru held his hand till Shah Jahan struck the first blow against him in 1628, over a mere trifle—the Sikhs had captured a hawk that had strayed away from the King's party hunting near Amritsar and had refused to part with it. The Guru's property was looted, but the loss of life, including the General's who led them, was all on the Moghal side.

The Guru, not wanting to prolong this struggle, retired to Kartarpur (in Jullundur district). But he did not want to be caught napping again and so kept his troops, which included Muslims, in good trim. For the sake of his Muslim troops, he built a mosque at Hargobindpur nearby.

Another battle ensued with the Moghals when two of the most precious horses that a Sikh had brought as an offering for the Guru, were snatched from him on the way by Moghal forces. The Guru deputed a Robinhood type of a Sikh, Bidhi Chand, to rescue these horses which he did by a clever device. This resulted in a major conflict and the Guru was attacked by a strong contingent of Moghal forces. More than a thousand Sikhs were killed in this battle as against many more on the other side, including the commanders.

One Painde Khan, who was a General in the Sikh camp, deserted to the Moghals on his dismissal from service and came with a Moghal detachment to attack the Guru at Kartarpur in 1634. But Painde Khan along with another Moghal General, Kale Khan, was killed and the Moghal forces scattered, leaving behind a considerable number of the dead.

The last ten years of his life the Guru passed in meditation, preaching
the Gospel and living a very austere life so much so that he even gave up the use of the pillow. He insisted so much on the simple virtues of life that he severely reprimanded his sons, Atal Rai and Baba Gurditta, for performing miracles. Both these sons died before him, as well as another son, Ani Rai, and though he had two more, Suraj Mal and Tegh Bahadur, he appointed his grandson, Hari Rai, to be his successor for his obvious saintliness and strength of character, for he found Surajmal to be much too involved in the world and Tegh Bahadur practically a recluse.

**GURU HARI RAI (1630-1661)**

Though Guru Hari Rai kept a cavalry of 2200 Sikhs ready to defend the faith, and was himself a great hunter, his heart was so tender that he would capture, but never kill, a bird. Once, lost in his thoughts, he was passing through a garden and a flower fell from the stem, struck by the flaps of his loose coat. He was filled with so much remorse that he pledged that he would always keep the loose fold assembled in his arm thereafter and to this he stuck throughout his life.

And yet when Dara Shikoh, a Sufi brother of Aurangzeb, losing the battle of succession, was fleeing towards the west, and came to Goidwal to ask for the Guru’s help, he arrayed his men along the river Beas and held the pursuing forces till Dara had fled to security. Aurangzeb did not forgive this, and as soon as he came to the throne, he asked the Guru to present himself in his court. The Guru did not go himself but sent his son, Ram Rai, to see the Emperor. Aurangzeb received him well and said he only wanted to be assured that there was nothing derogatory to the Muslims in the Sikh Scripture, and that the Sikhs were not poised against the imperial rule. Ram Rai with his vast spiritual background and cultured manners pleased the Emperor much, but once misinterpreted the Word of Guru Nanak, carried off by his desire to give not the slightest offence to his host. The Sikhs of Delhi reported the matter to the Guru and the latter was so anguished that he called upon Ram Rai to leave the Emperor’s court at once and go to wherever he wanted but never to see him again.

During his whole life, the Guru pursued missionary activities with great zeal and never for once either sought, or was given, an opportunity to clash with the Moghal rule. He died in 1661 handing over his charge to his tender son, Hari Krishan.

**GURU HAR KISHAN (1656-1664)**

When Hari Krishan, the eighth Guru, came to the Throne, he was barely five years old. Ram Rai, his elder brother, saw in this a great opportunity to press his claim for Guruship before the Emperor—now his friend. He even installed himself as Guru at Dehradun, and appointed a few missionaries to propagate his cause. The Emperor too was interested to pass on, if he could, the Throne of Nanak to a loyal, spineless friend of his, like Ram Rai. So he called both parties to his presence in Delhi. The Emperor put the young Guru’s intelligence to test on several occasions,
and he found him perfect and rejected the case of Ram Rai, more so because the Sikhs had felt greatly irritated at the Emperor's meddling in their religious affairs so blatantly.

Unfortunately for the Sikhs, however, the Guru got small-pox here and died at the age of eight, suggesting, as his end approached, that after him the Guru would be found at Bakala (referring thereby to his grand uncle, Tegh Bahadur, who was leading a very pious and detached life there).

**Guru Tegh Bahadur (1621-1675)**

Hearing that the last Guru had referred to the new Guru to be found at Bakala, many claimants to the Throne set up their gaddis there and created much confusion in the minds of the Sikhs as to who in fact the Guru was. But devout Sikhs found out Tegh Bahadur and installed him as the Guru, at the age of 44.

One of his rivals, Dhirmal, grandson of Guru Hari Rai, even tried to take his life—a shot was fired at him, and his house was ransacked. Tegh Bahadur escaped with minor injuries, but did not get provoked. However, the Sikhs attacked Dhirmal's house, and took possession of all his property, including the original copy of the *Adi Granth* which the Sikhs revered much and which Dhirmal had looted away. The Guru, however, not only returned the property to Dhirmal but, it is said, deposited the copy of the *Adi Granth* in the safe bed of the river Beas while he was on his way to Kiratpur and sent word to Dhirmal, against the wishes of his Sikhs, to recover it from there. This copy, now lying at Kartarpur with the descendants of Dhirmal, still shows signs of having been soiled by water at the borders.

With this, however, his troubles did not end, for elsewhere too he was facing hostility. He went to Amritsar to pay his homage at the Golden Temple, but the custodians shut its doors upon him. He left Bakala to live at Kiratpur, but here too Dhirmal's followers caused much annoyance to him. The Guru thereupon purchased a piece of land in the Shivalik hills, and founded upon it the city of Anandpur (now in the district of Hoshiarpur). Here too, he found no peace, and moved out in the Malwa region, and from there to Hariana, preaching his Gospel and digging wells and tanks on way for use of the peasants of that arid land. His travels caused such a consternation in Aurangzeb's mind that he got him arrested. But due to the mediation of Raja Ram Singh, a Rajput General of Aurangzeb, the matter was amicably settled.

Thereafter, the Guru went towards the east, visiting on way the historic cities of Agra, Allahabad, Banaras, Gaya and Patna. Leaving his family at Patna, he went to Dacca. Thus, the whole eastern region right upto Assam was studded with Sikh shrines due to the missionary zeal of the Sikhs. While he was in Assam, his friend, Raja Ram Singh, came with an expeditionary force against Assam and came to the Guru to seek his blessings. Many expeditions had been sent by Aurangzeb before too, but the Assamese were unbeaten. This time much more bloodshed would
have ensued to ensure the victory of the imperial forces but for the intervention of the Guru who negotiated a settlement between the two parties. A Sikh temple stands at this place, called Dhubri, in memory of this event.

Meanwhile, a son had been born to the Guru at Patna, but the Guru, getting urgent summons from his followers in the Panjab, hastened back to his native land, taking good care that his son was brought up at Patna according to the traditions of his House. In the Panjab and Kashmir he found the Hindus and Sikhs greatly terrorised on account of the bigoted policies of Aurangzeb, and he put heart into them to face the situation with calmness and courage. He invited his family also to join him at Anandpur, but he soon left them again for a tour of the country right up to Agra. On the way, he was received with great ovation; people became his followers in large numbers and made offerings to him. The Emperor was receiving alarming reports that the Guru was gathering great strength and instilling a spirit of resistance against forcible conversions and exaction. When the Pundits of Kashmir had visited him at Anandpur earlier, seeking his help to save their faith, for they were being harassed into changing their religion, the Guru's reply to them was, "Don't be afraid, nor make others so. I shall much rather lay down my head than any harm should come to you. You may tell Aurangzeb's governor that if he can convert me, you will also follow suit." Undoubtedly, he preached similarly to others as well, on his tour later.

Aurangzeb decided to take no chances and once again issued orders for his arrest. He was taken prisoner near Sirhind and kept prisoner there for about four months, before being shifted to Delhi in chains. He was asked either to accept Islam or death and he chose death. He refused to show a miracle to save his life. And in November, 1675, he too was beheaded in the Chandni Chowk of Delhi where stands a great monument, Sis Ganj, to his memory. His body lay writhing there with orders that no one would take it. However, a Sikh carter got hold of his body in the dark of night and cremated it with great respect burning his house along with it, to escape notice. His head was carried off by another low-caste Sikh who took it to Anandpur where his son, Gobind, was. The head was cremated there with full honours, his son swearing at that time that he would now create a body of the Sikhs who would not be able to hide their identity as they had done at the time of Guru Tegh Bahadur's death, when no one had come forward in Delhi to claim his dead body, for fear of being identified and persecuted by the Emperor.

GURU GOBIND SINGH (1666-1708)

Guru Gobind was only nine years of age when he was called upon to undertake the onerous responsibilities of Guruship in those times of tribulation and stress. Having passed his childhood at Patna, he had picked up eastern Hindi and Sanskrit, and now he not only improved his knowledge in these languages but also learnt Persian and Gurmukhi
characters. For some time, he retired to the Nahan State in the Himalayas in a place called Paonta and read much of the literature that had been composed before in Sanskrit and Braj. He learnt to write poetry. Now he, not only translated the whole gamut of heroic stories as found in the Ramayana, the Mahabharata and the Puranas, to instil the virtues of heroism and chivalry in his people, but also employed 52 poets to undertake a similar task. In this literature, much of which has been lost and only some of which is preserved in his Book, the Dasam Granth, compiled after his death, all superstitions and taboos are decried in a humorous vein, and a spirit of aspiration to, and sacrifice for righteousness inculcated.

His spirit of optimism can be gauged from the reply he is said to have given his father when asked what the man should do when he became utterly helpless. Both the verses are the compositions of Guru Tegh Bahadur, in the form of, question and answer. Guru Tegh Bahadur's inquiry was:

My strength is gone and I am in bondage,  
and from it now there is no escape.  
God alone is my support, and He alone will help  
as he helps His Saints.

To this Gobind Singh’s reported reply was:

I have rallied my strength, my bonds are loosed.  
there is every hope for me.  
Says Nanak: Everything is in the hands of the Lord,  
Now help me, my God.

This, then, is the shift in emphasis that Guru Gobind Singh brought about in the Sikh movement. He has often been accused of his anti-Muslim bias, but there is not a trace of it in his works. Says he:

The same are the temple and the mosque,  
The same are the pooja and the namaz,  
All men are the same all over,  
Though each a different appearance has.

And, as we shall see, the Guru in his unsought military campaigns fought with equal zeal with the Hindu hill chiefs who surrounded him, and the Moghal imperial forces—both Hindus and Muslims constituting his army and following, even in the worst days of crisis and struggle.

Like his grandfather, Guru Hargobind, he too was forced by circumstances to prepare himself for war, but he never for once acquired an inch of territory for himself. The first battle he fought was with Raja Fateh Chand of Srinagar (now in Himachal Pradesh), who, jealous of his growing influence, attacked him unprovoked in 1686. The battle was fought at Bhangani, near Paonta in the Nahan State, in which the Guru trounced his adversary, helped by a force of 700 Muslims who fought
alongside him under the leadership, it is said, of Pir Budhu Shah, a great admirer of his. The Pir lost two of his sons in the battle.

The Guru had married twice meanwhile, and had one son Ajit Singh from his wife Sundari, and three sons, Jujuhar Singh, Zorawar Singh and Fateh Singh from his other wife, Jito, who died in 1701. The Guru's third wife, Sahib Kaur, was married to him in the same year, but he contracted this marriage on the assurance that she would remain a virgin all her life. She is therefore, called the Mother of the Khalsa.

In those days, the Imperial Government of Delhi levied a tribute on the hill chiefs and when a demand was made on them, many of them, led by the Raja of Kahlur, refused to pay it and requested the Guru to assist them. Though the Guru had been earlier engaged in a battle with them he readily agreed, and joined hands with them to resist the attack launched by the Governor of Jammu under orders from Delhi. In this battle again, the forces of the hill chiefs, led by the Guru, were victorious.

Alarmed at this, Aurangzeb sent his son, Muazzim (later called Bahadur Shah) to put the affairs of the Panjubb in order. The Prince sent a force from Lahore to punish the hill chiefs and also the Guru. But while no harm came to Guru Gobind Singh, the hill chiefs suffered an ignominious defeat, for they got divided on the basis of caste. The Guru later tried to bring them together, but found the task impossible as superstitions, caste and mutual jealousies, which have been the bane of this country for centuries, stood in the way.

The Guru, therefore, decided to create a community which would not only be iconoclastic and fight against sham and the taboos of caste, dress, diet and status, but being worshippers of the One Supreme Being would look upon all humanity as one. Nay, they would be the spearhead of a world-wide movement for synthesis and dedicated service. Such a force was to wear a distinctive appearance as it often happens in almost every age and clime in respect of dedicated men and women. And such a force the Guru created in 1699 on the day of Baisakhi at Anandpur.

Thousands of people from far and near had gathered on this auspicious day to pay homage to the Guru. The Guru, a naked sword in hand, came to the congregation and asked for the head of a Sikh for the cause of Dharma. There was great consternation in the Assembly, but one by one five of them came forward to present their heads to the Guru, four of them belonging to the lower castes. Them the Guru called his five beloveds (*panj pyare*) and administered to them sugared water stirred with a steel dagger over which they had read the Word of the Guru. This was called Amrit or (nectar) and when the Guru had administered it to them himself, he stood, with joined palms, before them, and said, "Now it is my turn to be baptised by you". And so they baptised him, their Guru, thus emphasising the democratic spirit of the faith. Truly has it been said of the Guru:

Blessed is Gobind Singh who is the Guru
and the disciple rolled into one.
About 80,000 Sikhs were baptised in a similar way in a few days time. Then the Guru asked to shed all superstitions of caste and birth, of idol-worship and belief in anything but the One God. They were told to keep ever-ready to defend the faith, not only theirs, but even that of others as Guru Tegh Bahadur had done before; for humanity, preached the Guru, was one. They were to act as a unifying force in the world and live to work, work to share, and share to believe. “My Sikhs shall obliterate the differences, between Hindus and Muslims, touchables and untouchables, high and low, man and woman and create one fraternity of man believing in the fatherhood of God.”

The Sikhs were also asked to wear the five K’s, namely Kesha (unshorn hair); Kangha, the comb, to keep them clean; Kara, the steel bangle, symbol of the omnipresence of God, Kachha or drawers, symbol of chastity; and Kirpan or the sword as symbol of sovereign authority and resistance to evil.

The Hindu hill chiefs were scared by this, and sought the help of Aurangzeb to fight the rising power of the Guru. The Moghal emperor sent orders to the Nawabs of Sirhind and Lahore to assist them which they did and the whole force marched upon Anandpur in 1701. For three long years, they laid siege on the fort but the Guru did not capitulate, even though many of his followers died of hunger and thirst and many were slain on the field of battle. Forty Sikhs even disclaimed him and left for their homes in the thick of the night. But shamed by their womenfolk, they returned and died fighting later at Mukatsar. These are called the (Muktas) the Saved Ones.

But the endurance of man has its limits. The Guru wanted to stick out here, but his followers persuaded him to leave the fort for some other place of safety. But as soon as they came out, they were pounced upon by the enemy. The Guru’s family was separated from him—only two elder sons remained with him. He now moved towards Chamkaur (in the present district of Ambala), his mother, Gujri, with her two younger grandsons taking shelter with a Brahmin servant of theirs, named Gangu. Gangu, however, betrayed them to the Nawab of Sirhind who got the two tender sons of Gobind bricked up alive. Mother Gujri died of shock. In the battle of Chamkaur which followed, the Guru lost his other two sons as well, and hardpressed by the five Sikhs left with him in the improvised fortress, he escaped in disguise. Here, he was helped by two Pathans, Nabi Khan and Ghani Khan who, declaring him to be a Muslim pir, escorted him to safety through the Moghal forces that were combing the countryside in search of the Guru. Crossing the forests of Machhiwara, he came to Jatpura, where another Muslim, Rai Kalha, offered him help. But as the imperial forces were pursuing him, the Guru left this place for Mukatsar in the Ferozepur district and collecting a small force pounced upon his adversaries. The Moghal forces were defeated, and the Guru now turned towards Talwandi Sabo, where he stayed for some time. It is now called Damdama Sahib, or the resting place, as well as the Guru’s Kashi. For, it is here that he re-edited the Adi Granth and finally fixed the
form in which we find it today, expunging apocryphal writings, amending a few spellings, adding the four hymns in the beginning for evening prayers, but not adding any of his own compositions (except perhaps one couplet ascribed to him) and leaving the Granth as it was in the days of Guru Arjun except for the compositions of Guru Teg Bahadur, which were also included in it.

From a place called Dina, he sent a letter, written in Persian verse, called Zafar Nameh (the letter of Victory) to Aurangzeb saying that though he called himself a religious man, he had acted most irreligiously. He also reminded him that although his sons and many of his followers were killed, he himself was yet alive. Justifying his use of the sword, he said:

> When the affairs were past any other remedy,  
> I thought it righteous to unsheathe the sword.

Aurangzeb wrote back to him that he should come and see him. But before the Guru could do so, he heard that Aurangzeb had died. The Guru thereupon left immediately for Delhi and on Bahadur Shah seeking his help in the war of succession, the Guru helped him with a detachment. On being victorious, Bahadur Shah invited him to his court at Agra and offered him a robe of honour, a jewelled scarf and a cash offering of Rs. 60,000. Negotiations proceeded about settling the differences between the house of Nanak and the house of Babur. But nothing came of them and the Guru thereupon left for the south and settled at Nanded in the Deccan.

Here, he converted a bairagi, Madho Das, born in Rajauri in the Poonchh district of Kashmir, who had renounced the world and come to settle here on the banks of the Godavari, leading the life of a recluse. He was renamed Banda Singh, for he now called himself Banda (or the slave of the Guru).

It is here that the Guru met his end at the hands of two Pathans sent, it appears, by the Nawab of Sirhind who, scared of the Guru's growing influence with the new Emperor, wanted to do him to death. The wound, inflicted by the Pathans (who were also put to death there and then) was sewn up, according to some writers, but it burst open later when the Guru was trying a bow. On October 7, 1708, he breathed his last.

When the Sikhs asked him who their Guru would be in future, he said, "The Word is the spiritual Guru as contained in the Adi Granth, the secular Guru is the panth or the whole Khalsa-in-faith." Thus was democracy forever established in the spiritual as well as the social domains by the tenth Master.

**AFTER GURU GOBIND SINGH**

For about seven years after the death of Guru Gobind Singh, Banda Singh Bahadur (he was so called on account of his unparalleled bravery)
won resounding victories against the imperial Moghal forces and established his own rule in large tracts of land west of Delhi, ransacking Sirhind and killing the Nawab. He also struck his own coin, but was captured at Gurdas Nangal near Gurdaspur and was put to death at Delhi along with seven hundred others. For fifty years thereafter, it was a battle of life and death for the Sikhs. A price was put on their heads and they were hounded out of town and country to seek refuge in the woods. But this also gave the Sikhs an excellent opportunity for training in guerilla warfare by which they harassed the invading armies of Nadir Shah and Ahmad Abdali. They were now divided into twelve misals (or clans), but whenever they attacked a target, they did so jointly after passing a unanimous resolution (Gurmatta). And even before Ranjit Singh—lion of the Panjab—came to power and created an empire which included a greater portion of the present Panjabs, Jammu and Kashmir, the North-West Frontier Province, etc., the twelve misals of the Sikhs had each created for itself an independent dominion. The erstwhile Sikh States of Patiala, Nabha, Jind, Faridkot, Kalsia and Kapurthala were established in these days.

After Ranjit Singh’s death in 1839, confusion prevailed in the Sikh regime due to the intrigues of leadership for power. Meanwhile, the British, who were waiting for an opportunity to annex the Panjab, the doorway to Afghanistan and Russia, struck, and following two wars, the Sikh kingdom was integrated into British India.

During the early British days, several movements of reform ensued, including the Namdhari movement, which not only propagated the Gospel of the Name, but also led an anti-British crusade. No Namdhar was to study the firangi’s language, nor seek employment with him, nor use his post offices, nor any of the British products. The leader of the Namdhari movement, Baba Ram Singh, was imprisoned and died during his incarceration in Rangoon. Namdharis, however, made a few departures from the original Path of the Guru and became strict vegetarians, discarded the sword in favour of the rosary and did not accept the Guru-Granth as Guru, as they continued to believe in a living Guru.

The Nirankaris (or believers in the One Formless Lord) of Rawalpindi led another reform movement in the first half of the nineteenth century, purging the community of all extraneous influences and insisting on the worship of the One Absolute Lord. The Nirmalas, or the pure ones, continued to be the interpreters of the Granth in the old Vedantist tradition, being well-versed in Sanskrit and Hindu literature.

But the greatest upsurge for reform came with the Akali movement which, beginning with the Singh Sabha movement in the late nineteenth century and insisting on holding on to the orthodox faith of Guru Gobind, culminated in the movement for expulsion of corrupt hereditary priests from the Sikh temples and handing over their management to an elected body of the whole community, called the Shiromani Gurdwara Prabandhak Committee (S.G.P.C. for short). This movement involved
them in a tussle with the British Government as well, because authority stood by the vested interests of the priests. The Sikhs, thereafter, participated actively in the movement for the country’s liberation, though the British continued to recruit them in the imperial army in large numbers and granted them awards of land in the canal-irrigated areas of the Panjab. During this period, about two million Sikhs travelled and settled abroad in U.K., Canada, Malaysia, E. Africa and U.S.A. as farmers, lumbermen, factory and office workers, artisans, contractors, doctors, engineers, teachers and lawyers. At home also they made tremendous progress in all spheres of activity, notably in engineering, small-scale industry, transport, and various other business. The cream, however, still stays in the army or on the farmland. Punjab is now both the granary and the sword-arm of India.

After the partition of the country, all that the Sikhs had created was ruined, but it also gave them the first opportunity to congregate in a compact piece of land which is now the Indian Panjab, where they constitute the majority.

Though the Sikhs are barely fifteen million, mainly concentrated in the Panjab, the Sikh faith is owned by many more people, notably the Sindhis who are Sikhs in belief and practice, except in form. A large number of the Hindus also believe in the tenets of the Sikh faith and look upon the Sikh Gurus as their very own.
SRI GURU GRANTH SAHIB
AN ANTHOLOGY

The Morning Prayers

To the Glory of the One, Supreme Being, the Eternal, the All-Knowing, Purifier, the Creator, Without Fear, Without Hate, the BeingBeyond Time, NotIncarnated, Self-Existing, the Enlightener.

JAP

Dear at the Beginning, True in the Pinnacle age,
That life is, not. True He who is,
Purifying, true are, true to work, the thinker,
the supreme work. Untouchable and unshakable
eternal moment. Not change goes
With the (E)

Of a second

How then to be True of chain, turnary?
The Will (horoscope)
Inborn in us, ingrained,
Thus follow,
(Thus is Truth attained). [1]

His Will it is that creates the JIVA, though Will one cannot tell,
Though Will the universe of life doth flow,
Though Will is greatness, went some high, some low,
On joy, on pain.
As His Will doth Ordain.
Some best are by the Will of the Giver,
Some lost in guiding the Cycle ever,
All, yes, all are subject to the Will.
None, O restless, beyond its pale.
And he, who knows the Will, doth see.
The 1:\ in him no more. no More. [2]

The mighty song of Thy Might,
And the Blessed of Thy Light,
Thy goodness, Greatness, beauty,
Of knowledge pure and holy,
Thou sing These Maketh, Glorify the Lord.
These Takest life and Grant it back,
Thou sing that These are subject, the name sing Thou Single, Warmed all.
A countless ring of countless things,
Then filled all to overflowing.

78105
After the institution of the country, all say the M heats had opened a new land. But it was now that the first opportunity was opened for a new life of all, and to be new the future breed, where they are the future power.

Though the M faces are already changing, the M has not completed the Project, the 2nd Task has begun. The M are taking in behalf and the M hopes also believe in the future of the 2nd Task and look upon the 3rd Century as their very own.
JAP
(The Morning Prayer)

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ALL-PERVADING, PURUSHA, THE CREATOR, WITHOUT
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER.

MEDITATIONS

True in the Beginning, True in the Primeval age,
True He is and True He shall be.
Thinking avails not, how so hard one thinks;
Nor silence avails, howsoever one shrinks
Into oneself. Nor hunger goes
With the (Pleasure-) loads of the worlds.
Of a myriad clevernesses, not one works.
How then to be True? How rend the Veil of sham, untruth?
His Will (forsooth)
Inborn in us, ingrained,
Thou follow.
(Thus is Truth attained). [1]

His Will it is that Creates the forms, though Will one cannot tell,
Through Will the stream of life doth flow:
Through Will is greatness won; some high, some low.
In joy, in pain,
As His Will doth Ordain.
Some blest are by the Will of the Giver;
Some lost in girdling the Cycle ever.
All, yea, all are subject to the Will;
None, O none, beyond its pale.
And he, who knows the Will, doth feel
The 'I' in him no more, no more. [2]

The mighty sing of Thy Might,
And the Blessed of Thy Light;
Thy Goodness, Greatness, Beauty:
Of Knowledge hard to classify.
Some sing Thou Makest, Givest the sack,
Thou Takest life and Givest it back.
Some sing that Thou art distant, far.
Some sing Thou Seest, Watchest all,
O, countless sing of countless things,
Thou Fillest all to overflowing.
Thou Givest more than hold can we,
Through ages, men have lived on Thee.
Thy Will on us Thou Dost Employ,
And Thou, the Care-free, Livest in Joy. [3]

True the Master, True His Name,
Infinite Love His astrolabe.
The seekers they all beg at His Door.
And the Giver He Gives but more and more.
What offer to make to See His Court?
What words to utter to win His Support?
Meditate thou, in the ambrosial morn, on the True Name,
His Greatness, Glory. For though a better frame
Of life is attained by Good Actions,
Salvation comes through Grace, Benediction.
Know thou this, Nanak, that He, the True One, is all in all:
(On Him, on Him, O let us call). [4]

Neither Appointed, nor Created,
Self-existent, Unconditioned.
He, who Serveth Him, is honoured.
Nanak: Sing of Him, all-gifted.
Sing of Him, and of Him hear.
Love him, (He the Master dear).
Thou shalt shed Pain
And Joy will rain.
His Word is the (Yogi's) Wordless Harmony,
His Word is the Word of the Vedas' symphony.
In the Word doth He have His Being (The Law),
He's Shiva, He's Vishnu, He's Brahma.
(None other)
And He's Parvati and Lakshmi, the Mother.
His Knowledge is Unutterable even if I knew
I couldn't tell. The Guru did shew:
"Tis He who Giveth to each and all".
(On Him, On Him, O let us call). [5]

Bathing at the holies? No use,
If the Lord His Pleasure were to refuse.
The Creation I see around,
Nothing without Destiny hath found.
The Gems, the Jewels, the Rubies are in the mind,
If one were to find
And hearken to the Guru's call:
"Tis He who Giveth to each and all".
(On Him, On Him, O let us call). [6]
If one were to live for Ages four,
Or ten times more,
Known in the nine divisions of the world,
Followed, honoured, famed, all,
If he were from His Grace to fall,
A worm among worms, a sinner among sinners.
Nanak: He Bestoweth Virtue on the non-virtuous,
Giveth Piety to the Pious.
But none can do him good in turn,
O none! [7]

They, who hearken (to the Word of the Lord),
Know what Siddhas, Peers, high Nathas are.
What (substance) the Sky, what (nature) the Earth, the Bull,
The Islands, the Spheres, the Underworlds:
Deathless become they who hearken to the Word.
Nanak: A Devotee is forever joyed,
And his Pain and Sin are destroyed. [8]

They, who hearken (to the Word of the Lord),
Know what Brahma, Shiva and Indra are;
And utter: ‘Praise be to Him’, the Mantra,
and know the secret of life, of Yoga,
Of Shastras, Smritis and the Vedas.
Nanak: A Devotee is forever joyed,
And his Pain and Sin are destroyed. [9]

They, who hearken (to the Word of the Lord),
Gather Truth, Contentment, Knowledge and Reward
Of bathing at holies sixty eight. (And lo!)
They that hymn it, in Honour grow,
Their mind attaineth an even flow.
Nanak: A Devotee is forever joyed,
And his Pain and Sin are destroyed. [10]

They, who hearken (to the Word of the Lord),
Fathom the Deeps of Virtues all:
(Are glorious like) a king, a Sheikh, a Peer (divine).
Even the Blind will see the Path (Sublime).
And the Fathomless Deep
Cometh into their grasp.
Nanak: A Devotee is forever joyed,
And his Pain and Sin are destroyed. [11]

Those who Believe are in a State Sublime,
Their virtues one cannot chime.
No paper, no pen, no scribe,
Can their State describe.
Such is the Word Immaculate:
Wrote one to Believe with all one's heart! [12]

Those who Believe,
Their minds awaken to Higher Consciousness,
To inner knowledge of all spheres.
For them no Blows, (no Sorrow's breath),
For them no longer the ways of Death.
Such is the Word Immaculate:
Were one to Believe with all one's heart! [13]

How clear the Path of one who Believes,
He lives with Honour, with Honour leaves.
Walks straight on the Highways,
Not wanders in the byways,
(Nor takes the Round),
And is to Dharma, the Duty, bound.
Such is the Word Immaculate:
Were one to believe with all one's heart! [14]

Unto the Believer opens the Door of Salvation,
And he becomes the source of his kin's Benediction.
He himself Swims across and those that seek His Door,
He wanders in search of alms no more.
Such is the Word Immaculate:
Were one to Believe with all one's heart! [15]

They (who hear the Word, Believe) are the Creation's cream,
They are the ones Approved, Supreme:
Are honoured in the Court (of God) such beings,
Look beauteous in the councils of kings.
They fix their minds on the One Master only.
They say and do what is thoughtful, holy.
And know that God's doings
Are beyond the count of us beings.
That the Bull is Dharma, the Law, born of Mercy,
Which, through Contentment, creates Harmony.
Else, one who knows must justify,
How great the load the Bull must carry.
There are worlds upon worlds, beneath, beyond.
Who is it that supports them? (Tis God).
Whose Eternal Finger hath Writ the features,
And colour, kind, and form of all creatures.
O would one dare to write the account?
How staggering the count?
How great His Power, how striking His Beauty,
And of His Gifts, O who could tell with surety?
One Word, and the whole Universe throbbed into being,
And myriads of rivers (of life) came gushing.
Powerless am I, O Lord, to describe what Thy Excellences be,
Sacrifice am I a myriad times unto Thee.
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. [16]

Countless the ways of Recitation,
Countless the ways of Devotion.
Countless the ways of Worship,
Countless the Austerities, their hardships.
Countless the Books, countless the reciters of Vedas;
Countless the Yogis, in mind detached, \textit{Udas}.
Countless Thy votaries, Thy knowledge pursue,
Thy Virtues view.
Countless the men of Piety.
Countless the men of Mercy.
Countless the Devotees on Thee ruminate,
In silence Meditate.
Countless the heroes who face the steel.
How powerless I feel,
O Lord, to tell what Thy Excellences be.
Sacrifice am I myriad times unto Thee.
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. [17]

Countless the unwise, in black ignorance reel,
Countless the usurpers and those that steal.
Countless the rulers who force their way,
Countless the cut-throats whom violence doth sway.
Countless the sinners whom sin engages,
Countless the liars who wander in mazes.
Countless the wretches, have filth as fill.
Countless the slanderers carrying load of Evil.
Thus thinketh Nanak, the lowliest of the lowly,
Sacrifice am I unto Thee a myriad times, O Holy!
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. [18]

Countless Thy Names, Countless Thy Places, Lord,
Countless the Spheres, beyond all thought.
O count there cannot be,
With words we name Thee, Hymn Thee.
With words all knowledge, all praise, all song,
With words all speech, all writing’s vogue.
With words we tell of our Union with Thee,
But Thou aren't subject to the words Thou wrote;
'Tis we
Who receive what Thy Will be,
Thy Name extends to all Thou Createst,
No place but where Thou not pervadest.
What power have I to tell what Thy Excellences be;
Sacrifice am I a myriad times unto Thee.
That what Pleaseth Thee is the only good done,
O Thou, the Eternal, the Formless One. [19]

When the hands, feet, body are soiled,
Water washes them pure.
When the clothes are spoiled,
Soap cleans them sure.
When the mind is polluted by Sin and Shame,
'Tis cleansed by the Love of the Name.
The Virtuous and the vicious are not mere echoes,
One carries along all that one does.
That one soweth, one himself reapeth,
And cometh and goeth as He Ordaineth. [20]

Pilgrimages, Austerities, Mercy, Charity,
Bring but honour small and paltry.
One must hear, believe, love the Name,
And bathe at the sacred Fount within one's frame.
For Worship there cannot be till virtues shine.
So pray: "Thine art all the virtues, Thine
O Primal Word, Maya, Brahma, Hail to Thee.
Thou that art Truth, Ever-joy, Beauty."
What the time, season, day, month of Creation?
Knows None.
Not the Pundits, even if it be in the text of a Puran;
Nor the Qazi does who interprets the Quran.
Nor Yogi knows the date, season, month, but the One
Who Created the Universe, Knoweth alone.
How to describe Him, praise Him, speak of Him, know Him best?
Yea, say they all they know, one wiser than the rest.
Great is the Master, Great His Name.
All that is, proceeds from Him.
He who thinks of himself much, is vain,
And will look small in God's Domain. [21]

Countless the worlds beneath, countless the worlds above,
No limit is found, nor the Vedas have.
Eighteen thousand, say the Semitic Texts.
('Tis not the last word.)
Yea, the Essence alone is Real.
He who counts doth fail in the deal.
Nanak: Let us say, He is Great (He, the One),
And He alone Knows, yea, He alone. [22]

They who praise, know not how Great is He,
As the rivulets know not the expanse of the sea
Into which they merge. The king whose dominion
Is like an ocean,
And hath wealth like a mountain,
Equals not a worm in whose heart Dwells the Lord. [23]

Limitless His Praise,
Limitless its Ways.
Limitless His Workings,
Limitless His Givings.
Limitless the sounds, limitless the sights,
Limitless the mysteries of His Mind.
Limitless the Creation, limitless the Expanse,
O countless struggle to find, who can?
The more one says,
The more is yet to say.
Great is the Lord, High, High His Mansion.
He hath the Most Exalted Station.
To know the Highest of the High,
One may try
If one be as high as He.
O, He alone Knows how Great He be.
Tis Grace that brings us Mercy. [24]

Great His Mercies, there is no telling:
He the Giver Gives, Himself covets nothing.
Warriors they all beg at His Door,
Yea, countless they, and countless more.
Some those His bounties win,
Still say, they don't.
Countless such fools, to feed His Wont.
Countless are afflicted with Pain and Hunger.
Even these, O bountiful, are Thy Blessing, Thy Honour.
Liberation from Bondage is upon Thy Will,
None else can tell.
If one were so foolish as to say he knows,
'Tis he who gets the blows.
God alone Knows our needs and Gives.
Alas, how few will own even this?
He, whose heart He filleth with Praise,
Nanak: He the King of kings is. [25]
Priceless His Virtues, priceless the Trade,
Priceless the Customers, priceless the Purchase,
Priceless the Dealers, priceless the Treasures,
Priceless the Weights, priceless the Measures.
Priceless the Devotion,
Priceless the Absorption,
Priceless the Law Divine,
Priceless the Master's Court - His Shrine.
Priceless the Approval, priceless the Bounties,
Priceless the Command, priceless His Mercies,
Priceless beyond word, beyond thought,
They who seek to tell grow mute, knowing it not.
The Vedas say and the Puranas say,
And the learned they read, interpreting as they may.
Say the Brahmans, say the Indras,
Say the Gopis, say the Krishnas,
Say the Shivas, say the Siddhas,
Say the many, many Buddhas.
Say the demons, say the gods,
Say the seers, say the sages.
Some have said, some may say more,
Others have said and left the shores.
If as many more were to come and say,
Would they fathom His Deeps? O nay,
As Great He is as Him it Pleases,
How Great is He, The True One alone Knoweth.
And he, who presumes and says he knows,
Is a fool among fools, as such he goes. [26]

What kind Thy Gate, what kind Thy Abode, O Lord,
Where Sittest Thou and Supportest us all?
Countless the Harmonies, Countless Thy Minstrels,
Countless the Tunes, and Measures and Players,
O Sing to Thee Winds and Water and Fire,
And the Dharmaraja too doth Thee Admire.
Sing Chitras, Sing Guptas, the Keepers of Record,
Which the Dharmaraja Seeth and giveth the Award.
Sings Shiva, Sings Brahma, Sings goddess Parvati,
Looking neat and pretty.
Sing Indras on their Thrones,
Sing gods in their throngs.
Sing the Siddhas in meditation,
Sing the saints in ovation.
Sing the celibates, sing the zealots,
Sing the peaceful, sing the warriors.
Sing the Pundits, sing the Rishis,
Sing the Vedas, sing the Ages.
Sing the Mohinis—enchanting, beauteous,
Sing the earth, underworlds, heavens.
Sing the Jewels, Thy Creation,
Sing the sixty-eight (shrines) in ovation.
Sing the warriors, mighty, brave,
Sing the sources of life four.
Sing the universe, earth, spheres,
Thou Sustainest, Thy Creations.
Sing they all who Please but Thee,
Are steeped in Thee, Thy Devotees.
Sing countless more, one cannot tell;
Nor think, nor Nanak shall.
Thou the Eternal, True, The Master,
Who Is, Shall Be, ever hereafter.
Yea, He the One who Made the Universe
Of various species, orders, colours:
Who Watcheth all what He Createth,
And as and what His Pleasure suiteth.
What He Wills, He Does and would;
No, none shall tell Him what He should.
The Highest of the high, the King of kings,
Nanak: His Will Works on all His beings. [27]

Thy ear-rings Contentment, Humility thy bowl, thy wallet,
'Intent on God'—the Ashes thou smear,
'And thought of Death,' the Coat thou wear.
Chastity thy Way and Faith, thy Staff.
And, if thou seekest the yogi's path,
The One in each and all thou hast to See,
And conquer the self in thee.
The world then would thine be.
Hail, Hail to Him, All-Hail;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. [28]

Knowledge thy food,
Compassion thy steward,
Divinity in thee, the horn thou blow,
He the Lord all strung on Him, thou know.
To work miracles is vain, an empty show.
One Separated, another to Union attains:
We receive only what He ordains.
P. 7
Hail, Hail to Him, All-Hail;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. [29]

'Tis the Divine Mother (some say),
Who Conceived in a mysterious way
The Deities Three, Approved:
One Creator, one Sustainer, One
Destroyer of the world.
But Nay;
'Tis the Will of the Lord that Sways
Us all, as He Ordains.
He Seeth all, none seeth Him;
A wonder of wonders that obtains.
Hail, Hail to Him, All-Hail;
The Primal Being, The Pure Light,
Sans Beginning, sans End, for ever alike. [30]

Everywhere His Seat, everywhere His Stall.
He put what He Willed in it once for all.
He Doeth, Createth and Seeth our needs.
O True He is, True are His Deeds.
Hail, Hail to Him, All-Hail;
The Primal Being, the Pure Light,
Sans Beginning, sans End, for ever alike. [31]

With a hundred thousand tongues, nay, many times more,
If one were His Name a million times to utter:
(Not enough it would be).
Many steps on the Path that leads to the Lord,
And unites Him with His bard.
Though the talk of Heavens
Even stirs the worms,
His Grace it is that each one Saves:
All else is false. [32]

No power to speak,
Or silence keep.
No power to beg, no power to give.
No power to die, no power to live.
No power to rule,
Or gather the soul.
No power to awaken the soul to Wisdom,
No power to find the way to Freedom.
He alone hath the Power, He alone hath the Way.
And, of ourselves which high, which low, O none can say. [33]

Nights, Days, Seasons,
Air, Water, Fire, the Nether Regions:
In their midst is the Earth set,
As Dharma's, the Law's, seat.
Habitated by different peoples, beings, species,
Of various kinds, forms, qualities:
Are judged on what their Actions be,
By Him, the True One, Whose Court is True.
There sparkle the ones Approved, Appointed,
And they, by His Grace, are Anointed.
There, O there, 'tis known who's True, who's false:
'Tis he who's there that knows. [34]

"In here, to Dharma men confine.
Pray, now the Domain of Gyan define."
Many the elements of Water, Air, Fire;
Many the Shivas, Krishnas, (Him admire).
Many the Brahmas who create the beings
Of various forms, colours, kinds.
Many the fields of Action,
Many the Mounts of gold,
Many the Dhruvas receiving Instruction
(At His Threshold).
Many the Indras, Suns, Moons,
Many the stellars, many the earthly regions:
Many the Siddhas, Buddhas, Nathas,
Many the goddesses of myriad kinds.
Many the gods, demons, sages,
Many the Jewels born of oceans.
Many the norms of life,
Many the forms of speech;
Many the devotees of spirit, many the kings of kings,
Many, O many, are the forms of beings. [35]

In the Domain of knowledge, knowing abounds.
Myriad kinds of joy there, sights, sounds.
But when the Domain of Surrender doth one reach,
'Tis through Beauty's speech
That one can talk. Such wondrous is the Creation here,
Not one can tell: 'Tis wonder sheer.
Here is inner Consciousness moulded,
And Reason fashioned,
And Mind Illumined,
Understanding enlarged.
O here is the Vision of the godly trained. [36]

And then is the Domain of Grace
Which expressed through Power is.
There are heroes brave and mighty,
Throbbing with the Spirit of Almighty,
There are myriads of Sitas, rapt in glory,
Beyond words is their Beauty.
Death or guile can cheat them not,
Yea, they in whose hearts Dwells the Lord.
The Devotees from all the spheres are here,
Who the Lord in their hearts wear,
And rejoice.
In the Domain of Truth, the Formless Abides,
He Watcheth what He Createth with Bounteous Eyes.
In it are all the worlds, universes, spheres,
Of which no limit, no count, there is.
World upon worlds of Creation, He Commands,
All act here as He Demands.
He, who sees this, contemplates, is filled with joyous zeal;
O, who can tell, 'Tis hard as steel. [37]

Chastity the Smithy, Patience the Smith,
Understanding the Anvil, Knowledge the Tools,
Fire of Austerity, Bellows of Fear,
The Pot of devotion, in it melt thou Nectar.
The Word
In this True Mint is Coined.
They, on whom is His Grace, their way is this.
'Tis Grace that filleth the man with Bliss. [38]

SHLOKA

Air the Guru, Water the Father,
Great Earth the Mother:
Nurses – Night and Day,
In whose lap the world doth play.
Our deeds, good and bad,
Are read
In the Presence of the Lord of Law:
Our actions keep us far, or near Him draw;
They who Dwell on the Name, their Toil is o' er.
Glorious are their beings, Nanak, they save many more. [1]
SO-DAR
RAG ASA M. 1

The Evening Prayer

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

What kind is Thy Gate, what kind Thy Abode, O Lord,
Where Sittest Thou, and Supportest us all?
There play to Thee myriads of players a myriad tunes;
And sing to Thee myriads of heavenly Singers in a myriad measures.
Yea, sing to Thee winds, water and fire,
And sings also the Lord-justiciar sitting at thy Door.
And sing to Thee also Chitra and Gupta, the Scribes of men's deeds,
On which the lord of Dharma bases his judgement of men.
And sing to Thee Shiva and Brahma and Parvati:
And so they look beauteous, being Blest by Thee.
To Thee, at Thy Door, sing Indras seated on their thrones
Along with the throns of other goddesses and gods,
And the Siddhas too, wrapt in contemplation, sing of Thee,
As do the seers who reflect on no other thought but Thine.
Of Thee sing the celibates and men of Truth and Contentment and
warriors mighty and brave,

And the Pundits too, and the holy Rishis,
Along with their Vedas through ages upon ages.
The enticing heavenly houris also sing of Thee,
As also sing the earth, the heavens and the underworlds.
And the jewels too, Created by Thee sing of Thee,
Along with the sixty-eight pilgrim-stations.
And, sing to Thee warriors and heroes of immeasurable prowess and
power,
Along with the four sources of Creation.
And the whole universe sings to Thee, and all its parts, and all the
spheres,
For it is Thou who established them and kept them where they are.
(But), sing to Thee only those with whom Thou art Pleased and who are
inebriated with the Essence of Thy Worship.
How many more do also sing to Thee, O Lord, whom I cannot even
visualize.
Thou for ever art the Creator of all creation, who is, will be, and will go
not ever.

1. M. 1 stands for the first master (Guru Nanak).
M. 2 for the second Master and so on.
Who Created the universe of various species, colours and kinds:
And Who Watches all what He Creates and as and what suits His Glory
and Pleasure.
The Lord Doth only what Pleaseth Him, and no one can command Him to
do what He wouldn't.
For, He is the King of kings, and so Nanak liveth in His Will.

Asa. M. 1

They, who hear of the Greatness of the Lord, say He is Great,
But he alone knows who Sees (Him):
O Priceless, Indescribable Thou:
They who describe Thee merge in Thee.
O Great, O High, our Master,
Unfathomable, of Virtues Immeasurable,
No one knows how vast is Thy Expanse.
The wise men of intuition exercised their wisdom and intuition,
The valuators put value on Thee;
The wise, the seers, and men of holiness and piety
Could enunciate but little of Thy Worth.
All Truth, all Goodness, (the Merit of) Austerities,
All Miracles, all Merits of the Adeptis,
The Intuitive Powers—without Thee, no one has found.
He, on whom is Thy Grace, has them; not another.
Who, pray, is the utterer
That can utter the whole of Thy Treasureful Virtues?
Him, on whom Thou Bestowest (Thy Mercy), cannot but bask in it.
Says Nanak, “The Truth alone saves us, yea, the Truth alone.”

Asa. M. 1

I utter Thy Name and I live. I forget Thee and I die.
How hard it is to say Thy Name, O True One!
When one hungers for Thy True Name, O Lord,
His Woes wither away.
O mother, why should I forsake Him,
Who is True, whose Name is Truth?
The Greatness of the True Name
Many have uttered—but found not even a little of its True Worth.
Even if the whole universe rings
(With His Praise), He neither becomes any the greater, nor lesser.
He neither dies, nor is there any to grieve for Him.
He Gives and His Giving knows no bounds.
This alone is His Virtue that He alone is:
Neither there was any other, nor will there ever be.
He is as Great as is His Beneficence.
Yea, He who made the night to follow the day.
He, who forgets Him, is indeed a low-caste wretch.
Nanak: Without the Lord's Name, one is but a low worm.

RAG GUJRI M. 4

I beseech Thee, O True Guru, the True being, God's own,
We, the humble and the lowly, have sought Thy Refuge:
Take pity and awaken the Lord's Name within us.
O my Friend, my Guru, Illumine my heart with the Lord's Name.
The Name revealed to me by the Guru is the Friend of my life.
To Meditate upon Thee, O Lord, is my daily routine.
They are Thy own, their Destiny is high, who Trust in Thee and are
thirst for Thee.
They are satiated only by Thy Name.
In the Society of the Holy, their virtues shine forth.
They who Tasted not the Name of the Lord, they the unfortunate ones,
Are handed over to the Yama.
They, who sought not the Shelter of the Guru, in the Society of the Holy,
fie on them, O fie is on their life to come.
They, who were received in the sanctuary of the Guru, in the core of their
beings—it was so writ by God.
Blessed, blessed is the Society of the Holy where I taste,
The Essence of the Lord, and the Lord's Name is Revealed to me.

RAG GUJRI M. 5

Why, thou O mind, thinkest of a life of care-worn effort
When God Himself is Engaged in thy care?
Even the life created in the stone, its feed the Lord Provides.
O Master of Maya, he, who joined the Society of the Saints,
Swam across (the Sea of Material Existence).
Through the Grace of God, he received the Highest Bliss;
And the Dry Wood blossomed forth.
Neither mother, nor father, nor friends, nor sons, nor wife
Are thy mainstay.
God gives sustenance to all; O life, why fear corrodes thy mind?
Thousands of miles the swallows travel, leaving their
Offspring behind;
Have you ever thought of this,
Who feeds them, takes them to their feed? ('Tis their mother) who keeps them ever in her mind.
The (nine) treasures, the eighteen miracles, the Lord Keeps in the Palms of His Hands.
Nanak, O Lord, is a Sacrifice unto Thee, ever and for evermore.
Whose expanse he knows not.

RAG ASA M. 4, SO-PURUKH

O Thou, the Person on High, Purest of the pure, Infinite, Unfathomable,
O Thou, the True Creator, on whom all Meditate,
O Thou, the Beneficent Lord, all belong to Thee.
O Saints, Meditate on Him that all your Woes may depart.
He Himself is the Master, He the One who Serves.
Who am I, but a mere man?
Thou, O Lord, art in the hearts of all, ingrained in their beings;
In Thee are all contained.
Some (seemingly) are the givers and others the seekers of their gifts,
(But) all this is Thy own Wonderful Play.
(For), Thou art the Giver and Thou the Receiver,
I know of no one other than Thee.
Thou, the Eternal, Endless, the Transcendent God, which of Thy Virtues shall I chime?
O Lord, I am a Sacrifice unto those that serve Thee.
They who meditate on Thee, live in Peace;
They are the ones Saved, and deathless have they become.
They who meditate on the Fearless Lord, all their fear goes,
They who serve their Master, Merge in the Being of God.
Blessed, Blessed are they: Nanak is a Sacrifice unto them.
Countless are Thy devotees, Lord, who recount Thy Merits.
Countless are the readers of the Smritis, the Shastras.
And those doing six kinds of works, in accordance with their faith,
But, Blessed alone are the Devotees who are in Thy Pleasure, my Master,
Thou art the Being Primeval, the Infinite, the Creator; no one is as Great as art Thou.
Through ages, Thou alone hast been for ever, the same, Moveless Creator.
That alone happens what Thou Willest; that alone works.
Thou Created the whole universe:
And when Thou Willest, it will submerge (in Thee).
Nanak sings the Praises of the Lord who knoweth all about all.

ASA M. 4

O, Thou the Creator, the True One, my Master,
That alone happens what Thou Willest,
And I get what Thou givest me.
All belong to Thee, O Lord, all meditate on Thee.  
They, on whom is Thy Mercy, obtain the Jewel of Thy Name.  
The God-wards have attained (to Thee):  
The self-willed have lost Thee:  
Thou Separated them Thyself; and, it is Thou that United them again.  
Thou art the River, all Thy creatures abide in Thee.  
None else is there without Thee, O Lord!  
And all the Creation is Thy Miracle.  
The ones united, separate; those separated, unite.  
And, he alone will know Thee  
To whom Thou wilt be Revealed.  
He alone will utter Thy Praises for ever.  
They who Served Thee, lived in Peace.  
And all-too-spontaneously, Merged in Thy Name.  
Thou art the Creator, from Thee all Doing flows.  
But for Thee there is not another.  
Thou alone Doest, Seest, Knowest, O Lord!  
P. 12  
Saith Nanak, “Thou art Revealed to the one who lookest Thy-wards alone.”

**ASA M. 1**

In that (world’s) pool doth the man abide,  
In which the Lord putteth the water of Fire,  
And the Mud of attachment, into which the feet get stuck.  
Many, O, many have I seen ensnared (by the Marsh).  
Mindest thou why not Him, O ignorant one,  
By forsaking whom thy virtues wither away.  
Says Nanak: Neither Chastity, nor Truth, nor Wisdom  
Do I, the ignorant wretch, have in life, O Lord.  
I, seek humbly the refuge of those who forget Thee not.

**ASA M. 5**

Thou hast obtained from thy God a human’s body,  
Now alone is the time to attain to thy Lord.  
Of no avail are thy other works:  
Join the Society of the Holy and utter nought but the Lord’s Name.  
Dedicate thyself to swimming across the Sea (of Material Existence).  
Thy life is being wasted away, contaminated by Maya.  
Thou hast not assembled thyself, nor taken to Meditation,  
Nor to Penance, nor Religion,  
Nor known what it is to Serve the Holy, and thy King, the Lord-God.  
Says Nanak: “Impurities attach to my name:  
But I surrender to Thee, O Lord, now cover my shame.”
SOHILA
RAG GAURI DEEPAKI, M. 1

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

In whichever state (of mind) is God Dwelt upon, and (His Name) Recited, Attain thou to that state, meditate upon Him and sing His Praises.

Sing the Praises of my Lord, the Fear-free. I am a Sacrifice unto the Song that brings the mind home. He, who Protects us all, each day, and Watches us all, He, whose Gifts cannot be evaluated; How shall we then evaluate the Giver? The Day of my rendezvous is fixed: Pour oil on the threshold, my mates, And bless me that I attain to the Union of my Lord. In homes all over the Courier calls each day. So forget not the One who calls: For the Day must come for us all.

RAG ASA M. 1

Six are the systems, six their teachers, of six kinds the ways they teach; But the Teacher of teachers is He, the Lord alone, though manifested as many. In whichever way are His Praises sung, That way alone is worthy of thy Praise. The second, the minute, the hour, the solar and the lunar day, the changing seasons, Are all created by the same, lone sun: (Thus) doth permeate through the many the God, the One alone.

RAG DHANASARI M. 1

The sky is the salver; the sun and the moon are the lamps, The spheres of stars are studded in it as jewels; The chandan-scented winds from the Malai mountain wave And scatter across the fragrance of myriads of flowers. (Thus) is Thy Worship performed, O Thou Destroyer of fear. The unstruck Melody rings And maketh Music of the Word as if on the tender lips of a flute. Thousands are Thy eyes, yet hast Thou eyes? Thousands are Thy forms, yet hast Thou a form? Thousands are Thy lotus-feet, yet hast Thou feet?

1. Recited before retiring to bed
Thousands are Thy noses to smell, yet hast Thou a nose,
O Wonder of wonders?
Thou art the Spirit that Pervades all:
It is Thy Light, that lights all hearts.
Through the Guru’s Wisdom does Thy Light burnish,
And that what Pleases Thee becomes Thy Worship.
(Like the black-bee) I crave day and night for the honey
Of Thy Lotus-Feet.
Grant Nanak, the Chaturk, the Nectar of Thy Mercy, Lord,
That he merges in Thy Name.

RAG GAURI POORBI M. 4

Lust and Anger infest the City (of the body):
But, when I meet with the Saints, I break through both;
I was destined to meet with the Guru,
And, lo, I am filled with the Love of God’s Domain.
Salute, with joined palms, the Saints; it is an act of great merit;
Lie prostrate before them.
The worshippers of Maya do not relish the Taste of God,
For in their hearts is the thorn of ‘I-amness’:
And, as they walk along, it hurts them and they grieve and suffer the
Pangs of Death.
Those, who are God’s own, are merged in His Name:
They’ve cast away the pangs of birth and death.
I’ve found God, the Deathless, whose Glory rings through all the worlds
and universes.
We, the meek and lowly, belong to Thee, O Lord,
Save us, O Save us, Thou Highest of the high!
Thy Name is Nanak’s only Mainstay, and in Thy Name lies his Peace.

RAG GAURI POORBI M. 5

Hark, O my friend, I beseech thee: now is the time for thee to Serve
the Holy.
For if one earns Merit here, one lives in Bliss Hereafter.
Thy life wears off each day, each night:
Go, call on the Guru, and fulfil thy Destiny.
Worthless is the world’s sojourn, if torn by Doubt,
Only the Wise-in-God are Saved.
He, whom God Awakens and Feeds on His Nectar,
He Realises the Mystery that is unutterable.
Deal only in what thou came here for,
And, through the Guru, God will enter into thy abode.
Thy mind will come home and find its seat in the Great Peace,
And thy Round will end.
O Thou, the Knower of our inmost desires, the Purusha, the Creator,
Fulfil also the desire of my mind.
Nanak, Thy Slave, wants no other happiness but this:
That he becomes the Dust treaded over by Thy Saints.
ASA M. 1

VAR WITH SHLOKAS OF M. 1


SHLOKA M. 1

I am a Sacrifice to my Guru a myriad times a day, Who made angels of men and, lo, without delay. [1]

M. 2

If a hundred moons were to rise and a thousand suns to blaze, Even with this brilliance galore, without the Guru, all would be dismal and dark. [2]

M. 1

Nanak: They who dwell not on the Guru and are wise in themselves, They, like the spurious sesame, are abandoned on the farm. Abandoned and alone, they have a hundred masters to please, And, though they seem to flourish, within the body of the wretches there's nothing but ashes. [3]

PAURI

He the Lord of Himself Created Himself and Assumed He Himself the Name. And then He Created Nature; and Abiding within it, He Revelled in His Wonder.

Thou, O Lord, are the Creator, the Beneficent One, in Thy Pleasure Thou Blessest all.

Thou Knowest all of all; Giving life, Thou Takest it in a moment too.

Yea, Abiding within Thy Creation, Thou Keepest all in Thy Eye and art Pleased. [1]

SHLOKA M. 1

True are Thy worlds, True Thy universes;
True Thy regions, True the forms Thou Createst.
True are Thy Doings, True all Thy Thoughts.
True is Thy Command, True is Thy Court.

1. Sung at every Gurdwara in The Morning
True is Thy Will, True is Thy Utterance.
True is Thy Grace, True is Thy Sign.
Myriads upon myriads call Thee Light and Truth.
For in Thee, the True One, is all Power, all Majesty.
True is Thy Praise, True Thy Commendation;
O Thou True King, True, True, is all Thy Play.
Nanak: They who dwell on Thy Truth, are all True.
For, all that is born to die is false and vain. [1]

M. 1

Great is Thy Glory, for Great is Thy Name.
Great is Thy Glory, for Thy Justice is upon Thy Truth.
Great is Thy Glory, for Eternal is Thy Seat.
Great is Thy Glory, for Thou Knowest our speech.
Great is Thy Glory, for Thou Divinest our inmost thoughts.
Great is Thy Glory, for Thou Givest unasked.
Great is Thy Glory, for Thou art All in all.
Nanak: All Thy Doings one cannot tell;
For what is and will be, is all in Thy Will. [2]

M. 2

The world is the Abode of the True One; in it the True One Abides.
Some, in His Will, He Merges in Himself: others He Destroys in His Will.
Some, in His Will, He rids of Maya: others in it He involves.
And, who of us can say whom in His Mercy He'll Bless.
Nanak: Turns Guru-ward but he whose Mind He Himself Illumines. [3]

Pauri

Nanak: Creating the world of life, and Implanting His Light within it,
God made it the Dharma's seat.
Before Him, only the True are judged as True: and the Sinners are picked
and marked out as such.
The False ones find no Refuge: their Faces are blackened and they are
marched off to Hell.
They who were imbued with Thy Name, O Lord, won (the Game of life)
and, the deceivers were deceived.
Yea, implanting Thy Light (within us), Thou made our body the seat of
Dharma. [2]

Shloka M. 1

Wonderful is Sound, Wonderful is Wisdom.
Wonderful is life, wonderful its distinctions.
Wonderful is form; wonderful is colour.
Wonderful are the creatures who wander about naked.
Wonderful is air, wonderful is water.
Wonderful the fire that works many wonders.
Wonderful is the earth; wonderful the species,
Wonderful the tastes that lure away life.
Wonderful the Union, wonderful the Separation;
Wonderful the Hunger, Wonderful the Experience,
Wonderful the Praise, Wonderful the Eulogy.
Wonderful the Path, Wonderful the straying-away.
Wonderful the Nearness; Wonderful the Yond.
Wonderful the Presence one Seeth in the Present.
O wonder-struck am I to see wonder upon wonder.
But, it is through Perfect Destiny that one knows its answer. [1]

M. 1

Through His Power is seeing, through His Power is hearing.
Through His Power is Fear, and the essence of Happiness,
Through His Power are the under-worlds, through His Power the heavens,
Through His Power are all manifestations, all forms.
Through His Power are the Vedas, the Puranas, and the Semitic Scriptures:
Through His Power is the dwelling on His Sublime Wisdom.
Through His Power are eating and drinking and dressing.
Through His Power is Love that is within us all.
Through His Power are all kinds and colours and species.
Through His Power is all the world of life.
Through His Power are goodness and evil for sure.
Through His Power alone are honour, dishonour.
Through His Power are winds and waters and fire.
Through His Power is the earth created out of dust.
Yea, all is through His Power, for He is the Creator-Lord.
And, through His Pure Name, He is acclaimed Purest of the pure.
Nanak: The Lord Acts according to His Law:
But lo, Works also with Discrimination He. [2]

Pauri

Having abandoned oneself to the self, one revels and, then becoming ashes, his soul departs.
High in riches, the man of the world at last is marched off, his neck chained (by Evil)
But in the Yond only the virtuous deeds are read.
Yea, this is how his account is reckoned.
He now wails, but no one cares; and getting thrashed, he finds no Refuge.
Lo, the Blind of mind thus wasted his life away. [3]

Shloka M. 1

In (the Lord's) Fear blows the air with its myriad breezes.
In His Fear, roll a myriad rivers.
In His Fear is the fire forced hard to labour.
In His Fear is the earth crushed under a burthen.
In His Fear do the clouds roam upon their heads.
In His Fear doth the Dharmaraja stand at the Lord's Gate.
In His Fear blazes the sun, in His Fear shines the moon,
And move aeons of times, both, and miles without count.
In His Fear are the Siddhas, Buddhas, and Nathas;
In His Fear doth the sky vault over the earth.
In His Fear are the warriors and heroes of strong limb.
In His Fear, do boat-loads of men come and go.
Yea, the Writ of the Lord's Fear is over the heads of all.
Nanak: The Fearless is the One Absolute, the True Lord alone. [1]

M. 1

Nanak: The Fearless. Absolute Lord is the One alone; and myriads of
Ramas before Him are as nothing.
Myriads too are the tales of Krishna; and various the thoughts of the
Vedas.
Myriads are the devotees, who like beggars, dance their various steps to
the other's tunes,
Yea, they of the market-place play their parts in the streets.
They sing like kings and queens and talk rot.
Precious the ear-rings, precious the laces upon their necks,
But the body that wears them is reduced to the dust.
Wisdom one cannot find through such prattle; to describe its Essence also
is hard indeed.
By His Grace alone are we Blest with it; all other devices and willing are
vain. [2]

Pauri

If the Lord be in Mercy, one Receives the True Guru in one's heart.
And his Soul that wandered through myriads of births, to it the True Guru
imparts the Word.
Hear ye all, like the True Guru, no one is Beneficent.
(For), attaining to the Guru, we attain to the Truth and lose our Self.
Yea, through Him, the Essence of the God's Truth is revealed to us. [4]

Shloka M. 1

(Look how the God sports:)
The hours dance like the Gopis, the quarters like the Krishnas.
And, their decorations are air, water and fire; and they dance to the sun
and the moon, the incarnations (of Time).
And all the earth dances with myriads of men, embellished with their
riches, playing many, many parts.
But, without Wisdom, one is beguiled, and the Yama of Time wastes
one's life away. [1]
M. 1

The disciples play the music and the Gurus dance,
And keeping time with their feet, they wave their heads,
And they kick up dust to fill their matted hair,
And the people, amused, look on and jibe at them in their homes.
To the tune of bread is, indeed, all this dance,
And, for this, indeed, they strike heads against the ground.
They sing the parts of Gopis and Krishnas
And Sitas and Ramas.
But, the True Name to Sing is of the Absolute, Fearless Lord,
Whose Creation is the whole world.
They whose Destiny is awake, they serve Him, their Lord,
When the night is dew-wet and their mind is in ecstasy.
By reflecting on the Guru’s Word, the Sikh has learnt this:
That it is through the Lord’s Grace that one is ferried across.
The oil-man’s press, the spinning wheel, the grinding stones,
the potter’s wheel.
The spinning tops, the churning sticks, the threshers,
The endless whirlwinds in the deserts,
The trailing birds spanning vistas breathlessly,
And men moving round and round on a spindle.
Yea, there is no end to the things that dance.
He the Lord Binds man to Bondage; within it do we all move;
And, as is the Lord’s Writ, so do we all dance.
They who dance now, shall grieve Hereafter.
For, they fly not thereby (into the heavens) nor become the ascetics.
All play, all dance, is to amuse one’s own mind:
But he alone Loves his God in whose mind is (the Dance of) His Fear.

PAURI

Thy Name, O Lord, is the Formless One; Dwelling on it, one falls not into Hell.
When Thou art our body and Soul, to ask Thee for sustenance is to waste one’s breath.
If one wants one’s good, doing good one should feel humble.
If one loses (sight of) death, wouldn’t age assume its greying garb?
Yea, none remains when the cup of life is full.

SHLOKA M. 1

The Muslims praise their law and they read and dwell upon it.
But the Lord’s Bondsman is he who binds himself to see His Sight.
The Hindus praise the Lord whose Presence and Form are Infinite.
(But to win Him over) they bathe in the ‘Holy Waters’, and make flower-offerings to the idols and burn perfumed incense before them!
The Yogis who dwell on the Void and name the Creator as ‘Unknowable’,
Yet, to the Absolute, the Subtle Name, they give the form of a body! But after giving away, their demand is for more (hereafter) and more honour from this world.

Then, there are the thieves, the enticers, the liars, the wicked sinners, and, they who eat away all (the merit) they gathered (in the past):

is their life of any avail?

In waters as on land, in the three Worlds as on the spheres, is life,

And, whatever is their wish that too Thou Fulfillest, for who else is their support but Thou, O God?

Says Nanak: "Thy Devotees' hunger is only to Praise Thee, O Lord, and their Sustenance is Thy True Name.

And they are thus ever in Joy by being as the dust before the men of Merit." [1]

M. 1

The clay of a Muslim grave becomes but the material for the potter's wheel,

And of it he fashions bricks or vessels, and, lo, burning in the furnace, it wails.

Yea, the hapless clay burns and cries out as the fiery coals fall continuously upon it.

Nanak: He who Created the world Knows alone what is to become of us Hereafter. [2]

PAURI

Without the True Guru, no one has attained to the Lord. For, in the True Guru lies His Essence and, Revealing it, he Proclaims it to all.

On meeting the True Guru, one is delivered forever out of Time: through Him, one loses one's attachment (to the Illusion).

Yea, the highest thought is this, that one be attuned to the True One: And so attain unto Him who, the Beneficent One, is the Life of the whole universe. [6]

SHLOKA M. 1

In Ego one comes: in Ego one goes. In Ego is one born: in Ego one dies. In Ego one gives, in Ego one takes. In Ego one earns, in Ego one wastes. In Ego is one truthful or lies like a liar. In Ego one reflects on Virtue and Sin. In Ego do we land in Heaven and Hell. In Ego are we happy, in Ego in sorrow. In Ego do we sin, in Ego wash it off.
In Ego do we lose the distinctions of caste and kind.
In Ego are we wise; in Ego are we unwise.
Yea, (in Ego) do we know not the Essence of Deliverance.
In Ego is (one’s) involvement with Maya; in Ego is one shadowed (by
Doubt).
Yea, in Ego is our birth upon birth.
If one spots out the Ego within, one realizes the Gate (of Deliverance).
But without Wisdom, one prattles and fights wordy duels in vain.
Nanak: Through God’s Will is the making of our Destiny,
And as Sees He us, so should we see ourselves. [1]

M. 2

The nature of Ego is that we act in Ego.
The bondage of Ego is that we are bound to the Round.
How is Ego born? In which way is the Release?
Yea, this is the Lord’s Will that, in Ego, one follows the Writ of habit.
Ego is a chronic malady: but within it also is its remedy.
If the Lord be in Grace, one practises the Word of the Guru.
Says Nanak: “Hear ye men, thus is this malady cured.” [2]

PAURI

Men of Contentment Serve their Lord and dwell upon none but the True
One.
They put not their feet in Sin; they do good and practise Dharma.
They loosen their worldly bonds and eat but sparingly.
And, God’s Immense Grace is upon them: and, He Blesses them with
more and more.
And, through the Praise of the Great One, they attain unto Him. [7]

SHILOKA M. 1

Of men, vegetation, of pilgrim stations, river-banks, of clouds and farms,
Of islands, spheres, regions and universes,
Of the egg-born, the womb-born, the earth-born, the sweat-born,
And of the seas, mountains and of all creatures,
His the Lord alone Knows the limit.
Nanak: He who Creates all, them Sustains He too.
He whose Wonder is this all, also Cares for it.
Yea, He alone Cares for it who Created the world.
Him I greet and pay obeisance to Him, Eternal is whose Court.
Nanak: Without the True Name, what use are the saffron-mark, or the
sacred thread? [1]

M. 1

Myriads of good actions, myriads of approved virtues,
Myriads of austerities at the holy places, or the practice of sahja Yoga in
the wilderness,
Myriads of heroic acts and giving up of the breath at the battle-field,
Myriads of Shruts and knowledge and concentration and the reading of
the Puranas (are vain).
For, the Creator who Created all, and Wrote the coming and going of all,
Before Him, all devices are false: His Grace alone is the True Standard
(of our being Approved). [2]

Pauri

True, O Lord, art Thou alone who hast Manifested Thyself in all as Truth.
He whom Thou Blessest with Truth, alone practises Truth.
Yea, it is through the True Guru that one receives the Truth,
And within our hearts is embedded nothing but the Truth.
The unwise one knows not the Truth; being self-willed, his life is lost.
O, why did such a one come into the world, O why? [8]

Shloka M. 1

Cart-loads of knowledge if we have, if our whole caravan carries nothing
but the loads of books:
Yea, if we have boat-loads of them, and fill up with them all hollows and
caverns too;
And read them all month upon month and year after year;
And, life after life, breath upon breath:
To God, the One Thing alone is of account (His Love): the rest is all the
vain prattle of Ego. [1]

M. 1

The more one writes and reads, the more is one burnt.
The more pilgrim-stations one visits, the more one prates.
The more one takes to garbs, the more his body suffers.
Suffer thou life, for these were thy own deeds!
And as one starves, one loses the taste of the tongue,
And, in love with the Other, one immensely grieves.
One wears not clothes and shudders night and day.
Sunk in silence, one is wasted away: O, how shall he wake from slumber
without the Guru?
Bare-footed he goes: but whose is the fault?
He eats dirt and throws ashes upon his head.
Yea, the purblind Fool has himself lost his Honour,
(Knowing not that) without the Lord’s Name, these austerities are of no
avail to him.
He lives in wilderness or on the cremation ground.
For, the Blind one knows not (the Essence), and so grieves in the end.
The True Guru if one meets, one attains Peace,
And Imbibes the Lord’s Name in the Mind.
Nanak: He on whom is His Grace, Receives his God, P. 468
And, bereft of Hope and Fear, he burns down his Ego with the Guru’s
Word.
PAURI
Thy devotees, O Lord, are pleasing to Thee: they look beauteous, hymning Thy Praise at Thy Door.
But, those destitute of Thy Grace, get no Refuge and wander about. Some know not God, their origin, and without cause they assert their Ego.
I am the Lord’s bard of low caste: the others call themselves of higher birth,
But, I seek the company of those who dwell upon God. [9]

SLOKA M. 1
False is the king, false are the subjects, false is the whole world.
False is the palace, false are the skyscrapers, false the indwellers.
False is gold, false is silver, false is the wearer.
False is the body, false the garments, false the infinite beauty,
False is the groom, false the bride; for they all are wasted away.
The false ones love the false and forsake their Creator-Lord.
Then whom shall I befriend when the whole world will pass away?
False are the sweets, false the honey; yea, through Falsehood have drowned boat-loads of men.
Prays Nanak: “O Lord, without Thee all is false.” [2]

M. 1
We know the Truth when the heart is True,
And we cleanse our body of Falsehood and make it Pure.
We know the Truth, when we love the Truth.
And, if hearing the Lord’s Name our Mind is pleased, we attain to the Door of Deliverance.
We know the Truth, when our soul knows the Way:
And, cultivating our bodies, we sow the seed of God.
We know the Truth; if we receive the True Instruction (of the Guru),
We know the Truth, if we dwell on the Pilgrim-station of the Self.
And (if) as is the Guru’s Will, so abide we.
Truth is the Cure-all, it washes one clean of Sin.
But Nanak’s prayerful call is to those whose (only) possession is the Lord’s Truth. [2]

PAURI
I seek but the gift of the Dust (of the Saint’s Feet) that I apply it to my forehead.
And, forsaking false Greed, I dwell upon the One Unknowable Lord with a single Mind.
We reap the fruit as we plant the deeds.
Yea, if it be so Writ by Eternity, one receives the Dust of the Saint’s Feet.
But, through (the Ego of) our little minds, we lose even the Merit of Service. [10]
SHLOKA M. 1

There is the famine of Truth, falsehood is abroad, and the dark age of Kali dances a wild dance.
They who sowed the whole seed reaped Honour; now, how shall the broken seed sprout?
First, the seed should be whole; then the season propitious, (and then the seed sprouts.)
Nanak: Without culturing the raw (cloth of the mind) how shall it take on the colour of God?
In the (Lord’s) Fear is the (body’s) cloth to be boiled, and Humility if its culture be:
And if Imbued be it with Faith, then its repute will not be false. [1]

M. 1

Avarice and Sin are the king and the minister, and Falsehood is their chief:
And Lust is the advisor, and so they all confabulate.
Their subjects too are blind, without wisdom; and, like the dead, they dance to their tune. P. 469
The wise dance and make music and deck themselves as beauties.
They shout and they scream out confusion about their heroes.
And the foolish Pundits revel in argument, and cherish their set codes.
The virtuous practise virtue, but lose its merit if they ask for Deliverance (as reward).
Some call themselves men of continence, but knowing not the Way, abandon their homes!
All are complete in themselves; no one lacks nothing.
But when one is weighed with the weights of Honour, then alone one knows how one weighs. [2]

M. 1

The world knows what a deed shows, (but) He the Lord Sees (within) all.
Yea; try they all, but that alone happens, as is the Lord’s Will.
Hereafter, caste and power are of no account, for a new man is born into the World of God.
Yea, they whose Honour is of account to the Lord, they alone are men of Honour. [3]

PAURI

They in whose Destiny Thou so Writ, O Lord, they alone Dwelt upon Thee.
In the hands of these creatures is nothing: this manifold Creation is Thine.
Some Thou Unitest with Thyself: Others Thou hast Wasted away.
Yea, through the Guru’s Grace art Thou Revealed, when Thou Makest men know Thee.
And so they are merged in Truth, all-too-spontaneously. [11]
SHLOKA M. 1

Pain is the cure, pleasure the malady; for, where there is pleasure, there Thou art not.
Thou art the Creator; who am I to create? For if I try to create, I can create not. [1]
Sacrifice am I to Thee, O Thou, who Dwellest in Thy Nature.
Limitless art Thou, whose end but no one knows. [1-Pause]
In Thy creatures is Thy Light: Through Thy Light art Thou known, and though without attributes, all attributes inhere in Thee.
Thou are the True One: True, is Thy Praise.
Yea, he who praises Thee is ferried across.
Says Nanak: "All wonder is the Lord's; and whatever He has to do, He that indeed does." [2]

M. 2

The Yogi's way is of knowledge; of the Brahmmins the way is of the Vedas.
Of the Kshatriyas the way is of heroism; of the Shudras of the service of the others.
The Way of ways is, however, the Way of the Word.
He who were to know its Mystery, of him Nanak is a slave.
Yea, he himself is the manifestation of the Immaculate God. [3]

M. 2

Krishna may be the god of gods; but higher still is the Self, yea, the Soul.
But the Soul too derives its power from the Oversoul.
He who knows this Mystery, of him Nanak is a slave:
Yea, he himself is the manifestation of the Immaculate God. [4]

M. 1

The pitcher holds the water, but without water can the pitcher be shaped?
The mind is held by Wisdom, but how can one gather Wisdom without the Guru? [5]

PAURI

If a literate man be the sinner, an illiterate Saint is punished not in his stead.
For, as are the deeds of a man, so is he known.
Why play then such a play through which one loses in the True Court.
Who's literate, who the illiterate, is to be considered in the Yond.
And, he who follows his mind's will, shall suffer Hereafter. [12]

SHLOKA M. 1

Nanak: For the soulful human body, there are a chariot and a charioteer.
Age after age they change; yea, the Wise Ones know it all.
In the age of Satya, Contentment is the chariot and Religion its driver. In the Treta Age, Continence is the chariot, and Power drives it on. In the Dwapar Age, Austerity is the chariot and Compassion its driving force.

In the Kali Age, the chariot is of Fire and it is driven along by Falsehood. [1]

M. 1

In the time of Sama Veda, (they say) the Lord was decked in white, and one’s coming and going and living were in Truth.
In the time of the Rig Veda, (they say) the name of the All-pervading Lord was Rama, the highest among gods.
And, he who uttered his name, departed his Sins and Deliverance he secured.
In the time of Yajur Veda, his name, (they say) was Krishna of the Yadava tribe, who seduced Chandravali by force,
And who to Vrindavan brought the Elysian tree (from the heavens) for his Gopis and revelled in Vrindavana.
In the time of Atharva Veda, or the Kali Age, Allah became the name of God.
Who decked Himself in (the Muslim) blue, and assumed the attributes of a Turk and a Pathan.
The four Vedas thus proclaim each its own truth:
And they who read and reflect on them know what is merit, demerit.
(But) says Nanak: "He who is devoted to the Lord in His Loving Adoration and in humility dwells, he alone attains Emancipation." [2]

PAURI

Sacrifice am I to the True Guru, meeting with whom I in-gather my Lord:
And, who, through His Instruction, blest me with the collyrium of Wisdom with which I beheld the world.
(And realized I that) the seekers, who, abandoning their Groom, have taken to the Other, are drowned.
The True Guru is the Boat: but rare is the one who knows,
That it is through His Grace that we are Ferried Across.[13]

SHLOKA M. 1

The Simmal tree, thick and shooting up, arrow-like, into the high,
If to it some one comes with hope, one goes away dismayed, but why?
(For), its fruits are insipid and flowers nauseous, and its leaves of no use.
Sweetness and humility, Nanak, are the essence of Virtue.
Yea, bow they all but to themselves, and no one bows down to another,
(But) if in the balance one weighs a thing, that which is heavier alone touches down.
A sinner bows down twice as much, as does the hunter of the deer.
So, mere bowing-down of the head is of no avail, if the heart be impure. [1]
M. 1

They read the (holy) books, perform prayers and then they fight.
And, they worship stocks and stones and, then, like the herons, enter into
a pseudo-trance.
In their mouth is Falsehood, and their bodies are decked with piety,
And the three lines (of the Gayatri) they recite three times in a day.
Round their necks is the rosary, on their foreheads the saffron-mark,
And the folded dhoti on their loins, and a cloth to cover their heads.
If only they knew the nature of God,
They would know these deeds and beliefs to be false.
Says Nanak: “One must dwell on the Eternal Lord:
But how is one to find the Way without the True Guru?” [2]

PAURI

Beauteous is the form (of life), but one leaves it in the world.
And (then) one is rewarded for one’s own deeds, good or bad.
Here, he commands as he wills, but in the Yond he passes through a
narrow Path.
And naked he is driven to the Hell, and struck with terror is he.
Yea, committing Sin, one reaps nothing but Pain. [4]

SHLOKA M. 1

Compassion the cotton, Contentment the thread, of Continence the knot,
and of Truth the twist.
This indeed is the sacred Thread of the Soul, O Brahmin, put it on (me), if
you have one on you.
For it breaks not, nor is it soiled, nor burnt, nor wasted.
Blessed are those, Nanak, who wear it on their necks.
For four Kauris is the thread bought and wears it (the twice born) in the
sanctified square.
And wisdom is whispered into his ears and the Brahmin becomes his guru.
But when the man dies, the thread is burnt, and bereft of it, man goes into
the Yond. [1]

M. 1

Myriads of thefts and illicit loves and falsehoods and abuses,
And myriads of unknown deceits stick to life night and day,
(And yet) the Brahmin twists the thread spun out of cotton,
And killing and cooking the he-goat, he eats it and says he to all: “O, wear
ye the sacred thread.”
When the thread wears off, it is exchanged for another.
But it would break not, Nanak, if the thread had Power! [2]
M. 1
Believing in the Lord's Name, one attains Honour; the Lord's Praise is the True Thread.
For, this Pure Thread breaks never, and with it we are blessed in the Lord's Court. [3]

M. 1
No thread there is for the woman, nor any for the senses!
And every new morn, 'our beards are spat at'!
No thread for the feet, no thread for the hands!
No thread for the tongue, no thread for the eyes!
Himself the Brahmin goes (into the Yond) without a thread,
And twisting it, he puts it upon others!
And taking wages, he marries off his wards,
And reading their horoscopes, shows the way to all!
Hear ye people, and see the wonder of wonders:
His mind is blind and his name is 'wisdom'. [4]

Pauri
If the Master be in Mercy, He makes us do as He Wills.
Yea, he alone serves Him, whom He makes to serve His Will.
He who submits to His Will is approved and mounts to the Palace of the Lord.
Yea, he who follows the Lord's Will, attains his heart's desire:
And in the Lord's Court, he is Blest with the Robe of Honour. [15]

Shloka M. 1
They tax the cow and the Brahmin, and with the cow-dung they hope to Save themselves!
They wear the dhothi, the frontal-mark and the rosary (like the Hindus),
but they eat the barbarian's grains!
Within, they worship (their idols); (outside), they read the Quran and observe the Code of the Turks.
Shed thy Deceit and Hypocrisy, O Brahmin,
For, it it through the Lord's Name that one Swims Across. [1]

M. 1
The man-eaters say the (five) prayers!
And they who wield the knife wear the sacred thread!
And in their homes do the Brahmins blow the conch (for prayer).
But, they too relish the same tastes.
False is their stock, false their trade,
Yea, they all fill their bellies through Falsehood.  
The sense of shame and honour from them is far removed.  
For, Nanak, it is Falsehood that fills them all.  
On their foreheads is the saffron-mark, and their loins are girt by the  
_đhōtī_’s folds:  
But in their hands is the knife: yea, they are the butchers of the world! 

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They seek approval of the Muslim rulers by wearing blue,  
And they worship the Puranas, succoured by the barbarians’ food!  
And eat they the he-goat over which is breathed the foreign word,  
But lo, they allow no one to enter upon their kitchen square!  
They mark off the square, and plaster it with the cow-dung:  
But upon it are seated no others but the False ones.  
‘Lest it be defiled, lest it be defiled,’  
‘And this our food be polluted’, they cry.  
But with their impure body, defiled they are,  
Their minds are impure, though they cleanse their mouths.  
Says Nanak:  “Dwell, O man, on the (Lord’s) Truth,  
For, only if one be Pure (of heart), one Attains the Truth.” [2]

**PAURI**

Each one is in the Lord’s Mind; He Keeps all in His Eye.  
Of Himself, He Blesses with Glory, of Himself He causes men to act.  
He is the Highest of the high, and in the vast world, Yokes He all to their  
works.  
(But), if one incurs His Displeasure, He makes beggars of kings,  
And, even if they beg from door to door, they are favoured not with  
alms! [16]

**SHLOKA M. 1**

If a thief robs a house and this plunder he offers to propitiate his  
ancestors:  
The thing in the other world is recognised, and the dead souls are charged  
with theft!  
The hands of the go-between, (the Brahmin), are chopped off; thus is the  
Lord’s Justice ministered.  
Nanak: That alone is received whole in the Yond, that one gives out of  
one’s honest bread. [1]

**M. 1**

As the woman has her periods, month after month,  
So does impurity abide in the mouth of the Impure, and continually they  
are scorched.  
Pure are not they who bathe their bodies:  
Pure, Nanak, are they in whose mind dwells He, the Lord. [2]
PAURI
The saddled horses, swift like wind, and the harems colourfully embellished;
And the houses, halls and mansions: such is the display of the men of the world.
And they indulge as it pleases them, for the lost ones know not the Lord.
They eat and enjoy as they wish, and, seeing their palaces, they lose sight of death.
And then comes age, and their beauty is reduced to the dust. [17]

SHLOKA M. 1
If impurity attaches (to life's birth), then all, all over, are impure.
In the cow-dung and the wood too is the life of worms.
As many are the grains of food, not one is without life.
And, is not water life, that brings all to life?
How can then we believe in life's impurity, when impurity is in our very bread.
Nanak: Impurity goes no otherwise save by being Wise. [1]

M. 1
The mind's impurity is covetousness, the tongue's impurity is falsehood.
The impurity of the eyes is coveting another's woman, beauty and riches.
The ear's impurity is to hear and carry tales.
Nanak: Even the purest of men, thus bound, go to the city of the Dead. [2]

M. 1
The Impurity of impurities is that one loves the Other.
Birth and death are in His Will; through His Will one comes and goes.
All eats and drinks are pure: for the Lord has Blest us with them in His Mercy.
Nanak: They who Realize the Truth through the Guru, to them Impurity sticks not. [3]

PAURI
Praise be to the Great and True Guru; for He is the Treasure of Good.
When the Lord takes us to the Guru, then alone do we see His Virtues:
And when such be His Will, these are enshrined in our minds.
He Commands our Evil to depart, laying His Hand on our forehead.
But, only when the Lord is in Mercy do we receive the nine Treasures (of the Lord). [18]

SHLOKA M. 1
Firstly, (the Brahmin) bathes himself, then seats himself he in the plastered (square).
And before the ‘pure’ one is the food placed, and no one dares to defile it. The ‘pure’ one then munches his fare, uttering the sacred words. But then the food is cast to the closet, by whose fault was it so? For the grain is a god, so are water, air, fire and salt, And when the fifth god, the ghee, mixes with it, the food becomes purer still.

But cast into the stomach of the Sinner, the pure food became the refuse to be spat at.
The mouth that utters not the Lord’s Name and tastes delicacies without it,
Know ye, that cursed is such a mouth. [1]

M. 1

From the woman is our birth; in the woman’s womb are we shaped. To the woman are we engaged; to the woman are we wedded.
The woman is our friend, and from the woman is the family.
If one woman dies, we seek another: through the woman are the bonds of the world.
Why call woman evil who gives birth to kings and all? From the woman is the woman; without the woman there is none;
Nanak: Without the woman is the One True Lord alone.
The fortunate and gracious, pearl-like mouth that utters the Lord’s Praise, Is luminescent, Nanak, and it sparkles in the True Court. [2]

PAURI

All call Thee, O Lord, their own: He whom Thou ownest not, O where is he?
(But), all settle their accounts as are their deeds.
When man remains not in the world for ever, why should he waste himself away in pride?
Call no one bad: this is the essence of knowledge;
And argue not with a fool. [19]

SHLOKA M. 1

Nanak: With a sharp tongue one’s, body and mind become insipid. And, garrulous is one called and indifferent is his repute.
The sour-tongued in the True Court is discarded, and spit they all in his face.
As a fool is he known by all: and with shoes is he served! [11]

M. 1

False from within, honourable from without, if such deceit be one’s way in the world.
His dirt goes not, even if he bathes in all the holy waters.
They whose within is silk-soft though their wear is coarse from without; they are the good ones of the world.

For, they are attuned to their Lord's Love, and seek ever to see His Vision.

In their pleasure do they laugh or weep or keep silence, For, they care not for one other than the True Lord.

They wait upon the Lord's Door, and when He Gives, they eat. The Lord's Court is one; the same is His Pen (to write our Destiny), And there you and I are one.

But when God, at His Door, Calls men to account, then, the Sinners, like oil seeds, are pressed hard, and they Cry. [2]

**Pauri**

Thou of Thyself Created the Creation; and through it is manifested Thy Power.

Thou Seest what Thou Createst, placing the chess-figures each in its place. He that came must pass away: for the turn of each will come. He that has life, why should he forsake his Master, And (thus) with his own hands accomplish not his own Task? [20]

**Shloka M. 2**

What kind is the love that clings to the Other? He who merges ever in His Love, he alone is a True Lover. He who is good only when good is done to him, and in adversity becomes adverse:

Call him not a lover: for he trades in love! [1]

**M. 1**

He who both greets and is impudent (to the Master), strikes no roots, For, both his aspects are false and are of no account to the Lord. [2]

**Pauri**

Serving whom one attains Beatitude, in-gather Him, the Lord, thou. The deeds that fruition into Evil, why do such Evil deeds? Yea, do no Evil and cultivate foresight, looking far into the yond. And go the way that makes thee lose not face with thy Lord. And strive only for that which brings thee True Profit. [21]

**Shloka M. 2**

If a servant serves the master but is vain and disputatious, Talk as well as he may, he gets not the Approval of the Lord. If he loses his self and so serves he, he gets Honour. For, Approved is he who merges in whom he loves. [1]
M. 1
Whatever is in the mind bears fruit; whatever is in the mouth is wind,
He who sows poison and seeks to reap Nectar, does no justice to his mind. [2]

M. 2
With the unwise, one’s friendship comes not right.
For, he acts only as he knows; you may deal with him and see.
Yea, the like merges in its like, but the unlikes stand apart.
With the Master the command wouldn’t do; for with Him only the Prayer works.
If one practises Evil, one becomes Evil:
But, if one practises the Lord’s Praise, lo, he blossoms forth. [3]

M. 2
Friendship with the unwise, love with the egotist,
Is like a line drawn across water, of which there is neither sign nor mark left. [4]

M. 2
If an unwise man does a thing, it comes not right.
(For), even if he does a thing right, he does another wrong. [5]

Pauri
If a servant dedicates himself to the service of the Lord, and walks in His Will,
He gets immense Honour and more than his due.
But, if he sets himself up as his rival, he provokes the Master,
And he loses his wages and is punished by the Lord.
He whose Sustenance sustains us, unto Him let us say, ‘All Hail’,
Nanak: With the Master, the command wouldn’t do; it is the Prayer that works. [22]

Shloka M. 2
Of what avail is the gift which we receive of our own efforts?
Nanak: A Blessing is that which our Lord, in His Mercy, Himself Blesses
us with. [1]

M. 2
What use that service which rids us not of the Fear of the Lord,
Nanak: The True Servant is he who becomes one with the God. [2]
PAURI

Nanak: Infinite and Mysterious is the Lord.
He of Himself Creates, He of Himself Destroys.
Some are chained by the neck (by Desire), others (in God's Love) have
many Joys to enjoy.
When He of Himself Does all, before whom shall we go to cry?
Nanak: He who is the Cause of the Creation, He Cares for His creatures
too. [23]

SHLOKA M. 1

He the Lord Himself shapes the vessels and Fills Himself He all.
Into some He pours the milk (of Compassion), while others burn ever in
the Fire (of Desire).
Some (forgetful of God) sleep snugly on the cushions; while others mount
guard over them (but leave not God).
Nanak: The Lord but Decks only those (with His Love) on whom is His
Grace. [1]

M. 2

He the Lord Himself Creates (the earth) and Gives it a habitation:
Within it He Creates the creatures and making, unmakes, and oversees all.
Nanak: Whom shall we go to ask, when He the Lord is All-in-all? [2]

PAURI

Great is the Lord: but how Great is He, one cannot tell.
He is the Creator and the Cause, the Beneficent One, who Sustains all
with Sustenance.
I do the work that He, my God, has Assigned to me.
Nanak: Without the One, there's not another to go to.
And He Does whatever be in His Will. [24-1]
GAURI SUKHMANI¹, M. 5²

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SHLOKA

I salute the One Primeval Lord,
He, who was through the Ages,
He, who is the True One,
He, who is the God of gods.

ASHTAPADI

Meditate thou on Him and attain Peace,
And thy woes and afflictions will depart,
Meditate thou on Him who Fills the universe
And Whose Name is uttered by myriads of creatures.
The Vedas, the Puranas and the Smritis of Pure Word
Are but the Creation of the One Name of the Lord.
He, whose heart He Blesses with a particle of His Name,
Of his praise, there is no limit, no count.
They, who crave only for Thy Vision, O Lord,
Save Thou Nanak along with them.
The Nectar-Name of the Lord, the Harbinger of mind's Peace,
Is enshrined in the minds of the Devotees.
Meditating on the Lord, thy Ego goes.
Meditating on the Lord goes the pain of the Yama.
Meditating on the Lord, the fear of death departs.
Meditating on the Lord, thy enemy relents.
Meditating on the Lord, nothing disturbs thy peace.
Meditating on the Lord, one is Awake night and day.
Meditating on the Lord, one sheds one's fears.
Meditating on the Lord, thy worries go and thy woes.
Meditate thou on the Lord, in the Society of the Holy:
For, if thou Lovest thy Lord, thou art the master of all Treasures.
Meditating on the Lord, one becomes a miracle-man, a master of nine Treasures.
Meditating on the Lord, one attains Wisdom, Concentration, Intellect,
the Essence of things.
Meditating on the Lord, is the true Contemplation, Austerity and Worship.
Meditating on the Lord, one sheds the love of the Other.

1. Part of the morning prayer.
2. M. 5 stands for the fifth master, Guru Arjun Dev. Every Guru, however, signs himself 'Nanak'.

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¹ GAURI SUKHMANI
² M. 5
Meditating on the Lord, one bathes in Holiness.
Meditating on the Lord, one is Honoured at the Lord's Court.
Meditating on the Lord, one does what is good.
Meditating on the Lord, one flowers and fructifies.
But, he alone Meditates on Him whom He, the Lord, Blesses, P. 263
And Nanak to the Feet of such a one clings.

Meditation on the Lord is the highest of deeds.
Meditating on the Lord, myriads are Saved.
Meditating on the Lord, one's Thirst is quenched.
Meditating on the Lord, one becomes all-knowing.
Meditating on the Lord, death dreads thee not.
Meditating on the Lord, thy Desires are fulfilled.
Meditation on the Lord cleans the scum of thy mind:
And the Nectar-Name comes into thy heart.
The Lord Resides on the tongue of the Saints:
Nanak is the Slave of them who Serve their Lord.

They, who Meditate on the Lord, gather all the richness (of Life).
They, who Meditate on the Lord, are Blest with Glory.
They, who Meditate on the Lord, are the ones Approved.

They, who Meditate on the Lord, are the First among beings.
They, who Meditate on the Lord, lean on no one but the Lord.
They, who Meditate on the Lord, are the Masters of all.
They, who Meditate on the Lord, dwell in Gladness.
They, who Meditate on the Lord, are immortalised for ever.
He alone Meditates on the Name, on whom is the Lord's Grace.
And, Nanak, begs for the Dust (of his Feet).

He, who Meditates on the Lord, does good to others.
He, who Meditates on the Lord, unto him I am a Sacrifice.
He, who Meditates on the Lord, his Face is Beauteous.
He, who Meditates on the Lord, passes his life in Peace.
He, who Meditates on the Lord, conquers his self.
He, who Meditates on the Lord, his conduct is Pure.
He, who Meditates on the Lord, attains immense Bliss.
He, who Meditates on the Lord, abides in the Presence of the Lord.
If the Saints Bless one, one's mind keeps Awake day and night.
Nanak: he alone Meditates on the Lord whose Destiny is Perfect.

Meditating on the Lord, thy Tasks are fulfilled.
Meditating on the Lord, one grieves never.
Meditating on the Lord, one's speech is replete with the Lord's Praise.
Meditating on the Lord, one Merges in Poise.
Meditating on the Lord, one's Seat is move-less.
Meditating on the Lord, flowers the Lotus (of the Mind).
Meditating on the Lord, one Hears the unstruck Melody (of the Word).
Meditating on the Lord: no telling of the Peace it brings.
But, they alone Meditate on the Lord on whom is His Grace.
Says Nanak: “I seek the Refuge of them, the Lord’s Saints.”

Meditating on the Lord, the Devotees were revealed (to the world).
Meditating on the Lord were the Vedas uttered.
Meditating on the Lord, one (truly) becomes an Adept, a Celibate, the
man of Compassion.
Meditating on the Lord, even the low-born are known the world over.
The Word of the Lord has become Manifest in the whole Creation.
Meditate thou, therefore, on the Lord, the Cause of causes.
Meditate on Him thou who Created all forms.
(For), through Meditation on the Lord is Revealed the Formless He.
He, whom the Lord Awakens (to His Mysteries),
To him alone, Nanak, is the Lord Revealed. [8-1]

SHLOKA

Thou, who art the Dispeller of the Pain and the Woes of the poor,
Thou, who Pervadest all Creation and art the Help of the helpless,
I seek Thy Refuge. Be, O Lord, ever with me.  

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ASHTAPADI

Where (in the Yond) there is neither mother, nor father, friend nor
brother,
There, the Lord’s Name keeps thy Company.
Where there is utter Wilderness and the Couriers of the Yama grind thee
down,
There, the Lord’s Name alone goes along with thee.
Where there is nothing but utter distress for thee,
There, the Name of the Lord Saves thee in a moment.
All works we do to expiate for our sins save us not,
But the Name of the Lord Washes off myriads of Sins.
Dwell on the Lord’s Name, O my mind, through the Guru,
And thus, Nanak, attain utter Peace.

Unhappy is the monarch of the whole world,
But he, who Meditates on the Lord’s Name, is ever in Joy:
One’s millions hold one in their bondage,
But if one Dwells on the Lord’s Name, one is Saved.
One revels in the myriad joys of Maya, but his Thirst is quenched not:
But, if one Meditates on the Lord’s Name, one is satiated.
The Way (in the Yond) which one treads alone,
There, the company of the Lord’s Name is one’s cool comfort.
Such a Name thou must reflect upon,
And thus attain to the state of Bliss.
One is Saved not by millions of (friendly) arms,
But, if one Dwells on the Lord's Name, one is Saved:
Where myriads of crosses assemble to destroy us,
There the Lord's Name Saves us in an instant.
If one is circling the Round of births and deaths,
By dwelling on the Lord's Name one finds eternal Rest.
We are impure; impurity leaves us not;
But the Lord's Name destroys millions of Sins.
Meditate thou with Love on such a Name,
Which one finds in the Society of the Saints.

The journey of whose length there is no measuring,
There, the Name of the Lord is one's eats:
The Journey upon which one goes in utter Darkness,
There, the Lord's Name is one's Light.
The Way (in the Yond) on which no one knows thee,
There, the Name of the Lord is thy recognition.
Where in utter Wilderness there is Heat and Fire,
There the Lord's Name is thy (only) Shade.
Where, (in the Yond) thirst tears thy mind,
There, O Nanak, the Lord's Nectar rains upon thee.

The Devotees Expound nothing but the Lord's Name,
Yea, the Name that Resides in the minds of the Holy.
The Lord's Name is the Devotee's only Refuge:
For through the Lord's Name were myriads Saved.
The Saints Praise no one but the Lord, day and night,
And apply (to their Ailments) the Cure-all of the Lord's Name.
The Lord's Name is the only Treasure with the Lord's own:
For, them the Lord has Blest (with His Name).
Their minds and body are imbued with the Lord's Love;
And so their Minds, Nanak, are Illumined and Awake.

The Lord's Name is the key to one's Deliverance and the Way;
The Lord's Name is one's (true) food and drink:
The Lord's Own wear the form and colour of the Lord's Name;
If one Dwells on the Lord, nothing doth him shake.
Yea, the Lord's Name brings Honour to His Slave.
The Lord's Name is his only Glory.
The Lord's Name is for him the only Joy, the Yoga true,
And Dwelling on it, there is no Separation for him.
(For), the Lord's Own are ever imbued with the Service of the Lord's Name.

So, Nanak Worships his Lord, the only God.

The Lord is the Treasure for the Lord's Own.
Yea, them the Lord Dispenses this Wealth, of Himself.
The Lord is the Powerful Refuge of the God's servant,
And he looks up to no one else, by God's Grace.
Through and through is he imbued with His Name:
And he sits in Trance, steeped in Joy.
He Dwells on the Lord, day and night,
And his Glory is thus Revealed to the world.
The Lord's Worship redeems myriad of men:
With the Lord's Servants many more are Saved.

The Lord's Name is the Elysian tree,
Dwelling on the Lord's Name, is to get Fulfilled.
The highest (Bliss) is in the telling of the Lord's Name.
If thou hearest the Lord's Name, thy Pain and Woes depart.
Only the Saint's heart knows the value of the Lord's Name,
By whose Grace all one's Sins are washed away.
By Great Good fortune one enters the Society of the Saints,
Through whose Service, one Dwells on the Lord's Name.
Nothing, O nothing, there is that equals the Lord's Name:
(But) he, who receives the Lord's Name, Nanak, rare is he! [8-2]

SHLOKA

Many Shastras I searched through and Smritis too,
They equal not the Name of the Lord, for invaluable is the Lord's Name.

ASHTAPADI

All thy meditation, austerity, knowledge and concentration,
The discourse on the six Shastras, and the Smritis,
The discipline of Yoga, the way of works,
Renunciation and wandering about in the woods,
And all kinds of works done,
And deeds of charity and piety and oblations to the sacred fire,
And cutting up of the body and offering each bit as a Sacrifice (to the gods),
And keeping of fasts and other deeds of merit;
These, O all these, equal not Meditation on the Lord's Name,
Nanak: Through the Guru, dwell thou then on the Lord's Name for once:

If one scans the nine divisions of the world and lives long,
And becomes a great ascetic, dwelling ever on sadness;
And offers his life to the fire;
And gives away gold, horses, elephants and lands in charity,
And practices the only washings, the Yogic postures,
And, like a Jaina, disciplines himself with practices hard,
And gets himself cut up, bit by bit,
(But, alas!) the Dirt of his Ego departs not.
Nothing, O nothing, equals the Name of the Lord.
Nanak: Meditate thou on it, by the Guru's Grace, that thou art Saved.

If one's mind is torn by Desire and one's life ends at a holy place,
The ego and pride of his self go not from his mind.
Even if one washes one's body day and night,
One's mind is cleansed not of its dirt.
One may discipline one's body the hard way,
But one rids not thus the mind of Maya.
One may wash the mortal frame as well as one may,
But, can the wall of mud be washed clean?
O my mind, great is the Glory of the Lord's Name.
For, the Lord's Name has Saved many a Sinner.
Be not clever with thy Lord, for thus one lives ever in the fear of Death.
Do what one may, one's Desire is satiated not,
Wear what coat one will, one's Fire is quenched not.
Apply what remedy one would, one attains not to the Lord,
Repair thou to the skies or the nether regions, there is no escape for thee from Maya.
And, Attachment ensnares thee in its net.
All other works does the Yama punish,
And accepts nothing save the Lord's Worship.
Meditating on the Lord's Name, all one's Woes depart.
Nanak says this with a cool mind and heart.

If one seeks the four kinds of Cardinal Boons,
Let him dedicate himself to the service of the Saints.
If one seeks to cast one's Woes away,
Let him Sing ever the Praises of the Lord in his heart.
If one seeks Honour for oneself,
Let him forsake Ego, joining the Society of the Holy.
If one dreads the pangs of birth and death,
Let him seek the Refuge of the Saints.
He, who Seeks to see the Sight of the Lord,
Nanak is a Sacrifice unto Him.

He the One alone is Supreme among beings,
Whose Ego goes in the Society of the Holy.
He, who takes himself to be the lowest of the lowly,
He alone is the highest of the high.
He, whose mind is humble like the dust,
He alone Worships the Lord in his heart.
He, who casts away the evil of his mind,
He alone will look upon the whole Creation as his friend.
He, who looks alike upon pleasure and pain;
He, Nanak, rises above virtue and sin.
For the poor, Thy Name is the only Wealth.
For the shelterless, Thy Name is the only Refuge.
For the humble, Thine, O Lord, is the only Pride.
For, Thou Givest to all alike.
Thou art the Doer and he that Causes all to be done,
Thou art the Knower of our inner-selves.
(But), Thou Thyself alone Knowest Thyself,
And Thou Thyself art Imbued with Thyself.
Thou alone canst praise Thyself:
For, no one other than Thee knoweth Thee.

Of all religions this one is the purest:
That one meditates on the Lord's Name and does what is Holy.
This, indeed, is the noblest of the works:
That one washes the Evil of the mind associating with the Saints.
Of all efforts, this effort is the best:
That one meditates on God in the heart ever and for evermore.
Of all speech, that one is the finest
Through which one listens to the Lord's Praise, and utters it with the
tongue.
Of all places, that is the one most Blessed,
Where, Nanak, one dwells on the Lord's Name. [8-3]

SHLOKA

O thou without Merit, O ignorant one, take thou to thy Lord.
And, keep Him in thy thought who made thee; for He alone lasts with
thine.

ASHTAPADI

O life, dwell on the Merits of the All-pervading Lord
Who had Made thee so beauteous from a mere seed.
He, who Built thee, decked thee,
And Sheltered thee in the fire of the womb;
He, who brought thee thy mother's milk in thy childhood.
He, who brought thee the bloom of youth and delicious foods and
immense pleasures;
He, by whose Grace thy kin and friends succoured thee in age,
And fed thee in thy bed.
This man, without merits, knows not thy Virtues, O Lord,
Forgive him, O Thou Gracious One, that he be Saved. P. 267

By whose Grace, one enjoys Peace on the earth,
And revels with his sons, brothers, friends and wife;
By whose Grace one drinks fresh and cool water,
And breathes the life-giving air and enjoys the precious warmth of fire.
By whose Grace one enjoys all joys,
And lives with all his treasures.
He who gave thee hands, feet, ears, eyes, tongue:
Why, O life, hast thou forgotten Him and livest with another?
Such is the ignorance of this wild fool, O Lord.
Pull him Thou out of the mire, of Thyself.

He, who is the Saviour of all from beginning to end:
Him the ignorant one loves not.
From whose service he attains the nine Treasures;
Him the fool remembers not.
The Master, whose Presence is ever-present,
Him the blind thinks afar.
From whose service he receives Honour at the Lord’s Court,
Him the unwise one forsakes.
Forgive him, O Thou Infinite Lord of Mercy,
For, he falls into Error, ever and for evermore.

He, who gives up the Jewel and hugs the trite,
He, who gives up the Truth and hugs falsehood,
He, who believes in the permanence of the impermanent,
He, who thinks afar what is to happen in the near,
He, who struggles for what he leaves off,
He, who forsakes that which is to keep him company,
He, who washes off the plaster of the sweet-smelling chandan,
And like a donkey rolls in dust,
He, the Fallen one, who abides in the blind Darkness of a Well,
Nanak (prays): “Take him out into the Light, O Thou Lord of Mercy.”

He, whose nature is of an animal, the caste of man,
He, who goes about humbugging with this and that,
He, who wears the coat (of the holy), and in the mind has the Dirt of Maya.
He can hide not his deeds, howsoever he tries.
From without, he bathes, meditates and gathers knowledge,
But) within him barks the Dog of Avarice.
He, who has the fire within, will have the ashes without.
How can he swim across with a Halter around his neck?
He, in whose mind Dwells He, the Lord,
He alone, Nanak, merges in the Peace of Equipoise.

By hearing alone, how can the blind one find his path?
But, if he holds another’s hand, he reaches safe.
How shall the deaf one hear the soft talk?
He understands ‘day’, when one utters ‘night’.
How shall the dumb one recite the Song of the Lord?
Even if he tries, his voice fails him.
How can a cripple scale a mountain?
Nay, he cannot go up there in the heights.
O God, the Lord of Mercy, thy humble Servant prays Thee:
“Save Nanak Thou by Thy Grace”.

He, who is ever with us, Him we forget,
And, he, who is foreign to us, him we love.
One lives in the Castle of Sand,
And plays with Maya, and revels,
And believes in the Illusion as true;
And lo, one remembers not death.
Gripped by Enmity, Lust, Anger, Attachment,
Falsehood, Evil, Guile and Maya,
One passes through many lives.
Nanak prays: “O Lord, Save him (too) by Thy Grace”. P. 268

Thou art the Master, to Thee I pray, O Lord!
For, this life and body are Thy Gifts, Thy Bounties.
Thou art the Father, the Mother; we are Thy children:
In Thy Grace lies our whole Joy.
No one knoweth Thy limits, O Lord,
Thou, the Maker of our Destiny, art the Highest of the high.
All Thy Creation is strung on Thy Thread:
And, all that Thou Createst is in Thy Command.
Thou alone Knowest Thy end and state:
So, Nanak, Thy Servant, is for ever a Sacrifice unto Thee. [8-4]

SHLOKA

Thou, O man, hast given up thy Benefactor and taken to other deeds,
But nothing avails thee: without the Lord’s Name,
thy Honour is lost.

ASHTAPADI

One puts the things behind,
And if one gets not another, one loses one’s faith.
If the Lord Gives not another, and Takes away even those He hast Blest thee with,
Then what can one do, O fool?
Salute then Him, thy Lord, for ever,
For, He is the Master, before whom we are helpless.
He, in whose heart dwells the Sweet Lord,
Into his mind comes the All-embracing Peace.
He, who walks in His will,
He, forsooth, gathers all the Treasures of life.
The King Bestoweth His limitless Gifts,  
And one enjoys them in Joy and Peace.  
If He Takes back the things we hold in trust,  
It is the fool alone who grieves.  
For, thiswise, the Lord loses His trust in him,  
And never believes him again.  
Surrender then to Him all that belongs to Him  
And submit to His Will:  
And thy God will then Bless thee four times more,  
For, He is for ever the Lord of Mercy.

All thy love of Maya is surely the love of Illusion;  
For the (sense-pleasures) pass off forsooth.  
Why, O why, thou lovest the passing shade of the tree,  
For, it goeth soon and thou comest to grief.  
All that seems, passes away;  
Why then this thy love of Darkness?  
He, who loves a wayfarer,  
What is it that he gets from him who comes only to pass away.  
O my mind, the Love of the Lord's Name alone bringeth Peace,  
(But) if the Lord Blesseth thee, then alone Lovest Him thou.

False is the love of the body, wealth, family, all;  
False are Ego, Maya, and Attachment:  
False are the possessions of beauty, riches, goods,  
False are the Lust and Anger wild,  
False the chariots, elephants, horses, raiments,  
False is the love of Maya which pleases thee.  
False are Guile, Attachment and Ego,  
False is the pride of self.  
True only is the Meditation one practises in the Sanctuary of the Saints.  
So Nanak lives by dwelling at the Lord's Feet.

Evil are the ears that hear slander,  
Evil the hands that grab what belongs to another.  
Evil the eyes that see the beauty of another's bride.  
P. 269  
Evil the tongue that tastes other (than God).  
Evil the feet that go out to commit evil.  
Evil the mind that craves for the Other.  
Evil the body that does not good to another.  
Evil the smell that issues forth from evil.  
Without Wisdom, all that seems is false;  
Blessed is the body, Nanak, that Utters ever the Name of the Lord.

Vain is the life of a Shaktā:  
For, how can one be Pure without Truth?
Vain and Blind is the body without the Lord’s Name.
For else, one’s mouth smells not sweet.
Vain are the days and nights that pass without the Lord’s Name,
As the crop withers away without the rains.
Save Meditation all work is vain,
Like wealth that lies in vain with a miser.
Blessed, Blessed, are they in whose heart Dwells the Lord’s Name:
Nanak is a Sacrifice unto them.

Man appears in one way and lives in another,
He loves not from the heart; but talks tall.
The Wise Inner-knower of all, Knows all,
And is impressed not by the outer show.
He, who instructs others (in the Way), but follows it not himself
Is always on the Round; he comes and goes.
He, in whose heart Dwells the Lord,
With his Instruction is Saved the whole world.
They, whom Thou Lovest, O Lord, alone know Thee:
Let Nanak’s mind be fixed upon their Feet.

I pray to my Lord, but He Knows all.
For, He Honours whomsoever He makes His own.
But, He alone of Himself Determines,
To whom He shall seem near, to whom afar.
Receive Him thou without cleverness, without special effort,
For, He knows what is the nature of our souls.
He unites to Himself whomsoever He pleases:
(For), it is He, who Fills all places with Himself.
He alone Serves Him on whom is His Grace.
Meditate then, Nanak, on Him always and for ever more. [8-5]

SHLOKA

May my Lust, Anger, Avarice, Attachment and Ego depart:
O Lord, I seek Thy Refuge; Bless me with Thy Grace.

ASHTAPADI

By whose Grace we eat delicacies,
Wear Him ye in the mind.
By whose Grace we apply scents to our body,
Meditate ye on Him to attain the State of Bliss.
By whose Grace, we live in the abode of Peace,
Reflect ye on Him in the mind for ever.
By whose Grace we abide in the pleasure-haunts,
Utter ye His Name with the tongue, night and day.
By whose Grace we enjoy love and fineries of life:
Nanak: Meditate on Him who alone is worthy of Worship.
By whose Grace we wear silks,
Why, O why leave Him off and love another?
By whose Grace, we sleep on the cosy bed,
Why not Meditate on Him night and day?
By whose Grace we are honoured by all,
Recite ye only His Name with the tongue and the mouth.
By whose Grace one keeps one's Faith,
Dwell on Him, O my mind, He is thy only God.
If one Recites His Name, one is well Received at the (Lord's) Court.
And, Nanak, one goes to one's (True) Home with Honour.

By whose Grace we have a healthful, golden body,
Keep ye attached to that Lord.
Whose Grace is the only Refuge of our shame,
Repeat ye His Praises and attain Peace.
Whose Grace at all times covers up all our Sins,
O my mind, fall at the Feet of that Lord.
By whose Grace no one can rival thee,
Remember Him each moment, thy Great God.
By whose Grace one obtains one's precious body,
Nanak, call on Him, (the God of gods).

By whose Grace we are bejewelled,
Why laze in meditating upon Him, O my mind?
By whose Grace, we have horses and elephants to ride,
O my mind, why forget that Lord, our only God.
By whose Grace, one gathers wealth, land, gardens and all,
Why not keep Him weaved in our heart, always and for ever.
He who Created thee, O my mind,
Call on Him ever, sitting down and standing up.
Call on Him, who is the One Unknowable:
And He shall Save thee both here and Hereafter.

By whose Grace one has enough to give away in charity,
Night and day remember Him, O my mind!
By whose Grace one is a man of culture,
Call only on Him with each breath.
By whose Grace one has a beauteous face,
Remember Him ever, the Fount of incomparable Beauty.
By whose Grace one is cast among the noble kind,
Forget not Him, night or day, nay never.
By whose Grace one keeps one's honour,
Utter only His Praise, by the Guru's Grace.

By whose Grace our ears have music to hear,
By whose Grace our eyes see the world's wonders,
By whose Grace our tongue is sweet of speech,
By whose Grace we abide in pleasure and peace,
By whose Grace our hands move and work,
By whose Grace we flower and bloom,
By whose Grace we attain the State of Bliss,
By whose Grace we merge in the All-embracing Peace:
Why forget that Lord and take to another?
Nanak: By the Grace of the Guru, awaken thy mind to Him, thy only God.

By whose Grace we are known the world over:
Forget not ever that Lord from thy mind.
By whose Grace we attain Glory,
O my ignorant mind, ever Call thou on Him.
By whose Grace all our works are accomplished,
Keep His Presence ever before thy mind.
By whose Grace we find the Truth,
Attune thyself to Him, O my mind!
By whose Grace, we attain Salvation,
Meditate thou on Him, He, the One alone.

Meditate on that Name which He, the Lord, Bids.
Sing that Praise of the Lord that removes thy Ego. P. 271
And by the Lord’s Grace one gets Light,
And the Lotus (of the mind) flowers.
By the Lord’s Grace, He Comes into our mind.
By the Lord’s Grace, our intellect becomes Pure.
By Thy Grace, O Lord, do all Treasures come to Thy man.
For, of himself, the man gets not a thing.
For, in their own hands lies, nay, not a thing.” [8-6]

SHLOKA
Unknowable, beyond limit, is the Lord,
He, who utters His Name, is Saved.
Listen, thou friend, Nanak Prays thee,
To the wonderful story of the Saints (who ever Call on the Lord).

ASHITAPADI
In the Society of the Saints, one’s face becomes Pure;
And, one washes off all one’s Dirt.
And, one sheds one’s Ego,
And, Wisdom is Awakened in him.
In the Society of the Saints, one finds the Lord near,
And, all one’s woes depart.
One attains to the Jewel of the Lord’s Name;
And, one goes only the Lord’s Way.
Oh, who can tell the praise of a Saint:
For, the praise of the Saint equals the Praise of the Lord.
In the Society of the Saints, one comprehends the incomprehensible, And, one's (inside) flowers. And, one disciplines one's Five Passions. And, one tastes the Nectar of the Lord's Name. In the Society of the Saints, one becomes humble like the dust, And, one's speech becomes sweet. In the Society of the Saints, one's mind is held, And, one gets the Peace of mind. In the Society of the Saints, one is contaminated not by Maya. He, who keeps the Society of the Saints, on him is the Lord's Pleasure. In the Society of the Saints, one's adversaries become friends, And, one becomes Purest of the Pure. In the Society of the Saints, one is the enemy of no one, And, one goes not astray. In the Society of the Saints, no one seems evil, And, one knows the Lord of the Highest Bliss. In the Society of the Saints, the scourge of selfhood departs, And one sheds one's Ego. The Lord alone Knows the Glory of the Saints: For, the Lord and the Saints, Nanak, are at one with each other. In the Society of the Saints, outgoes not one's mind, And, one gets eternal Peace. In the Society of the Saints, one comprehends the incomprehensible, And, bears (cheerfully) the unbearable, In the Society of the Saints, one abides in the highest State (of Bliss), And, attains to the Castle (of the Lord). In the Society of the Saints, one learns the lesson of Faith, And deals only with the One Lord. In the Society of the Saints, one receives the Treasure of the Lord's Name, Oh, Nanak is a Sacrifice unto the Saints. In the Society of the Saints, one saves one's kindreds, And, one's associates are redeemed. In the Society of the Saints, one attains the kind of wealth That satisfies all, all over. In the Society of the Saints, even the Lord of death comes to serve thee, And the angels sing thy praise. In the Society of the Saints, one's Sins are Washed off, And, one sings the sweet Praises of the Holy Lord. In the Society of the Saints, one reaches all the reaches (of the mind), And, one's life becomes fruitful. In the Society of the Saints, hard is not one's toil; For, one is Saved by the mere Sight of the Saints. In the Society of the Saints, one sheds one's Sins,

1. Lust, wrath, greed, infatuation and ego.
And, one shakes off Hell:
Here, Hereafter, one is easy at heart,
And one Meets with the Lord, Separated from him,
And one’s life passes not in vain, 
And one receives what one longs for.
For, the Lord Abides in the hearts of the Saints.
Nanak: Saved is the man who hears the Lord’s Name from the Saint’s tongue.

In the Society of the Saints, hear thou the Lord’s Name.
In the Society of the Saints, utter thou the Lord’s Praise.
In the Society of the Saints, one forsakes not the Lord from the mind.
In the Society of the Saints, one is Saved for sure.
In the Society of the Saints, the Lord seems sweet,
And, one Sees one’s God in every heart.
In the Society of the Saints, one submits to the Lord’s Will,
And, one is eternally Delivered.
In the Society of the Saints, all one’s Woes depart.
But, the Saints, O Nanak, are met with by True Destiny.

The Vedas know not fully the Merits of the Saints:
They tell only what their composers had heard.
The Praise of the Saints is beyond the three Modes:
Yea, the Glory of the Saints Pervades all through.
No end there is to the Glory of the Saints:
Yea, the Glory of the Saints is beyond limits.
The Glory of the Saints is Highest of the high.
The Glory of the Saints is most Magnificent.
To utter the Praise of the Saints fits a Saint alone:
Says Nanak: There is nothing to tell God from a Saint. [8-7]

SHLOKA

He, whose mind and mouth are filled with Truth,
He, who Sees no other but the One Lord,
Such, Nanak, be the qualities of the Wise of the Lord. [1]

ASHTAPADI

The Wise of the Lord is for ever unattached,
Like the Lotus that abides, detached, in water.
The Wise of the Lord is free of evil,
Like the sun that warms every one alike.
The Wise of the Lord looks upon all alike,
Like the wind that waves alike for the beggar and the king.
The Wise of the Lord has even patience,
Like the earth is to the digger and the one who plasters it with the scented paste.
The Wise of the Lord has Merits,
Like fire whose poised nature is to warm all alike.

The Wise of the Lord is the Purest of the pure,
Like water which gathers not dirt to itself.
The Wise of the Lord is Illumined in mind,
Like the (clear) blue sky that vaults over the earth.
The Wise of the Lord treats the friend and foe alike,
(For), the Wise of the Lord has lost his Ego.
The Wise of the Lord is the highest of the high,
But he, in his mind, is the lowliest of the lowly.
But, he alone gathers the Wisdom of the Lord,
On whom is the Lord's Grace.

The Wise of the Lord is humble like the dust,
(Yet), the Essence of the Self only the Wise of the Lord knows.
The Wise of the Lord is merciful to all,
For, the Wise of the Lord can do no evil.
The Wise of the Lord looks upon all alike:
And, sheds Nectar from his eyes.

The Wise of the Lord has his Fetters cut off,
And, he follows the Way of the Pure.
The Wise of the Lord eats and drinks Wisdom (of the Lord),
And, Calls upon no one but God alone.

The Wise of the Lord leans on the One alone,
And, becomes immortal and eternal.
The Wise of the Lord gathers poverty in his mind,
And, seeks pleasure in doing good.
The Wise of the Lord is free of shackles,
And, holds he his wandering mind.
The Wise of the Lord does only what is Holy,
And fruitions in Good.
In the company of the Wise, all are Saved.
Nanak: On the Wise of the Lord, the whole world dwells.

The Wise of the Lord Loves the One alone.
With the Wise of the Lord abides the Lord, the One.
The Wise of the Lord has the Refuge of the Lord's Name,
Yea, the Lord's Name is his only Kin.
The Wise of the Lord is Awake for ever;
And, sheds he the Ego of the mind.
The Wise of the Lord lives in the highest Bliss:
And Bliss pervades his home for ever.
The Wise of the Lord abides ever in the Poise of the Soul,
Oh, the Wise of the Lord dies never.
The Wise of the Lord knows well his God,
And loves he the One alone.
The Wise of the Lord is care-free (like the Lord),
And the Instruction he gives is the Purest of the Pure. He, whom the Lord Makes Wise in Himself, Great is the Glory of such a one. The Wise of the Lord is seen by True Destiny, Oh, I am a Sacrifice unto the Wise of the Lord. (Even) the god of gods seeks out the Wise of the Lord: Nanak: He who’s Wise in God is the God Himself.

Beyond value is the Wise of the Lord, For, all that is, is contained in his Mind. Who at all can find his Mystery? Salute, then, the Wise of the Lord, O ye men! No one can praise well the Wise of the Lord, For, the Wise of the Lord is the Master of all. Oh, who can find the limits of the Wise of the Lord, His state only the Wise of the Lord can know. Infinite, beyond comprehension, is the Wise of the Lord: Nanak salutes the Wise of the Lord forever.

The Wise of the Lord is the Creator of the universe: The Wise of the Lord Lives for ever. Through the Wise of the Lord, one attains True Life and the Way to Release. The Wise of the Lord is the Perfect Man, the Architect of our Destiny. The Wise of the Lord is the Shelter of the shelterless. Yea, the Wise of the Lord gives Support to all. The whole universe of form belongs to the Wise; For, the Wise of the Lord is the Absolute Lord Himself. P. 274 The Wise of God alone knows his own Praise.

Nanak: The Wise of the Lord is the Master of all. [8-8]

**SHLOKA**

He, who keeps the Lord’s Name in his heart, And sees the Lord in all, And salutes the Master for ever and evermore; He, Nanak, is the aparsa who Saves all. [1]

**ASHTAPADI**

He whose tongue utters not falsehood, And, who Loves the Lord and sees the Pure One in his mind, Whose eyes are fastened not on the beauty of another’s woman, And, who serves the Saints and Loves the Holy, And who hears not slander with his ears, And deems himself to be the worst (of all creatures), Who, by the Guru’s Grace, dispels his evil, And drives out the desires of his mind, Who disciplines his sex and is free of the five Maladies,
Nanak: Rare is such an aparsa, the Purest of the pure.
Vaishnava is he, on whom is the Lord's Grace,
Who is corrupted not by Vishnu's Maya,
And does the deeds, but cares not for the fruit thereof,
Such a Vaishnava's faith is the pure faith indeed.
He seeks no fruits for the deeds he does,
But fills his mind with the Lord's Song.
His body, mind and soul, Meditate on Gopal, the protector of the earth,
And he is all-mercy to each and all.
He meditates himself, and makes others dwell upon the Lord's Name.
Nanak: He alone is Vaishnava who attains to the highest State of Bliss.

Bhagauti is he, who is devoted to the Lord's Worship,
And leaves forever the company of evil:
Whose Doubt is cast away,
And who realizes the God in all and worships Him alone.
In association with the Holy, he washes his Evil off,
Yea, he alone is the Bhagauti: his mind is high.
He Serves his Lord and Master day and night,
And dedicates his body and mind to God,
And his mind clings to the Feet of the Lord:
Such a Bhagauti, Nanak, Attains to his God.
He alone is a Pundit who teaches his mind,
And meditates in his Soul on the Name of God:
And, drinks the Essence of His Name.
On the teaching of such a one rests the whole world.
Yea, he keeps company with the Gospel of the Lord:
That Pundit is cast not into the womb again.
He understands the essence of the Vedas, Puranas, and the Smritis.
He finds the Apparent in the Subtle.
He instructs all the four castes in the Lord's Wisdom,
Nanak: Such a Pundit I salute for ever.
The seed of the Lord's Name is in every heart.
Let any of the four castes repeat His Name,
And lo, he, who utters It, is Saved.
But, in the Society of the Saints alone it is Received.
By His Grace, the Lord brings the Name unto us.
And even the animals, goblins, and the stony fools Swim Across.
The Lord's Name is the panacea for all our ills.
If one recites the Praise of the Lord, one receives the Joy of Release.
There is no way other than this to find the Way,
But he alone finds it, in whose Destiny it is so Writ.
He, in whose mind Abides the Lord,

P. 275
He alone is named as the True Servant of His servants.
He Sees the Lord who Pervades all, 
And finds Him by being the Slave of His slaves. 
He, who thinks the Lord is near at hand, 
That Servant is Approved at the Lord's Court. 
He on whom is the Grace of the Lord, 
Realizes all he within himself. 
He lives with all and yet is not of them, 
Nanak: He, who has this Way, is the True Servant of God.

He, who loves from his Soul the Lord's Will, 
Attains Deliverance while yet alive. 
He, who looks alike on pleasure and pain, 
Is for ever in Bliss and never in Woe. 
As is gold for him, so is dust, 
As is poison, so is nectar, 
And as is honour, so dishonour. 
As is the king for him, so the beggar, 
And he finds his Way in the Working of His Will. 
Nanak: Such a one attains Deliverance, even in life.

All places are God's, all peoples, 
As they house Him, so do they name Him. 
O, He alone does what He does, 
And that alone happens what He Wills. 
All over is His Expanse, like the sea's with its myriad of waves, 
Yea, no one knows the Sport of the Lord. 
As the Wisdom He Gives, so is the mind Illumined. 
But eternal is the Creator, the Transcendent God. 
He is ever, ever, in Mercy; 
Lo, Nanak is Saved by dwelling on the Lord. [8-9]

SHLOKA

Millions Praise Thee, O Lord, but Infinite is Thy Praise: 
For, says Nanak, Thou it is who Created the universe of myriad kinds. [1]

ASHTAPADI

Millions upon millions are Thy worshippers, O Lord. 
Millions upon millions go the way of works. 
Millions upon millions bide at the pilgrim-stations. 
Millions upon millions of ascetics wander in the woods. 
Millions upon millions listen to the words of the Vedas. 
Millions upon millions lead the life of austerity. 
Millions upon millions meditate on their Self. 
Millions upon millions of poets recite Thy Praise through poesy. 
Millions are giving Thee newest of names, 
But knows not one Thy limits, O Lord!

Millions upon millions indulge in Ego, 
And millions upon millions abide in Ignorance blind.
 Millions upon millions are the hard-hearted misers,
    And millions are high and dry without Love,
Millions lay hands on another's treasures,
    And millions indulge in slanderous talk.
Millions are gathering nothing but Maya,
    And wander about millions in alien lands.
They are all doing what Thou Willest, O Lord!
Saith Nanak: "Thou alone Knowest the secret of Thy creation's heart."

Millions are the Siddhas, Yogis and celibates;
Millions are the rulers who indulge in pleasures.
Millions are the birds, the poisonous snakes,
    And millions upon millions are trees and stones.
Millions are the elements – water, air, fire:
Millions are the countries, earths and spheres.
Millions are the suns, moons and stars:
And millions are the gods, demons and Indras shaded by a canopy.
All is Thy Creation, O Lord, Thou who Weavest all in the thread of Thy Way,
And Thou Savest all and any the Way Thou Willest.

Millions upon millions abide in Passion, inertia, (ritual) purity;
Millions recite the Vedas, the Puranas and Smritis.
Millions are the jewels Thou Createst in the seas;
    And, of myriad kinds are Thy creatures, O Lord.
And millions are longing for long, long lives.
Millions are the hillocks and mountains of gold,
    And millions are the Kinnaras and the Pishchas too.
Millions are the spirits, swines, tigers and eaters of deer.
Thou art farthest of the far, nearest of the near:
And, yet, Filling all, Thou Standest apart.

Millions upon millions are the dwellers of the underworlds
Millions are the dwellers of heaven, of hell.
Millions are born to die and be born again:
Millions upon millions are going the Round.
Millions upon millions eat their bread in ease:
Millions upon millions are tired of toil.
Millions upon millions have hoards to treasure:
Millions are dying for wealth and pleasure.
And, as is His Will so Keeps He all:
Nanak: All is in the hands of Him alone.

Millions upon millions have renounced the world,
    And attached themselves to their Lord alone.
Millions upon millions are the seekers of God;
    And search the Transcendent Lord in their very own Self.
Millions upon millions are athirst for His Sight.
And, them the Eternal Lord Meets for sure. Millions seek nothing but the Society of the Holy. And they are Filled with the Love of the Transcendent Lord. They, on whom is the Grace of the Lord, Blessed, Blessed, Blessed, are they.

Millions the species; millions the divisions of the world: Millions the skies and the universes. Millions upon millions have been the prophets of God. The Lord hath Spread Himself out in a myriad ways. Time after time was the Expanse created, But ever remained our Lord the One, the Absolute, Alone. Millions has He made in millions of ways, And, Created by Him, they merged in Him. His limits no one can tell, For, He alone is and He alone Knows.

Millions upon millions are the Servants of the Transcendent God, Whose Souls are Illumined (with Divine Light). Millions are those who know the Quintessence: And they ever See no one but the One alone. Millions upon millions Drink the Nectar of the Lord’s Name. And become immortal, living eternally they. Millions upon millions Praise (nothing but) the Lord’s Name, And they get the life of the Soul and bide in the Great Peace. He, the Lord, Remembers His Servants for ever and ever. And such, O Nanak, are the Beloved of God. [8-10]

**SHLOKA**

He, the Lord, is the only Doer; there is no one other than He. Says Nanak: “I am a Sacrifice unto Him who Pervades water, earth and the interspace.”

**ASHTAPADI**

He is the Doer, the Willer and the Cause: And, that alone happens what He Wills. In a moment, He Creates and then Destroys, And, no one can find the limits of the Lord. He Creates by His Will and Keeps (life) even without (visible) support. And, what is Created by His Will, merges again in His Will. His Will it is that Makes men do high and low deeds, And His Will again that Works in a myriad ways. His Will it is that Creates and oversees His Glory. Nanak: Our Lord, the God Pervades all.

If the Lord so Wills, man attains Salvation. If the Lord so Wills, even the Stones will Swim.
If the Lord so Wills, He Keeps the body without breath. 
If the Lord so Wills, man recites the Glory of the Lord. 
If the Lord so Wills, He Saves the Fallen ones: 
He our Lord Does whatever is in His Thought. 
The Lord is the Master of here and Hereafter. 
He Sports and Enjoys, yea, He, the Know-all. 
We do what is His Will. 
So I seek no one other than Him.

Say ye, what can a mere man do? 
'Tis the Lord who Does what He Wills. 
If it lay in a man's hands, he would grab all, 
But he can do only what the Lord Commands. 
Knowing not, man abides with evil, 
For, if he knew, would he not save himself? 
Beguiled by Doubt, he wanders in all directions, 
And, in a moment, (his mind) cruises through the four continents. 
They, on whom is His Grace, them the Lord Blesses with His Worship. 
And, such beings, Nanak, merge in the Lord's Name.

In a moment, a poor worm He can place on the throne. 
Yea, He, the Transcendent Lord, the Protector of the poor. 
He, of whose Merit no one is aware, 
In a moment the Lord can make him known all over. 
From him, on whom is the Lord's Grace, 
No account is asked by the Master of the universe. 
Our life and body are His and His alone: 
(For), He, the Perfect Lord, Illumines all hearts. 
The Lord has Created all by Himself, 
And Nanak lives to be a witness unto His Glory.

It lies not in the hands of man to attain power, 
For, He, the Master of all, is the Doer and the Cause. 
This poor wretch of a man is in Thy Command, O Lord, 
And for him whatever Thou Willest will come to pass. 
Man abides now in the high state, now in the low state (of mind), 
Is pleased by pleasure and grieved by pain; 
Or makes slander and worry his way, 
Flies now to the skies, sinks low into the underworld, 
And then becomes he a man of knowledge, and Meditates on the Lord. 
Nanak: It is He, the Lord alone, who Unites man with Himself.

Lo, now one dances in a myriad ways, 
And now he sleeps through night and day. 
And now he is filled with wild rage, 
And now becomes he humble like the dust, 
Now he becomes the King of kings. 
And, now he wears the coat of a beggar. 
Here he is slandered,
There he gets Praised
(But), one goes as is the Will of the Lord:
Nanak utters the Truth, by the Guru’s Grace.

Now a man discourses like a Pundit,
And, now he observes silence and meditates.
He bathes now at the pilgrim stations,
And now becomes he an ascetic, a seeker, a dispenser of knowledge.
Now, he becomes a worm, an elephant, even a moth,
And wanders he thus through myriad of species.
Like a juggler, he juggles through many a part:
But, so does a man dance, as is the Will of the Lord.
For, that alone happens what the Lord Wills.
Nanak: There is no one other than Lord, the God.

When man finds the Society of the Holy,
And turns not his back upon it,
His mind is Illumined,
And this state goes not.
And his body and mind are imbued with Love alone,
And he lives for ever with the Transcendent Lord.
As water mingles with water,
So does his Light merge in the All-light.
Ended for ever is his coming-and-going.
Oh, Nanak is a Sacrifice unto such a Lord. [8-11]

SHLOKA

The poor abide in Peace, for, they have shed their Ego.
Nanak: The high and the mighty have been wasted away by their pride.

ASHTAPADI

He, in whose heart is the pride of dominions,
Dies like a cur and falls into Hell.
He, in whose heart is the pride of beauty,
Is but a worm abiding in dirt.
He, in whose heart is the pride of good deeds,
He, for sure, dies to go the Round again and again.
He, in whose heart is the pride of wealth and lands,
Is a blind fool, void of Wisdom.
He, who is blessed with Humility by the Lord's Grace;
Obtains Deliverance here, and Peace Hereafter.

If a wealthy man has pride of his riches,
(Knows he not that) nothing goes along with him, not even a straw?
If he has the pride of having hosts of men,
(Knows he not that) they are destroyed in an instant?
He, who deems himself to be all-powerful,
(Knows he not that) he becomes but dust in a moment?
The proud one takes no one into account,
But him the Lord of Law humbles and destroys.
He, who loses his Ego, by the Guru's Grace,
He, Nanak, is Approved at the Lord's Court.

If a man, in pride, does myriads of good deeds,
All his toil is wasted away.
If he does penance in pride,
He wanders between Heaven and Hell, and goes the Round again and again.

He, who is in ceaseless effort, but has not a tender heart,
Oh, how shall he reach the Court of the Lord?
He, who seeks to be called good,
Him goodness touches not.
Nanak: He, whose mind is the dust of all,
His repute alone is the Purest of the pure.

So long as man thinks he can do a thing,
He attains not Peace.
So long as he deems he does a thing,
He is cast into the womb again and over again.
So long as he thinks one is his friend, another foe,
His mind stays not in Peace.
So long as he is attached to Maya,
He receives punishment from the Lord of Law.
He, whose Shackles are Cut off, by God's Grace,
He alone, Nanak, sheds his Ego: on him is the Guru's Grace.

Earning a thousand, one runs after a hundred thousand, And is satiated not, howsoever much he gathers.
He indulges in the pleasures of life,
But is satiated not, and wears out his life to death.
Without Contentment, no one is content,
And, like the objects of a dream, all one's works avail not.
He, who is in Love with the Lord's Name gathers all peace,
But, it is by great, good Fortune that one receives (the Lord's Name).
He, the Lord alone, is the Doer and the Cause;
And so Nanak Dwells on Him, ever and for evermore.

He, the Doer, Does all of Himself; He alone is the Cause.
It is not in the hands of man to find the Way.
As is His Pleasure, so becomes man,
(For), He the One, is the only One.
Whatever He has done, He Does in His Pleasure,
Yea, He who is the farthest and the nearest of all.
He, who Sees, Knows and discriminates:
Yea, He who is the One and also the many.
He dies not, nor perishes; He comes not, nor goes.
Nanak: He Pervades all, all-over, at all times.
He alone Instructs, He alone Understands;
He alone Pervades all-in-all.
He Spreads Himself out in a vast Expanse.
For, He is the Creator: all belong to Him.
Nothing can happen but what He Wills.
He alone is in everything, and in every place,
And His doings He alone does.
He Plays and Enjoys in many roles,
For, all minds are in Him, and He is in the minds of all.
Nanak: How can one put value on such a priceless Lord?

Eternal, Immortal, for ever True, is the Lord.
But, one tells of Him only by the Guru’s Grace.
Whatever He creates is True, and nothing but True;
But, of myriads of creatures rare is the one who knows Him.
How Pure, how Good, is Thy Form, O Lord,
O, the most Beauteous, the Limitless One; O Thou beyond Praise!
How Pure, Immaculate, is Thy Word, O Dear,
In all hearts it Dwells; It all ears hear, all tongues recite.
And, he becomes the Purest of the pure,
Who, Nanak, Meditates on Thy Name, with Love in the mind. [8-12]

SHLOKA

He, who seeks the Refuge of the Saints, is Saved.
And he, who slanders the Saints, is ever on the Round.

ASHTAPADI

Slander ing the Saints snaps the span of one’s life.
Slander ing the Saints, one gets not Release from the Yama.
Slander ing the Saints, one loses Peace,
Slander ing the Saints, one is thrown into hell.
Slander ing the Saints, one’s mind becomes Impure,
Slander ing the Saints, one is devoid of Honour.
He who is cursed by the Saint is Saved by no one,
O, cursed be the place where a Saint is slandered.
If the Saint, in his Grace, bestows Mercy,
Then, in the Society of the Saints, even the slanderer is Saved.

The slanderer of the Saints is a wry-faced wretch.
The slanderer of the Saints cries like a crow.
The slanderer of the Saint gets a serpent’s birth.
Slander ing the Saints, one becomes a quadruped, a crawling worm.
Slander ing the Saint, one is burnt by Desire.
Slander ing the Saint, one beguiles all.
Slander ing the Saints, one’s power wanes,
And, one becomes lowest of the low.
There is no Refuge for the slanderer of the Saint.
P. 280
But if the Saint so wishes, the slanderer too is Redeemed.
The slanderer of a Saint over-reaches himself.
The mind of a slanderer stays not for a while.
The slanderer of a Saint is a brute killer:
The slanderer of a Saint is cursed by God.
The slanderer of a Saint is devoid of Power.
The slanderer of a Saint is a wretch writhing in Woe.
The slanderer of a Saint is afflicted by disease.
The slanderer of a Saint is eternally separated from the Lord.
The slanderer of the Saint is the vilest of sins,
But if the Saint so wills, Nanak, even his slanderer is saved.
The slanderer of a Saint is ever Impure.
The slanderer of a Saint is the friend of no one.
The slanderer of a Saint is punished with Pain.
The slanderer of a Saint is forsaken by all.
The slanderer of a Saint is filled with Ego.
The slanderer of a Saint lives in Evil.
The slanderer of a Saint is born (only) to die.
The slanderer of a Saint is devoid of Peace.
The slanderer of a Saint has no Refuge to seek:
(But) if the Saint so wills, he too is united with the Lord.
The slanderer of a Saint falls in mid-career;
The slanderer of a Saint completes no task.
The slanderer of a Saint wanders in Wilderness.
The slanderer of a Saint loses his Way.
The slanderer of a Saint is empty from within,
As is the corpse without life.
The slanderer of a Saint has no roots,
And, he reaps what he sows.
No one can save the traducer of a Saint;
But if the Saint so wills, he can save him too.
The slanderer of a Saint wails,
As a fish, out of water, writhes in pain.
The slanderer of a Saint is forever hungry,
As the fire is satiated not with any amount of wood.
The slanderer of a Saint dies alone,
As the spurious sesame-stalk is abandoned in the field.
The slanderer of a Saint is devoid of Faith;
The slanderer of a Saint speaks nothing but falsehood.
(But), the slanderer does what his long past has decreed.
For such, Nanak, is the Will of God.
Deformed is the slanderer of a Saint:
And he gets punished at the Lord’s Court.
The slanderer of a Saint is for ever hungry.
The slanderer of a Saint is neither alive nor dead.
No wish of the Saint’s traducer is fulfilled;  
The slanderer of a Saint leaves the world without hope;  
The slanderer of a Saint finds not the Abode of Peace.  
But, as is the Lord’s Will, so becomes one.  
The Writ of past deeds is erased not,  
And of this mystery, God alone Knows.

He is in the heart of all, He the Great Doer:  
I salute Him ever and for evermore.  
Call then on the Lord, night and day,  
And meditate on Him with each morsel, each breath.  
For, nothing happens that He Wills not,  
And as He Makes one, so one becomes.  
It is all His Play, He is the Doer;  
Who else can say, or think it out?  
He, on whom is His Grace, him He Blesses with His Name,  
P. 281  
And he, Nanak, is the Blessed of the Lord. [8-13]

SHLOKA

Give up thy cleverness, O good man, and dwell upon the Lord’s Name.  
Nanak: Have trust only in God, that thy Pain and Doubt depart.

ASHTAPADI

Vain, O vain is the support of man,  
For the Giver only is He the Lord alone,  
By whose Giving one is satiated,  
And thereafter one hungers no more.  
He alone Saves, He alone Destroys,  
And nothing, nothing, lies in the hands of man.  
Know then His Will to attain Peace,  
And wear His Name as thy necklace.  
Meditate on Him and Him alone,  
That thou may be taken out of harm’s way.

Praise the Absolute Lord in thy mind.  
O my mind, do this Deed: this is thy True avocation.  
Thy tongue will become Pure, drinking the Nectar (of the Lord’s Name),  
And thy Soul thereafter will rest in Peace.  
See thou the Play of the Lord with thy eyes  
And forsake all society but that of the Saints.  
With thy feet, tread the Way to thy God:  
And thy sins will be washed off, if thou dwell on the Lord even for a moment.  
With thy hands do the God’s Deeds, with thy ears hear the Gospel of the Lord,  
And thy face will look beauteous at the Lord’s Court.  
They are the fortunate ones in the world,  
Who, for ever, sing the Praises of the Lord.
He, who dwells on the Lord’s Name,  
Is the master of Riches and Power in the world.  
Let thy body and thy mind and thy tongue sing the Praise of the Lord,  
That thou enter the Realm of Bliss.  
Know thou only the One and One alone,  
For, He alone Knows the secret of here and Hereafter.  
They, whose mind accepts the company of the Lord’s Name,  
They have known the Lord, the Immaculate God.

If, by God’s Grace, one knows oneself,  
One rids oneself of Desire.  
And one says the Praises of the Lord, in the Society of the Saints,  
And the world’s ailments afflict one not.  
Sing thou the Lord’s Praise day and night,  
That thou attain Deliverance, even in thy household.

He, whose mainstay is the One and One alone,  
The Noose of the Yama is for him no more.  
He, in whose mind is the Hunger of the Lord,  
Nanak: He the one is never in Pain.

He who Remembers the Lord in mind and soul,  
He, the Saint, is in the Holy Peace, and wavers not.  
He, on whom is the Lord’s Grace,  
He, the True Servant, is afraid of no one.

And he witnesses his Lord in His whole Splendour,  
Yea, He, who Pervades all He Creates.

Searching and searching, one finds the End,  
And, by God’s Grace, knows the essence of the Real.  
And then one sees that He is the Cause of all,  
And He who’s the Apparent is also the Subtle.

Nothing dies, nothing is born:
For, Thou alone Playest thy Play (either way), O God!
Coming and going, the seen and the unseen,
Are all in Thy Command and Will, O Lord!
Thou alone art All-in-all;  
P. 282
Thou alone Createst and Destroyest in a myriad ways.
Thou art the Eternal Lord, nothing of Thee is lost,
And thou Keepest the whole universe in Thy Will.
Unknowable, Unfathomable, the Wielder of Power,  
Thee, Nanak worshippeth, if Thou Willest.

He, who knows the Lord, is worthy of praise:  
He Saves the whole world by his Instruction.

The Servant of the Lord Saves all:  
Yea, the Servant of the Lord Rids us of our Pain.

Him the Merciful Lord Himself Unites with Himself,  
And he is blest, dwelling on the Guru’s Word.

(But), such a one one serves,  
Only if upon one is the Mercy of God.
He finds Peace, meditating on the Lord’s Name.
Nanak: Know thou that such a one is the Highest of the high.

Whatever (a God’s Devotee) does, he does in the Love of God:
And the Lord for ever Abides with him.
All what he does comes spontaneously to him.
For, he has Realized the Creator Lord.
The Lord’s doings he deems sweet.
And the Lord seems to him as He is.
He merges in Him from whom he issued forth,
For, he is (now) the Treasure of Peace and the Honour suiteth him.
In Honouring His Devotees, God Honours Himself:
For, Nanak, God and His Devotees are for ever one. [8-14]

SHLOKA
God, replete with all powers, Knows the state of thy heart.
Nanak is a Sacrifice unto Him through whose Meditation one is Saved.

ASHTAPADI
The Lord mends the cut (of thy life).
Yea, He the Sustainer of all.
He, in whose Heart is the care of all,
Of Him, no one is devoid, O none.
O my mind, meditate for ever on thy Lord,
For, He, thy Eternal God, is All-in-all.
Howsoever may we will and try,
Of ourselves but nothing happens,
Without Him, nothing is of avail to thee:
Remember thou then Him who brings thee Deliverance.

If one is beauteous, let him not love himself,
For, it is the Light of God that manifests itself in beauty.
Why pride on thy riches, O man,
When all the riches are but His Gift to thee.
If one deems on oneself the mightiest of the mighty,
Without the Power of the Lord, of what avail is his might?
If some one sets himself up as a man of charity,
Him the Great Giver takes to be an ignorant fool.
He, who loses his Ego, by the Grace of God,
Nanak: He the one ails not.

As the pillar doth a temple support,
So doth the Guru’s Word support the mind.
As the stone swims across a stream in a boat,
So is the man saved by taking to the Guru’s Feet.
As the lamp lights up utter darkness,
So is the mind illumined by the Guru’s Presence.
As one picks up one’s way in a deep wood,
So is one's Light burnished, meeting with the Saints.
Of the Feet of such Saints, I seek the Dust,
Fulfil this Prayer of Nanak, O Lord.

O my foolish mind, why wail,
For, we get only what is writ in our Destiny.
He the Lord is the Dispenser of Pleasure and Pain,
So, forsake all else, and call on Him alone.
Be pleased with what He Does,
And lose not thyself, O ignorant fool!
Say, which are the things that came with thee?
Why then be attached to them, like a crazy moth?
Remember the Name of the Lord in thy heart,
And then, Nanak, attain unto Him with Honour.

The Thing that one came here to attain,
Is in the house of the Saints, the Lord's Name.
Barter away thy Ego, and get thy mind back in return;
And weigh up only the Lord's Name in the Balance of thy heart.
Loaded with this Merchandise, go thy way with the Saints,
And shed all else which is false and embroils thee in vain.
And, every one will then bless thee.
And thy face will be bright in thy God's Domain.
This is the Trade but of the few,
Nanak is a Sacrifice unto those who act thus.

Wash the Feet of the Saints and drink the Wash,
And dedicate thy life to no one but the Saint.
In the Dust of his Feet, bathe thy body,
And be a Sacrifice unto him,
Whose Service one finds by great, good Fortune
And one sings the Praises of the Lord.
The Saint keeps us out of harm's way;
If one sings the Lord's Praise, one tastes Nectar.
Says Nanak: "I have sought the Refuge of the Saints,"
"And thus have found the highest state of Bliss."

Our Lord, the God, brings even the dead to life,
And brings He food to the hungry.
His Sight bestows the Treasures (of Peace):
But one finds Him only if it is writ in one's Destiny,
Every thing belongs to Him; He is the Doer of everything.
Nothing is without Him, nor will there ever be.
Call on Him, O man, for ever, day and night:
For, this is the Purest of the pure deeds.
Him, on whom is His Grace, He Blesses with His Name.
And He. Nanak, becomes the Purest of the pure.

He, who has faith in the Guru,
Into him Comes Lord, the God.
He is renowned as a Bhakta in the three worlds.
Yea, he, in whose heart Abides the One Lord.
True is his doing, True is his way,
Truth is in his mind, Truth he speaks.
True is his Vision, True is his form:
He spreads the Truth, goes he the True Way.
He, who has looked upon the Lord as Truth,
He the one will merge in Truth. [8-15]

SHLOKA

Neither He has form nor colour: from the three Modes He stands apart:
And he alone, Nanak, knows Him on whom is His Pleasure.

ASHTAPADI

Keep the never-dying Lord in thy mind
And shed the love of man.
For, beyond Him is nothing,
And He, the Lord, Pervades all.
He is the Seer, He the All-wise,
Unfathomable, Deep and All-knowing.
He is the Transcendent Lord, the God of gods, Supporter of the earth,
The Treasure of Mercy, Compassionate and Forgiving.
In the mind of Nanak is this desire, O Lord,
That he takes to the Feet of Thy Saint.

The Lord grants our wishes and is worthy of being our Refuge,
And that alone happens what He causes to be done.
He fills and He empties in the twinkling of the eye,
(But), His Mystery no one can unravel.
“Ever-joy” is His Form, and He lives in the fullness of Bliss:
Hear ye, He is the Master of all things,
He is the King among kings, Yogi among yogis,
An Ascetic among ascetics; Indulgent as a householder.
Meditating on Him, the Devotees have found Peace,
But of that Person, Nanak, no one has ever found the limits.

Of the Lord’s Play, there is no telling:
Even the gods are tired of their search.
How may the son witness the birth of his father?
He it is who has Strung the Creation on His Thread.
He, whom He Grants Good sense, Wisdom and Intuition,
He, His Servant, dwells on His Name.
He whom He Beguiles by the Three Modes,
He dies to be born again to die.
O, all the high and low stations are His,
And Nanak knows Him as He Wills him to know.

Myriad are His forms, myriad His colours.
Myriad His Wears, but He remains One.
Evolves He in a myriad ways,  
He, the Lord, the Eternal, the One, the Absolute.  
In a moment, He Plays in a myriad ways,  
And Fills all places, yea, He the All-perfect Lord.  
In a myriad ways, He Created the Creation:  
But His Value is known only to Himself alone.  
All hearts are His, and all places,  
So Nanak lives by meditating on His Gracious Name.

Thy Name is the Support of all Thy beings, O Lord!  
Thy Name is the Support of the worlds, the universes.  
Thy Name is the urge of the Smritis, the Vedas and Puranas.  
Thy Name informs all Wisdom and Intuition.  
Thy Name is the Support of the skies and the underworlds,  
Thy Name is the Support of all forms of life.  
Thy Name is the Support of all continents and spheres.  
Hearing Thy Name, all are saved.  
He, on whom is Thy Grace, is dedicated to Thy Name:  
And, he gets Release in the State of Bliss.

True is His Form, True is His Seat,  
Wherein He, the True One, alone Abides.  
His Deeds are True, True is His Word,  
Yea, He, the True Person, Pervades all.  
True are His Works, True is His Creation.  
True is His Seed, True is His Fruit.  
Purest of the Pure are the doings of the Lord.  
He, who knows it; sees good in all.  
The True Name of the Lord brings Peace and Joy.  
Nanak got his True Faith, through the Guru’s Grace.

The Saints Instruct us in the True Word.  
True are they in whose heart Dwells the Lord.  
If one were to know and love the Truth,  
He’d meditate on the Lord’s Name and attain Deliverance.  
He, the Lord, is True, True is His Creation.  
And, He alone Knows His Limits, His State,  
He, to whom the world belongs, He the Creator of all,  
Of Him no one knows, think howsoever one may.  
Of the Creator how can the created one know the limits?  
Nanak: That alone happens what He Wills.

I am lost in wonder, seeing Thy wondrous Wonders.  
He, who knows it all, tastes the Taste of joy.  
All Thy Servants are filled with Thy Love:  
And, through the Guru’s Instruction, receive the (four) objects of life¹.

1. Dharma, worldly wealth (Artha), sense-desires (Karma), and emancipation (Moksha)
And they, in their Mercy, kill the Pain of others.  
Along with them the world too Swims across.  
He, who serves the Servants of the Lord, is the man of Destiny.  
For, he gets attached to the One in their holy company.  
He, who sings the Praises of Govind.  
Gathers the Fruit, Nanak, by the Guru's Grace. [8-16]

SHLOKA

True in the Beginning, True in the Primeval age,  
True He is, and True He shall be.

ASHTAPADI

Blessed are the Lord’s Feet, Blessed those that touch them;  
Blessed is His Worship: Blessed the worshippers.  
Blessed is His Sight; Blessed the seer;  
Blessed is His Name; Blessed those that meditate (on it).  
True is He, True is His Creation,  
He is the Virtue, He the Dispenser of Virtue.  
True is the Lord’s Word, True its utterer.  
He, who knows (the Lord), to him all is True.  
Nanak: He alone is True, yea, He alone.

He, who Believes in God as Truth in his heart,  
Knows the Essence of the Creator, the Cause of causes.  
He, who receives Faith of the Lord in himself,  
His mind is Illumined by the Reality of the Real.  
Shedding fear, lives he in the Fearless One,  
And merges in Him from whom he issued forth.  
The thing that’s merged in its own kind,  
Now, who can tell it is a thing apart?  
Rare is the one who knows this knowledge,  
That by attuning to the Lord, one becomes one with Him.

The Servant of the Lord is for ever at His Command.  
The Servant of the Lord is for ever in His Worship.  
The Servant of the Lord has Faith in the mind.  
The Servant of the Lord is Pure in deed.  
The Servant of the Lord sees the Lord ever at his side.  
The Servant of the Lord abides ever in His Love.  
His Servant the Lord Sustains as His Own:  
For, the Lord Keeps the Honour of His Servant.  
He alone is the Servant on whom is His Grace.  
And that Servant, Nanak, calls for ever on Him.

God Defends the Honour of His Servant;  
For sure does He offer him His Refuge.  
He grants Glory to His Servant.
And makes him meditate on His Name.
He Saves the Honour of the Servant Himself,
And then of his State and Glory no one can tell.
No one equals the Servant of the Lord.
For, he the one is the Highest of the high.
He, whom the Lord Blesses with His Service,
Nanak, that Servant is acclaimed all over.

If the Lord Grants power to a mere ant,
She can destroy myriads of hosts.
He, whose life He does not like to end,
Him He Protects with His Gracious Hands.
The man tries in many, many ways,
But his doings avail him not.
No one can keep nor kill, but He,
For He, the Lord, is the Protector of all.
Why then, O men, worry in vain,
Call ye on Him, the Mysterious Wonder.

Call on Him again and again,
And Drink the Nectar that satiates ye.
Those turned God-wards, who found the Jewel of the Lord’s Name,
Knew not another, nor saw another.
The Lord’s Name informs the beauty of forms, the Lord’s Name is the (true)
riches:
The Lord’s Name is the holy company; (for) it brings us Peace
They, who were satiated by the Love of the Name,
They merged in the Name, body and Soul.
Uprising, sitting and in sleep, they call on the Name of the Lord.
For this, Nanak, is the eternal Task of a Devotee of God.

Recite His Praises with thy tongue, day and night:
This is the Gift that He has Bestowed upon his Servants.
The Devotee meditates in the joy of his Soul,
And so he merges his self in his Lord.
He knows the Will of His God,
And believes that whatever comes, comes from Him.
O, how shall I Praise Him
Whose Merits I can never tell?
He, who lives day and night in the Presence of the Lord,
He, the True Servant, is the Perfect One.

O my mind, seek his Refuge,
And, offer thy body and mind to him
Who has Realized his Lord.
He indeed is the giver of all gifts:
And, all get Peace in his sanctuary.
For, his Sight washes off all our sins.
Shed then all thy cleverness,
And devote thyself to the service of the Lord’s Servant.
Thy comings-and-goings shall cease.
When worshippest the thou Feet of such a one. [8-17]

**SHLOKA**
He, who Realized the True Lord, is called the True Guru;
In his company is the disciple Saved and he calls on the Lord.

**ASHTAPADI**
The True Guru sustains the Devotee:
(For), the Guru is for ever merciful to his Servant.
The scum of his evil mind the Guru washes off,
And he sings the Lord's Name through the Guru's Word.
The Guru cuts off the fetters of his Devotee,
(And) so the Devotee turns his back upon Evil.
The Guru gives the Gift of the Lord's Name to the disciple:
And so becomes he the Fortunate one.
The Guru Saves him both here and Hereafter.
Nanak: The Guru protects the disciple in his love.
The disciple, who lives in the Guru's Home,
Should submit to His Will and command for sure,
And pride not on what he does,
And meditate ever in the heart on the Lord's Name.
He should sell out his mind to the Guru,
Then, such a Servant has all his desires fulfilled.
He, who serves without desire for reward,
He alone attains to the Lord.
(But), he, on whom is the Grace of God,
He alone seeks the counsel of the Guru.

The Servant, who wholly pleases his Guru,
Alone knows the Way of the Lord.

The True Guru is he who has the Lord's Name in his heart;
O, I am a Sacrifice unto the Guru a myriad times.
For, He is the treasure of everything and bresser of the Soul,
And is Imbued, night and day, with the Love of the Lord.
In the Lord Abides His Servant, the Lord Abides in him.
For, the two are one; and neither is Separate from the other.
By a thousand clevernesses, one finds not the Lord,
But if one's lot is Awake, one attains unto Him.

(The Guru) has a Holy Presence seeing which one becomes Pure.
Touching His Feet, one's life becomes holy.
If one meets with him, one recites the Praises of the Lord.
And reaches His True Court.
Hearing His Word, one's ears are satiated;
The mind is at Peace and the Soul is sated.
Such is the True Guru, whose Instruction is eternally True.
In His ambrosial Sight, one becomes a Saint,
His Virtues are limitless; Him who can evaluate?
Nanak: He, on whom is His pleasure, him He Unites with the Lord.

The tongue is one, but endless is His Praise.
He is the True Person, the Perfect One, of great Discrimination.
Through no speech can one reach the Lord,
For, He is Unfathomable, Incomprehensible, ever in the State of Eternal Bliss.
He needs no sustenance, is without enmity and is All-peace,
And His value but no one could tell.
Myriad of Devotees pay obeisance to Him,
And dwell in their heart on His Lotus-Feet.
Sacrifice am I unto the True Guru,
By whose Grace I dwell upon such a Lord.

Rare is the one who realizes the Essence of the Lord.
He tastes Nectar and becomes immortal He.
He, to whose heart is Revealed the Treasure of Good,
Of him there is no Death: he lives eternally.
He calls on his Lord, the God, night and day,
And gives True Instruction to the Devotees of the Lord.
He is attached neither to Maya, nor Infatuation,
And keeps the One Lord eternally in his mind.
And, the utter Darkness of his mind is illumined,
And, he casts away his Doubt and Attachment and Pain.

The agitated mind finds Peace,
And one lives in Joy and one’s Sorrow departs.
Goes one’s fear of life and death,
Through the perfect teaching of the Saint.
One sheds fear and lives in the Fearless Lord,
And all one’s mind’s ailing are cast off.
He, to whom one belongs bestows His Grace
And one meditates on the Name of the Lord, in association with the Holy.
He attains Peace and rid is his mind of wandering in Doubt.
Hear then, Nanak, with thy ears, the Praisest of the Lord.

He is the Absolute, He the Related One,
Who, by His Power, has bewitched all.
His play the God Plays of Himself,
And Himself alone Knows His True Worth.
There is no one other than He,
Who pervades all, yea, He the one.
In all forms, in all colours, is He, like warp and woof,
(But), He is revealed to us in the Society of the Saints.
He informs all his Creation with His Power Supreme.
Says Nanak: "I am a Sacrifice unto Him a myriad times".

SHLOKA

Without the Lord's Name, nothing goes along with thee; Maya is but like ashes. Practice the Name of the Lord, O Nanak, for, this is thy only True Treasure.

ASHTAPADI

Reflect upon God in the Society of the Saints:
And have the Support of, and Dwell upon, only the Lord's Name.
Friend, forsake all other efforts:
And Dwell on the Lotus-Feet in thy heart.
He is the Creator, the Cause, the All-powerful He:
So hold fast to His Name, the Thing of things.
Gather this Treasure to be considered fortunate,
How Pure, how pure, is the Instruction of the Saints,
(Through which) one rests one's Hope on the One alone.
And then, Nanak, all one's Afflictions are dispelled.

The wealth, which one seeks in all the four quarters (of the earth),
That wealth one finds in the Service of the Lord.
The happiness that one desires, day upon day,
The Glory that one seeks to gain by good deeds,
That, forsooth, is in seeking the asylum of the Lord.
An affliction for which one finds no cure,
Goes off with the Panacea of the Lord's Name,
Of all the treasures, the Lord's Name is the greatest:
Meditate then on it, to be accepted at the Lord's Court.

If one instructs one's mind in the Lord's Name,
The mind straying in ten directions comes back home.
Nothing, nothing can him afflict,
In whose heart dwells the Lord.
The Dark age burns us all like fire, the Lord's Name is a soothing balm.
He who meditates on it attains eternal Bliss.
His fear departs; his Desire is fulfilled;
And in the love of Devotion, his Soul is Illumined.
And abides he in the Abode of the Immortal.
And, Nanak, the Yama's Noose is for him no more.

He, who speaks of the Essence, is the True Servant,
But, he, who comes and goes, leads a false life.
No more his comings and goings, who takes to the Service of the Lord?
And, losing himself, seeks Refuge of the God of gods.
Thus is the Jewel of one’s Life Saved:
And, one meditates on the Name, the Support of all life.
All our many efforts are in vain; they save us not,
Nor all our reading of the Smritis, the Shastras and the Vedas.
He who with all his heart meditates on the Lord’s Name,
All the Desires of his mind are fulfilled.

Thy wealth goes not along with thee:
Why then assemble it, O foolish mind?
Thy sons, friends, family and wife,
Say, who of these keeps faith with thee like the Master?
The power of dominions, the expanse of Maya,
Which of these can lead thee to thy Deliverance?
The joy-ride of the horses, the elephants and chariots,
Is all a vain show, yea, a vain expanse.

He who Gave them, Him the estranged one knows not:
And, forgetting the Lord’s Name, he grieves (in the end).
O Ignorant one, submit thyself to the instruction of the Guru.

For, many that were clever, were drowned, meditating not on the Lord’s Name.
Dwell on thy Lord in thy mind, O friend,
That thy mind becomes Pure and whole.
Keep the Lotus-Feet of the Lord in thy mind,
That the vices one gathers, birth after birth, depart from thee.
Call on the Lord’s Name and inspire others to do the same,
For, by hearing, uttering and living it, one attains Release.

The Lord’s Name is the Essence of all things, it is the only Truth,
Utter then the praises, of thy Lord, the God, the natural way.

Singing His Praises, one’s Dirt is Washed off,
And then all-consuming poison of Ego departs.
One becomes care-free, and abides in Peace.
Cherish then, with every breath, the name of thy Lord.
Shed all thy cleverness, O my mind,
And gather True Riches, in the society of the Holy.
Gather thou the Treasure of the Lord’s Name in this True Trade,
And attain Peace here, and Glory Hereafter.
(But), See they the One alone all over, in all,
In whose Lot it is so Writ by God.

Praise the One, and Dwell upon the One alone.
Meditate on the One, Seek out the One alone.
Of the One alone, utter a myriad kinds of Praise,
And with the body and mind, Call on the only Lord.
He is the One, yea, the One alone:
Yea, He the Perfect One, Pervading all.
Through the One issue forth the many,
And he, who Meditates on the One, his Sins depart.
His mind and body are Imbued with the One Lord,
And, by the Guru’s Grace, Nanak, he knows the One, yea, the One alone.

SHLOKA
My wanderings are over : I seek Thy Refuge, O God !
Nanak prays Thee : Yoke me to Thy Worship, O Lord !

ASHTAPADI
I, Thy Servant, seek a Gift from Thee, O Lord !
Have Mercy on me, and grant me the Gift of Thy Name.
I seek the Dust of Thy Saint’s Feet.
O Thou, the Transcendent Lord, grant this my Prayer,
That for ever I utter Thy Praise,
All call on Thee, with every breath.
And call upon Thee, day upon day,
And love the Lotus-Feet (of Thee, my God).
Thou art my support, Thou the refuge,
Nanak seeks Thy name, which is the Essence of all things.

When the Lord is in Grace, He brings us Bliss,
But rare is the one who is Blest with the Essence of the Lord.
They who Taste it are satiated.
And become the Perfect ones, unmoved (in Faith),
They are full to the brim with the Love of the Lord.
In the Society of the Holy, Joy is born (in their minds).
They seek (the Lord’s Refuge), shedding all other supports,
And, their inside is Illumined, and they are attuned, night and day, to their God.
Fortunate are they who Dwell on the Lord,
Yea, they, who are Imbued with the Lord’s Name, attain Peace.

The Servant’s Desire is Fulfilled,
And he Receives Pure Instruction from the True Guru.
To His Servant, the Lord is Merciful,
And He serves him ever and evermore.
His fetters are cut off and he is delivered;
And ends his Pain of births and deaths and his Doubt departs.
His Desire is sated, his Faith fulfilled,
And he sees ever in his company the Presence of the All-pervading Lord.
He of whom he is, in Him he merges,
And, Nanak, into the Sanctuary of the Lord’s Name he enters.

Why forsake Him who rewards thee for thy efforts?
Why forsake Him who acknowledges thy deeds?
Why forsake Him who Blest thee with all the good things of life?

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Why forsake Him who is the Life of our life?
Why forsake Him who keeps thee whole in the fire (of the womb)?
O, rare are those who realize this by Guru's Grace.
Why forsake Him who pulls thee out of Maya's mire, and joins the cuts of all thy lives.
Nanak has realized this Truth, through the Perfect Guru.
And so he, Thy Servant, Calls on Thee, O Lord!

O Saints, my friends, do this deed:
Forsake all else and meditate on the Lord's Name.
And, through Meditation, attain to the State of Bliss,
And make others too dwell upon the Treasure of Peace.
In the Love of God's Worship, do we Swim across the world.
But, without Worship, the dust will return to dust.
The Lord's Name is the Treasure of all Peace, all Joy.
Even the drowning one can clutch at it, and hold his mind.
Snapped for ever are all one's sorrows;
Remember then, Nanak, the Lord's Name, the Treasure of Virtue.

Love has sprung from my heart in joy,
For, this, indeed, was the object of my life.
And I see His Sight with my eyes and get Peace;
And my mind flowers as I wash the Saint's Feet.
The body and mind of the Devotees are imbued with the Lord's Love,
But, rare is the one who finds their holy company.
Bestow this one Gift on me in Thy Mercy, O Lord,
That, by the Guru's Grace, I meditate on Thy Name.
Nanak: He, who Pervades all,
His Praise one cannot tell.

The Lord Forgives and is Merciful to the meek.
He's the Lover of the Devotees and for ever Beneficent,
The Support of the supportless, Protector of the earth;
He Pervades all and Sustains all.
The Primeval Person, the Creator and the Cause,
Yea, He, who's the breath of the Devotees' life.
He, who meditates (on Him), becomes Pure,
For, he yokes his mind to the Love of Lord's Worship.
We are worthless, ignorant wretches, O Mighty Lord,
(And so) we seek Thy Refuge, O God of gods!

He, who sings (with love) the Praise of the Lord for an instant
Mounts to all the heavens, and is Delivered and Released.
All pleasures, all dominions, all Glory for him
Are contained in reciting the Gospel of the Lord's Name.
All his (desire for) foods, clothes, music and all,
Is sated by uttering ever the Lord's Name with the tongue.
That Deed is good, and brings Glory and (true) Riches
Which makes one bide in the heart with the Guru's Word.
Grant me the Society of the Saints, O Lord,
That, gathering Bliss, my heart is illumined. [8-20]

SHLOKA

He is the Absolute One, He the Related; He is the One in Primordial Trance.
All creation is His (and through it) Meditates He upon Himself.

ASHTAPADI

When the world of form was not in form,
O whence it was that sin or virtue sprang?
When He, the Lord, was in the Primordial Trance,
Against whom did He harbour enmity or jealousy?
When He was not in form nor had colour,
Who, then, could suffer pain or enjoy gladness?
When He the One was Himself the Transcendent Lord,
Who was then lured by Attachment, who by Doubt?
He it is who Played Himself His Sport,
“For”, Says Nanak, “there is no one other than Him.”

When He, the Master, was alone, in Himself,
Who then was Bound, who was Delivered?
When He, the Unknowable and Vast, was One alone,
Who then did enter the Heaven, who the Hell?
When the Absolute Lord was with his innate nature,
Where was then matter, and where was mind?
When He, the Absolute One, in His own Light was merged,
Who then was fearless, who was in fear?
O, He alone is the Player of His Play.
Nanak: He, the Master, is One, the Unknowable, the Infinite One.

When He, the Immortal Lord, was in His Seat of Peace,
Where were life and death and dissolution then?
When He, the Perfect Lord, was He in Himself,
Who then was in the fear of destruction and death?
When the Unmanifest, Incomprehensible Lord was He the One alone,
Of whom then did the Conscious-Unconscious ask the account?
When the Master was the One, the Immaculate,
Beyond knowing, beyond the world of senses,
Who then was Bound and who was Released?
He is Himself the Wonder of wonders:
Nanak: He of Himself came into Being.

When He, the Lord, was the One. All-pure,
Then whose sins He Washed, when there was no sin?
When the Lord, the Formless, Immaculate, was in the State of Nirvan,
Who then was in honour, who in dishonour?
When the only Form was of the Pure Lord:
Who then was afflicted by Sin and Sorrow?
When the All-light Abided, Merged in the All-light,
Who then was hungry, who then was sated?
He is the Cause, He the Doer and the Creator,
Nanak: There is no count of the Lord's Account.

When the Lord's Glory lay undiffused within Himself,
Who then was the mother, father, friend, son and brother?
When there was none else but He the All-powerful Lord, Wise-in-Himself,
Who then reflected on the Vedas and the Semitic Texts?
When His Abode was in His own Heart,
Who then did care for omens, good or bad?
When He to Himself was far and near,
Who then was the Master and who the disciple?
When the Wondrous Lord was Absorbed in His Wonder,
Of that State He Himself alone Knows.

When He Himself was Unenticed, Invulnerable and Mysterious,
Who then was affected by Maya's illusion?
(When) He the Lord was greeted by His own Being,
The world then functioned not within the three Modes.
When He the One was He the One alone,
Who then was in sorrow, who in joy?
When He with Himself was self-satisfied,
Who then was the utterer, who the hearer (of His Praise)?
He is beyond limit, Highest of the high,
And, He alone, Nanak, Reaches Himself.

When He Himself Created the world of form,
And the world did function within the three Modes;
Then became current the terms Virtue and Sin,
And some craved for Heaven, others worked for Hell
And then came the involvement with the world and Maya,
And came the oppression of Ego, Attachment, Doubt and Fear,
Pain and pleasure and honour, dishonour,
And all kinds of speech to express feelings.
He is the Player of the Play, He the Seer,
And when, Nanak, He Winds it all up, then He alone is, yea, He alone.

Wherever is the Lord's Devotee, there also is the Immortal Lord.
And whatever is evolved is for the Glory of the Saints.
He is the Lord of both here and Hereafter;
And His Praise too Him alone becomes.
He is the Doer of all miracles, all joyous acts,  
He that Revels in pleasure, He the One Unattached.  
He, on whom is His Grace, to him He imparts His Name,  
And makes him Play as He Wills.  
He is beyond count, beyond measure, vast and deep,  
And Nanak speaks as Wills his Lord, the God. [8-21]

SHLOKA

O Thou the Master of all life who Pervadeth all:  
Thou art the One alone all over; O, where can I see another?

ASHTAPADI

He Himself Recites, He Himself Hears (His Praise).  
He Himself is the One, He Himself the many.  
When He Wills, He Creates the universe,  
And, when He Wills, He Merges it again in Himself.  
Without Thee, there is no one, O Lord!  
On Thy String is the whole universe strung.  
He, whom Thou makest to realize (Thy Essence),  
He the one receiveth Thy True Name.  
He looks upon all alike, he is the knower of the Quintessence.  
Nanak: He is the Victor of the whole world.

All life is in His Hands,  
Who is Merciful to the meek, and Supports the supportless.  
He whom He Saves, no one can kill,  
And, he alone is dead whom He forsakes.  
Forsaking Him, where is one to go?  
For, He, the Immaculate King, is over the heads of us all.  
The secret of Life is in His Hands:  
Know thou Him to be ever with thee, both within and without.  
He is Treasure of Good, Limitless and Infinite:  
Nanak is ever a Sacrifice unto the Lord.

The Perfect, the All-merciful One, Fills all:  
And He Blesses all with His manifold Bounties.  
He Himself alone knows His Own Doings,  
Yea, He, the Knower of thy innerself, Pervading all.  
He Sustains life in many ways,  
And all that He Creates meditate upon Him.  
He Unites with Himself whomsoever He likes,  
And he then Worships Him and sings His Praise.  
His mind Believes, and keeps faith with the Lord.  
Nanak: He, the Cause of causes, is One and One alone.

The Lord’s Servant is dedicated only to the Name (of the Lord),  
And none of his wishes goes in vain.
The Servant's lot is but to Serve
And, knowing the Lord's Will, attain to the highest Bliss;
Beyond this, there is no thought in him
In whose mind Dwells the Absolute God.
God cuts his Fetters off and he becomes free of envy,
And Worships he the Guru's Feet, day and night.
This life he passes in Peace; in Peace does he dwell in the Yond;
Nanak: Him the Lord Himself Unites with Himself.

Bathe in Bliss in the Society of the Holy,
And Sing the Praises of the Supreme Bliss.
And Dwell on the Essence, the Name of the Lord,
And Save thus thy precious body.
Sing thou the Praises of the Lord through the Word:
For, this is the only object of thy life.
See the Lord's Presence near, at all times,
Thy Ignorance will depart and thy Darkness dispell.
Keep thou the (Guru's) Instruction in thy heart:
And, gather the Fruit of thy Mind's Desire.

Save thyself both here and Hereafter
By wearing the Lord's Name in thy heart.
The Perfect Guru but gives Perfect Instruction,
And he, in whose heart it dwells, Knows the Truth.
Meditate on the Lord's Name, body and soul,
And thy Sorrow and Pain and Fear will depart.
Trade thou in Truth, O thou True Trader,
That thy Merchandise lasts even in the Other World.
Keep thou the Support of the One in thy mind,
And thy comings and goings will cease for ever.

Where can one run away from Him, the Lord,
For, one is Saved only by meditation on one's sole Protector.
He, who meditates on the Fearless One, loses all his fear,
And so by the Grace of God is he Released.
He, whom He Keeps, him no one can harm,
And he, who Calls on the Lord's Name, attains Peace of mind.
His worrying goes, and goes also his Ego.
Him no one can equal, nay, no one can.
Over his head stands the Lord of Power.
And all his wishes are Fulfilled.

He, whose Instruction is Perfect, from whose presence rains Nectar,
He, by whose Sight the whole world is Saved;
He, whose Lotus-Feet is Beauteous beyond measure,
He, whose Sight Saves, enchanting is whose Beauty,
Blessed is His Service, Blessed is the Servant.
He, the Lord, is the Inner-knower, He the All-mighty Person, He, in whose heart He Dwells, is Saved.
And, lo, Death touches him not, And he attains the state of Immortality.
Nanak: Him thou Remember, joining the Society of the Holy. [8-22]

SHLOKA
The Guru Blessed me with the collyrium of Wisdom and my Darkness of Ignorance was dispelled.
Lo, by the Grace of God, I met the Saint and my mind was Illumined.

ASHTAPADI
In the Society of the Holy, I Saw the Lord within myself, And I loved the Sweet Name of the Lord.
All things are contained in the heart of the One Who appears as many in His Manifold Play.
The Nectar-Name of the Lord is to me the nine Treasures: And its Seat is in the human body itself.
And my mind is held, and I Hear the Celestial Music, Of which I cannot tell, so wondrous is its ecstasy.
He alone realizes this whom the Lord makes thus to realize, And he, Nanak, becomes All-knowing, All-wise.
He is inside of us who, the Limitless One, is also without; And pervades all hearts, our Lord, the God.
He is on the earth and sky and also in the underworld, And wholly Fills He the whole universe.
He is in all vegetation, and over the mountains, And we all do the deeds as He Wills.
He is in the air and water and fire, And, in the four quarters and ten directions.
No place there is without the Lord, By the Grace (of that) God, O Nanak, one attains Peace.

See Him thou in the Vedas, the Puranas and Smritis: In the sun, the moon, the stars is He the One alone.
All recite but His Word, Who, the Lord Immovable wavers not.
He the All-powerful Lord but Plays His Play, (But), we find not his precious Worth, His Virtues are beyond value.
He, whose Light informs the Souls of all, He Pervades all, everywhere, up and down, across.
By the Guru's Grace, he, whose Doubt departs, He, Nanak, has faith in God.
The Saints see nought but the Lord.
In the hearts of the Saints abides nothing but Faith.
The Saints hear only what is good and holy:
And He, who Pervades all, in Him they Merge.
This is the Way of those who Know.
The Saints say only what is eternally True.
He, who Believes that the Cause and the Creator is He the One,
Enjoys Peace in whatever falls to his lot.
He, the Lord, Abides within us and also without.
Nanak: His Presence bewitches us all.
True is the Lord, True is His Creation,
He is the only Lord who Creates all.
If He Wills, He becomes the many:
And, if He so Wills, He Becomes the One alone.
His Power is vast, one cannot know,
He, on whom is His Grace, Unites with the Lord.
Who shall we say is near, who is far?
When all over He, the One, Filleth all.
He, whom He enables to See Him within himself,
He alone, Nanak, Knows of Him.

In all forms, is He the One:
Through all eyes, Sees no one but He.
All His Creation is His Body,
He Himself Hears His own Praise.
It is all His Play, this coming and going,
And Maya too works within His Will.
He, living in the midst of all, remains detached,
And Himself Says whatever He wants to Say,
In His Will alone do we come and go;
And when such His Will, Nanak, He Merges us in Himself.

Whatsoever He Does, is never bad:
(For), Who else can do a thing but our only Lord?
All Good is He, Good are His Deeds,
And He alone knows what is in His heart.
True is He, True is His Creation.
Up, down and across it is He who Pervades (all).
No one can tell His State, His Way.
If there were another like Him, only he could tell.
All that He Does, all that is Approved.
Says Nanak: “Know ye this by the Guru’s Grace.”

He, who knows Him, gathers eternal Peace.
And, him the Lord Unites with Himself.
He is truly Rich, of High Birth, of Glory great,
And is Released while alive, who keeps the Lord in his heart.
Blessed, Blessed, Blessed is his life,
By whose Grace, the whole world is Saved.

This is the sole end of one’s life.
That in the Society of the Lord's Servants, one Remembers the Lord's Name. He is Delivered, and delivers he the whole world. Nanak: To such a one I pay my obeisance ever. [8-23]

SHLOKA
I called on the Perfect One whose Name is Perfect, And, I attained to Him, so I Praise my Lord.

ASHTAPADI
Hear thou the Instruction of the Perfect Guru, And see near, thy Transcendent Lord. Utter with every breath, the Name of Govind, And, the affliction of thy mind departs. Forsake thy transient desires welling up in thee, And ask for the Dust of the Saint's Feet. Forget thyself and pray to the Lord, And Swim across the Ocean of Fire, joining the Society of the Holy. Thou shalt then gather the Treasure of the Lord's Name. Nanak pays obeisance to such a Perfect Guru.

All Joy, all Peace, all Poise, all Bliss, Is in the meditation on the Supreme Bliss in the company of the Holy. Escape the Hell and save thy Soul, And drink the Nectar of the Lord's Praise. Remember the One Lord only in thy mind, Whose Form is one, but manifestations many. He, who Sustains the earth, Damodara, who is all Mercy to the meek, The Dispeller of Sorrow, the Perfect Beneficent One: Dwell on Him ever and for evermore. This, Nanak, is the (true) Support of thy Soul.

Glorious are the words of the Saints; Beyond value are these Pearls and Jewels. He, who hears them and practises them, saves himself. He himself Swims across (the Sea of material existence) and makes others too Swim across. Blessed, Blessed is his life: Blessed, Blessed his company, Whose mind is attuned to the Love of the Lord. Hail to him; within him rings the Celestial Music: And Hearing it, he is joyed; for, God Speaks through him. The Holy one, whose forehead sparkles with the Light of the Lord, Has Saved Nanak by his Holy Presence.

Hearing that Thou art the only Refuge, I have sought Thee, Have Thy Mercy upon me that I may unite with Thee, I am jealous of no one: I have become the Dust of all:
And I Recite Thy Nectar Name in the Society of the Holy.  
And Thou, the God of gods, are pleased with me.  
And so the Service of Thy Servant hath availed.  
My involvements are over: my sins depart.  
By tolling the Name of the Lord with the tongue.  
By Thy Grace, Thou hast become Merciful to me.  
And I reap Profit in the (Life's) Trade.

Praise the Lord, ye saintly friends,  
By being of one mind and ever alert.  
Through this 'Chant of Peace' Rings the Praise of the Lord's Name; it brings  
Poise and Peace.

He, in whose mind it Dwells,becomes the Treasure of Good.  
His desires are all fulfilled;  
And he, the First amongst men, is acclaimed the world over.  
He attains the most Exalted Seat,  
And his comings and goings cease for ever.  
He alone reaps the Profit of the Lord's Name,  
Who receives it by His Grace.

Mercy, peace, riches, the nine treasures,  
Wisdom and all miraculous powers,  
Knowledge, (the merit of) austerity, and Yoga – are all in the Remembrance  
of the Lord's Name.

To gather Holy Wisdom is the highest Piety:  
Through which come the four Life-objects and flowers the Lotus (of one’s  
mind).

He, though in the midst of all, is then attached to none.  
He is Beauteous, Wise, the Knower of the Essence,  
Looking on all alike, Seeing the One always in all.  
This fruit falls into the mouth of the one,  
Who hearkens to the Guru's Word with his whole mind.

This then is the Treasure (of Peace): but rare is the one whose mind dwells on  
it.  
(But) he, who does do, is the only one to be Saved in the whole age.  
His Speech is the Praise of the Lord, his Song the Master's Name:  
The Vedas, the Shastras and the Smritis also say the same.  
The Devotee of the Lord attains the Peace of mind.  
Myriad of our Sins are Washed off in the Society of the Saints.  
By the Saint's Mercy, one is Released from the Yama's (Noose).  
But he in whose lot it is so writ by God,  
He alone, Nanak, seeks the Refuge of the Saint.

He, who hears this chant with love, and in whose heart it Dwells,  
He cherishes in his mind his Lord, the God.  
And his comings and goings are ended,
And his precious life is instantly Fulfilled.
His repute is Pure, ambrosial is his speech,
And in his mind Dwells the One Name of the Lord.
His Sorrow, Sickness, Doubt and Fear depart,
And he is called a Saint, and Pure are all his deeds.
Highest of the high his Glory is:
Nanak, for these merits, I've named this chant "The Song of Peace".

[8-24]
RAMKALI M. 3¹ : ANAND²

BY THE GRACE OF THE ONE SUPREME BEING, THE, ETERNAL, THE ENLIGHTENER.

I am in Ecstasy, O mother, for, I have attained to my Lord. P. 917. Attained have I to my Lord, all-too-spontaneously, and, within my mind, rings the Music of Bliss. (As if), through all the bejewelled Ragas and their families, the fairies have come to sing the Lord’s Word. Sing ye the Lord’s Word, all those who have enshrined it in the mind. Says Nanak: “I am in Ecstasy, for, I have attained to my Lord.” [1]

O my mind, be you ever with your God; Be you with your God and shake off all your woes: And He, your Lord, will be your Support and you will be fulfilled. The Master is All-powerful: why forsake Him from the mind? Says Nanak: “Be you ever with your God, O my mind.” [2]

O my True Master, what is it that Thou hast not in Thy Home? In Thy Home is everything, but he alone gets it whom Thou so Blessest. And then he sings Thy Praise ever, and enshrines Thy Name in the mind. They, who cherish the Name in their minds, within them rings the orchestral Melody. Says Nanak: “O my True Master, what is it that Thou hast not in Thy Home?” [3]

The Lord’s True Name is my only Support: My only Support is the True Name which stills all my Craving. And Peace and Gladness dawn on my mind, and I am wholly fulfilled. Sacrifice am I unto the Guru whose Glory echoes through the ages. Says Nanak: “Hear ye, O Saints, Love ye the Lord’s Word. Yea, the Lord’s True Name is my only Support.” [4]

In that fortunate Home rings the five-strained Melody, Wherein, O Lord, Thou hast Manifested Thy Power; And where Thou makest one overwhelm the five Demons (of Desire) and slay the Pain of Death. They, whom Thou Blessest in Thy Mercy, O Lord, they alone are attuned to Thy Name. Says Nanak: “In that Home is all Gladness: yea, the Unstruck Melody rings in that Home.” [5]

Without the True Attunement, the body’s instrument is all-too-helpless. And being helpless, what can the poor thing do?

1 M. 3 stands for the third Nanak, i.e. Guru Amar Das.
2 This composition is read at the completion of service at the Gurdwaras and at home.
O Lord, no one is powerful without Thee; so Bless Thou me, O Lord of the woods.
There is no other place for one to go to, one's body is embellished only with Thy Word.
Says Nanak: "Without being attuned to the Lord, of what avail is my poor body?" [6]

Everyone says, "I am in Bliss", but Bliss comes (only) from the Guru:
Yea, one knows Bliss only from the Guru, when the Loved Lord is in Mercy. In His Mercy the Lord Dispels our Evil and Blesses us with the Collyrium of Wisdom.
They, who have become Detached within, their Word the True One Embellishes (with His Grace).
Says Nanak, "That indeed is the Bliss which one knows from the Guru." [7]

O Father, he alone Attains (Bliss), whom Thou so Blessest:
Yea, he whom Thou Blessest, attaineth it: and, of no avail are the efforts of others. P. 918
Some but wander about in ten directions, others are embellished, being attuned to Thy Name.
By the Guru's Grace, one's mind becomes Immaculate, if one loves the Lord's Will.
Says Nanak: "He alone is blest, whom Thou Blessest, O Lord!" [8]

Come, dear friends, let us utter the Unutterable Gospel of the Lord.
(But), how shall I utter the Unutterable? Which Door shall I enter through?
Yea, if I surrender my body, mind and riches to the Guru, and submit to His Will, do I attain to Him.
Submit thou to the Guru's Will and sing the True Word.
Says Nanak: "Hear ye, O Saints, utter the Unutterable Gospel of the Lord." [9]

O my sharp mind, no one has attained unto the Lord through cleverness:
Yea, through cleverness, one attains not unto the Lord, O my mind.
This Maya is the great Enticer that instils Doubt in our minds, and stray so many from the Path,
Though it is God Himself who created the enticing Tempter who bewitches all through her charms.
Sacrifice am I unto that Lord who instilled in me (also) the sweet Desire (for His own Being).
Says Nanak: "O my clever mind, the Lord is Attained not through cleverness and sharp wits." [10]

O my loved mind, cherish ever the God's Truth,
The family that one sees around goes not along with us.
That which keeps not one's company, why get involved with it?
One must do not the deeds which make one regretful in the end.
Hearken to the Instruction of the True Guru, which goes along with thee.
O Thou Unfathomable, Unperceivable Lord, I know not Thy end: Yea, knows not any Thy end, for, Thou alone Knowest Thy State. The Creation Created by Thee is but Thy Play: what shall then one say or utter (of Thy Glory)? For, Thou alone canst Say and See who Created the Creation. Says Nanak: "Unfathomable art Thou, O Lord, I know not Thy end." [12]
The angelic beings and the sages search for Thy Nectar, O God, but the Nectar is attained through the Guru. It is when the Guru Blesses one with the Nectar-Name that one enshrines Thee, the True One, in the mind. Thou alone hast Created all Thy Creation, but rare is the one who sees and repairs to the Guru. His Greed and Ego are dispelled, and the True Guru seems sweet to him. Says Nanak: "He, on whom is the Mercy of the Lord, attains the Nectar-Name, through the Guru." [13]
Wondrous are the ways of the devotees: Wondrous are their ways for, they tread the Hard Path. And they shed their Greed, Ego and Craving, and speak but sparingly. Their Path is sharper than a dagger, finer than a hair. They, who shed their selfhood, by the Guru’s Grace, their being is saturated with the Desire for their Lord. Says Nanak: “Wondrous have been the ways of the devotees through the ages.” [14]
O Master, I go as Thou Leadest me on, I know not any more of Thy Merits. Yea, whomsoever Thou Showest the Path, he walks on it as Thou Willest. And he whom Thou Yokest to Thy Name, he dwells only on Thee. He to whom Thou Recitest Thy Gospel, gathers Bliss through the Guru’s Door. Says Nanak: “O Master, Thou Drivest men on as Thou Willest.” [15]
This Beauteous Word is the True Praise of the Lord. Yea, this Beauteous Word, uttered by the True Guru, is the Eternal Praise of the Lord. They alone cherish it in whose lot it is so writ by God. Many there are who prattle much, but can one attain God through mere talk? Says Nanak: “Beauteous is the Word, uttered by the Guru, which sings (only) of the Lord’s Praise.” [16]
Pure are they who dwell on the Lord’s Name. Yea, they, who dwell on the Lord, by the Guru’s Grace, become Pure. Pure are their fathers and mothers, their kinsmen, yea, their whole society. Pure are they who utter and hear it, and they who cherish it in the Mind. Says Nanak: “Pure, pure are they who dwell on their Lord, by the Guru’s Grace.” [17]
Through mere deeds Poise comes not to the mind, and, without Poise, one’s Doubt is stilled not.
Yea, through no (other) discipline is the Doubt dispelled, howsoever many may one do the deeds.
With Doubt is the mind stained: then through what discipline is it to be cleansed?
Pray, attune thyself to the Word and so cleanse thy mind, and in it cherish thou thy Lord.
Says Nanak: "Thus, by the Guru’s Grace, Poise comes to the mind, and one’s Doubt is dispelled." [18]
They, who are pure from without, unclean from within,
Lose their life in a vain gamble.
And the malady of craving infects them and they become oblivious of Death.
In the Vedas too, the Glory of the Lord’s Name is acclaimed as supreme, but one hears it not and goes about like mad, involved with the way of works.
Says Nanak: "They, who forsake the Truth and cling to Falsehood, lose their life in a vain gamble." [19]
They, who are pure from within and pure from without,
And practise the Deeds enjoined by the Guru,
They hear not the talk of Falsehood, and their desire is for Truth alone.
Yea, they, who win the Prize of (Eternal) Life, Blessed are those tradesmen.
Says Nanak: "They, whose minds are Pure, abide ever in the Guru’s Presence." [20]
If a seeker remains ever in the Presence of the Guru,
And his Soul (too) abides with Him,
And he cherishes the Guru’s Feet in the heart, and also in his inner Self,
And sheds his Ego and leans ever on the Guru and knows not another without Him,
Says Nanak: "Hear ye O Saints, such a seeker alone abides in the Guru’s Presence." [21]
If some one turns his back on the Guru, he is redeemed not. 
Ask ye any man of Wisdom, if such a one ever is Redeemed any otherwise?
He wanders through myriad of births, but without the True Guru, he is Emancipated not.
But, he too attains Salvation, attuned to the Guru’s Feet, when the Guru Recites to him the Lord’s Word.
Reflect ye on this, that without the Guru, no one is ever redeemed. [22]
Come, ye beloved disciples of the Guru, sing ye the True Word:
Sing ye the Word of the Guru, which is the most Sublime of all.
They, on whom is the Lord’s Grace, cherish it in the mind.
So drink in ye the Lord’s Nectar and be ever imbued with His Love, and dwell on the Lord, the Support of the earth.
Says Nanak: "Sing ye ever the Word of the True Guru." [23]
Save for the True Guru’s, all other Word is false:
Yea, false is the Word that is not the True Guru’s.
False are the utterers, false the hearers, false the reciters.
They utter the Lord's Name, but its meaning sinks not in their Souls. Their mind is lured away by Maya, though parrot-like, they utter the Lord's Name.

Says Nanak: "Without the True Guru's, all other Word is false." [24]

The Guru's Word is the Jewel studded with Diamonds. He, whose mind is set upon this Jewel of the Word, he merges in it. His mind is attuned to the Word, and he is in Love with the True One. The Lord Himself is the Jewel, the Diamond, and he alone knows Him to whom He Himself Reveals His Mystery.

Says Nanak: "The Word is the precious Jewel studded with Diamonds." [25]

The God Himself Created Matter and Soul, and His Eternal Writ runs throughout His Creation. And, all are subject to His Will, but rare is the one who knows the Will, by the Guru's Grace.

He breaks loose his Bonds, and he is Emancipated, and he enshrines the Word in his mind. But, he alone turns Godwards whom God Blesses, and he is attuned to the One alone.

Says Nanak: "He, the Creator-Lord, of Himself Reveals His Will." [26]

The Smritis and the Shastras discriminate between 'good' and 'evil', but tell not of the Quintessence (of the Real). Without the Guru, no one knows the Quintessence, or the reality of the Real. The world is in slumber, strayed by the delusion of the three Modes, and thus the Night (of their life) passes.

They, however, keep Awake, through the Guru's Grace, who enshrine the Lord in their minds, and Utter the Nectar-Word.

Says Nanak: "He alone attains to the Quintessence (of Reality), who is forever attuned to the Lord, and passes his Night, Awake". [27]

He who Sustains us in the mother's womb, why forsake Him, pray? Yea, why forsake such a Great and Beneficent Master who Feeds us in the fire (of the womb).

No harm can come to him, whom the Lord Yokes to His Service. And being attuned to Him, the man of God cherishes ever his Lord. Says Nanak: "Why forsakest thou, O mind, such a Great and Beneficent Lord?" [28]

As is the fire of the womb within, so is the (fire of) Maya without: Both fires are alike, and yet both are the Play of the Lord (who also saves us from both). When the Lord so Wills, one is born into the world, to the great joy of one's kindred:

And then one is no more attuned to the Lord, and the Writ of Maya begins to run. This Maya makes us forsake the Lord: and love for the Other wells up in the mind.
Says Nanak: “They, who are attuned to the Lord, by the Guru’s Grace, attain to the Lord in the midst of Maya.” [29]

The Lord is Invaluable – one can evaluate Him not:
Yea, not one can evaluate one’s Lord, though many have striven in vain.
If one meets with the True Guru, one should surrender one’s head to him and lose one’s self.
One should be attuned to the One to whom one’s Soul belongs and enshrine the Lord in one’s mind.
Yea, Invaluable is the Lord, and fortunate are they, who are attuned to Him. [30]

The Lord is my Capital-stock: my mind is its pedlar.
My pedlar-mind deals only in the Capital-stock of the Lord; it is from the Guru that I knew it.
Yea, contemplate thy Lord ever and earn ever its Profit:
But, they alone are blest with the Lord’s Riches on whom is the Lord’s Grace.
Says Nanak: “The Lord is my Capital-stock: my mind is its pedlar.” [31]

O my tongue, you are lured by other tastes, and so your craving is stilled not.
But one’s craving goes not until one attains to the Lord.
Only if one drinks the Lord’s Essence, does the craving leave one for sure.
This Nectar of the Lord’s Name one attains through the Lord’s Grace, when one meets with the True Guru.
Says Nanak: “All other cravings are stilled when one cherishes the Lord in the mind.” [32]

O my body, the Lord put His Light in thee and so you came into the world:
Yea, you came into the world when the Lord Illumined thy mind with His Light.
The Lord Himself is the Father, the Mother, who Created life to make it see the world.
But, when life, by the Guru’s Grace, knew its Reality, then it was found to be but a mere show.
Says Nanak: “So did the Lord Create the universe, and putting His Light in thee, He Brought thee into being.” [33]

My mind is in ecstasy, hearing that the Lord is to come into my home.
O my mates, sing now ye the Wedding Songs, for, my home has now become a Temple.
Yea, sing ever the songs of Joy that ye are infected not by Woe or Sorrow.
And, being attuned to the Guru’s Feet, your days are Blest, and ye see thy Lord’s Presence.
Then, through the Guru’s Word, ye hear the unstruck Music (of the Soul), and through the Lord’s Name, enjoy ye the Lord’s Essence.
Says Nanak: “This is how I met with my Lord who is the Creator and the Cause.” [34]

O my body, what indeed did you do, coming into the world?
Yea, what indeed are thy achievements, O my body, since you came into the world? 
P. 922
The Lord, who Created thee, Him you enshrined not in the mind.
By the Guru’s Grace, the Lord came to Abide in thy mind, and the God’s Writ was fulfilled.
Says Nanak: “This body is Approved only if it is attuned to its Lord.” [35]

O my eyes, the Lord put His Light in ye, so see not another without the Lord.
Yea, see not another and keep only your Lord before ye.
This world that ye see is the manifestation of the Lord: yea, it is the Lord that ye see.
When I know this Mystery, by the Guru’s Grace, I see no other than the Lord.
Says Nanak: “These eyes were blind, but when I met with the Guru, I began to see intuitively.” [36]

O my ears, ye were sent out to hear only the Truth.
This is why they were made a part of the body that they hear (only) the True Word.
Hearing which one’s body and mind blossom forth, and the tongue is inebriated with its Flavour.
The Lord is Wondrous and Unfathomable, His State no one can tell.
Says Nanak: “Hear ye, O my ears, the Nectar-Name of the Lord and become pure: for, ye were created to hear only the Lord’s Truth.” [37]

The Lord placed the soul in the Cave of the body while the air made the music (of life).
And, while He made the Nine Doors manifest, the Tenth He kept hid within.
He, who was in Love with the Guru’s Wisdom, unto him was opened the Tenth Door,
Wherein rings the Lord’s Name in a myriad forms; Oh, it is a Treasure whose depths one cannot fathom.
Says Nanak: “The Lord placing the Soul in the Cave of the body, Caused the air to make the music (of life).” [38]

This Eternal Song of Bliss is to be sung in the True Home (of the Soul).
Yea, sing this Song of Bliss in a True Home wherein the Lord is contemplated.
O Lord, they, on whom is Thy Grace, contemplate Thy Truth: yea, they, to whom Thou Revealest Thyself, through the Guru.
This Truth is the Overlord of all, and he alone attains to it whom Thou Blessest.
Says Nanak: “Sing ye this Eternal Song of Bliss in the True Home (of thy Soul).” [39]

Hear ye this Song of Bliss, O fortunate ones, that all the longings of your heart are fulfilled,
And ye attain to the Transcendent Lord, and your Woes are dispelled;
And ye are rid of all the maladies and sorrows, hearing the True Word;
And ye, O Saints, my mates, are in Ecstasy, when the Perfect Guru Reveals it unto ye.
Both the hearers and the utterers become Pure, and they see the All-pervading Lord, all over.
Prays Nanak: "Repairing to the Guru's Feet, the unstruck Melody (of the Word) rings (in your Soul)." [40:1]
RAMKALI M. 1, SIDDHA GOSHTI

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

The Siddhas sat in their yogic postures and shouted: “Greetings be to this congregation of the Saints.” (The Guru answered:)

“My salutation is to the Lord, my only God, the True One, the Infinite.
“I surrender my body and mind to Him; my head is an offering to His Altar.
“When one meets with the Guru-saint, one attains to Truth and then spontaneously one is Blest with Glory”. [1]
“What use is this wander-lust like a Yogi’s, for, one’s Purification is only through Truth:
“And without the True Word, not one is Emancipated”. [1-Pause]

(Said the Yogis:)

“Who art thou? What is thy name? Which is thy Way? What is thy life-object?”

(Said the Guru:)

“I speak nothing but the Truth when I say that I am a sacrifice unto the Saints.”

(Said the Yogis:)

“Where livest thou, O boy? Whereform art thou; whither bound?
“O Detached one, speak, what indeed is thy Way?” [2]

(Said the Guru:)

“I abide eternally in the One who Pervades all hearts, and my way is to walk in the True Guru’s Will.
“I came as was the Will and will depart in His Will: I submit ever to His Will.
“Such Instruction have I received from the Guru that I consider the only eternal posture to be the Lord’s.
“And, I know, by the Guru’s Grace, my Self and so Merge I in Truth.” [3]

(Said Charpat, the Yogi:)

“The Sea of the world is considered impassable: how is then one to go Across?
“Speak, O Nanak, the Detached one, what sayest thou to it, pray?”

(Said Nanak:)

“How can one instruct the one who says that he knows (all).
“He, who considers himself having crossed the Sea (of Material existence),
how can one argue with him?” [4]

1. A Philosophical dialogue of Guru Nanak with the yogis on the origin and purpose of life.
"As the lotus lives detached in waters, as the duck floats, care-free, on the stream,
"So does one cross the Sea of material existence, his mind attuned to the Word.
"One lives Detached, enshrining the One Lord in the mind, shorn of hope, living in the midst of hope.
"And sees what is Unperceivable and Unfathomable: of such a one Nanak is a slave."

(Said the Yogis:)
"O Master, listen thou to our prayer: we ask thee about this Verity:
"Take it not ill, but answer as to how is one to arrive at the Guru’s Door?"

(Said the Guru:)
"The mercurial mind is held and abides in Truth, its real Home, when the Lord’s Name is one’s Support.
"And one Loves the Lord truly, then the Creator-Lord Unites one with Him, of Himself."

(Said the Yogis:)
"We walk detached on the world’s paths, and abide in the woods.
"And our feed is roots and fruits: this is the wisdom that the Yогis teach.

"And bathe at the holy places and gather the fruit of Peace, and our minds are pure, unstained.”

Says Loharipa, Gorakh’s disciple: “This, verily, is the Way of Yoga.”

(Said the Guru:)
“One should sleep not within one’s home nor without, and falter not seeing another’s beauty or riches:
"And, know that without the Lord’s Name, the mind is held not, nor is one’s hunger satiated.
"I see within myself the whole world mirrored, by the Guru’s Grace, and I deal with it in Truth, seated in Poise.
"And I sleep little and eat little: this is the Quintessence I’ve found.”

"O Yogi, let the Lord’s Vision be thy coat, thy ear-rings and thy wallet:
"And dwell thou only on the One Lord in all the twelve (sects) of Yoga, and let His only Path teach thee the Wisdom of the six Shastras.
"If one instructs one’s mind thus, one is Sorrowed not again.
"If one knows thus, through the Guru, one knows truly the Way of Yoga.”

"Let thy ear-rings be the cherishing of the Word and stilling of thy Ego:
"And rid thyself of Lust, Wrath and Ego and be instructed in the Guru’s Wisdom through His Word.
"And to see the Lord Pervading all: let this be thy wallet, thy coat.
"The Master is True, as is His Name, and He Testifies to the Truth of the Guru's Word." [10]

"The mind turned away (from Desire): let this be thy begging bowl; and thy cap, the acceptance of the attributes of the five elements. And the alertness of the body, the Kusha-seat; and the controlled mind, the loin-cloth.

"Let Truth, Contentment and Continence be thy disciples". Thus, says Nanak, "one cherishes the Lord's Name, by the Guru's Grace." [11]

(Said the Yogi's)
"Who, indeed, is Unmanifest? Who, pray, is Emancipated?
"Who is it that is United (to Reality) from within and without.
"Who is it that comes; who is it that goes?
"Pray, who is it that Pervades the three worlds?" [12]

(Said the Guru:)
"He who Permeates all hearts is Unmanifest too: it is the God-man who is Emancipated.
"For, he is United with the Word from within and without.
"It is the Egocentric who comes and goes:
"And, it is the God-man who remains ever merged in Truth." [13]

(The Yogis asked:)
"How is one bound and eaten up by Maya, the snake?
"How does one lose? How does one gain?
"How does one become Pure? How is one enveloped by Darkness?
"He, who knows the Essence of it, is the Teacher of us." [14]

(Said the Guru:)
"The Evil of the mind binds, and then Maya eats one up.
"The Egocentric loses and the God-man wins.
"Meeting with the True Guru, one's Darkness is dispelled.
"And then, one's Ego is stilled and into God one merges." [15]

"If one holds the mind in the seedless Trance,
"One's mind-swan then flies not out, nor the wall (of one's body) falls.
"For, then, one's true Home is the Cave of Equipoise.
"And the True Lord Loves the True one." [16]

(Said the Yogis:)
"Why then have you forsaken the home and become a recluse?
"Why have you donned the garb of a mendicant, pray?
"What is it that you seek to buy?
"And, how you lead thy followers across?" [17]

1. Detachment from the sky, burning away of soil from fire, patience from the earth, washing impurities from water, even-handedness from air.
(Said the Guru:)
"I became a recluse to seek out the men of God.
"To see their vision, I've donned the mendicant's garb.
"I am out to buy Truth: for, I am the pedlar of Truth.
"It is through the God-man that I'll Ferry my fellow-men Across." [18]

(Said the Yogis:)
"How have you changed the course of your life?"
"To whom are you attuned and for what?
"How have you stilled your Desire and Hope?
"How did you find the Light within you?
"How is one to eat the uneatable without the teeth?
"Say, O Nanak, what, verily, is the Truth?" [19]

(Said the Guru:)
"Being born in the Guru's Home, ceased my coming-and-going,
"And being attuned to the unstruck Melody (of the Word), my mind is held.
"Through the Word have my Hope and Desire been stilled.
"Through the Guru have I found the Light within.
"When one overcomes the three Modes', one eats the uneatable;
"And then, Nanak, the Emancipator of Himself Emancipates." [20]

(Said the Yogis:)
"What have you to say about the Beginning? Where did then the Absolute
God abide?
"What are the ear-rings of Wisdom? Pray, who is it that abides in all hearts?
"How is one to bypass the stroke of death, and enter into the Abode of
fearlessness?
"Pray, how are man's adversaries to be overcome?"

(Said the Guru:)
"By abiding in the house of Contentment and Equipoise,
"One is rid of the vice of Ego; dwelling on the Guru's Word, one abides in
one's Self.
"And He, who has Created the Creation, His Word if one knows, then
Nanak of him is a slave." [21]

(Said the Yogis:)
"Wherefrom has man issued, whither does he go, wherein does he merge?
"He, who knows the meaning of this Mystery, him we call the Guru, the
Detached one.
"How is one to attain to the indivisible essence of the Unmanifest? How is
one to love it through the Guru?
"He, who Himself Creates and Hears (all), say, O Nanak, what sayest thou of
Him?"

1. Passion, inertia (Darkness) and ritualistic Purity.
(Said the Guru:)

"Man emerges from the Lord's Will: he quits in His Will; he merges too in the Will.

"And practises he Truth, by the Perfect Guru's Grace, and knows the Lord's extent and content through the Word. [22]

"As for the Beginning, one can talk only in terms of wonder: then, the Absolute Lord abides in Himself.

"Desirelessness are the ear-rings, if one reflects on the Guru's Wisdom; the one God alone abides in all hearts.

"Through the Guru's Word, one merges in Equipoise, and through Equipoise, one attains the essence of the Absolute.

"Then, one goes not on another path: and the one who seeks, finds.

"Wondrous is the Lord's Will and it is Known only when one walks in His Will: then, one knows also the Way of the life of Truth.

One, who obliterates oneself and so becomes Detached and Enshrines the Truth within, is a true Yogi." [23]

"From the Absolute, He, of Himself, became Manifest, the Pure One: from being Attributeless, He Endowed Himself with Attributes.

"Knowing the True Guru, one attains to the highest state (of Bliss) and merges in the True Word.

"When one knows the One alone as True and obliterates Ego and the sense of Otherness,

"One becomes a Yogi and knows the Guru's Word, and within one flowers the Lotus which Illumines one.

"When one dies to the Self, one becomes a know-all, and knows, within, the All-merciful God.

"He alone attains Glory who sees himself in all Life." [24]

"The God-man emerges from Truth and merges in Truth too; he, who is Pure, is identified with Truth.

"The false ones come into the world, but get no Refuge, and leaning on the Other, they come and go.

"It is through the Guru's Word that one's transmigration ends, for the Lord Himself Sees and Blesses (such a one).

"When the malady of attachment to the Other afflicts one, one abandons one's God, the Cure-all.

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"But, he alone knows whom the God makes thus to know: he, forsooth, is Emancipated through the Guru's Word".

Says Nanak, "The Lone Emancipator Saves us all, and rids us of Ego and the sense of the Other." [25]

"The Egocentric strays from the Path and so is subject to Death;

"He has an eye upon another's possessions, and so loses the Merit of life.

"The Egocentric is strayed by Doubt and wanders about in wilderness.

"He recites set incantations at the crematoriums and so loses, straying from the Path".

Says Nanak, "He knows not the Word and speaks Evil:

"But, he who is imbued with the Truth, alone knows Peace." [26]
"The God-man abides in the Lord's fear.
"And, through the Word, overwhelms the wild (mind).
"He sings the Immaculate Praise of God
"And attains he the state of unalloyed Bliss.
"He contemplates the Lord, body and soul,
"And so merges he in Truth." [27]

"Thus one becomes Wise in the wisdom of the Vedas, being wise in the Guru's Word,
"And becoming thus Wise, one crosses the Sea of existence.
"Yea, he becomes Wise through the Word,
"And knows the secret of inner Life.
"The Infinite, Unfathomable God one attains through the Guru:
One enters thus the Door of Salvation.” [28]

"The God-man utters the unutterable, becoming Wise in wisdom:
"He practises Righteousness, living in the midst of the family.
"He contemplates his Lord, with Love in the heart,
"And attains to God through (Pure) conduct and the Word, by the Guru's Grace.
"He is pierced through with the Word and, himself Knowing, makes others know,
"And, stilling his Ego, he merges in God.” [29]

"It is for the God-man that our True God Established the earth;
"And it is His Sport that He makes us come and go.
"He, who is imbued with the Love of the Guru's Word,
"Is indeed imbued with Truth, and with Honour quits the world.
"Yea, without the True Word, one attains not Honour."
"How,” says Nanak, “can one be merged in Truth save through the Lord's Name?” [30]

"Becoming God-conscious, one attains Wisdom and all the miraculous Powers:
"Yea, becoming Truth-conscious, one crosses the Sea of existence.
"Being God-conscious, one discriminates between Truth, Untruth,
"And knows what is Worldliness and Detachedness.
"Such a one Emancipates others and make them cross the Sea:
"Yea, the God-conscious being Emancipates through the Word.” [31]

"Imbued with the Lord's Name, one is rid of Ego;
"Yea, imbued with the Name, one abides in Truth.
"Imbued with the Name, one knows the Way of (True) Yoga:
"Yea, imbued with the Name, one is Emancipated;
"And knows one the Mystery of the three Worlds,
"And is ever in Bliss.” [32]

"Imbued with the Name, one converses (truly) on Yoga;
"For, he, who is imbued with the Name, practises true austerity.
The essence of the true living is to be imbued with the Name:
"Only then does one reflect (truly) on Virtue and Wisdom.
"Without the Name, all that one utters is vain.
"They, who are imbued with the Name, O victory be to them! [33]
"It is through the Perfect Guru that one is blest with the Name,
"And to merge in Truth is the true Way of Yoga.
"The Yogis are split into twelve (sects), the Sanyasins into ten,
"But he, Who dies to the Self, being Awake to the world, alone is
Emancipated. [P. 942]
"Without the Word, all are lured away by the Other: reflect thou on this.”
Says Nanak, “They alone are blessed and know who enshrined the Truth in
their mind.” [34]

"The God-man attains the Jewel (of God), being attuned to Him:
"Yea, he has the cognition of this Jewel all-too-spontaneously.
"He practises Good and is pleased with the True Lord;
"For, such is the Lord’s Will that he knows the Unknowable;
"And so, by the Guru’s Grace, he comes not to Grief.” [35]

"The God man is blest with the Name, Compassion and Purity:
"Yea, he is attuned to his God in natural Poise.
"He is honoured at the Lord’s Court
"And attains to the Destroyer of Fear, the Supreme Being.
"He does what is in the Lord’s Will,
"And, himself United, unites others too (with God).” [36]

"The God-man has the wisdom of the Vedas, Shastras and the Smritis,
"And knows in his heart the Mystery of all hearts.
"He rids his mind of envy,
"And keeps no count (of what he’s done by).
"Yea, he is imbued with the Love of the Lord’s Name,
"And knows he his God.” [37]

"Without the Guru’s Grace, one comes and goes:
"And one’s strivings bear no fruit.
"One’s mind wobbles, (and), feeding ever on Poison, is never content.
"He is stung by (Maya’s) scorpion and he dies on the path,
"Yea, without the Guru, one loses the Merit of life.” [38]

"He, who meets with the Guru, is Emancipated,
"For, he is rid of Vice and his Virtue redeems him.
"Emancipation and Bliss are through contemplation of the Guru’s Word:
"Yea, the God-man loses never.
"The body is the store-house (of God), the mind the pedlar,
"And through Poise does one deal in Truth.” [39]

"The God-man is the bridge built by the Creator-lord:
"Through him the Lanka (of the body) is robbed of the trepidations of the
(five) Demons.1

1. Five passions : Lust, wrath, greed, infatuation and ego.
"The Ramchandra (of the mind) slays the Ravana (of Ego).
And through the Guru is known the secret that Bhibhishana revealed.
The God-man makes the stones Swim across the Sea:
"Yea, he saves myriads of men". [40]

"Of the God-man cease the comings and goings:
"And he is honoured at the Lord’s Court.
"He distinguishes the true ones from the false,
"And he is attuned (to God) in a state of Poise.
"He’s merged in the Lord’s Praise:
"And then there are no more bonds for Him". [41]

"The God-man is blest with the Name of the Immaculate Lord;
"And he stills his Ego through the Word, singing ever the True Lord’s Praise.
"Yea, he remains merged in the True Lord,
"And, being honoured through the True Name, he is awake to the Mystery of all the worlds". [42]

(Said the Yogis:)
"How did life originate? Which Way has its sway in the present age?
Who is thy Guru of whom thou art the follower?
"Which is the Gospel that keeps thee Detached?
"And hearken to what more we’ve to say:
Pray, how does the Word ferry one across the Sea of existence?" [43]

(Said the Guru:)
"From the air is the beginning; the age is of the True Guru.
The Word is the Guru; and the Mind Attuned (to the Word) the disciple.
"I remain Detached, being attached to the Ineffable Gospel (of the Lord):
"Yea, my God is the Guru, age after age.
"It is the Guru’s Word through which one reflects on the Gospel of the Lord:
"Yea, thus does the God-man quench his (inner) Fire." [44]

(Said the Yogis:)
"How can one break iron with the teeth of wax?
"Pray, what is to be one’s feed to still one’s Ego?
"Our house is of snow while our robes are of fire,
"Pray, which is the cave in which the mind finds its rest?
"Who is it that Pervades all, and into whom one is to merge?
"What kind is the contemplation that makes the mind abide within itself?" [45]

(Said the Guru:)
"When one stills one’s Ego, one destroys the sense of the Other:
The world is hard for the Egocentric, for, he is unwise.
"(But) when one practises the Word, one eats up the uneatable.
"One should see the Lord within and without,
"And the (inner) fire is quenched through the Guru’s Will." [46]
"When one fears the True One, one stills one’s Ego,
And, knowing the One alone, reflects on the Guru’s Word.
Then the Word, yea, the True One, Abides within one’s heart,
And the body and mind are comforted and imbued with the Lord’s Love.
Then the vicious fires of Lust and Wrath are quenched
By the Glance of Grace that our God casts upon us.” [47]

(Said the Yogis:)
“How does the (Mind’s) moon cool the life, like the snows?
“How does the sun (of Wisdom) blaze?
“How does one overcome the limitations of Time?
“How is the Honour of one saved through the Guru?
“Who is the warrior that overpowers Death?
“Say, O Nanak, what thinkest thou of these?” [48]

(Said the Guru:)
“When one utters the Word, the (mind’s) moon is infinitely Illuminated:
“And one’s Darkness is dispelled, when cease the outgoings (of the mind).
“And, leaning on the Name, one looks on pain and pleasure alike.
“Then, the God of Himself Ferries us Across.
Knowing the Guru’s Instruction, one merges in Truth:
“And then,” says Nanak, “Time and Death devour one not.” [49]

“The (Lord’s) Name is the Essence of all deeds;
“For, without the Name, one is afflicted by Pain and Death.
“It is only when one’s Essence merges in its like, one’s mind is satiated
“And one sheds the sense of the Other and brings the mind Home;
“And the current of the vital air flows and the sky (of the Tenth Door) resounds (with the Unstruck Music)
“And so seated in Poise, one meets with the Lord and attains a moveless state”. [50]

“Within us is God; without us is God too; yea, the God is in the three Worlds;
“And he, who realizes his God in the fourth state (of Equipoise), him
affect not either ‘virtue’ or ‘sin’.
“Yea, he, who knows within his heart the Mystery of God, that Pervades all hearts,
“He is the Manifestation of the Primal Being, the Immaculate Lord.
“He who’s Imbued with the Immaculate Name of God,
“He,” Says Nanak, “is Himself the Creator-Lord.” [51]

“Everyone utters of the Void and the state of dispassion,
“But how is one to attain to this state of endless Void?
“What kind are they who are enraptured by this state?
“Yea, they are like the One from whom they emanated.
“They are born not, nor do they die: they come nor go:
“For, their minds are instructed in the Lord’s Wisdom, by the Guru’s Grace”. [52]
“One should fill up the (breaches of the) nine Doors and so fulfil oneself, arriving at the Tenth.

“And then within one’s mind rings the unstruck Music (of Bliss);

“And then one sees the Lord’s Presence Permeating all:

“Yea, He, the True One, who Fills all hearts.

“And then the unmanifest Word becomes manifest:

“And then one Knows the True Lord, our only God.” [53]

“Meeting with Him all-too-spontaneously, one is ever in Bliss.

“And is ever-awake to the Lord; yea, one drowses not.

“And the speechless Contemplation then makes one abide in the Infinite God.

“And those that utter are also Emancipated, as they Emancipate others too.

“They, who are instructed in the Guru’s Wisdom, are imbued with Truth:

“They, who lose their self, Unite with God and remain not separate”.

“[54]

“What place can he find who talks the words of Unwisdom?

“For, he knows not the Quintessence and comes to Grief.

“Bound down at the Yama’s Door, he finds no help.

“And without the Word he is Honoured not, nor trusted.

“How is then one to know and be ferried Across?”

“Thus,” says Nanak, “the Unwise Egocentric knows not.” [55]

When one reflects on the Guru’s Word, one is rid of one’s Ignorance;

“And when one meets with the Guru, one attains to the Door of Salvation.

“The Egocentric knows not the Quintessence and is thus wasted away;

“And strayed by the Evil mind, one comes to Grief.

“But if one submits to the Will, one attains Wisdom and Merit.

“And is Honoured at the Lord’s Court.” [56]

“If one gathers the Treasure of Truth,

“One is Emancipated and Emancipates others too.

“Knowing, and imbued with Equipoise, one is Honoured,

“And one’s value no one can evaluate.

“And then wherever one sees, one sees the Lord alone.

“And through the True Love of such a God, one is Emancipated.” [57]

(Said the Yogi)

“Where does that Word abide through which one is ferried across the Sea of existence?

“What supports the air that, outbreathed, spans the distance of ten fingers?

“That what sports and speaks within us, how is that to be held to realize the Unknowable He.”

(Said the Guru:)

“O Yogi, hear thou: This is how I’ve instructed my own mind:

“The mind of the God-man is attuned through the Word, and, through His Grace, the Lord Unites us with Himself.

“And then he becomes all-wise, all-seeing; and, through Perfect Destiny, Merges he (in God).” [58]

1. Two ears, two nostrils, two ears, mouth (or tongue), and evacuation and procreative organs.
That Word Pervades all beings, and wherever one sees, one sees nothing but the Word.

"As is the air (all-pervading) so is the Lord of Void; yea, the Lord is Attributeless, yet all attributes inhere in Him.

"When the God is Merciful, the Word abides in the heart and one is rid of Doubt;

"And one cherishes the Name in the mind, and purges one’s body and mind of Evil through the Immaculate Word.

"Through the Word, the Guru, one is ferried Across, and knows the One alone, both here and Hereafter:

"Yea, the One, who neither hath colour, nor sign, and is not an illusion". [59]

"The True God is the Support of the air that one outbreathes.

"The God-man utters what he attains of the Quintessence; for knows he his Infinite Lord.

"He overcomes the three Modes, enshrining the Word within and stilling his Ego.

"He knows the One alone, both within and without, and loves the Lord’s Name,

"And knows the discipline of (true) breath-control; for, so the Lord makes him know.

"The Lord is above and beyond the three (channels of breath), for, He is Merged in the Guru’s Word". [60]

(Said the Yogis:)

"The air is considered to be the life of the mind, but on what does the air feed?

"Which is the way to Wisdom? What is the practice of a Siddha?

(Said the Guru:)

"Without the Word, O Yogis, one attains not the Essence, and the thirst of Ego is quenched not. P. 945

"He, who is Imbued with the Lord, Tastes the Nectar and remains submerged in God."

(Said the Yogis:)

"What kind of Wisdom holds the mind? What food it satiates?

(Said the Guru:)

"He who looks upon Pain and Pleasure alike, by the Guru’s Grace, (his mind is held), and he tastes not death". [61]

"If one is imbued not with the Lord’s Love, nor tastes His Essence,

"And knows not the Guru’s Word, then, he is consumed by his (inner) fire.

"And, as he knows not the Word, he remains not chaste;

"And contemplates not ever the Truth which truly regulates the breath:

“But if one keeps even the flow of one’s mind, dwelling on the Ineffable Gospel of God,
“Then,” says Nanak, “one attains to the All-pervading Lord. [62]

“One is imbued with God’s Love, by the Guru’s Grace.
“And one drinks the Nectar and submerges in Truth.
“He reflects on the Guru and quenches his (inner) Fire
“And tasting the Nectar enjoys Bliss in the Soul,
“And contemplates he the True One and is Emancipated by the Guru’s Grace.
“But rare is the Wise one,” says Nanak, “who Knows thiswise.” [63]

(Said the Yogis:)
“Where does this mind, the self-willed elephant, abide? Where abides the vital-breath?
“Where does the Word Abide when the wanderings of the mind cease?”

(Said the Guru:)
“When God is Merciful, He Leads us on to the Guru, and this mind abides in its Self.
“Yea, when one eats up one’s Ego, one becomes Immaculate and cease the out-goings of the mind”.

(Said the Yogis:)
“How is one to know the First Cause? How is one to know the Self? How is the Sun to enter into the house of the Moon?”

(Said the Guru:)
“As the God-man is rid of his Ego, he merges in Equipoise.”[64]
“If the mind abides in the Self, then, through the Guru, the First Cause is known.
“Then even is the flow of the breath, and through the Guru, one knows the Essence.
“The Word that Pervades all, if it abides in the Self, through that Word the Light of the three worlds is then seen.
“And the craving for the True Lord rids one of one’s Woes, and one is satiated through the Truth.
“The Unstruck Music (of Bliss) only he, the God-man hears, but rare is the one who knows its import.
“Nanak speaks but the Truth, that he who is imbued with (the Lord’s) Truth, loses not its Colour”. [65]

(Said the Yogis:)
“When the body and the heart were not, where was then the mind?
“Yea, when the lotus of the navel supported not the breath, then where did the breath abide?
“When there was no form, no sign of the Absolute Being, to whom, through the Word, was one attuned?
"When there was no human tomb built up of the ovary and the sperm, how could one evaluate (the Supreme)?
"God had no colour, nor garb, nor form, so how was He identified with Truth?"

(Said the Guru:)
They who are Detached beings, attached to the Lord’s Name, knew the True One then, as they do now”. [66]

"When there was no human body nor heart, the Mind Abided in the Absolute Lord in Detachment.
"When the lotus of the navel supported not the vital air, then it abided within itself, imbued with the Lord’s Love.
When there was no form, no sign, no individuation, then the Word, in its Essence, abided in the Absolute God.
"When there was neither the earth, nor the sky, then the Light of the Absolute Lord permeated all the three Worlds.
"Yea, all distinctions, all forms, then abided in the One Wondrous Word.”
P. 946

Says Nanak: “Without Truth, no one is purified: but, Ineffable is the Gospel of Truth.” [67]

(Said the Yogis:)
"How does the world come into being? How does it merge in its Source, and all pain is ended?"

(Said the Guru:)
"The world came into being through a sense of individuation, and forsaking the Name, it comes to grief.
"The God-man reflects on the Quintessence of Wisdom, and, through the Word, stills his Ego:
"And his body and mind become pure; pure too is his word, and so he merges in Truth.
"Through the Name, he remains detached, and enshrines Truth in his mind.
"Without the Name, one can practise not the Yoga: reflect in the Mind on this, and See.” [68]

"Rare is the one who, by the Guru’s Grace, reflects on the True Word.
"To him, the True One becomes Manifest through the Word.
"His Mind is imbued (with God), but rare is the one who knows thus.
"And so abides within his Self, knowing the (true) Way of Yoga.
"For, he Knows no one but the One alone”, [69]

"Without serving the True Guru, one attains not to Yoga;
"Without meeting with the Guru, one is Emancipated not,
"Nor attains one to the Name, and one suffers immense Woes:
"Yea, without meeting with the Guru, one is enveloped by the smoke of Ego.
"And so, one loses the Merit of one’s life.” [70]
The God-man conquers his mind, stilling his Ego,
And enshrining the Truth in the heart, he overpowers Death,
And thus is Honoured at the Lord’s Court.
He whom the God Unites with Himself, through the Guru, alone knows (the Quintessence) through the (Guru’s) Word.” [71]

This is the Quintessence of the Word, hear ye, O Yogis, that without the Lord’s Name, Yoga is practised not;
That he alone attains Bliss who is ever imbued with the Name.
For things become manifest through the Lord’s Name; through the Name is all Wisdom.
Without the Name, one may wear a myriad garbs, but one is strayed from the Path: such is the True Lord's Will.
It is through the True Guru that one attains the Name, and the Way of Yoga.
Reflect ye and see, that without the Name, one is Emancipated not.” [72]

O God, Thou alone Knowest Thy State, what can a mere man say?
Thou Thyself art Manifest, and Unmanifest, and Enjoyest all the states.
Many seekers and adepts and gurus and disciples seek out in Thy Will.
They beg for Thy Name and Thou Blessest them with it: O, I am a Sacrifice unto Thy Vision.
Thou, my Eternal Lord, has staged Thy own Play: it is through the Guru that one Knoweth.
Thou Thyself pervadest all ages, O God, for, Without Thee there is not another.” [73]
BARAMAHA


MAH M. 5

Our Karma has torn us asunder from Thee, O Lord, Be Merciful and gather us into Thy Fold. Pointlessly, we rambled, and were knocked about, now this way, now that way; Tortured and tired, we turn to Thy Shade. As a cow not in milk is coveted not, As a thirsty sapling withers and flowers not, As a forlorn woman, denied company of her spouse, has no rest, - O, cursed be the place where the Lord Resideth not - And her body, bedecked with embellishments and her mouth, fragrant with betel-chewing, avail her not; So do our bosom friends become Angels of Death, if Thou, the Lord of our being, be not with us.

Beseech Thee I, therefore, O Lord, be Merciful, And keep me in Thy living Presence, Where I call on no one but Thee, And my soul lives in Eternal Bliss. [1]

With the dawn of Chaitra, let us call on Govind, the Harbinger of joy. We are ushered into His Realms by men of piety. Call on Him, my tongue.

For, they who realize Him, their Lord, make purposeful their earthly sojourn, And denied His Grace, life wastes itself away in void, For all is He - on lands, in waters, in spaces and stars, and woods and dales. How painful it is, therefore, to lose His grip? Fortunate are they who realize Him in themselves. Oh, how my soul craves and yearns for His Vision, In the month of Chaitra!

I take to the Feet of him who unites me with my Lord.[2]

How shall a Woman², separated from her Love, get peace in the month of Vaisakha?

1. A Calendar poem recited on the first day of the Vikram Samvat, called Sangrand. 2. i.e. the human soul.
Yea, she, who forgets her Life-mate and Master and deludes herself in Maya! 
Know thou, that neither sons, nor wife, nor riches shall avail thee, but the 
Eternal Lord.
Enmeshed in Maya, the whole world has ended up in misery:
But for the Lord’s Name, all else goes in the world to come.
Forget not the Lord, therefore, it is painful; without Him all else is void.
He alone is famed as Pure who clings to the Feet of the Lord. P. 134
I pray Thee, therefore, O Lord, Enter into my Home and Depart not.
Vaisakh is joyful and fragrant only if we have the touch of Him, the Eternal 
Lord. [3]

In Jeystha, meet Lord the God; to Him all pay homage.
Hold fast to His Skirt: He gives not thy hand to another.
His Name is precious like gems and pearls:
A Wealth that none may steal.
Seek thou a thousand pleasures, but knowest thou not
That He alone is the Giver of them?
He Doeth what He Willeth: Thou willest what He Likes.
Blessed are they whom God Owns as His own.
By ourselves, we get not what we want;
Else why should we grieve for a want?
Joy is theirs, who Meet the Holy Guru:
And colourful in Jeystha becomes the Lord for those for whom it is so 
Ordained. [4]

Asarh is hot for him with whom God is not,
Yea, he, who forsakes the Life of all life and leans on mortals.
Tortured by Duality, he is gripped by the Noose of the Yama, the Angel of 
Death.
Such are his deserts; he reaps what he sowed.
When curtain is drawn over the night of life, regretfully man goes,
Sans hope, sans joy.
But they, who meet the Saint, the Guru-teacher, find release at the God’s 
Gate.
Take Mercy, O Lord, and let me urge for Thee and Thee alone.
For, there is no one other than Thee that I may pray to.
Pleasant is Asarh for him who lives and breathes in God. [5]

Blooms sure the Woman in Shravan, who Clings to the Lotus-Feet of the 
Lord.
Her body and mind are imbued with Truth and her mainstay is God’s Name.
False are the colours of Maya. All that is apparent turns to ashes;
God is the Nectar which drippeth into our souls from the Guru,
Powerful and Boundless is the Lord. Through Him are woods and glades agog.
I crave to meet the Lord;
Through Grace shall he be Met.
Sacrifice am I unto those, my mates, who found the Beloved.
Take Mercy, O Lord, and Kindle my heart with Thy Name.
Pleasant is Shravan for those round whose necks shines the Necklace of God's Name. [6]

Led by Illusion, in Bhadon, they love the Other.
Thousands their make-ups, but none avails.
The body perishes and the Soul turns into a ghost.
Who shall succour the Soul now caught in the Noose of Death?
In the twinkling of an eye, the loved ones have become strangers.
Their countenance is darkened with remorse; the body writthes and reels in anguish.
As they sowed, so shall they reap: such is the field of Karma.
Nanak, the Feet of the Lord are the boat (wherewith to cross the Sea of the world.)
The Guru in his great love saves.
In the month of Bhadon, there are no pains of Hell (for those who believe and follow). [7]

The desire to meet the Lord is great;
And immense is the thirst to see His Face.
Mother, how shall I meet Him? Who will guide me on to Him? P. 135
The Saints are the Support of the (Lord's) Lovers: Let me repair to their Feet.
Without Him, there is no Peace, there is no Refuge.
Those who have tasted the Nectar of Love, they are athirst no more.
They give up all thoughts of self, and pray that they may Meet the Lord.
There is no Separation for them, who take Refuge in God.
Nanak seeks Refuge in Lord, the God; there is no other than Him.
Great is the Peace in the month of Asuj for those who cherish their Lord. [8]

In Kartik, do thou the deeds and censor not another (for thy ills).
For, all ills proceed from forgetting the God.
By turning his back on Him, man suffers Separation, birth after birth.
Bitter becomes the taste of the pleasures of the senses, in the twinkling of an eye.
Nothing avails: to whom shall we look for solace?
That what is decreed, comes to pass; What can a mortal do?
All his ills come to an end, on meeting the Lord, by good Fortune.
This is the prayer of Nanak: “Lord, Protect me, O Thou, the Emancipator of all.
In the month of Kartik, let my anxieties go, in the Society of the Holy men.” [9]
In the month of Maghar, in the company of the Beloved, the Soul sees Beatitude.
How shall they be Praised, who are in the Presence of their Lord?
Health of body and the mind is theirs, who keep the Society of the Holy.
Loneliness is their lot who do not consort with the men of God.
Pain is their Destiny, and Death their deserts.
But those who remember the God are exalted,
(And beautiful is their mien) as if hallowed by jewels and diamonds and rubies.
To have the Dust of their Feet, is the desire of Nanak;
For, they take to the Lord’s Feet at the Gate of the Lord.
In the month of Maghar, remember the God and then there is no birth after this birth. [10]

Warm keeps the body, in the month of Poha, in the embrace of the Beloved God.
The mind is transfixed in His Lotus-feet, and the glow of His Face sustains.
He is our Help and Protection and His Service, the Profit of life.
Sing the Praise of the God in the Society of the men of God, and then Sin shall touch thee not.
This is the final goal of Love; to become one with the original source.
The God will draw thee towards Him by taking hold of thy arm.
Then there is no Separation for thee.
Infinite His nature and unknowable His Essence. Again and again, I supplicate before Him.
His Grace has come to meet me while a supplicant at His Gate.
Says Nanak, “Glorying in His Grace, there is every joy, every comfort, for me.” [11]

In Magha, bathe in the Dust treded over by the men of God.
Sing and hear the Name of God, with charity in thy heart for all.
This is how the pride goes.
This is how the dirt of Karma, accumulated birth after birth, is washed away.
The low Lust, the Greed and the Anger, will dog thee not.
And those who follow the Path of Truth, the world acknowledges them. P. 136
Compassion for all sentient beings: this is the essence of the acts of pilgrimage and charity.
He is good and wise indeed, on whom God bestows these Virtues.
Says Nanak, “Blessed are those who Meet the Lord.”
In the month of Magha, such shall be acclaimed as Pure, through the Grace of the Perfect Guru. [12]

Great is the joy in meeting those who have befriended God.
The Holy men guide on to the Path of God, and help in meeting the Lord.
Comfort is the Couch on which the Soul may now rest, for Pain there is not.
Great is the luck in meeting the Lord, the Master, when all our desires are satisfied.
Come friends, come sisters, let us sing the Praises of the God.
Who else can compare with Him: who other is like unto Him?
He Gives us a place in Eternity. He Embellishes both here and Hereafter.
He Saves from the perils of the Ocean of the world.
He Frees from the cycle of births.
Nanak supplicates at Thy Feet, O God!
A mortal has only but one tongue to Sing Thy Praises Infinite.
In the month of Phalgun, Praise the Lord, for ever and for ever and for ever:
Yea, Him, who hath no needs, no desire. [13]

Those who remember God, their perplexities are resolved.
In the (True) Court they are judged as True, who repeat the Name of God,
the True Guru.
All joys and all treasures are under His Feet.
With Hisaid, man crosses the tempestuous Ocean of existence.
Love and Devotion are their protection against the fires of Evil,
The Falsehood vanishes; the Doubt is no more, and the Truth prevails;
Thus they remember Lord, the God, knowing no other but the One God.
Wherever there is His Grace, the month, the day, and the time are auspicious.
Bestow Thy Grace, O God! Nanak desires but a glance at Thy Holy
Countenance. [14-1]
SRI RAG

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SRI RAG M. 1

If my palace were raised of jewels and inlaid with rubies,
And pleasantly plastered with musk and saffron, and sandal-paste:
Would then I lose myself and forget the Lord's Name? [1]
Let my body and soul burn without Thee.
There is no other abode for me but Thine, O Lord! [1-Pause]¹
If the earth were to be of diamonds,
And my bedstead were strung with rubies,
And the dancing houri, her face sparkling like the shining bead, invited me
with her gestures tender,
Would then I lose myself and forget the Lord's Name? [2]
If I were an ascetic centred on the Self,
And possessed the power to perform miracles,
And could assume now a subtle, now a manifest body,
And the people had faith in me for this:
Would then I lose my head and forget Thy Name? [3]
Even if I were a king, a gatherer of armies, and my seat were on a throne,
And I commanded people about and about,
All that would be vain,
If I forget Thee, O my Loved Lord! [4]

SRI RAG M. 1

If aeons were my age,
And air my food and drink;
And I caged myself in a cave where entered neither the sun nor the moon;
And were I not to sleep even in dream,
I would still not be able to value Thee, nor Thy Name, O Lord. [1]
The True Lord hath His Seat in Himself—;
I only hear of His Merits.
If He were to be Merciful, He would Create His craving in me. [1-Pause]
If I were to be pressed lika a reed-mat, ground like grain in a mill,
If I were to burn (alive) in fire,
And mix with the ashes,
I would still not be able to value Thee, nor Thy Name, O Lord. [2]
If I were a bird and trailed across a hundred skies,
And remained unseen, and ate nought, nor drank,
I would still not be able to value Thee, nor Thy Name, O Lord. [3] P.15
If I read through millions of pages and knew their mysterious intent,
If I wrote with an ocean of ink with the speed of winds,
I would still be not able to value Thee, nor Thy Name, O Lord. [4-2]

¹ "Pause" is given after a sentence which contains the essence of the verse.
SRI RAG M. 1

Within limits do we speak, within limits do we eat;
Within limits do we walk, within limits do we hear and see;
Within limits do we breathe: why ask the wise for this? [1]
Friend, by this world is man deluded through Maya.
The Blind have forgotten the Lord's Name and are neither here nor there.

[1-Pause]

One is born to live for a while and then he dies:
But where one's Account is settled, there no one keeps one's company.
All those who cry for us, cry in vain. [2]
All say the Lord is the Greatest of the great,
But no one could find His True Worth. By our mere utterance of it, He rises
no higher.
O Lord, Thou art the True Master, the entire universe overflows with Thy
Creation. [3]
The lowliest of the lowly, the lowest of the low-born,
Nanak seeks their company. The friendship of the great is vain.
For, where the weak are cared for, there doth Thy Mercy rain. [4-3]

SRI RAG M. 1

Avarice is (like) the (barking) dog, falsehood (like) the (unclean) sweeper,
cheating (like) the eating of a carcass;
Slander is the dirt that my tongue tastes:
And anger is the fire that burns me like a Chandal.
I indulge in nothing but self-esteem:
See, these are my doings, O Lord. [1]
Friend, speech is that which brings us honour,
And, Good are they who are judged Good at the Lord's Door.
The rest are evil-doers who are wont to cry. [1-Pause]
Possessed are we of the flavours of gold and silver and women and scents and
horses and cushions and sweets and meats;
In which corner of the heart, then, is the Lord's Name to find its seat? [2]
Speech is that which brings us honour.
To be sour-tongued is to destroy oneself, O foolish mind!
They alone are Good whom He Favours.
Why speak, or think, of the rest? [3]
They alone have the Wisdom, the Honour, the means of life,
Who Wear the Lord in their hearts.
Their praise one cannot chime; no one is beauteous without them.
Nanak: They, on whom His Grace is not, are devoted neither to Charity nor
to the Lord's Name. [4-4]

SRI RAG M. 1

Our God, the Giver, has Himself intoxicated our minds with the potion of
falsehood:
The egotists have forgotten Death and revelled for a while;
The (true) Sufis have received the Truth and they keep to the Court of the
Lord. [1]
Nanak: Consider the True One alone to be True
Serving whom one attains Peace and finds Honour. [1-Pause]
True is the bitter wine which is fermented not out of molasses but the (Lord's)
True Name.
I am a Sacrifice unto those
Who hear the True Name and dilate upon it.
The mind is (truly) intoxicated only if it finds a Place in His Presence. [2]
They, who bathe at the Fount of the Lord's Name
And saturate themselves with the fragrance of Charity,
Their faces sparkle; this is the Gift of gifts.
Tell of thy Woes to Him who has the power to make thee care-free. [3]
Why forsake him who has given thee life and Soul?
All that we eat and wear is impure without Him.
Nanak: All that is in His Will is sacred; all else is vain. [4-5]

SRI RAG M. 1

Burn thy avarice, and pounding it, prepare the ink,
And, make thy intelligence pure like paper to write on.
With the pen of Love let thy mind, the writer, write on it as the Guru instructs:
Write thou of His Praise, of the Lord's Name and of the Wisdom that He is
Infinite. [1]
Friend, write out an account
Which when checked up (at the Court of the Lord) proves True. [1-Pause]
There, where one finds eternal Bliss and Honour,
His face (alone) is anointed whose mind is filled with the Lord's Name.
It is the Lord's Grace that Blesses us with it; all else is airy talk. [2]
One comes and another goes; one calls oneself a leader (of men);
One is a beggar-born, another holds a huge court.
(But), 'tis when one goes into the yond, that one knows one's worth.
O, without the Lord's Name all is vain. [3]
For even they that called themselves lords and kings, were reduced to dust.
And, when one passes out of life, all one's false attachments are snapped.

SRI RAG M. 1

To believe in (Thy Name) is to taste the sweets;
To hear (Thy Name) is to taste the salty dishes;
To utter (Thy Name) is to taste the sour foods,
To sing (Thy Name) is to taste the spicy fare!
To love single-minedly is to taste thirty-six kinds of delicacies;
But he, on whom is the Lord's Grace, his way is this. [1]
Friend, all other foods, all other pleasures, are vain,
For, they fill the mind with Evil and make the body writhe in Pain. [1-Pause]
To dye oneself in the Lord’s Name is to wear red;
To wear white is to practise Purity and Charity;
To wear blue is to erase black spots (from the mind);
To wear robes of honour is to Meditate on the Lotus-Feet of the Lord.
Wear the waist-band of Contentment and gather the Wealth and the Beauty
of His Name. [2]
To wear all else is vain:
For it fills the mind with Evil and makes the body writhe in Pain. [1-Pause]
The pleasure of a house, a castle, I derive from Thy Name;
Thy Grace is my family.
That command is good which Pleases Thee—the rest is fruitless prattle. P.17
The rest is all vain.
For, it fills the mind with Evil and makes the body writhe in Pain. [1-Pause]
[4-7]

SRI RAG M. 1

If one’s body be of saffron, and the sharp tongue of jewels, and one breathes
in the scented breath of chandan,
If one has girdled and been anointed at the sixty-eight pilgrim-stations,
And in one’s mind has burst the Light of Knowledge,
One must Praise one’s God, the Treasure of all Virtues. [1]
Friend, any other knowledge is false:
Practise it howsoever one may, one’s effort will remain vain. [1-Pause]
If the people worship thee, and call thee a seer,
If thou hast a name and thou art considered a miracle man,
If thy honour be of no account to thy God, thy station is false. [2]
They whom the Guru has appointed, them no one can degrade;
(For), in their hearts they treasure the Lord’s Name.
And through it are they known.
They Worship the Name, believe in nothing but the Lord’s Name, which is
the Eternal Truth. [3]
(And those that don’t) their bodies return to dust.
What would then happen to their souls?
For, all their cleverness is of no avail, and they depart, wailing.
Nanak: They, who forsake the Lord’s Name, know not what becomes of
them, in the Court of the Lord. [4-8]

SRI RAG M. 1

The woman of Merit scatters Merit; the one without Merit writhes in distress.
If she wants to seek her Lord, (let her know that) He wouldn’t be Met through
falsehood.
There is neither the boat, nor raft, about; how will one go across the River
where our Lord Abides? [1]
My Perfect Master Sits on the Throne, eternally;
1. The bride or woman denotes the human Soul.
And (only) if He so Wills, we find the Truth immeasurable. [1-Pause]
God is like a beautiful Temple in which are studded the rubies and the jewels,
And pearls and pure diamonds: He’s the enticing Fortress of gold.
How shall one mount up to Him without a ladder and see Him?
Without meditating upon Him, who, pray, is thy Enlightener? [2]
To attain to His Name the Guru is the ladder, Guru the boat, Guru the raft,
The ship, the place of pilgrimage, the river.
If He, the Lord, so Wills, I become Pure, and I go to Bathe in the Pool of
Truth. [3]
All call Him Perfect, He Abides on His Throne.
All His Seats are sacred; eternally, through Him, the Perfect One,
One becomes detached even when attached.
Nanak: If one Meets with the Perfect One, one’s virtues will shine forth
forsooth. [4-9]

**SRI RAG M. 1**

Come, dear sisters, limb of my limbs, come, clasp me in your embrace.
Come, let us as one recite the Gospel of our Lord, the Powerful.
He, the True Master, has all the Merit—we, all the demerits. [1]
O my Creator, all that is, is through Thy Power.
I rely only on this: that where Thou art, no one else may be sought. [1-Pause]
Ask the Bride for what Merit did she Enjoy her Spouse so well?
(Says she:) “I was content with Him, was in Peace, was Bedecked
beautefully, and spoke honey to Him”.
He, the Joyous One, is Met only when one hearkens to the Guru’s Word.
[2]

How wonderful is Thy Nature, O Lord, how wonderful are Thy Gifts?
How vast is Thy Creation that tells of Thy Merits?
In what manifold colours, through high and low, Thou Manifestest Thyself!
[3]

When one Meets with the True One, the Truth is Revealed and in it one
merges.
When one receives the Guru’s instruction, one begins to Fear one’s Lord,
One’s Intuition is awakened and one receives Honour in His Court.
Nanak: The True King of Himself Unites thee with Himself, yea, He the
Lord, thy God. [4-10]

**SRI RAG M. 1**

How fortunate that I was Saved and the Ego in me was stilled:
When I found my God’s Trust, the Evil in me turned into Good.
I renounced my formative will and the noise of reason, when I met with my
Master, the Care-free. [1]
O mind, one sheds one’s fear only through the Lord’s Truth.
How shall we become fearless, if we do not fear the Lord and merge in His
Word. [1-Pause]
How far can one tell of Him, for His Praise is limitless. 
Many are the seekers; He, the One, is the only Giver. 
He, who Gave us life and Soul, gives us Peace when He comes into us. [2] 
The world is like a dream, like a play: in an instant the play is over. 
Some attain to His Union, others depart in Separation. 
All that is in His Will shall happen; who else can do a thing? [3] 
The God-wards buy up, and Trade in, the True Merchandise. 
They, who Deal in Truth, on them is the Pleasure of the Guru. 
Nanak: He who Deals in the True Merchandise, will know what Truth is.

[4-10]

SRI RAG M. I

As the metal merges in its kind, so does the man of prayer in His God. 
He is deep-dyed in Red, the Colour of Truth. 
Only those content attain the Lord’s Truth; and they recite the Name of God 
single-mindedly. [1]
O brother, I am as dust before the Holy; 
In the Society of the Holy, one attains to the Guru, who is like the 
Kamadhenu, the giver of Salvation. [1-Pause]
That beauteous seat is on High where stands the Castle of God. 
By True actions do we find in ourselves the Love of our Spouse. 
The mind is Instructed in the Wisdom of the Guru, and the Soul through 
inner Knowledge. [2]
Within our three-pronged activity, our Doubts and Woes will remain. 
How, without the Guru, can one be released from the Triad1 and find Peace 
and Equipoise? 
It is by realizing God in our inner selves that He Blesses us with His Grace and 
Washes our Dirt off. [3]
Without God, there is no Home-coming, nor do our Sins depart. 
If we meditate only on the Word and look up to nothing else, (we are Saved). 
Says Nanak, “I am a Sacrifice unto him, 
Who himself sees, and helps others to see God.” [4-12]

SRI RAG M. I

Accursed is the Bride who loves one other than her Lord. 
She is like the wall of sand that wears off night and day. 
Without the Word, one finds no Peace, 
Nor the Woes depart without the Lord. [1] 
Of no avail is the decking of the bride, if she has no Spouse to go to. 
She obtains no support here and Hereafter; she is treated as false and of no 
use. [1-Pause]
The true and wise farmer knows 
That one sows the seed only after one has tilled the land and furrowed it. 
So too does the Lord’s Name grow, the Treasure of treasures, and one is 
anointed with the Lord’s Grace. [2]

1. Three Kinds of activities: i) that what flows from the past, 
   ii) that what has commenced and iii) that what is being done.
What use is the culture of the man who, having knowledge, knows not the Guru?
The egocentrics walk in Darkness and are blind to the Lord’s Name. Their comings and goings cease not, and they’re born to die and be born again to be wasted away. [3]
If a woman uses the fragrant perfumes and with saffron fills the parting of the hair, And applies chandan-scent to the body and sweetens her breath with the betel-leaf mixed with camphor, If she is not accepted by her Lord, all her flavourings are of no avail. [4] And, all her enjoyment is vain, all her decorations are false. Till one finds the Secret of the Word, one finds not a Place of Honour in the God’s Court.
Nanak: Blessed, Blessed is the Bride who loves her Spouse. [5-13]

SRI RAG M. 1

When the Soul departs, dreadful is the empty carcass: The fire of the body leaves and ceases the smoke of breath: All one’s five sense-organs then cry that they were beguiled by Duality. [1]

O fool, gather nothing but Good, and Meditate on Ram. Ego and Avarice are enticing; so are all deceived. [1-Pause] They, who have forgotten the Lord’s Name and devoted themselves to another task, They burn in the fire of Duality, and are burnt off by the Fire of Desire. They alone, whom the Guru Saved, came up; the rest were Drowned in the whirlpool of Strife. [2] Their avarice goes, goes their Attachment and envy, Goes also their ego, their strife, their anger, and their love of the great Illusion, On whom is the Grace of God; they attain to the Lord’s Truth, their mind being ever in a State of Poise. [3] By True living, they find the Truth and Receive the Wisdom of the Guru. They are neither born, nor do they die; their comings and goings are ended. Nanak: They, the Blessed ones, are honoured in the Lord’s Court, and are offered the Robe of Honour (by God). [4-14]

SRI RAG M. 1

My body is burnt to ashes; my mind is rusted, being attached to Maya. To my demerits dance my steps; falsehood calls the tune. Without the Word, one is knocked about now this way, now that, And, through Duality, are Drowned boat-loads of men. [1] O my mind, you will swim across (the Sea of existence) only with the Raft of the Word.
They, who realize not the Word through the Guru, they are born only to die; they come and go again and over again. [1-Pause]
Pure is the body wherein abides the (Lord's) True Name.
The one, who fears the Lord and is filled with the Lord's Truth,
Whose tongue tastes only the Truth,
On him is the Grace of the True One:
And he goes not through the Fire again. [2]
From the True One came the wind; from the wind came water;
From the waters sprang the three Worlds; and He, the Lord, Pervaded all.
Pray, how can the Pure one be soiled? For he, that is dyed in the Pure Word, has Honour. [3]
When our mind is content with the Lord's Truth, God's Grace is upon us.
The body of five elements is then filled with the fear of the True One, and His True Presence fills our minds;
And, Nanak, we forsake the path of Error; and the Guru saves our Honour. [4-15]

SRI RAG M. 1

Nanak: The Boat of Truth Ferries us across, through the Wisdom of the Guru.
(Else), it is a (mere) coming-and-going for myriads of men full of ego.
The self-willed are Drowned, the God-wards are saved by Truth. [1]
How can one swim across, unaided by the Guru, and attain Peace?
Keep me, O Lord, as Thou Willest, for I have no one else to go to but Thee.
[1-Pause]
Here, the woods are on fire, and there the tender shoots sprout again.
All are merged in Him whence they came; for He, the True One, Pervades all.
He it is who Unites us with Himself in His True Court. [2]
Every moment I seek to Meditate on Thee, O Lord, and never, never to forget Thee.
And the more Thou comest into me, the Guru's Word tastes Nectar-sweet.
Thine is the mind, Thine the body, Thou art my Master; rid me of my Ego and Merge me in Thee. [3]
O Thou, who Created the universe made up of the three Worlds.
He who sees the Light pervading all for ever, and realizes the Essence of the Guru's Way,
Realizes the God in himself. [4]
Nanak: Blessed is he who is merged in the True One and awakens in himself the Attributes of Him:
Who contents himself with His Name and offers his body and Soul to the Lord. [5-16]

SRI RAG M. 1

Hark, my dear friend, unite with thy Lord;
Now, now, is the time.
The body remains only till it is in bloom and one breathes.
Without Merit, it is all vain, dust returning to the dust. [1]
O my mind, reap some Gain before thou goest Home.
Praise thy God's Name, by God's Grace, and quench thy Fire. [1-Pause]
We hear and weave stories and read and write and understand a huge load of
knowledge.
But night and day our desires increase and we are plagued by Vanity.
He, the Care-free, who is Unknowable, is known truly through the Wisdom
of the Guru. [2]
All our cleverness works not, nor our loving associations with myriads of
men.
Without the Society of the Holy, thy Woes burn thee down.
O my Soul, meditate on the Lord and know thyself that thou art Saved. [3]
I have sold out myself to the Guru, body and Soul.
And Him, whom we sought in all the three Worlds, we saw.
Yea, Nanak, it is the Guru through whom we attain to our Union with the
Lord. [4-17]

SRI RAG M. 1

I fear not death, nor do I crave for life:
I seek Thee who Supports us all and in whose Will we live and enjoy:
Thou, who Abidest in me through the Guru's Grace,
Thou, who Determinest my destiny as Thou Willest. [1]
O my Soul, meditate on God, and believe in Him.
Thy inner Fire will be quenched and thou shalt be Wise in His Wisdom.
[1-Pause]
Know thyself and meet thy Teacher to cast thy Doubts away. P.21
The Home that awaits thee Hereafter, thou reachest in this very life by
stilling (thy ego).
The unbeaten Melody that thou sekest to hear, hear it thou in the
Instruction of the Guru: [2]
Yea, in His Word which burns thy ego down.
I am a Sacrifice unto him who Serves the Guru.
He is Honoured with the Robe at the Lord's Court in whose mouth abides the
Name of the Lord. [3]
Wherever I see, there is the Union of spirit and energy in the Creation, which
our Lord, the God, Pervades.
Our body is bound down by the Three Modes; whoever comes into the world
plays within their limits.
The self-willed are Separated from the Lord and are in Anguish. [4]
If the wandering mind comes Home and dyes itself Red in the fear of the
Lord.
And feeds itself on Higher Wisdom, it hungers no more.
Subdue thy Ego, therefore, O Nanak, and unite with thy Lord that thou
grievest no more. [5-18]

1. Passion (Rajas). Inertia or darkness (Tamas). Ritualistic Piety (Satwik)
SRI RAG M. 1

My mind is unwise that it is lured away by Greed,
And is swayed not by the Word, and its evil makes me come and go.
If one meets with the Guru, the Seer, one finds the Treasure of Virtue. [1]
O my mind, give up thy ‘I-amness’,
Serve thou the Guru-God, the Pool (of immortality), to Receive Honour
at the True Court. [1-Pause]
Utter the Name of the Lord, night and day, through the Grace of the Guru,
and know thou that God is a Treasure.
If one learns Wisdom in the Society of the Holy, one gets Peace and enjoys all
Pleasures.
Serve thy Master night and day, therefore, and Meditate on the Lord’s
Name that the Guru blest thee with. [2]
If one practises falsehood, his pastime is to deride his Teacher,
He wanders in Doubt and grieves, and the Yama beats him flat.
The self-willed are never at Peace as are the God-wards steeped in His
Wonder. [3]
Why then curse thyself with the ways of the world?
For, thy Lord accepts nothing but the Truth.
Serve thy Guru, the Friend of the Lord, and submit to His Way,
And forget not His Name, O Nanak, and thou wilt be graced with His
Approval. [4-19]

SRI RAG M. 1

Even if one forgets one’s Lord for an instant, it is a great affliction of the
mind.
For, how can we attain Honour at the Lord’s Court if He Abides not within
us?
When we meet with the Guru, we gather Peace and the Fire (of Desire) is
quenched by reciting the Praises (of God). [1]
O my mind, utter the Praises of the Lord, night and day.
They, who forget not the Lord’s Name even for an instant, rare, how rare, are
they in the world! [1-Pause]
If the Soul of man merges in the Over-soul and the mind is attuned to the
Higher Mind of the Guru,
Then the desire for violence, ego and the wander-lust of his mind depart; so
do our Doubts and Woes.
The God-man in whose mind Abides the Lord, the Guru Unites him with the
Supreme. [2]
If we surrender our body like a woman (to our Master), He Enjoys it.
Love not then that which but is a passing show,
(But), by the Grace of the Guru, Enjoy like the Married ones the Bed of the
Spouse. [3]
Quench thy Four Fires with the God’s cool Water.

1. Violence, attachment, wrath and greed.
In thyself will then the Lotus (of Wisdom) flower, and the (Lord's) Nectar will fill thee whole. P.22
Nanak: If one makes friends with the Lord, one attains the Lord's Truth in the Lord's Court. [4-20]

SRI RAG M. 1

Recite the Name of the Lord through the Instruction of the Guru.
Apply thy mind to the Touchstone of Truth (and see) if thou weighest thy Weight.
No one has found its worth, the Jewel of thy heart is priceless. [1] O Brother, the Lord, our Diamond, resides in the Guru.
And the Guru one finds in the Sanctuary of the Holy who, night and day, recite, through the Word, the Glories of the Lord. [1-Pause] Truth is my Capital-stock and the Merchandise; I found it through the Light imparted by the Guru.
As fire is quenched with water, so are our desires quenched (by the Lord's Name).
The wild Courier of Death then touches us not, and we Swim across the Ocean (of material existence). [2] The Guru-wards like not the Untruth, and are dyed in nothing else but the Truth.
The worshippers of Maya like not the God's Truth, and build on false foundations.
If one loves Truth, one meets with the Guru, and one merges oneself in the True One. [3] In thy mind are the Jewels: the Rubies, the Pearls, the Diamonds.
The Lord's Name is the True Merchandise and the Capital;
The Name that Pervades all hearts.
Nanak: If we find our Lord through the Guru, His Grace is upon us. [4-21]

SRI RAG M. 1

If one wanders through the worlds, one's Fire of Doubt is extinguished not, Nor is washed one's inner Dirt: O cursed be the life and the robe such a life wears.
One can worship not the Lord except through the Guru's Word. [1] O my mind, quench thy Fire with the help of the Guru.
Fill thy mind with the Word and still thy Ego and Desire. [1-Pause] The Jewel of the mind is priceless; but through the Name of the Lord alone does it find cognition.
If we keep to the Society of the Holy, we attain to God, and we remember God through the Grace of the Guru.
One burns down one's Ego, and attains Peace and like water mingles with the Water. [2] They, who Remember not the Name of the Lord, they come and go without Merit.
He, who met not with the Guru, is caught up in the Whirlpool (of Desire). Priceless is the Jewel of our mind, but see how it goes for a copper! [3] They, on whom is the Pleasure of the Guru, They are the ones fulfilled, and Wise. With the help of the Guru, they Swim across the Sea of existence and find Honour in the Lord’s Court. Nanak: Pure is their Repute, and in their minds is struck the Music of the Lord’s Name. [4-22]

SRI RAG M. 1

O ye Traders, trade in the True Merchandise, Buy ye the Goods that last with ye. The Buyer is All-Wise; let Him receive the Goods with Pleasure. [1] Brother, utter the Name of the Lord with thy whole mind. If one takes along with him the Praise of the Lord, the Lord will View it with Joy. [1-Pause] They, whose merchandise is not Truth, how shall they find Peace? If we deal in Falsehood, our mind and body become False. And, like the ensnared deer, one comes to great Grief and cries.[2] The false Coins are not sent to the Treasury; they see not the Guru-God. The False ones have no Station, nor Honour; (for) no one wins through Falsehood. They, who Trade in Falsehood, come and go without Honour. [3] Nanak: Instruct thy mind, and Praise thy God through the Guru’s Word. They, who are dyed in the Lord’s Name, they are oppressed not (by Sin) nor Doubt. Meditate, therefore, on God, and keep the Fearless Lord in thy heart: for in it lies thy Profit. [4-23]

SRI RAG M. 1

Riches, beauty and flowers are but the guests of a few days. Like the pabban leaves, they wither away as they sprout. [1] Enjoy thyself, my love, till thy beauty is green. When thy brief days tire out, and thy coat wears off. [1-Pause] Thou goest, O my dear, beauteous one, to sleep in the grave. I, who am torn by Doubt, will also go the same way – who now cry for the departed ones in my sad, tender voice. [2] Hast thou heard not, O my beauty, the Call from the Yond with thy own ears, That one goes to one’s In-Laws at last, and one’s Parents can keep one not for ever? [3] If one sleeps in ones’ Parent’s home (unmindful of one’s True Destiny), one is robbed in the broad daylight. Nanak: One thus scatters away the Flowers and gathers alone the Weeds. [4-24]
SRI RAG M. 1

He, the Lord of Taste, is the Enjoyer; He indeed is the Pleasure that he Enjoys
He is the Bride, He also the Spouse in Bed with her. [1]
He it is who Pervades all; He the Master who Sports. [1-Pause]
He’s the fish, He the fisherman, he the net, He the river:
He the iron balls with the net; He the ruby that one finds (in the mythical fish). [2]
He Lives and Sports in many ways; yea, He the Sparkling Jewel.
He Enjoys those that are His, but look at me (the wretched one torn away from Him)! [3]
Nanak prays, “Listen to my supplication,
O Thou, who art both the pool and the goose (in it);
And the lotus, and also the kamina flower and the one who enjoys their sights and is pleased”. [4-25]

SRI RAG M. 1

Thy body is the farm, thy actions the seed; it’s watered by the Name of God in whose hands is the whole earth.
Thy mind is the farmer, and when the Tree sprouts in thy Soul, thou attainest to the State of nirvana. [1]
Why pride thyself, O ignorant one, on Maya, the great Illusion?
Thy father, sons, wife and mother, keep not thy company in the end. [1-Pause]
Weed thy evil desires out, and let thy Soul Meditate (on thy Lord);
And abstain from Sin and practise Contemplation and Austerity,
That Thy Lotus flowers and Honey drips into thee. [2]
Gather thyself, and remember Death in all the three stages of thy life.
And see nought but the transcendent God in the ten directions and in the eighteen-fold wonder of nature, and lo, thou art Saved by the Lord. [3-26]

SRI RAG M. 1

If Good actions be thy farm, and thy seed be the Word, watered by the Way of Truth,
The growth will then be of Faith which brings the knowledge of Heaven and Hell. [1]
Not by mere talk is He Attained, O fool,
In the pride of our possessions and the glamour of our beauty, we waste our life away. [1-Pause]
The Mud of Sin sticks to us, we act like a frog who knows not that he lives with the lotus.
The bumble-bee teaches us the lesson (of love) each day; but we mind it not. [2]
Thy mind hears not, sees not like the wind, and clings to the great Illusion. The Grace of God is on them and they alone are His, who meditate on Him single-mindedly. [3] One keeps fast for thirty days and says his prayers five times in a day; but sees not that Satan may wash away their Merits. Says Nanak: “When one must go the way of death, why should one gather these goods which go not along with us.” [4-27]

Sri Rag M. 1

He is the Master; by Him is the world kept in bloom. O Blessed is He, who has kept the seas and the earth together. [1] Death must come to all, O Mullah, Why not then abide in the Fear of the Lord? [1-Pause] One is a Mullah and a Qazi only if one understands the Mystery of the Lord’s Name. Howsoever learned a person be, one remains not when his days are over. [2]

He alone is a Qazi who has abandoned his ego and has the Lord’s Name as his Mainstay. He, the True Creator, is, shall be, and will for ever remain. [3] One recites the prayer five times and reads the Quran and the Semitic texts; (But) knows one not that when the grave calls, one’s eats and drinks will to him be of no avail? [4-28]

Sri Rag M. 1

Within me is the Dog (of Avarice), and also the Bitches (of Desire): They are wild each morn and bark and yelp. My dagger is of Falsehood; to deceive and eat the Carcass is my profession. So wild am I, O my God! [1] I listened not to the talk of Honour, nor did I care to do good Deeds. And with dreadful habits do I keep company. Thy Name alone helps the world Swim across (the Ocean of existence) This alone is my Hope; this alone is my Mainstay. [1-Pause] Night and day, I run others down; My eye is always on the other man’s household. Avarice and Anger abide with me like the Chandal: So evil am I, O my God! [2] My wear is soft, but my heart is set on robbing the people. I am a deceiver, my Lord, and deceive the whole world. The more clever I am, the more load (of Sins) I carry. Like mad, I live my Lord! [3] I, the ungrateful wretch, who has betrayed Thy salt, O Lord, With what face shall I face Thee, a sinner, a sneak? Says Nanak, the lowly, after a great thought: So wild am I, O my Lord! [4-29]
SRI RAG M. 1

Throughout the Creation, man is endowed with the same consciousness (of Ego).
And, not one is without it.
And as is our consciousness, so is the way,
And on it is our account built and man comes and goes. [1] Why practise cleverness, O life,
When He, the Lord above, can Give and Take away what He Gives, in a moment. [1-Pause]
Thine is all life, my Lord, Thou art its (Master),
Why art Thou then enraged, O Lord, with Thy men?
If Thou in anger be,
Still they are Thine, Thou theirs. [2]
We bark out evil; and Thou weighest (us) in the Balance of Thy Grace.
Where the deeds are good, there is perfect mind too.
Without these, the mind is of less and less avail. [3]
Prays Nanak: “What kind is the man of Wisdom?”
He who knows himself, knows alone.
He who, graced by the Guru, reflects (on the Word)
Is the wisest of the wise, and is Honoured at the Lord’s Door. [4-30]

SRI RAG M. 1

Thou art the River of Wisdom; how can I, a mere fish, know Thy Expanse?
I See Thee all around me: without Thee, I lose my life. [1]
I see not the fisherman, nor the net,
But when comes Pain, I call on Thee. [1-Pause]
Thou Pervadest all; I thought Thou art far,
But whatever I do, I do in Thy Presence.
Thou Seest me; I pretend that Thou Seest not.
Of no avail I am to Thee; nor have I realized the Glory of Thy Name. [2]
Whatever Thou Givest, I eat.
There is no Door other than Thine; whither else shall I go?
Prays Nanak: “My life and body are Thine. [3]
Thou art near, and far, and in the middle,
Thou Seest by Thyself, Hearest by Thyself, and Createst all by Thyself:
And, whatever Pleaseth Thy Will, that alone prevails.” [4-31]

SRI RAG M. 1

Of what can the created one be proud?
For, the Creator alone has the Power to Give.
If He Willeth, He Giveth; if not, He giveth not.
What can the one created do by oneself?
[1] True is He and Truth it is that He Loves.
The Blind one wanders about in the Darkness of Vanity. [1-Pause]
He, whose Plants are we: He, whose Garden is (this world),
Names He (also) the trees, according to their fruit.
So does a man sow as his mind be, and so does he get the Fruit, as is his
Destiny.
What he sows, he also reaps. [2]
False is the wall (of life), false the mason,
If we taste the insipid taste only of our raw minds.
If the Lord so Wills, it comes right with us,
(But), without the Lord’s Name, we are of no account. [3-32]

SRI RAG M. 1

Maya, the great Deceiver, deceives him not, nor the dagger (of lust) hurts
him.
Who lives as God Wills.
But the man hungers and craves for more and more. [1]
Without oil, how will the lamp be lighted? [1-Pause]
With the oil of Wisdom, gathered from the sacred books,
And the wick of (the Lord’s) Fear, light thy life’s lamp with the torch of
Truth. [2]
And thy Lord wilt thou meet. [1-Pause]
If one devotes oneself to the Word,
And serves one’s Lord, one gathers Peace.
The world but comes and goes. [3]
He who dedicates himself to the service of others in the world,
He gets a Seat of Honour in the Lord’s Court.
Says Nanak, “Thus alone does one live in Ever-joy.” [4-33]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SRI RAG M. 3

Serve thou the True Guru lovingly, and with single-minded Devotion;
And, know thou that the True Guru is the holiest of the holy who fulfils all the
Desires of thy mind.
(From him) one gathers the Blessing, the Fruit, as the heart longs.
Seek then the Lord’s Name; Meditate on it, and, through the Name, enter
thou the Realm of Bliss. [1]
O my mind, taste the Essence of the Lord that thy Thirst departs.
Those men of God, who tasted it, merged in Equipoise. [1-Pause]
They, who served the True Guru, found the Treasure of the Lord’s Name.
Into them came the Essence of God, and they lost the Ego of their minds.
Their Intuition flowered, like the lotus, and they attuned themselves to the
Lord in the State of Equipoise.
Their minds became Pure and God Pervaded their beings, and they received
Honour at His Court. [2]
Rare, O rare, are they who serve the True Guru,
Who still their Ego and Avarice and wear the Lord in their hearts.
Sacrifice am I unto them, who cherish the Lord’s Name.
They alone are in Peace, through the four ages, who love the Infinite Name of
the Lord. [3]
Meeting with the Guru, we receive the (Lord’s) Name, and the Thirst of
Attachment goes.
Our mind is satiated with God and we become Detached, even when
attached (to the world).
I am a Sacrifice unto them who tasted the Love of God.
(But), says Nanak, we receive the True Name, the Treasure of Good, only
through the Grace of the Lord. [4-1-34]

SRI RAG M. 3

If we wander about in the world, wearing all kinds of coats, while the mind
commits Sin,
We mount not to the Castle of God, and die to be born again in the womb.

O my mind, keep thyself Detached even in thy household.
If one practises the Truth, and holds his Desire and does good deeds, his mind
is illumined by the Guru’s Grace [1-Pause]
Through the Word is the mind conquered; and one attains Salvation and the
state of Bliss in one’s home.
Let us then recite the Name of God in the Society of the Holy. [2]
If we enjoy myriads of women and rule over the nine divisions of the world,
We receive not the Lord’s Grace without the True Guru, and are cast into the
womb again and over again. [3]
They, who wear the Necklace of God, and fix their minds on the Feet of the
Guru (are holy).
All miraculous powers and the nine treasures of the world follow their steps
and lo, they care not! [4]
That what God Wills, happens; none else can do a thing.
P.27
Nanak lives by the Lord’s Name which he, the Master, Gave to him, the
natural way. [5-2-35]

SRI RAG M. 3

He, who has engaged us all in His Task, to Him belong all the creatures.
The God-wards practise what is good and holy, and Truth is Revealed to their
hearts.
He, in whom abides Truth, his repute is True.
They, who live with the Lord’s Truth, forsake not the Lord and they enter
into themselves. [1]
My Lord, without Thee, I have no one to call upon.
Thou art the Truth, Purest of the pure, and Thee I meet through the Word.
[1-Pause]
They, who realized the Word, met Thee; on them was Thy Grace.
In Duality, no one met Thee, and such a one was cast into the womb again and over again.
In all is He; He works through all.
On whomsoever is His Grace, he merges in the Lord’s Name. [2]
The Pundits and the astrologers argue and quibble,
But their minds are turned, their intellect is corrupted, for Avarice abides in their hearts.
They wander through myriads of species, and in their wanderings are laid waste.
They earn only what is in their destiny, and no one can erase it. [3]
The Service of the Guru is hard, one does it only if one surrenders one’s head and loses one’s self.
If one realizes the Word, one meets with the Lord, and one’s service then avails.
If we touch the philosopher’s stone, we become that, and our Light merges in the All-Light.
They who are so Destined, them the True Guru meets. [4]
O my mind, wail not that thou art hungry, evermore hungry;
For He, who Created myriads of species and is the Mainstay of all,
He, the Fearless, Takes care of all.
Him, Nanak, Realize thou through the Guru, and so Enter the Door of Salvation. [5-3-36]

SRI RAG M. 3

They, who heard (the Name) and Believed in it,
They entered into the Realm of the Self:
Through the Instruction of the Guru, they praised the Lord’s Truth, and they attained to their God, the Truth, the Treasure of Virtue.
I am a Sacrifice unto them who are immersed in the Word of the Lord and are thus made Pure.
They, in whose heart is the Lord, see the Light in themselves. [1]
O my mind, dwell on the Name of the Lord.
But they, in whose Destiny it was so Writ, they, the God-wards, alone were attached to Him. [1-Pause]
O Seers, see that the Lord Abides so near and is All-pervasive.
They, who realized Him, through the Guru’s Word, they see His Presence.
They, who have the Merit, in their hearts Abides the Lord; He is far removed from men of evil intent.
The egocentrics are devoid of Merit; without the Name they die frustrated. [2]
They, who heard and believed in the Word of the Guru, they dwelt on the Lord in their minds.
Their minds and bodies became Pure, for night and day they merged themselves in His Worship.
False is the colour of the world, like the safflower's; when it wears off, one grieves.

He, in whom is the Light of the Lord's Name, lives eternally. [3]
He, who receives the gift of life and dedicates himself not to the Name of the Lord,
A foot-slip and he is no more: he gets no Refuge Hereafter.
The time once lost returns not and one grieves when one passes away in the end.
He, on whom is the Lord's Grace, comes up and he attunes his mind to the Lord. [4]
They all imitate (the ways of the Holy), but the self-willed realize Him not.
The God-wards, whose hearts are Pure, their Dedication alone avails.
They sing the Praises of the Lord, they read of Him alone, and in the Song of Praise are they merged.
Their speech is Truth, for they are attuned to the Name of the Lord. [5-4-37]

**SRI RAG M. 3**

They, who meditate on the Lord's Name single-mindedly and dwell on the Word of the Guru,
Their faces look Pure in the True Court of the Lord.
They Drink the Lord's Nectar eternally and love the True Name. [1]
Brother, the Guru-wards always receive Honour.
Call them on thy Lord and wash off the dirt of thy Ego. [1-Pause]
The self-willed know not the Lord's Name, without the Name they lose Honour.
They are torn by Duality and love not the Taste of the Word.
The worms of the Dirt seek and eat Dirt and abide in it. [2]
They who walk in the Will of the True Guru, their life avails.
They save their family: blessed is their mother.
But he alone Worships the Lord, on whom is His Grace. [3]
They, the God-wards, who dwell on the Name and lose the pride of self,
They are Pure from within and without, and merge in the Lord's Truth.
Nanak: They are the ones Approved by the Lord, who dwell on Him through the Guru's Word. [4-5-38]

**SRI RAG M. 3**

The devotees of God have the Wealth of God alone with them, and they seek the advice of the Guru in their Trade.
They praise the Lord for ever and ever, and their Capital-stock is the Support of the God's Name.
I realized the Name of the Lord through the Perfect Guru: the devotees of God have a Limitless Treasure. [1]
O Brother, instruct thy mind,
That it idles not away its time and meditates on the Lord's Name, through the Grace of the Guru. [1-Pause]
What is the Worship of the Lord? It is His Love, and one realizes it if one Dwells on it, through the Guru’s Grace.

Hypocrisy is not worship; in the talk of Duality is thy Death.

He, whose mind is awakened by Inner Knowledge,

Him one can distinguish from the rest. [2]

He alone serves Him who wears the Lord in his heart.

He offers his body and soul to his Lord and stills the Ego in himself.

Blessed is he; he is the one Approved and he loses not the (Battle of life).

Through Grace is the Lord Attained; in no wise else. [3]

P.29

Life in its myriads of species craves for Him, but the Lord is met with if He so Wills.

Through the Guru, Nanak received the Lord, and he merged in his Name for ever. [4-6-39]

SRI RAG M. 3

The Lord’s Name is the Ocean of Peace,

Through the Guru is the Lord Attained.

Dwell on Him day after day,

And merge imperceptibly in the Lord’s Name.

Into thyself comes the True Lord,

And, His Praise is on thy tongue. [1]

Brother, the world is in Woe, for it is engrossed in Duality.

If one seeks the Protection of the Guru, one attains peace and meditates on the Lord’s Name forever. [1-Pause]

The True ones are not soiled in the mind, their Pure minds dwell on the Lord alone.

Through the Guru, they realize the Word, and they immerse themselves in the Lord’s Nectar-Name.

The Wisdom of the Guru burns bright in them and the Darkness of their Ignorance is dispelled. [2]

The self-willed are Impure, and are infected by the Disease of Desire.

Their Dirt is not washed off without the Lord and they are born to die like wretches.

They sport with the Illusion;

Neither they belong to this (world), nor to the next. [3]

The Guru-wards are devoted to Contemplation and Austerity and they hold their desires, for they love the Lord’s Name.

They call on the Name of the Creator, the One alone.

Nanak: Dwell thou on the Name of God, for God alone is the Support of all. [4-7-40]

SRI RAG M. 3

The Egocentric is engrossed in (his) Attachment (to the world); he can neither practise Detachment, nor Renunciation.
He Realizes not the Word, and Grieves for ever and loses Honour in the Lord’s Court.
The God-wards shed their Ego, for they are merged in the Lord’s Name and attain Peace. [1]
O my mind, Desire lures thee away night and day.
Serve thou the Guru and burn down thy Attachment to attain the state of Detachedness in thy very home. [1-Pause]
The God-wards do good Deeds and Flower, for the Love of God is a Renunciation that brings on Bliss.
They Call on the Lord night and day, and, stilling their Ego, they become care-free.
By good Fortune, I got the companionship of the Holy, and I Attained to the Lord in the Bliss of Equipoise. [2]
He is the Saint, he the Renouncer of the world, in whose heart Dwells the Name of the Lord.
Anger touches not his core, for he has shed his self.
The Treasure of the Name is revealed to him through the True Guru, and he Drinks in the Essence of God and is satiated. [3]
Whosoever found it, found it in the Society of the Holy; when one’s Destiny is Awakened, one attains to Renunciation.
The self-willed wander aimlessly; they realize not the True Guru and they are attached to Ego.
They, who are merged in the Word, are dyed in the Lord’s Name; but without the Fear of the Lord, how can He be Loved? [4-8-41]

SRI RAG M. 3

In thy ‘home’ is the Merchandise; in thyself is the Capital, O Trader,
Hold fast to the Lord’s Name at all times; (but), only the God-wards Attain to it.
The Treasure of the Lord’s Name is inexhaustible; but only the men of Destiny come by it. [1]
O my mind, give up thy Ego and the evil of slander;
And, call on God, the One, the Formless, through the Grace of the Guru,
[1-Pause]
The Faces of those turned God-wards are Pure, for they Reflect on the Guru’s Word.
They get Peace both here and Hereafter, and dwell in their hearts on the Lord.
In their ‘home’ they Attain to the Lord’s Mansion, Reflecting on the Guru’s word. [2]
He, who turns his Face away from the Lord, has a Black forehead.
He writhes in Pain day and night, and the Noose of Death is round his neck.
He gets not Peace even in his dreams, and Anxiety tears at his heart. [3]
The Lord is the Giver of all; He it is who Bestows Benediction.
One can say not on whom will be His Pleasure.
Nanak: We Attain to Him through the Guru, (not otherwise), and He alone Knows Himself. [4-9-42]
SRI RAG M. 3

They who serve the True Lord, attain the Glory of Truth. Through the Guru’s Grace, He Comes into our minds and Removes our Ego. This mind is held only if He, the Lord, in His Grace, so Wills. [1] Brother, through the Guru, meditate thou on the Name.
The Treasure of the Name is gathered in the mind, and one finds a Place in the Lord’s Mansion. [1-Pause] The self-willed are Blind in body and mind and they find no Rest. They enter the Cycle of birth-and-death and wail like the crow in a ruin. Through the Instruction of the Guru, we get the Light of the Lord; through the Guru’s Word, His Name. [2] One is enveloped by the haze of Maya and the Darkness of the Three Modes. Men of avarice dwell on the Other, even though they advertise their reading of the Vedas.
By (the Fire of) Desire are they burnt, and they are neither here nor there. [3] In their love of Maya, they forget the Lord, their Father, who Supports us all. Without the Guru, all are unconscious (of their Divinity), and are led astray by the Angel of Death.
Nanak: One comes up only through the Instruction of the Guru: so assemble thou the True Name (of the Lord). [4-10-43]

SRI RAG M. 3

He, who remains trapped by the three Modes, attains not to the Fourth State (of Bliss).
If He, the Lord, in His Mercy, Unites thee with Himself, in thy heart then Dwells His Name.
They, in whose treasure is Good, them the Lord Takes to the Society of the Holy. [1] Brother, abide thou in Truth, through the Instruction of the Guru. Practise Truth, Live Truth, and Unite with the True Word. [1-Pause] I am a Sacrifice unto them who Realized the Lord’s Name: I’ll shed my Ego and cling to their feet and walk in their Way. One thus gets the Profit of the Lord’s Name and one Merges imperceptibly in it. [2] Without the Guru, one mounts not to the Lord’s Castle, nor Attains to His Name.
Find thou the True Guru from whom one receives the Lord’s Truth. He kills the Devil in thee and Peace abides in thee, and whatever is His Will that thou accept. [3] As is the intensity of one’s Belief, so gathers one Happiness. No doubt there is in it but rare is the one who loves thus.
Nanak: Though different in form, the Guru and God have the same Essence, But through the Word is our Union (with the Guru). [4-11-44]
SRI RAG M. 3

One gives up the (Lord's) Nectar and is lured away by Poison, and serves other than Him, the Lord.  
P. 31
One gives up one's Faith, realizes not the Lord and passes one's nights and days in Woe.
The self-willed do not dwell on the Lord's Name and are drowned without cause. [1]
O my mind, ever dwell on the Name and seek the Refuge of the Lord. 
When the Guru's Word Enters into thee, thou forgettest not the Lord. [1-Pause]
This body is the plaything of Maya, in it abides the evil of Ego.
The Egocentric comes and goes and is born to die, losing his Honour.
In the Service of the True Guru, one gets eternal Peace and one's light is merged in the All-Light. [2]
The Service of the True Guru is easy enough and one gets what one prays for. 
(Through the Guru's Service one attains the merit of) Contemplation and Austerities and one attains the Lord's Truth, the body becomes Pure, and 
the Lord Comes to Reside in the heart:
One gets eternal Bliss and abides in Peace on meeting with the Lord. [3]
I am a Sacrifice unto those who seek the Refuge of the Lord. 
They merge in Truth in a state of Equipoise and utter the Praise of the Lord at His Door.'
Nanak: Through His Grace is the Lord Attained, and through the Guru is one united with the Lord. [4-12-45]

SRI RAG M. 3

The self-willed do works as a deserted woman decks herself. 
But she enjoys not the bed with her lord and is thus wasted away (in fruitless wait.)
She attains not to the mansion of the spouse, nor can she realize herself. [1]
Brother, single-mindedly, then call on Him, the Lord;
In the Society of the Holy, one finds Him, and when one recites His Name one attains Peace. [1-Pause]
Through the Guru, one enjoys eternally the station of the Wedded Life, and one wears the Lord in one's heart. 
(For) he, who speaks sweetly, and is humble in his ways, enjoys the Bed of the Spouse.
That bride alone is praiseworthy who loves her Lord intensely. [2]
When one's Destiny awakens (O friend), one meets with the True Guru. From him depart Doubt and Woe and he attains Peace. 
(For) he, who walks in the Will of the Lord, grieves not. [3]
In the Will of the Lord lies Nectar, but through Equipoise is He Attained. 
They, in whose Destiny it lies, they shed their Ego. 
(And) dwell on the Lord's Name, through the Guru's Grace, and (thus) attain to the Lord's Truth. [4-13-46]
SRI RAG M. 3

Knowing He is thy (only) Lord, offer Him thy body and soul,
And do the deeds of the True Bride.
Thou wilt then meet with Truth imperceptibly and receive the Glory of
Truth. [1]
O Brother, without the Guru, there is no Worship:
No one can Worship without the Guru, even if one craves for it. [1-Pause]
Duality has made the Soul wander in endless transmigrations.
Without the Guru, there is no Sleep and one passes one's night in Agony.
Without the Word, one finds not one's Spouse, and wastes away one's life in
vain. [2]
Full of vanity, I wandered about in the whole world to gather wealth. P.32
But wealth did not keep me company (in the other World).
The blind one did not Dwell on the Lord's Name and was netted by the Yama,
the Angel of Death.
When one meets the True Guru, one gathers (the True) Wealth and
remembers the Lord in the heart. [3]
They, who are merged in the Name, Dwell on the Lord's Name in their
hearts:
They are the Purest of the Pure, for they attain to the Poise of the Guru.
Their mind is Immersed in the Love of the Lord, and on their tongues
is the taste of the Lord's Name.
Nanak: Know thou that the colour which the Lord Himself Bestows upon
thee will wear not off. [4-14-47]

SRI RAG M. 3

If the Guru in his Mercy so wills, one calls on the Lord; without the Guru,
there is no Worship.
If the Guru Unites the seeker with himself, he realizes the Truth and becomes
Pure.
God is Truth, True is His Word, and through the Word is one united with the
Lord. [1]
Brother, why has one without Devotion come into being?
He serves not the Perfect Guru and wastes away his life in vain. [1-Pause]
He, the Lord, Himself is the Life of the world, He the Giver of Peace and
Pleasure, and the One who Forgives and Unites us with Himself.
What are these creatures before Him? What can they say?
The Guru himself bestows Honour, himself he takes his Service. [2]
Seeing one's family, one falls in love with it, but it goes not along with us in the
end.
By serving the Guru, one attains to the Lord, whose Value one cannot
measure.
The Lord is my Friend: He alone is my Support in the end. [3]
One may say what one wills and make others too say, but, without the Guru
one's Ego departs not.
The Lord is the Lover of the devotees: if He Bestows His Grace, He comes into our hearts.
Nanak: The Lord alone gives us the consciousness of His Praise and Bestows Honour of Himself, through the Guru. [4-5-48]

SRI RAG M. 3

Blessed is the mother, blessed and foremost the father
Of one who seeks Peace by serving the True Guru, and subdues his Ego.
The Holy men serve at His Door and attain to the Lord, the Treasure-house of Virtue. [1]
O my mind, call on the Lord, through the Mercy of the Guru.
If the Word of the Guru abides in thee, thy body and mind become Pure.
[1-Pause]
In His Grace, the Lord Entered my Home of Himself and Met me.
If we Praise Him through the Guru’s Word, He Dyes us in His Colour, the natural way,
And we become Pure, and merge in the Pure One, and then there is no Separation from the True Lord. [2]
He alone Does what He Wills, and no one other than Him can do a thing.
The True Guru has United those for long Separated from their Lord and taken us into account.
He, the Lord, alone Moves the world; no one other than Him can do (a thing). [3]
Thy mind and body are imbued with the Lord’s Ecstasy; and one gives up one’s Ego and Evil.
And in one’s mind Dwells the Name of the Fearless and the Formless Lord.
Nanak: He Unites thee with Himself through the True Word, yea, He thy Infinite Lord. [4-16-49]

SRI RAG M. 3

Thy Lord is the Treasure-house of Virtue. His Greatness one cannot measure.
By mere talk, one finds Him not: it is when one sheds one’s Ego that one attains to Him. P.33
On meeting the True Guru, one fears the Lord, and then, of Himself, He enters one’s heart. [1]
Brother, not all can realize their Lord.
Without realizing the Real, to work is to lose the Object of one’s life.
[1-Pause]
They, who tasted the Lord’s Name, loved it, without it they wandered about in Doubt.
For, the True Name is the Nectar, one can say not its Praise.
He, who Drinks it, is Approved of by the Lord, and he merges in the True Word. [2]
If He, the One, were to Give, we receive; what else can we receive? The Gift is in the hands of the Giver; we receive it at the Guru’s Door. Whatever He Does, happens; and one acts accordingly. [3] Chastity, Truth, Continence, are all contained in the Lord’s Name; Without the Name one becomes not Pure. If it is in one’s Destiny, the Name Comes into one’s mind; and one attains to the Lord through the Word. Nanak: He, who lives loving the Lord, his mind in Poise, he’s gifted with the Praise of the Lord. [4-17-50]

SRI RAG M. 3

He, who subdues his body and stands on the head to meditate, but sheds not his Ego, Finds not the Lord’s Name, even if he commits ‘spiritual’ deeds. (But) if he merges his life in the Guru’s Word, The Name of the Lord Comes into his heart. [1] Hear, O my mind, seek the Refuge of the Lord. (For), one is saved by the Grace of the Lord, and crosses the Ocean of Poison through the Guru’s Word. [1-Pause] All are engaged in the three-pronged activity (of the world), and are lost in the Sin of Duality.
The Pundit reads, but is attached to Avarice and realizes not the Lord in his love of Maya. When he meets the Guru, his three-fold activity ceases and he finds Release in the Fourth State (of Bliss). [2] When we find the way through the Guru, the Darkness of Attachment is dispelled. When we are merged in the Word, we are saved, and the Door of Deliverance is opened unto us. And, through the Grace of the Lord, we find Him, yea, He, the Truth, the Creator, the Name. [3] The mind is so powerful that it leaves no door for our escape: It keeps us attached to Duality and leaves us to grieve in Woe. Nanak: They, who were devoted to the Lord’s Name, came up, and through the Word their Ego was stilled. [4-18-51]

SRI RAG M. 3

Through His Grace, we find the Guru, and through the Guru is the Name embedded in our hearts.
Not one has attained to the Lord without the Guru; and all have lost their lives in vain. The self-willed go their own way and are punished at the Lord’s Court. [1] O my mind, cast thy Doubt away, That the Lord Comes into thee and thou attain Peace through the Service of the Guru. [Pause]
If one loves Truth, one loves the True Word, for the True Word is the speech of Truth. Let the Name of the Lord Abide in thy mind, that thou shed thy Ego and Anger. If one worships the Lord's Name, one reaches the Door of Salvation. [2] The world is lost in "I-amness," and comes and goes in vain. The self-willed realize not the Word and they lose all their Esteem. We attain the Name through the Service of the Guru and merge in (the Lord's) Truth. [3] If we believe in the Word, we find the Guru and lose our Ego. We meditate on Him, the True Lord, night and day, and our mind is attached to Him alone. When the Treasure of the Lord's Name comes into our mind, Nanak, we merge in Bliss. [4-19-52]

SRI RAG M. 3

Those that served not their True Guru, they abided in Sorrow through the four ages. They recognised not the Great Moon in their very homes, for they were lost in Ego. They, who were cursed by the True Guru, received not the Benediction though they roamed the whole world through. They Meditated not on the True Lord which is the Key to all Doors. [1] O my mind, recognise the Presence of thy Lord for ever; He is there before thee.

Thou wilt shed thy Woes of birth and death and the Word will fill thy being. [1-Pause] They alone are true who Praise the True One and whose Mainstay is the True Name. They do only what is Holy and love no one but their True Lord. The Writ of the True Lord alone runs; and no one can erase it. The self-willed do not attain to His Castle; for they are False and Falsehood cheats them. [2] The world is engrossed by "I-amness"; and, without the Guru, stark Darkness fills the world. We are attached to the Great Illusion and forsake the Great Giver, the Dispenser of Peace. We are Saved only if we Serve the True Lord and abide in Truth. Through His Grace alone do we find the Lord and reflect on the True Word. [3] If one serves the True Guru, one’s mind becomes Pure and one sheds one’s Ego and Evil.

Leave thou thy Ego, and find thy life in the Ego’s death, and reflect on the Guru’s Word. Thou wilt then attain Peace and will Love the Truth. They, who are merged in Truth, their Faces sparkle in the True Court. [4]
They, who accept not the True Guru and love not the Word,
Their ablutions and their charities avail them not, (for) they are torn by
Doubt.
If the Lord Blesses one with His Mercy, one loves the Lord’s Name.
Nanak: Gather thou then the (Lord’s) Name through the infinite Love of the
Guru. [5-10-53]

SRI RAG M. 3

“Whom shall I serve?” “What shall I meditate upon?”
Ask thy True Guru, (thy God).
Submit to His Will and cast thy self away.
This alone is the Service of the Lord that His Name Comes into thee.
From this alone one attains Peace, and through Meditation on the True
Word, one looks Beauteous. [1]
O my mind, keep thyself Awake night and day, and reflect on thy Lord.
Protect thy Farm, else the Swallows will eat thy Crop away. [1-Pause]
They, who are filled with the Word, all their Mind's desires are fulfilled.
In the Fear of the Lord, they love Him, meditate on Him,
And see the Lord's Presence before themselves.
With the True Word is their Mind filled, and their life’s Doubt is cast away.
They attain to the Master, the Holiest of the holy, the True, the Treasure of
Good. [2]
Those who were Awake, were saved; those Asleep were robbed.
For, they Realized not the True Word, and their life passed off like a dream.
Like the guest to a deserted home, one leaves off as one came:
The life of the Egocentric is wasted away; with what face shall he face the
Lord? [3]
P.35
He, the Lord, is all-in-all; we say not this, for we have Ego.
Through the Guru’s Word is He Realized and we cast away our self.
I pay obeisance to those who Serve their True Guru.
Nanak is a Sacrifice unto those who are found True in the Lord’s Court.

SRI RAG M. 3

What time is the most auspicious for the Lord’s Worship?
(‘Tis that) when one’s mind is filled with the Lord’s Name, and the True One
is acclaimed as True.
When one forgets one’s Love even for an instant, what kind is that worship?
He, whose body and mind are comforted with the Lord’s Truth, not one
breath of his goes waste. [1]
O my mind, meditate on the Lord’s Name.
For, True Worship is that alone by which the Lord Comes into thee.

[1-Pause]
In Poise, if we Cultivate our Farm and Sow the Seed of the True Name,
The Crop is abundant, and the Mind is satiated the natural way.
The Guru’s Word is the Nectar; quench thy Thirst with it.
Thy Mind then becomes True, for it is attuned to, and merges in Truth.

[2]

They who see and speak and utter as is testified by the Word,
Their Word rings through the four Ages, and Truth is what it proclaims.
Their Ego departs and the True One Merges them in Himself.
They live in the Presence of the Lord, being attuned to God’s Truth. [3]
We Meditate on the Lord’s Name if His Grace be upon us; but without True
Destiny, no one has found Him.
He, who is so Destined, gets the Society of the Holy, and receives in his
(Mind’s) arms the True Guru.
His Mind is filled with the (Lord’s) Name for ever, and the Pain of Evil
touches him not.
Nanak: The Word alone Unites us with the Lord, and through the Lord’s
Name we merge in Him. [4-22-55]

SRI RAG M. 3

They alone are filled with the Fear of the Lord who reflect on the Guru’s
Word.
They unite with the Society of the Holy, and the Merits of the True One are
revealed to them.
They cast off the Dirt of Doubt and wear the Lord in their hearts.
True is their speech, True their mind, and they love no one but the True One.

[1]

O my mind, thou art smeared with the Dirt of Ego.
The Word of the Lord alone makes thee Pure and Beauteous. [1-Pause]
They, who love the True Word, them the Lord Unites with Himself.
Their Soul is merged in the Over-Soul and they are immersed in the Lord’s
Name.
It is through Inner Light that God is revealed to us and the Light comes from
the True Guru.
They, who were so Destined, received the Guru in their arms. [2]
Without the Lord’s Name, all grieve and are torn by Duality.
I live not an instant without Him, and my Night passes in Grief.
He, who is cast in Doubt and Darkness, he comes and goes in vain.
He, on whom is His Grace, him He Unites with Himself. [3]
The Lord Sees of us everything, Hears of us everything; how can we then
deny His Presence?
P.36
They, who commit Sin upon Sin, are washed away by Sin.
For, they see not their Lord, they are self-willed and Realize not the Lord.
But he alone Sees Him on whom is His Pleasure.
Nanak: It is through the Guru that one finds one’s God. [4-23-56]

SRI RAG M. 3

Without the Guru, the Painful Affliction of Ego goes not.
Through His Grace, He fills the Mind with Himself, and one merges oneself in the Lord's Name.

Through the Word one realizes the Lord; without the Word, one loses oneself in doubt. [1]

O my mind, find thy Peace in thy True Self. And praise thy Lord that thou comest and goest no more. [1-Pause]
The One alone is the Giver and Operates all over; no, no one other than Him. If one praises the Lord He abides in the Mind and one attains Peace imperceptibly.

He Sees all, but Gives only to whomsoever He Wills. [2]

In Ego, we are lost in the count (of our own doings) and gather not Peace. We deal in Evil and are drowned (in the Sea of Maya).

Without the Lord's Name, we find no Rest and suffer Pain in Hell, the domain of the Yama. [3]

The Lord's are the body and life; He alone is their Mainstay.

If we realize this through the Grace of the Guru, we attain to the Door of Salvation.

Nanak: Praise thou the Name of the Lord, whose expanse one knows not.

[4-24-57]

**SRI RAG M. 3**

They alone are in Peace and attain the state of Bliss, who lean on the True Name.

They receive the Truth through the Guru's Word, and he washes away their Woes.

They recite the Praise of, and Love the True Name.

He, on whom is His Mercy, gathers the Treasure of Devotion. [1]

O my mind, praise Him alone who for ever Abides in Bliss.

Through the True Word, one finds one's Lord and in Him one merges. [1-Pause]

With True Worship, the Mind sparkles bright Red, and is attuned to the Lord, the natural way.

He whose mind is bewitched by the Guru's Word, His tongue is imbued with the True Word, and he drinks the Nectar of the Lord's Praise.

But he alone attains this State on whom His Will it is to shower Grace. [2]

This world is an Illusion; in Sleep, the Night passes.

(But), some He Delivers of His own Will and Unites them with Himself.

He Comes in the mind, of Himself, and Rids one of the love of Maya.

He himself Blesses us with Glory, and this He Makes one realize through the Guru. [3]

He, the Lord, is the only Giver; those, who are in Error, He Corrects; Some He has Himself made to lose the Way: they are attached to Duality. And if the Lord is Attained, one's Soul Merges in the Over-Soul.

And he who dwells on the One Name for ever, Nanak, Merges in it, in the end. [4-25-58]
SRI RAG M. 3

They who attained the Lord's Truth did so through Merit; they gave up their desire for Evil.
Their minds were dyed in the Guru's Word, and on their tongue was Love.

Without the True Guru, no one found (the Word): reflect on this in thy mind.
The Dirt of the self-willed goes not, if they love not the Lord's Word. [1]
O my mind, walk in the Way of the Lord.
To abide in thy real Home, and Drink the Lord's Nectar to attain Peace.

[1-Pause]
The one without Merit bides not in the Presence of the Lord.
The self-willed know not the Word, and are removed far from the Lord.
They, who realized the Lord's Truth, their hearts were filled with Truth.
With the Word, they pierced their mind through, and they were received in the Lord's Presence. [2]
He Graces us as He Wills, and Unites us with Himself through the Word.
Our True Colour then fades not (from the Mind) and we are attuned to the (Lord's) Truth.
The man of Ego wanders in all the four directions, but Realizes Him not.
Him, whom the True Guru favours, he alone meets with the Lord and is Merged in the True Word. [3]
I have made friends with many to see if they could end my Woes,
But my Woes were ended (only) on meeting with the Beloved Lord.
If one has Truth as his Capital, he earns Truth too and True then is his Repute.
Nanak: They who Realized the Truth, were Separated not from the Lord who is attained through the Guru. [4-26-59]

SRI RAG M. 3

The Lord Himself Creates and Himself Sees and Supports all.
He the One alone Pervades; He the Unknowable.
When He showers His Grace, He Makes us realize Him and know Him well.
Through the Guru's Word, He Comes into our minds, and we are Attuned to His Truth. [1]
O man, submit to the Will of the Lord;
Thy mind and body will become cool, and the Lord's Name will abide in thy Mind. [1-Pause]
The Lord who Created the Universe of Himself Supports it too.
We realize Him through the Guru's Word, if He were to Bless us with His Grace.
They alone will look Beauteous in the True Court whom the Lord has United with Himself.
Through the Guru, they have become imbued with the Love of the True Word. [2]
They praise the True Word of whose Worth there is no limit.
In their hearts Dwells the Will of the Lord, and on it they dwell.
Through the Word, they Praise Him and shed their Ego.
The Soul without the Lord’s Name is without Merit and grieves. [3]
If I praise my Lord, and keep myself attached to no one but the True One:
I am satiated with the Lord’s True Name.
I dwell on Good and I gather Good and all my Evil is washed away.
He it is who Unites us with Himself and then there is no Separation.
Nanak: Praise thy Guru through whom one attains to the Lord. [4-27-60]

SRI RAG M. 3

Hear, O woman of lust, why wander you thus about, waving your arms in joy?
You Realized not thy Lord, with what face then will you face Him?
They, who knew well their Spouse, I take to their Feet.
Let me be like them: through the Society of the Holy, I Unite with the Lord.

[1] P.38

O woman, you have been cheated by Illusion:
The True and Beauteous Spouse is found by dwelling on the Guru’s Word.

[1-Pause]
The self-willed do not realize their Beloved; how could they pass their Night (in Union)?
Filled with Ego and burnt by Desire, they writhe in the Pain of Duality.
They who are imbued with the Word, are the ones Wedded (to their Lord):
They enjoy their Spouse eternally and, losing their Ego, they pass their days in Peace.
How can one find one’s Love without Wisdom, when one is torn from the Beloved.
She, who is filled with the Darkness of Ignorance, her Hunger goes not without seeing the Lord.
Come, my Friends, unite me with my Lord.
When our Destiny is awakened, we meet with True Guru, and, finding the Truth, we Merge in our Lord. [3]
Those, on whom is His Grace, such my mates are Wedded to the Lord.
They Realize their Lord, and to Him they offer their body and mind.
They find their Lord in their very Homes, and their Ego departs.
Nanak: They are immersed in the Lord’s Praise, day and night, and they gather the Glory of the Wedded Life. [4-28-61]

SRI RAG M. 3

Some there are who enjoy their Spouse, but at whose door shall I go to ask for my Love?
Let me serve my True Guru with Love, and knock at his Door, that he Unites me with the Lord.
The Lord has Created all, and Watches all; some are near unto Him, while others are afar.
She, who Realizes her Lord, enjoys His Presence. [1]
O Woman, follow the Way of the Guru;
And enjoy thy Spouse and merge imperceptibly in thy God's Truth.

O Woman, follow the Way of the Guru;
And enjoy thy Spouse and merge imperceptibly in thy God's Truth.

They alone are the True Brides who are imbued and decked with the True Word.
In themselves, they find their Lord through the Love of the Guru.
Their Bed is Beauteous; they revel in the ecstasy of their Lord's immeasurable Praise.
He, the Lord, is the Spouse whom I cherish in my heart.
He who is the Support of all. [2]
I am a Sacrifice unto those who praise their Lord.
I offer my body and mind to them and I take to their Feet:
They, who realized the One and One alone, and shed their Duality,
Nanak: They Realized the Lord's Name, through the Guru, and they
Merged in the Lord's Truth. [3-29-62]

SRI RAG M. 3

Thou, O Lord, art the Truest of the true; all are within Thy Bound.
Myriads of species are athirst for Thee; but, without meeting the Holy Guru,
they find Thee not.
If He, the Lord Favours me, I find Peace in myself.
And, through the Grace of the Guru, I serve the True, Immeasurable Lord.

O my mind, fill thyself with the Lord's Name and find Happiness.
Through the Word of the Guru, Praise the Lord's Name; for there is none other than Him. [1-Pause]
The Dharmaraja, dispenser of the Lord's Law, has God's instruction to administer the Law.
But his dominion is over evil souls who are torn by Duality.
The Holy man meditates in his Mind on the Lord alone.
And him even the Dharmaraja Serves to get Glory. [2]
Shed the evils of thy mind, O man, and rid thyself of Ego and Attachment.
And realize the Over-Soul within thyself, and Merge thyself imperceptibly in
the Lord's Name.
Without the True Guru, the Egocentric finds not Salvation, and wanders about like mad.
He reflects not on the Word, and is engaged in his false prattle, enveloped by Maya. [3]
He, the Lord, alone is; there is no one other than Him.
I speak as and when He Makes me speak.
The Guru’s Word is Brahma; (the utterer of the Veda), through the Word is one United with the Lord.

Assemble Nanak, the Lord’s Name; for in the Service of the Name lies thy Peace. [4-30-63]

SRI RAG M. 3

The world is smeared with the dirt of Ego and Duality.
If one goes to wash it off at the holy places, the Impurity goest not.
If one practises the way of works, his Impurity sticks to him even more.
By knowledge alone, the Impurities leave one not; ask thou any man of knowledge. [1]

O my mind, seek the Refuge of the Guru to become Pure.
The Egocentrics repeat the Name of the Lord endlessly, but their Dirt sticks to them. [1-Pause]
The Impure minds devote not to the Word and receive not the Lord’s Name.
Impure they live, Impure they die, and lose Honour as they depart.
If, through the Guru’s Grace the Lord Comes into us, our vanity leaves us off.
As the light dispels darkness, so does the Divine knowledge dispel Ignorance. [2]

“I did it, I’ll do it,” says the uncouth fool,
But he forgets the (real) Doer, for he’s in love with Duality.
Wander one may the whole world through, one finds no Pain greater than that of Maya;
One finds Peace only in the Guru’s Word; wear then the Name of the Lord in thy heart (through the Word). [3]

I am a Sacrifice unto those whom the Lord Unites with Himself.
When the Mind is imbued with Devotion, through the True Word, it finds itself.
In one’s Mind then is the Lord, on his tongue is the Lord, and he sings the Praise of Lord, the God.
Says Nanak, “Forget not the Lord’s Name, and merge thyself in thy God”. [4-31-64]

SRI RAG M. 4

In my mind is the pang of Separation from the Lord; how shall He Come to Meet me in my ‘Home’?
When I see my Lord, all my Pain is ended.
I ask my (holy) Mates; How is the Lord Met with and Received? [1]
O my True Guru, without Thee, I lean on no one.
I am an ignorant wretch; I seek Thy Refuge; Take pity on me and Unite me with Thyself. [1-Pause]
Through the True Guru is the Lord’s Name and it is through the Grace of the Lord that one meets with the Guru.
The True Guru has Realized the Lord; so no one equals the Guru.
I seek Refuge in the Guru’s Sanctuary, and by His Grace, he Unites me with the Lord. [2]
By forcing the mind, one finds not the Lord; many have thiswise struggled in vain.
They tried a thousand clever tricks, but their raw mind did not accept the Colour of the Lord.
Through Falsehood and Deceit, one attains not the Lord, for one eats what one sows. [3]
My Lord, Thou art the Hope of all; Thine is the Treasure they have.
From Thy Door no one returns empty; they, who come through the Guru, get Applause at Thy Court.
We are being drowned in the Sea of Vice, Nanak prays Thee:
"Save me, O save me, my Lord." [4-1-65]

SRI RAG M. 4

When I Meet my Lord, my Mind is satiated; without the Lord's Name, cursed is one's life.
If I meet with a Holy Mate, I ask him to reveal to me the Lord, the Treasure of Virtue.
I am a Sacrifice every bit unto him who lights in me the Light of the Lord's Name. [1]
O my Love, I live by Thy Name.
Without Thy Name, life is of no avail: O my True Guru, reveal to me the Secret of Thy Name. [1-Pause]
Thy Name is the priceless Jewel that the Perfect Guru has.
If one dedicates oneself to the Service of the True Guru, he lights in one's heart the Light of Wisdom and the Lord's Name is then Revealed.
Blessed is the fortunate one who goes to meet his Guru! [2]
They, who did not meet their Spouse, the Guru, they, the Unfortunate ones, become the playthings of Time.
They take the Round; they are as dreadful worms licking Dirt.
Touch them not for they abide with Anger, the Chandal. [3]
The Guru is the Pool of Nectar; the Fortunate ones bathe in it.
The Dirt of all their births is washed off, and they dwell on the Lord's Immaculate Name.
Nanak is in the Supreme State (of Bliss), for he is attuned to the Guru-God. [4-2-66]

SRI RAG M. 4

I sing the Praises of the Lord: His Praises I dwell upon;
I speak of them alone.
The Holy ones are merciful; associating with them, one sings the Praises of the Lord.
The (Guru)-Diamond has pierced through the 'diamond' (of my Mind) and I bathe in the glorious red of the Lalla flower. [1]
O thou Support of the earth, when I sing Thy Praises, my mind is satiated.
When one is athirst for the Lord's Name, the Guru is Merciful and Unites him with the Lord. [1-Pause]
O my fortunate mates, Dye your minds in His Colour; the Guru is pleased
(with ye) in His Mercy.
The Guru has Revealed the Name to my Mind with Love; O, I am a Sacrifice
unto Him.
Without the True Guru, one finds not the Lord’s Name, even if one does a
million acts (of piety). [2]
Without Destiny, we Find not the Guru, even though we sit daily near unto
him in his temple.
For in us is the Darkness of Ignorance and Doubt, and this screen us off from
Him.
One becomes not Gold without the True Guru.
One is heavy at heart, like iron, and as one takes not the Refuge of the Boat,
one is sunk. [3]
The True Guru’s Boat is the Lord’s Name, but how to board it, O dear?
He, who walks in the Way of His Will, finds himself Ferried across.
Nanak: Fortunate is he whom the Guru Unites with the Lord. [4-3-67]

SRI RAG M. 4

I stand on the Wayside ever and ask the Wayfarers: “Pray tell me the Way to
my Lord.”
I follow the footsteps of whose who have enjoyed the Love of my God.
I beseech them, pray to them, “Dears, I seek to meet my Love.” [1]
O my brothers, take me to my Master;
Sacrifice am I unto my True Guru who Revealed my Lord to me. [1-Pause]
In utter humility, I fall at the Door of the Perfect Guru.
He honours the humble and strokes their backs.
I tire not from praising my Guru who Unites me with the Lord. [2]
Everyone in the world is athirst for the Guru.
But without Destiny, He meets one not, and one Grieves.
All that is in God’s Will shall come to pass; the Writ of Eternity no one can
erase. [3]
He is the Guru, He the Lord; He, of Himself, Unites thee with Himself.
Through His Grace He Unites thee with Himself and Takes thee to the Guru.
He is the world. He the Supporter of the world; when He, Nanak, Unites
another with Himself, it is like the (river)- water, flowing into the waters
(of the sea). [4-4-68]

SRI RAG M. 4

The taste of the Lord’s Name is like Nectar; but how shall I taste it?
Let me ask the (Lord’s) Brides, “How did ye come across your Spouse?”
They, the care-free ones, speak not their minds out: I wash their Feet (to earn
their Pleasure). [1]
O brother, meet with thy Friend and dwell on the Merits of the Lord.
Thy Friend, thy Spouse, is the True Guru, who rids thy mind of Ego.
[1-Pause]
The God-wards Enjoy the Nuptial Love; their heart is full of Compassion.  
The Word of the True Guru is the Jewel; he, who accepts its validity, tastes  
the Essence of the Lord.  
They are the men of Destiny, Beloved of Him, who tasted the Essence of the  
Lord, through the Grace of the Guru. [2]  
The Essence of the Lord pervades the whole universe; but those without  
Destiny taste it not.  
Without the True Guru, nothing avails; the self-willed wail in vain.  
They bow not before the Guru, for in their hearts is the goblin of Anger. [3]  
He, the Lord, is the Essence, He the Name.  
He, in His Grace, Gives, and, through the Guru, one receives the Nectar of  
the Name.  
“And then,” says Nanak, “One’s body and mind are in Bloom, and into one  
Comes the Lord of Love.” [4-5-69]  

SRI RAG M. 5

The day rises and then it dies into the night and then the night passes.  
The age thus wears off, but the man knows not that the Mouse (of Time) is  
tearing at the Rope (of life).  
He is attached like a fly to the sweet of Maya, and thus wastes his life away. [1]  
O brother, thy Lord is thy only Friend;  
Thy attachment to thy wife and thy sons is false; for they keep not thy  
company in the end. [1-Pause]  
Through the Guru’s Word, one dwells on the Lord and is Emancipated. P.42  
They, who sought their Refuge in the Lord, Maya contaminated them not.  
They kept death always before their eyes and equipped themselves with the  
Lord’s Name; and so they received Honour.  
They were robed in the Lord’s Court and the Lord took them in His  
Embrace. [2]  
They, who walk in His Way which they know well, for them there is no  
obstacle on the Way to His Door.  
They praise the Lord’s Name, believe in it, and are attached to it eternally,  
They are Blest at the Lord’s True Court with Honour, and the Unstruck  
Music rings (to receive them) at the Lord’s Gate. [3]  
They, who praise the Lord’s Name, them everyone blesses.  
Bless me with their company, O Lord: this is the prayer of Thy seeker.  
Says Nanak, “Fortune smiles on them to whom the Light of the Word is  
Revealed.” [4-33-31-6-70]  

SRI RAG M. 5

Why, O why, are you mad after your sons, and your bedecked wife?  
You enjoy pleasures of many many sorts, and are in ecstasy.  
You give command and act in a haughty way.  
(But) you remember not the Creator, O you self-deceived, purblind fool!
O my mind, the Lord is the only Giver of Peace. 
One finds the Lord through the Guru’s Grace; the Guru is met with if it be in 
one’s Destiny. [1-Pause] 
One is bedecked with fine clothes, but knows not that all one’s gold and silver 
are as dust. 
One keeps good horses and elephants and rides about in his ‘untiring’ 
carriages; 
And remembers nought else and forgets even his near ones: 
One dwells not on the Creator; but without the Lord’s Name, all his 
possessions are unholy. [2] 
As one gathers wealth, one is accursed; 
For one satisfies those who, like him, remain not. 
He is proud and is engaged as his will engages him. 
He goes the wrong way, for such is the Lord’s Will, and so has neither 
Recognition nor Honour. [3] 
I have met my only Lord, the Purusha, through the True Guru. 
He, the One, is our (only) Support; why then one cries out, stung by Ego? 
That what the God’s man wishes, that alone God does; and such a one no one 
can turn from His Door. 
Nanak: He who is imbued with the Essence of the Lord, his Light pervades 
the whole universe. [4-1-71] 

SRI RAG M. 5

If a man’s mind is engrossed in pleasures and he enjoys in many ways and has 
revelries that stagger the sight; 
If he rules over the world and the canopy waves over his head – all this throws 
one in Doubt. [1] 
O brother, one gathers Peace only in the Society of the Holy. 
He, who Wrote the Destiny, the Person, who Created thee, if He so Wills, 
thy Doubt is cast away. [1-Pause] 
I have wandered through all the places. 
The rich, the owners of vast spaces, wasted their life wailing, “this is mine, 
this is mine”. [2] 
They gave command without Fear, and acted in Ego. 
They subdued all, but without the Lord’s Name, they too returned to dust. [3] 
Even if one has command over thirty-three crores of angels, and the miracle-
men and ascetics stand at his door, 
If he is a man of such a high station and vast dominions, these too become in 
the end but a dream. [4-2-72] 

SRI RAG M. 5

Each day we bedeck our bodies; but without the knowledge of the Real, we 
are as ignorant stones.
He, who remembers not the Lord, his body shall be cast to the wastes. (But), he who dwells on the Lord, enjoys Bliss for ever. [1]

O man, you came here to earn Merit,
But how vainly are you engaged, while the Night of life passes away...

[1-Pause]
The animals and the birds revel and play, for they see not death.
Like them is also the man who is ensnared by Maya.
They alone are the Saved ones, who Contemplate the Lord's True Name. [2]
The home that one has to abandon, one loves,
And where he has to go and be, for that he cares not.
They, who took to the Feet of the Guru, were released from Maya's snare. [3]
No one can Save thee without the Guru; no one else is there for thee to seek.
I have searched the four corners of the world and have sought Thy Refuge, O Lord, in the end.

Says Nanak, "The True King, my God, has Saved me while I was being drowned in the Sea (of material existence)." [4-3-73]

SRI RAG M. 5

The man was a guest for a brief moment on this earth to fulfil his destined end;
But he was lost in Maya and lust and realized not his Destiny.
Repentance came to him when he left the world, and he was delivered unto the Yama. [1]
The Blind one sits on the (treacherous) bank of the River (and may soon be washed away).
If only it be in his Destiny, he shall dwell on the Guru's Word. [1-Pause]
One knows not, if the Crop (of life) shall be reaped only when ripe, half-ripe or tender.
(The Angel of Death) reaches with his Scythe and Croppers.
When the Master Gives the Word, they Reap the Farm and measure the Grain. [2]
One's first 'watch' of the Night (of life) passes in fruitless work, the second 'watch' in deep sleep;
In the third 'watch' one wastes oneself away (in Sin) and in the fourth 'watch', the day (of death) breaks.
One remembers not the One who Gave him body and life. [3]
I am a Sacrifice from my soul unto the Society of the Saints
Who made me Realize (the Self) and United me with my Wise Lord,
And, I saw Him always in my company, yea, He who Knows the inmost Essence (of things). [4-4-74]

SRI RAG M. 5

Let me forsake everything but not my Lord,
The Guru has delivered me of all my embroilments and made me taste the Lord's True Name.
O man, give up all thy hopes, and lean only on the one Hope (of thy Lord). [1] They, who served the True Guru got a Place in the Yonder world. Praise, O my mind, the Creator.
Give up all thy cleverness and fall at the Feet of the Guru. [1-Pause] One suffers neither Pain nor Hunger, if the Giver of Peace Comes into his mind.
One loses in nothing when the True One Abides in the heart. He, O Lord, whom Thou Givest Thy Hand, him no one can vanquish. 
Praise, Praise, be to the Lord, the Giver of Peace, who rids us of all our Sins. [2]
Thy Servant, O Lord, seeks to serve those who are Blest with Thy Service. We get the companionship of the Holy and serve them if the Lord's Grace be upon us.
For everything is in the Hands of the Master, and He, of Himself, Does everything.
I am a Sacrifice unto the True Lord who Fulfils all my hopes [3]
One and One alone, is our Friend, Brother and Life-mate:
To Him belong all the elements and He is the Dispenser of the Law.
When thy mind is imbued with the One alone, it attains Peace; Thy eatings then become sacred, O Nanak, so also thy wears, for thou then hast the Support only of (the Lord's) Truth.[4-5-75]

SRI RAG M. 5

I receive all the Joys (of life), if Him I receive.
And my life, His precious Gift, becomes Blessed if I Recite the True Word. He, who is so destined, enters the Lord's Castle, through the Guru's Grace. [1]

Mind thou, O my mind, the One and One alone.
Without Him all else is waste, illusion, Maya and false love. [1-Pause]
One enjoys myriads of joys, nay one is a King, if the Lord's Grace be upon him.
If He Blesses with His Name even for an instant, our mind and body become cool.
They who were so Destined, embraced the Feet of the Lord. [2]
That time, that hour, is Blessed when one loves one's Lord.
He suffers not Pain nor Woe, whose Support is the Lord's Name.
Him the Guru Saves and he Swims across (the Sea of material existence). [3]
That place is Blessed, where the Saints gather.
He alone gets an Anchor who (is met with by) the True Guru, And so, Nanak, he builds his 'home' on firm ground, where there is no ageing, no birth and no death. [4-6-76]

SRI RAG M. 5

Dwell on Him alone, O my mind, who is the King of kings.
Rest thy hope on Him alone who is the Hope of all.
Shed all thy cleverness and take to the Feet of the Guru. [1]
Meditate, O my mind, on the Lord’s Name, in Peace and Joy.
Day and night call on thy God and utter His Praises for ever. [1-Pause]
Seek His Refuge, O my mind, whom no one can equal;
Meditating on whom one gathers Peace, and Pain and Woe touch one not:
So, Serve thou thy Lord, thy True Master, ever and for evermore. [2]
If we join the Society of the Holy, we become Pure, and the Noose of the
Yama is loosed.
Pray to thy Lord, the Giver of Joy, therefore; He is the Destroyer of fear.
On whomsoever God Looks with Mercy, all his deeds come right. [3]
For He is the Greatest of the great; His Place is the Highest of the high.
He is beyond colour, beyond sign, beyond value.
Have Mercy on Nanak, O Lord, and Bless him with Thy True Name.

He, in whose Mind is the Perfect Lord, is the Perfect one, the First among
men.
He, who Meditates on the Lord’s Name, is in Peace; his Face sparkles.
(When) one Receives the Lord’s Name from the Perfect Guru, one is
acclaimed the world over.
The Lord Resides in the Society of the Saints, yea, He the One, the True. [1]
Contemplate, O my mind, the Lord’s Name.
For, the Lord’s Name keeps thee constant company and Saves thee
Hereafter. [1-Pause]

Of what avail is the world’s glory.
The colour of Maya fades away in the end.
He, in whose heart is the Lord, is the Perfect one, the First among men.

Be thou the Dust of the Saint’s Feet and shed thy Ego.
Shed all thy cleverness, thy tricks and take to the Feet of the Guru.
(But) he alone Receives this Jewel in whose lot it is so Writ. [3]
And upon whom the Lord bestows it, of Himself.
He alone serves the True Guru, who is rid of the Affliction of Ego.
Nanak has met with the True Guru, and so all his Afflictions are past.

SRI RAG M. 5

He, thy God, is the Knower of thy Self; He is the One who Saves:
He is the mind’s Support, He the Mainstay of life.
In His Refuge is All-Peace; He is the Creator, thy Transcendent Lord. [1]
Shed all other efforts, O my mind,
And call each day on the Perfect Guru, attuning thy Mind to the One alone.

He, the One, is the Brother; He the Father and the Mother,
He alone is our Refuge, who Gave us the body and the Soul.
Forget not the Lord, therefore, who Holds all in His Hands. [2]
He is in thy very Home; He alone is Infinite and beyond all places; He is the Creator of all; so call on Him night and day. If one is imbued with the One, one grieves not. [3]
The Lord is the One alone: who else is there to seek? His are the body and the soul; that what happens is in His Will. Contemplating the True One, through the Perfect Guru, O Nanak, one becomes Perfect too. [4-9-79]

SRI RAG M. 5

They, who call on the True Guru, are the Perfect ones. They, on whom is His Grace, in their mind flowers Wisdom. They, in whose lot it is so Writ, Receive the Lord’s Name. [1]
Meditate on the One Name, O my mind, That thou art Blest with Equipoise and robed with Honour at the Lord’s Court. [1-Pause]
Man loses the fear of birth and death in the Love of the Lord, And becomes Pure in the Society of the Guru; him the Lord Sustains; The Dirt of his life is washed off and he is Saved by the Sight of the Guru. [2]
He Pervades all places, the space, the interspace, He, the One Lord. He is the Giver; none else can be; nay, none.
One is saved in His Sanctuary, for that what He Wills, happens. [3]
He, in whose Mind is the Perfect Lord, is the Perfect one, the First among men.
Pure is his Repute and he is Acclaimed the world over.
Nanak is a Sacrifice unto him who Meditates upon the Lord. [4-10-80]

SRI RAG M. 5

Meeting with the True Guru, all my Afflictions are over and the Lord’s Joy has come into my Mind. P.46
My Mind is Illumined; I call on no one but Him.
On meeting the Saints, my Face becomes Holy and I receive what is Writ in my lot.
And I sing ever the Praise of the Lord, through the True and Pure Word. [1]
O my mind, one is Blest with Peace through the Guru’s Word.
He, who is in the Service of the Perfect Guru, fulfils himself. [1-Pause]
The mind’s desires are fulfilled when one finds the Treasure of the Lord’s Name.
He is the Knower of thy inner Self, thy Companion; so ever realize thy Creator.
By the Guru’s Grace, if one Meditates on the Lord’s Name and gives away all he has in charity – that, indeed, is the Holy Bath.
His Lust, Anger and Avarice depart, so also his Ego. [2]
And he reaps the Profit of the Lord’s Name and is fulfilled.
He, by His Grace, Unites us with Himself and Grants us the Glory of His Name.
Our comings and goings then cease and His Mercy is upon us.
One attains to the True Home by realizing the Guru's Word. [3]
He Protects His Devotees by His Grace.
Their Faces are Pure, both here and Hereafter; for they dwell on the Truth of the True One.
They are imbued with His immense Love; and remember the Good of the True Lord.
Says Nanak, "The Lord is the Ocean of Peace and I am a Sacrifice unto Him."

[4-11-81]

SRI RAG M. 5

If we meet with the Perfect one, we receive the Treasure of the Lord's Name.
And, through the Lord's Grace, upon it we dwell.
The pain of birth and death ceases and our Mind is fixed upon Him, in Equipoise. [1]
O my mind, seek the Refuge of thy Lord.
(For), Without Him, there is no one else; call thou on Him alone.

[1-Pause]

How can one value Him – the vast, deep Ocean of Good.
Go thou, O Fortunate one, to the Holy Congregation, and put trust in the True Word.
And Serve the Ocean of Peace, the Kings of kings. [2]
I have the Support of the Lotus-feet of the Lord: nought else is my support.
I lean on Thee, my God; I live, for Thou art at my back.
Thou art the pride of the lowly: I seek to Merge in Thee. [3]
Night and day I call on Him, the Supporter of the earth:
Yea, He who in His Mercy Saves our body, life, riches and Soul; for the Lord in His Mercy is for ever Forgiving. [4-12-82]

SRI RAG M. 5

I Love the True One, who is neither born, nor dies,
Who's Separated never from me and Pervades all,
Who Cures the Affliction of the meek and Greets them with Honour.
Wondrous is the Form of the Formless One; O mother, I met Him through the Guru. [1]

O brother, make thy Lord thy Friend.
Cursed is the love of Maya, with it not one is joyed. [1-Pause]
He alone is Wise, Beneficent, Highest of the high.
He is neither young nor old; His Court is Eternal.
We gather from Him what we seek; He is the Shelter of the shelterless. [2]
Seeing Him, our Sins depart and our body and Mind rest in Peace.
Remember Him, the One alone, with a single mind, and cast thy Doubts away.
He, who is the Treasure of Good, the Ever-fresh Being, whose Gift is Perfect.
Call on Him for ever, night and day. [3]
He, in whose lot it is so Writ, his Friend is the Lord.
I make an offering to Him of my body, mind and Soul.
He forever Sees all, Listens to all and Pervades all hearts.
He even Sustains the ungrateful wretches, (for) He, Nanak, is the most Beneficient Lord of Mercy. [4-13-83]

SRI RAG M. 5

The Lord, who Gave us mind, body and the riches and has Bedecked us the natural way,
And has Blest us with all power and has Illumined us from within with His Infinite Light.
Remember thou Him for ever and keep His Company in thy Mind. [1]
O my mind, there is no one other than thy Lord.
Seek ever the Refuge of thy Lord that thou art no more in Sorrow. [1-Pause]
Thy precious stones, thy pearls, gold and silver are as dust:
The mother, father, sons and kin, are all falsely related to thee.
Why then remember not thy Creator, O selfish, impious quadruped? [2]
He, who Pervades thy inside, and is all over, Him thou considerest far!
Thou cravest to fulfil thy desires, and within thee are Ego and Falsehood.
Without Worship of the Lord's Name, one comes and goes, like the crowd, in vain. [3]
Save Thou them all, my Lord, in Thy Mercy.
For, without Thee, there is no one to Protect them from the Tyranny of the Yama.
Let Nanak not forsake Thy Name; have Thy Mercy on him, O Lord!

SRI RAG M. 5

I may have a beauteous body and riches and dominion over lands,
And have sons and wife and many mistresses, and I may revel in a myriad ways,
But if I remember not the Lord's Name, they are all in vain. [1]
O my mind, meditate on God's Name.
And, associating with the Saints, attune thy Mind to the Feet of the Guru. [1-Pause]

I gather the Treasure of the Lord's Name if it be in my Destiny.
Then alone I am fulfilled and I hug the Feet of the Guru.
The age of Ego goes, and cease my comings and goings. [2]
Keep thou the Society of the Saints; in the Lord's Name is the Merit of pilgrimage to the Holies sixty-eight.
Thy Soul and body and mind flower; this is the true end of thy life.
Thou art blest with Glory here and findest a Place in the Lord’s Court. [3]  

Thy Lord does everything; everything is in His Hands.  
He, the One, Gives life to the dead; and is with thee within and without.  
Nanak seeks the Refuge of the Lord, the God, who is the Master of every heart. [4-5-85]  

SRI RAG M. 5  

I seek the Refuge of my Lord by the Guru’s Grace.  
Through the Instruction of the Guru, all my involvement is past.  
The Lord’s Name has stuck in my mind and His Ambrosial Sight has Saved me. [1]  

O my mind, take to the Service of the True Guru,  
That the Lord bestows Mercy upon thee and thou forgettest Him not even for a moment. [Pause]  
Praise thou thy Lord that thy Sins are eradicated.  
Without the Name, we find no Peace; I found it not in the manifold activity of life.  
He, who single-mindedly praises Him, the Lord, he Swims across the Sea of existence. [2]  
The merits of pilgrimage, fasting and a myriad disciplines of the senses, one finds in the Dust of the Saint’s Feet.  
From whom does one hide one’s shame? For He, the Lord, Seeth it all in His Presence.  
He Fills all places, the space and the interspace. [3]  
True is His Kingdom, True is His Command, True is His Seat.  
True is the Nature which He Created, True the world He built.  
Repeat thou, Nanak, then the True Name, and be a Sacrifice unto thy Lord.[4-16-86]  

SRI RAG M. 5  

Make an effort to dedicate thyself to thy Lord: earn, O thou Fortunate one, the Lord’s Name.  
In the Society of the Holy, call thou on thy Lord and the Dirt of all thy births is washed away. [1]  
O my mind, meditate on God’s Name:  
And, gather the Fruit of thy heart’s desire and let thy Sickness and Sorrow depart. [Pause]  
See thou the Lord ever with thee, to seek whom thou camest into being:  
Yea, He, who Fills and Sanctifies the water, the earth and the space with His Grace. [2]  
Our body and mind become Pure, if we love the Lord’s Truth.  
He, who serves the Feet of the Lord, he alone has meditated truly and practised true Austerities. [3]
The Lord's Name is the Nectar, the Jewel, the Ruby and the Pearl.
Get thy Peace, Nanak, in His Bliss, by Singing the Praises of thy Lord.

[SRI RAG M. 5]

This is the Essence of the Shastras, this the only good omen: repeat thou the Lord's Name.
The Guru Blesses thee with the Wealth of his Lotus-feet; and the Shelterless from him attain a Shelter.
This is one's True Capital-stock; this the True Discipline, that one sings the Lord's Praises day and night.
By His Grace is the Lord Met and our in-comings into the world of Desire cease. [1]
O my mind, Meditate on the Lord with thy whole Mind:
Yea, He, who Fills all hearts and ever Keeps thee company. [1-Pause]
I cannot measure my Ecstasy when I call on the Lord.
He, who tasted God, was sated; he alone knows the Taste. P. 49
In the Society of the Saints, the Lord Comes into our minds;
Yea, He the Beloved, the Forgiving God.
He, who Dwelt on his Lord, is the king of kings, [2]
The time, when one says the Praises of the Lord, brings the Merit of a myriad ablutions.
If the meritorious tongue utters the Lord's Praise, it is the greatest boon.
By His Grace, the Lord Comes into thy body and Mind, yea, He the Merciful, the Beneficent One.
His are my body and Soul— I am for ever a Sacrifice unto Him. [3]
He is Separated by no one whom the Lord Unites with Himself.
The True Creator Cuts off the Fetters of His Servants;
And them, who have strayed away from Him, He Shows the Path, Viewing not their merit, demerit.
Nanak seeks the Refuge of Him, who is the Support of all hearts. [4-18-88]

[SRI RAG M. 5]

Repeat thou the True Name with thy tongue that thy body and mind become Pure.
Of thy mother, father and all thy many kin, not one avails without Him.
If the Lord takes Pity, one forsakes Him not even for an instant. [1]
O my mind, serve thou the True One till thou hast life;
For without the True One, all else will vanish away in the end. [1-Pause]
My Master is the Pure One, without Him one lives not.
In me is a strong urge (to See Him), would someone, O my mother, make me See Him?
I have searched the four corners of the earth; without this, there is no place to go to. [2]
I pray to the Guru that He Unites me with the Lord.  
The True Guru is the Dispenser of the (Lord's) Name; His Treasure is brimful.  
Praise thou Him always whose Expanse one cannot measure. [3]  
Let us Praise our Sustainer; Wondrous and Manifold is His Play.  
Call on Him — this alone is True Wisdom.  
Nanak: The Lord seems sweet to Him in whose lot it is so Writ. [4-19-89]

**SRI RAG M. 5**

O brothers, meet ye the Lord's Saints and from them gather the Name of the Lord.  
Gather ye for the Journey the Food which goes with ye in the Yond.  
Ye attain to Him through the True Guru, and He Saves ye with His Grace.  
His Grace it is that Unites ye with Him — and on him is the Grace on whom is His Pleasure. [1]  
O my mind, there is no one to equal thy Lord.  
I know not of another; it is the Guru that Unites thee with the True One. [1-Pause]
He gathers all the things he seeks who goes to see the Guru.  
He is the Fortunate one whose mind is set on the Guru's Feet.  
The Guru is all-Powerful, all-Mercy, and He Pervades all:  
For He is the God, our Transcendent Lord, who Saves the Drowning creatures. [2]  
How shall we Praise the Guru, the All-powerful Cause of causes?  
Constant is the Star of his Destiny on whose forehead is the Guru's Hand.  
The Guru brings to us the Nectar-Name and gives us Release from our births and deaths.  
He, who serves the Guru and the God, his Fear and Pain are dispelled. [3]  
The True Guru is the deep and vast Ocean of Peace, the Destroyer of Sin.  
P.50  
He, who serves the Guru, for him there is no Punishment of the Yama.  
No one equals the Guru: I have searched the whole world through.  
Says Nanak: "The True Guru has given me the Treasure of the Lord's Name, and my Mind is filled with Gladness." [4-20-90]

**SRI RAG M. 5**

That what seemed sweet turned out to be sour in taste;  
The brothers and bosom-friends turned out to be a vain illusion in the end.  
For nothing stays: and without the Lord's Wondrous Name, the Unreal seems as Real.[1]  
O my mind, yoke thyself to the Service of the True Guru:  
All that seems will pass away — follow then not thy mind's lead. [1-Pause]  
Like the mad dog, thy mind wanders in all directions.  
The avaricious know not and eat even the uneatable.
They are in the grip of Lust, Anger and Ego, and are cast eternally into the womb. [2]
Maya has cast its Net wide and in it is the Bait,
The Bird of Desire walks into it and can find no Release,
He who forgets the Creator, comes and goes for ever. [3]
The world is enticed away in a myriad ways (by Maya).
And he alone is saved whom the Almighty Lord Protects.
The Servants of God are saved by calling on their Lord; Nanak is a Sacrifice unto them. [4-21-91]

SRI RAG M. 5

Like a herdsman, one comes to the Pasture-land: In vain one seeks to stay long.
For, when one’s time is over, one has to leave; assemble then thy goods, O dear! [1]
Sing thou the Praises of the Lord and serve the Guru with Love.
Why art thou proud of the little vanities of life? [1-Pause]
Like the night guest, one must depart in the morn.
Why then art thou enticed away by thy household? Thy pleasure-garden will not stay for ever. [2]
Why thou sayest: “tis mine, mine”? Seek thou Him who Gave thee life.
Forsure thou shalt leave behind all thy millions. [3]
Thou wandered through myriads of births to get a man’s precious vesture;
Nanak: Remember thou then the Lord’s Name; for the day of death is near at hand. [4-22-92]

SRI RAG M. 5

O my body, you live only till there’s life in you,
When life departs, you return to the dust. [1]
My mind craves longingly to See Thee, my Lord,
Blessed, Blessed is Thy (eternal) Place. [1-Pause]
O Bride, when the Groom is with you, all give you honour,
But when He departs, then no one cares for you. [2]
In your Parents’ home, you are blest as at your In-laws’;
And, if you learn the right Way, you are never in Pain. [3]
All will go one day to the In-laws; all will be given away in Marriage.
So, blessed is the Bride, Nanak, who loves her (ever-lasting) Spouse. P. 51
[4-23-93]

SRI RAG M. 5

He alone is the Creator who Created all forms,
Meditate then on Him who is the Support of all. [1]
Meditate in thy mind on the Guru’s Feet.
Shed all thy cleverness and attune thyself to the True Word. [1-Pause] One gets not Pain, if the Guru's Word is in one's heart: Millions have tried; without the Guru not one was Saved. [2] In His Sight, the Mind gets all the Support it needs, and all our Sins hasten away. I am a Sacrifice unto them who take to the Guru's Feet. [3] In the Sanctuary of the Saints, the True Name of the Lord Comes into the mind. Fortunate are they, Nanak, who cherish the Love of the Lord in their hearts. [4-24-94]

SRI RAG M. 5

Gather thou the Wealth of the Lord's Name; Worship the True Guru and shed thy Sins. Remember Him who Created thee and thou shalt be Saved. [1] Meditate, O my mind, on the One Great Name. Who Gave thee body, mind and Soul, and is the Support of thy heart. [1-Pause] The world is enticed away by Lust, Anger and Ego; Seek thou the Feet of the Saints to shed the Darkness of Pain. [2] Holy is the practice of Truth, Contentment and Compassion; [But], he alone gives up his Ego and becomes the Dust of all on whom is the Mercy of the Lord. [3] All that seems is filled with His Light. The Lord has Dispelled the Doubt of Nanak and he sees Him alone, all over. [4-25-95]

SRI RAG M. 5

The world is engrossed in seeking the merit of deeds, good and bad. Above both is the Devotee of the Lord; but one knows him not. [1] The Lord Pervades all. What shall I say; Hear Thou, my Master, Thou art the Great All-wise. [1-Pause] Thy True Servant cares not for honour, dishonour. The Seer of the Essence, O Saints, is rare — one among millions. [2] Many but talk about Him and consider this to be the Way of the Lord's Praise, But rare indeed is the God-man, who seeks Him above speech. [3] Nanak has received Benediction from the Dust of the Saint's Feet. [3] And for him the distinction of the delivered and the bound is no more. [4-26-96]

SRI RAG M. 5

Hopeful of Thy Mercy, O Dear, I indulged in pleasures:
I forsook Thy Path; but I am Thy child, O Thou, my Father and Mother! [1]

Easy it is to say and utter;
But far harder to accept Thy Will. [1-Pause]
I pride in Thee for I know Thou art mine.
Thou art within all and yet beyond all; our Father, who is dependent on no one. [2]

Father, I know not which is Thy Way?
O Saints, through Him is the Release from Bondage and our Ego departs.

The Master in His Mercy has Ended my comings and goings.
And, on meeting with the Guru, Nanak has Realized his Lord. [3] P.52

SRI RAG M. 5

They, who met with the Saints, knew no Death.
Into them Came the True Master, The Lord, the Merciful,
They met the Perfect Guru, and ended all their involvements. [1]

O my True Guru, I offer myself to Thee.
Blessed, Blessed is Thy Sight; in Thy Mercy, Thou Blest me with Thy Nectar-Name. [1-Pause]

They, who Served Thee with Love, are the persons Wise.
They, who Treasure Thy Name, Delivered the others too of (Bondage).
No, no one is thy benefactor equal to the Guru, who gave thee the Gift of the Soul. [2]

Blessed are they, whom the Guru received with Love.
Imbued with his Love, one gets a Seat in the Lord's Court.
All Glory is in God's Hands; one gets it if it were so Writ by God. [3]

True is the Creator, True the Cause; True the Master's Support:
Utter thou the Truth, for through Truth does one get Light for the intellect.
Nanak lives by the Rememberance of Him who Pervades all, all over.

[4-28-98]

SRI RAG M. 5

Worship thy Guru, thy God, with Love in thy body and Mind.
Thy True Guru is the Bestower of Bliss; He is the Mainstay of all.
Practise thou the Word of the True Guru — this, indeed, is the True philosophy.

Without the Society of the Holy, all attachment to Maya is as dust. [1]

O my friend, gather-in the Name of the Lord.
Thy Mind will rest in Peace in the Assembly of the Holy, and thou shalt be fulfilled. [1-Pause]

All-powerful and Infinite is the Guru; Fortunate is the one who seeks His Sight.
Incomprehensible, Immaculate and Pure is He; no one can equal the Guru.
He is the Creator and the Cause; through Him is all Glory.
Without the Guru, there is no one; and all that happens is in His Will. [2]
The Guru is the Place of Pilgrimage; the Guru the kalpa-tree, the Guru the
fulfiller of our Mind’s Desire.
The Guru is the Giver of the Name, wherewith the whole world is Saved.
All-powerful is He, the Formless One on High, Unknowable and Vast;
Ineffable is His Praise; what can a sayer say? [3]
All the Rewards our Mind seeks are in the Guru’s Hands;
If it were so Writ in one’s Destiny, He Blesses one with the Treasure of the
True Name.
If one seeks the Refuge of the True Guru, one dies not again.
Nanak forgets not the Lord who has Blest him with life and a Soul.
[4-29-99]

SRI RAG M. 5

Listen ye, brother Saints, your Release is through the True Name.
Worship ye the Guru’s Feet and know ye that the Lord’s Name is the only
Place of Pilgrimage.
In the other World, ye are accepted and find a place in the Lord’s Court. [1]

O brother, the Service of the Guru alone is True.
When the Guru is Merciful, we find the Perfect Lord, the All-filling,
Unknowable He.
I offer myself to the Guru who Blest me with the True Name.
And I Sing the Praises of the True One, day and night.
I wear the Truth, eat the Truth; and have the True Name in my heart. [2]
Forget not Him, therefore, in life and in joy; yea, He who is of Perfect Form.
Dwell on Him, night and day, for there is no one to equal Him.
We receive the True Name, the Treasure of Good, if His Grace be upon us.
[3]
The Guru and the God are one: God Pervades all, everywhere.
They, for whom it was so Writ, dwell on the Lord’s Name.
Nanak seeks the refuge of the Guru who is born not to die. [4-30-100]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SRI RAG M. 1 ASHTAPADIS

I play upon my mind’s instrument (the Tune of His Praise); the more I Know
of Him, the more I play.
How Great is He and where is He, the One, to whom we sing?
He, who speaks of Him, is merged in His Peace at last. [1]
O dear, Allah is Unknowable and Vast.
He, the Sustainer of life, is of Pure Name and has a Pure Place, yea, He is the True One. [1-Pause]

No one knows His Will; no one can write of His Glory.

Even if a hundred poets were to sing, not even a little of Him can their words describe.

Not one has found His Value, and say they all only what they hear. [2]

The Peers, the Prophets, the Spiritual guides, the men of faith and innocence, the martyrs,
The Sheikhs, the Qazis, the Mullahs, and the Fakirs in His Presence
Are Blest the more they say their Prayers. [3]

He seeks no one's counsel when He Builds, nor when He Razes things to the dust;

He Gives and Takes of His Will, and He does all by Himself.

His Grace is upon all, but Gives He to him whom He Will. [4]

We know not His Name, His Place; nor how Great is His Name,

Nor, how High is His Place, where He Lives.

When no one can reach Him, then to whom shall I go to ask? [5]

If the Lord Blesses one caste, the other caste likes it not.

But, He is His Hands, has all the Glory and He gives to whomsoever He Pleases.

He Makes His Will work - without a moment's delay. [6]

All His beneficiaries say: "He is Great and High",

But know not how Beneficent is He.

Says Nanak, "The Lord's Store-house is Brimful throughout ages; and He lacks in nothing." [7-1]

M. 1

We all are the Brides of the Lord, and bedeck ourselves (for His Pleasure),

But if we are proud of our Beauty, no use then are our Red Robes.

We find not Love through deceit; the false show avails not (with God). [1]

The Spouse Enjoys the Bride, whom He Likes;

And she alone is His Bride, whom He Honours by His Grace. [1-Pause]

The Guru's Word is the Bride's decoration and, so bedecked, she surrenders herself to her Lord,

And with joined palms she stands in wait for Him and prays in all sincerity.

Such is the Bride of True Colour, Imbued with His Love, Decked in the Glorious Red and living in Fear of the Lord. [2]

She is known as the True Bride who, like a slave, wholly surrenders to the Lord's Name.

Her true Love snaps not, and she unites with her Lord.

She, who is imbued with the Word, whose Mind is pierced through (with Love), unto her I am a Sacrifice. [3]

The Bride is Widowed not, if she merges in her True Lord,

Who is Beauteous, Ever-fresh, True and is never born to die.

The Spouse Enjoys her and Keeps her in His Grace. [4]

O thou Bride, bedeck thy hair with Truth, wear thou the Wear of Love:
Gather-in the *chandan*-like (God) in thy conscious mind and live thou in the
temple of inner consciousness.
Thy soul flowers through the Word — this then is thy Light; and thou
wearest the Lord’s Name in thy heart.[5]
Beauteous is the woman who bedecks her forehead with the Jewel of Love.
And, this is her glory that she cherishes in her mind the Love of the True
Lord.
(But), Without the Love of the True Guru, she knows not the Lord, her
Spouse.[6]
She who sleeps the dark Night through, O how can she pass the Night
(without her Lord)?
Burn down, O woman, thy body, each bit of it and thy mind too:
(For) Vain is thy Beauty that wastes itself away without thy Master Enjoying
thee.[7]
The Bride is she who sleeps, care-free, in her Lord’s Embrace.
Lo, my Lord is Awake, while I sleep: (then), who shall I go to ask (about
Him)?
The True Guru has United Nanak with the Lord; and he lives in His Fear and
the Lord’s Love is his company.[8-2]

**SRI RAG M. 1**

Thou the Lord art Thy Own Attribute; Thou the one who Utterest, Hearest
and Dwellest on it.
Thou Thyself art the Jewel, Thou Thyself the Valuator; (but) beyond Value
art thou.
Thou, O Lord, art Honour and Glory; Thou art the Giver of them. [1]
Thou art the Creator and the Cause.
Keep me in Thy Will that I am Embellished with the culture of Thy Name.
[1-Pause]
Thou art the Pure Diamond; Thou the fast colour of madder:
Thou art the Pure Jewel, Thou Thy Own Devotee and Thou the Intercessor.
Through the Guru’s Word art Thou Praised, Thou, who dost not seem but art
in every heart. [2]
Thou Thyself art the Sea and the Boat, Thou art on this side and that.
He, who knows the True Path, through the Word, Swims across (the Sea of
material existence).
And he, who fears not (the Lord), is afraid, for without Him is all Darkness.
[3]
Eternal is our Creator; the others but come and go.
He alone is Pure — the others are trapped by Illusion.
They, whose Mind was fixed upon the True One, were Saved by the Guru.


They, who Realized their Lord, the God, through the Guru’s True Word,
Remained Pure, for they abided in the Abode of Truth.
We attain to the Lord’s Truth if (the Lord’s) Grace be upon us; without the
Lord’s Name, who is our kindred? [5]
They, who realized the Truth, were Happy through the four ages. Their Ego and Desire were stilled; and they wore the Truth in their hearts. The True Reward (of life) is the Lord’s Name; we attain to it by dwelling on the Guru’s (Word). [6]

If Truth be our Merchandise and Carriage, and Truth be our Capital – we earn too the Profit of Truth.

We sit in the Lord’s True Court; for the Prayer of the Devotee is for Truth; Our account is settled with Honour; and the Lord’s Name Lights (our hearts). [7]

They all say: “Thou art Highest of the high”, but who hath Seen Thee, O Lord?

It is the Guru who makes me see (Thee), and then I see Thee wherever I see. And then, says Nanak, “I see the Light hid within me, all-too-spr}

SRI RAG M. 1

The fish saw not the net cast in the deep salty sea. O thou wondrous, beauteous thing, why didst thou trust (thy eyes)? Now thou art trapped for thy own folly and Death is upon thy head. [1]

So art thou trapped by Death, O man,

Like the fish, thou art also caught in the Net, unawares. [1-Pause] The whole world is bound to die; One is rid not of Death, without the Guru’s (Grace).

They, who were imbued with the Truth, were Saved, and they cast away their Doubt and Sin.

I am a Sacrifice unto them who are found True at the True Court. [2]

As the hawk is to the birds and the net is in the hunters’ hands,

So are we all caught by the Bait, save those on whom is the Guru’s Grace. Without the Lords Name we are cast aside; and there is no one to render help. [3]

True is He called, True is His Place;

They, who accepted Him as True, their minds dwelt in Truth. Their minds and mouths are Pure, who are Wise in the Guru’s Way. [4]

Pray thou to the True Guru that he Unites thee with thy Spouse. And thou attainest Peace and the Angel of Death takes poison and dies.

I abide in the Lord’s Name: the Name Abides in my Mind.[5]

Without the Guru all is Darkness: but without the Word, we Realize it not. Through the Guru’s Wisdom one’s mind is Illumined and one is attuned to Truth.

There death cometh not, for one’s Light mergeth in the All-light. [6]

Thou, O God, art the Friend, the Wise One, who United me (with Thyself). Through the Guru’s Word, I Praise thee; but there is no end to Thy Praise. There Death reaches not where there is the Infinite Word of the Guru. [7]

In thy Will, O Lord, are all created; in Thy Will too all do the deeds. In Thy Will are we subject to death; in Thy Will do we Merge in Truth. Says Nanak, “That alone happens what He Wills; for nothing is in the hands of man.” [8-4]
SRI RAG M. 1

If thy mind is Impure, Impure are also thy body and tongue.
If thou speakest Untruth, how can thy mouth be Pure?
Without the water of the Word, one is cleansed not; (for) from Truth springs Purity. [1]
O Woman, where is Happiness without Merit?
Thy Spouse will enjoy thee if thou findest Peace in the Love of the True Word. [1-Pause]
When the Spouse is away, the Bride grieves in separation.
Like the fish out of water crying for pity.
When the Lord Wills and Favours with His Grace, we find Gladness. [2]
Praise then thy Lord in the company of thy friends.
The body brightens up, thy mind is in rapture and thou Seest thy Lord,
Imbued with His Love.
She, who is bedecked with the (beauteous) Word, and has Merit, enjoys her Spouse. [3]
What use is the Evil Bride without Merit?
She is neither happy at her Parents’, nor In-laws’, and she burns in (the Fire of) Evil.
Her Spouse deserts her and her comings-and-goings are hard. [4]
Why did the Spouse forsake His beauteous woman?
For, she was of no use to Him and Vain was her prattle.
Now, she finds no Support in the Lord’s Home, and is deserted for she sought other pleasures. [5]
The Pundit reads the books, but gives no thought to them;
He instructs the others, but himself trades in Maya.
Through false prattle is the world deluded; True living is in the (Guru’s) Word alone. [6]
Many are the Pundits and the Diviners of future who read the Vedas;
But they waste away life after life in the clash of arguments which they cherish.
Without the Guru’s Grace, whoever is ever saved by mere talk? [7]
All have Merit save myself, O Lord.
And Beauty too; but I love Thee my only Lord;
And I meet Thee through the Guru’s Word and then thou Forsakest me not.
[8-5]

SRI RAG M. 1

I meditate and practise austerity, and discipline my body and abide at a holy place,
And give away in charity and do good deeds, but, without the True Lord, of what avail are all these?
As one sows, so one reaps,
And without Merit, life passes away in vain. [1]
O Woman, be thou the slave of Good, and attain Bliss.
And, Merge in the Perfect One, through the Guru’s Word. [1-Pause]
Without Capital, the Trader looks about in the four continents (in vain),
For he knows not the Reality that his Capital lies within himself.
Without the Merchandise, he grieves and grieves: the False one is deceived
by Falsehood. [2]
He, who has the Knowledge of the Jewel (within himself), reaps Profit, over
and over again,
And gathers his Goods at home and Fulfils himself.
(O mind), trade with the True Traders and Dwell on the Lord, through the
Guru's Word. [3]
One finds him in the Society of the Saints, if only He Unites us with them.
He, in whom burns the Dazzling Light (of the Lord's Name), is Forsaken not
by the Lord.
His seat is True, He lives in Truth. [4]
They, who Knew themselves, found the Palace (of Peace) in their own good
homes.
Imbued with the True One, they gathered the Lord's Truth alone.
The Lord is known in all the three Worlds; His Name too is eternally True.
That Woman is Beauteous who found her Lord within herself.
She is called to the Palace and the Spouse Enjoys her in Love.
She is the True Bride, for she has won her Love by her Merits. [6]
If I lose my way on the earth, I may go to wander upon a mountain,
But lost in the woods, I find not the way without a guide.
If I forget the Lord's Name, for me are then ceaseless comings and goings.[7]
Ask the Wayfarers how by being the Lord's Slaves (they found the Way)?
They looked upon Him as the King, and were stopped not at the Door of His
Castle.
Nanak: The One alone Pervades all; and there is no One other than Him.[8]

SRI RAG M. 1

From the Guru, we find the Pure (Lord), and our body also becomes Pure.
He, the True, the Immaculate One, Comes into our minds, for He Knows the
pangs of our hearts.
And one attains the Peace of Equipoise and the Yama's arrow hits one not.
[1]
If one washes oneself in Pure Water, one is Cleansed:
Elsewhere is all Dirt: yea, He, the True One, is thy only Pure Lord.
[1-Pause]
The God's Temple (within thee) is Beauteous; He, the Creator, has Caused
it.
How wondrous the lights of the sun and the moon; (but the Lord's) Light is in
the three Worlds.
(In thyself are) the Ships, the Cities, the Fortresses, and the Huts where the
Trade is of Truth alone. [2]
The Collyrium of Knowledge dispels all fear, and one sees the Pure One in
His Love.
We know the (Mystery of the) Apparent and the Real, if we keep our minds at Peace.
If one finds the True Guru, one is united with the Lord, the natural way.

He Tests us on His Touchstone with Love and Attention:
The False (Coins) find not a place, but the True ones are gathered in His Treasury.
Our Desire and Doubt depart and, merged in God, our Dirt is washed off. Everyone craves for happiness; who is it that wants sorrow?
And, to earn happiness, one goes through pain, but the self-willed know it not.
But, one attains Poise and looks upon pain and pleasure alike, if one pierces (the heart) through with the Word.

If one reads the Vedas and considers the holy Word of Vyasa, One finds that all the Rishis, the Lord’s Devotees and men of spiritual discipline, were imbued with the Lord’s Name, the Treasure of all Good.
They, who were so-imbued, won (the Game of Life); I am ever a Sacrifice unto them.
They, in whose mouths the Lord’s Name is not, they abide in Mud the four Ages through.
Without the Love of Devotion, their Faces are blackened and they get Dishonour.
They Weep, deluded by Vice, who forget the Lord’s Name.
I sought and found (Him); In His Fear, I was united with Him.
If one Knows oneself, and abides in his Home, his Ego and Desire depart:
For they are the Purest of the pure, who are immersed in the Lord’s Name.

SRI RAG M. 1

Hear thou, O my deluded mind, take to the Feet of the Guru. Call on thy Lord and Meditate on the Name that Death fears thee, and thy Woes depart. The deserted Wife abides ever in Sorrow; how can her Spouse bide with her?

O brother, I have no other place to go; My only Wealth is the Lord’s Name that I received from the Guru to whom I am a Sacrifice. Through the Guru’s Wisdom comes Honour; Blessed is the Guru: Him I seek to meet.

Without Him, I live not for a moment: without God’s Name, I Die. May I not forget the Lord’s Name: for me, the Blind one. His is the only guide to reach my Home.

They, whose guru is Blind, what guidance can they seek from him? Without the True Guru, one receives not the Lord’s Name, and what use (is life) without the Lord’s Name?
And one regrets one’s coming like the crow visiting a deserted house. Without the Lord’s Name, the Body writhes in Pain; it is like the wall of sand.
We get not to the Lord's Palace, till our conscious mind accepts the Lord's Truth.

Immersed in the Word, we find the Lord's Name and enter into the state of eternal Nirvana. [4]

I ask my Guru, "Pray tell me, how shall I go Thy Way?"  
(And he says): "Keep the Lord's Praise in thy Mind; and burn down the agony of the Ego.
And thou shalt meet thy Lord in the Region of Bliss; for the True One is Met through Truth." [5]

They, who are imbued with the Word are Pure; they shed their Lust, Anger and Ego.
They praise the Lord's Name for ever and keep the Lord in their hearts.  
Why forget Him, then, who is the Mainstay of all life? [6] 
He, who Dies in the Word, dies not again.
From the Word, do we attain to the Lord and love the God's Name. 
Without the Word, the world goes astray and is born to die again and over again. [7]

Everyone lauds himself—one more than the other:  
But, without the Guru, we Know not the Self; what use is one's mere talk? 
If one realizes the Word, Nanak, one prides not oneself. [8-8]

SRI RAG M. 1

Without the Spouse, why bedeck thyself, O Woman, for all thy beauty is vain. 
All thy decoration is like the (empty) wind, for thou enjoyest not the Bed of the Spouse. 
They, whose lords are not at home, their days pass in utter sorrow, alone in bed.[1]

O my mind, meditate on the Lord's Name to get Peace. 
(But), one finds not one's Love without the Guru: in His Word is all Pleasure. [1-Pause] 
In the Guru's Service, one attains Happiness: decked with a tranquil mind, one finds the Lord.
Through Truth, one enjoys the Spouse and loves Him utterly. 
Through the Guru is He Realized: Meeting the Lord, one gathers Spiritual Culture. [2]

Through Truth, O Woman, meet thou thy Lord, and thou wilt be enticed by Him with Love.
Thy body and Mind will flower in Truth, and thy state will be invaluable. 
Through the Lord's Name, thou becomest Pure, and findest thy Love in thy Home[3]
If Ego dies in the mind, the Groom Enjoys the Bride, 
As pearls on a string, the two are woven into one. 
In the Holy Society, comes Peace to them and, through the Guru, they lean on the Lord's Name. [4]

One is born and in a moment, one wears oneself out and then one dies,
But he, who realizes the Word and merges in it, Time for him stands still.
The Lord is ineffable, beyond value. [5]
The Traders (who Deal with Him) have the Reward in their lot. P. 59
They Trade in Truth, and reap the Profit by His Grace.
Their True Capital is the Guru who is devoid of all avarice and guile. [6]
Truth is their Balance; Truth their Weights, by the Guru’s Grace, Truth is the thing they Weigh.
Desire and Hope, which allure all, are stilled by the Guru, whose Word is Truth.
He, the Lord Himself, Weighs and Weighs up perfectly.[7]
By mere talk (of Him), we are saved not; nor by reading a load of books.
Without Loving Adoration, one’s body is cleansed not.
Forget not, therefore, the Lord’s Name, O Nanak, which one receives from the Guru and God. [8-9]

**SRI RAG M. 1**

If we Meet with the True Guru, we are Blest with the Jewel of Discrimination:
And we surrender our minds to the Guru and attain to the All-love.
We receive the Gift of Salvation and our Sins are washed away. [1]
O Brother, there is no Wisdom without the Guru.
Ask thou Lord Brahma, or Narada (the sage ), or Vyasa, the writer of the Vedas. [1-Pause]
From the (Guru’s) Word, one attains Wisdom and Intuition; the Guru alone makes us utter the Unutterable.
He is the Green Tree in Fruit, of abundant Shade.
The Rubies, the Pearls, the Jewels, are in the Treasure of the Guru. [2]
From the Guru’s Treasure do we receive Love of the Immaculate Name,
And we gather the True, Indescribable Goods, when our True (Destiny) is Awakened.
He the Lord, Gives Happiness; through the Guru, do our Woes depart and the (five) Demons are decimated. [3]
The Sea is rough and dreadful; I know not its Shores.
I am without a Boat or a Raft; neither is there a Boatman nor the Rows.
The only Vessel on the dreadful (Sea) is the True Guru, whose Eye of Grace takes me across. [4]
If I forget the Lord for a moment, I am in Sorrow and lose my Peace.
Burnt be that tongue which recites not the Lord’s Name with love.
When the body’s pitcher breaks, one writhes in pain, and, trapped by the Yama, one grieves. [5]
Many have perished in their wails of “me, my and mine”, but neither their bodies, nor their brides, nor riches, kept them company.
Without the Lord’s Name, all wealth is vain; one loses one’s Way, lured by Maya.
Serve, therefore, the True Master and, by the Guru’s Grace, utter the Unutterable. [6]
One wanders from birth to birth, doing what is in his Destiny.
How could the Writ of Eternity be erased, when the Writ is by His Will.
Without the Lord’s Name, nothing can Save thee, and through the Guru’s Word, is the Lord Met. [7]
I have no one to call my own without Him who Gave me life and Soul Burnt be ye, O my Ego and Avarice, my Pride and love of the self.
Nanak: By Dwelling on the Word, is the Treasure of the All-Good received. [8-10]

SRI RAG M. 1

O my mind, Love thy Lord, like the lotus loves the water.
The waves shake it to the roots; but it blossoms forth in love.
The life living in water dies without it. [1]

O my mind, one is Saved not without Love.
The God-wards are saturated with God; them He Blesses with the Treasure of His Love. [1-Pause]

O my mind, Love thy Lord, as the fish loves the water.
The more the water, the more she revels and her body and mind are at peace.
Without the water she lives not for a moment; her pangs of separation are known only to the Lord. [2]

O my mind, love the Lord, as the Chatrik bird loves the rains.
All the pools are brimful and the earth is green, (but not for him): he longs only for the ‘blessed’ drop.

Through His Grace does the Lord Give; as our deeds, so He Giveth. [3]
O my mind, Love thy Lord, as the water loves the milk.
He suffers himself the heat, but the milk he saves.
The Lord alone Unites the Separated, and in Unison grants them the Glory of Truth. [4]

O my mind, Love thy Lord, as the Chakvi loves the sun.
She sleeps not for a moment, and he, that is far, him she thinks to be near at hand.
The self-willed do not know; but to the God-wards, the Lord’s Presence is ever real. [5]
The self-willed count their doings; (they know not) that it is God who Does what He Wills.
His Glory, one cannot Value, try as much as one may.
Through the Guru’s Word, we find Him, and, on Meeting with the Lord’s Truth, we find Peace. [6]
True Love breaks not, if one meets with the True Guru.
We get the Gift of Wisdom, and know the secret of the three Worlds.
If one seeks to gather Merit, one must abandon not the (Lord’s) Immaculate Name. [7]
Gone are the Birds who pecked at the banks of the Pool.
A brief moment and then we pass away; the Play is for a day or two.
One is united with Thee if Thou so Willest, O Lord, and one Wins the True Game. [8]
Without the Guru, Love springs not; nor the Dirt of Ego goes.  
When the Word pierces the body through, one is satiated and cries out, “He is me”.  
Through the Guru alone one knows oneself: who else can do a thing. [9]  
They, who are already in Unison with the Lord, for them there is no other Union. Through the Word are they Satiated.  
The self-willed know it not and they grieve in Separation.  
Nanak: His is the Door, His is the Home, and there is no other Place (to find Refuge). [10-11]

**SRI RAG M. 1**

The Self-willed are deluded and find no place of Rest.  
Without the Guru, one Sees not; like the Blind one, one comes and goes (in vain).  
He, who loses the Light of Wisdom, is beguiled. [1]  
O dear, Maya deludes by its illusion:  
Such a Bride is separated (from her Lord), and the Master takes her not in His Embrace. [1-Pause]  
She wanders about from place to place, and is lost to her Home.  
In Doubt, her mind wavers, and she goes up and down (in vain).  
How can she, who was Separated, meet her Lord? [2]  
Indeed she can, through the Love of the Lord’s Name.  
Through Truth and Poise does one get great Glory, and one makes the Lord’s Name one’s Mainstay. P.61  
Keep me Thou, O Lord, as Thou Willest; O my Spouse, who else is there for me? [3]  
We read books and are lost in Appearances and Ego.  
What use is one’s bathing in holy waters, when the mind is girt by Ego’s Dirt?  
How shall we instruct our kingly mind, save with the Guru’s (Word)? [4]  
We gather the Jewel of Love through the Guru by dwelling on the Real One.  
The Bride then loses herself in the Word,  
And finds her Spouse in her very Home, through the Infinite Love of the Lord. [5]  
In the Guru’s Service, the mind becomes Pure and one attains Peace.  
When the Guru’s Word comes into the Mind, Ego departs from within,  
And we receive the Jewel of the (Lord’s) Name, and our Mind gathers the Gain. [6]  
If His Grace be upon us, we find Him; of ourselves, we Receive Him not.  
Take thou to the Feet of the Guru, forgetting thyself.  
If thou are imbued with Truth, Truth foresooth wilt thou gather. [7]  
All are apt to be deluded – but not the Guru-God.  
Through the Guru’s Word is the mind instructed and one loves one’s Lord.  
And one forgets not the Truth which one gathers from the Infinite Word. [8-12]

**SRI RAG M. 1**

The desire for Maya attaches one to one’s wife, sons and kinsmen,
And one is beguiled by riches and beauty and Avarice and Ego. Ah! me, I am cheated of my Consciousness by Maya's poison which permeates the world. [1] O my love, I have no one but Thee. Without Thee, I like nought; and by loving Thee, I am at Peace. [1-Pause] Praise (O my mind), the (Lord's) Name with Love; in the Guru's Word is Peace. All that seems, goes; attach not thyself to the false show. You are a traveller on the way; see you not your company passing away, each day? [2] Say they all, but without the Guru, no one Knows. If one Receives the Glory of the (Lord's) Name, one is imbued with Truth and one attains Honour. All whom Thou likest, O Lord, are good; (of oneself), one is neither good nor bad. [3] If we seek the Refuge of the Guru, we are Saved; the Egocentric have false Merchandise. All the eight Metals belong to the King; He Fashions (his Coins with them); and through the Word, do all sparkle. He Himself Tests each Coin (on the Touchstone), and that which is True is gathered in His Treasury. [4] How can one value (His Glory)? I have seen and tested all. One cannot find His Measure; if one abides in God's Truth, one gets Honour, Through the Guru's Word. I Praise Him; in no other way can I value my Lord. [5] The body that likes not the Lord's Name, in it is the tumult of Ego. Without the Guru, one attains not Wisdom; all else is distraction and poison. Maya's taste is tasteless; without Virtue, nothing avails [6] One is cast into the Womb of Desire; (and delivered), it tastes (nothing but) Desire. If one lives trapped by Desire, one suffers 'blows' in the face. Bound down and struck by Vice, one is Released only through the Guru's Word. [7] In all places art Thou, the only Lord, keep me Thou in Thy Will. P. 62 Through the Guru's Word, the True Lord comes into our minds, in the company of His Name is all Honour, Whereby we lose the disease of Ego; and through the True Word we say the Truth. [8] Thou, O Lord, art in the skies, in the underworlds; and in all the three Worlds; Thou art the Love, Thou the Worship; of Thyself Thou Unittest us with Thyself. Let Nanak not forget Thy Name; and let Thy Will work as Thou Willest. [9-13] SRI RAG M. 1 With the Lord's Name is my Mind pierced through; what else is now for me to dwell upon?
In the consciousness of the Word is Peace; imbued with the Lord, one is in utter Happiness.

Keep me as Thou Willest, Lord, for Thy Name is my only Support. [1] O my mind, submit to the Master’s Will;

He who Bedecked thy body and Mind, on Him thou dwell. [1-Pause] Offer like incense thy every bit to the Fire (of the Lord);

Make thy body the Firewood and light it (with His Love) – night and day. Nothing can equal the Lord’s Name, even if one practises myriads of good deeds; [2]

Even if one cuts up one’s body into two, and gets one’s head sawn;

Or if one wastes away his body in a niche of the Himalayas, his mind’s Disease is cured not.

Nothing, O nothing, can equal the God’s Name: I have tested (and found wanting) all other ways. [3]

Abiding in the fortresses of gold, if one disburses fine horses and elephants in charity,

And lands too, and many cows, the mind’s Ego leaves one not.

If the Lord’s Name pierces the Mind through, the Guru bestows the Gift of Truth. [4]

One’s intellect (may be sharpened) by the Mind’s hard discipline; and the Vedas one may read through;

(But) one’s Soul is trapped by snares of many kinds: through virtue alone the Guru opens unto us the Door of Salvation.

Truth is the highest of all Virtues; but higher still is the living of Truth. [5]

Everyone is high, not one seems low to me;

For, He, the only Potter, has made all Vessels; from His Light is the light of the three Worlds.

Through His Grace one receives the Truth, and no one can erase the Gift of Eternity. [6]

When a Saint meets with a Saint, through the Guru’s love, he finds Peace. If one Merges in the True Guru, the Unutterable Truth is Dwelt upon.

One drinks Nectar and is in Peace; at the Lord’s Court he gets the Robe of Honour. [7]

In all hearts, rings the Music of the (Lord’s) Flute; and one loves spontaneously the Word, night and day.

Rare are they who know this: through the Guru is their mind made Wise. Forget not then the Lord’s Name, O Nanak, for one is Delivered (only) by practising the Word. [8-14]

SRI RAG M. 1

Decorated are thy palaces; white-painted are thy beautiful mansions; Thou hast raised them for thy mind’s pleasure; (but) all this is love of Maya. Thy inner self is vacant without Love; thy body will be reduced to the dust. [1]

O brother, neither riches nor thy body goes along with thee.

The Lord’s Name is the Real Wealth and it is gifted away to thee by the Guru. [1–Pause]
The Lord’s Name is Immaculate; only if the Giver were to Give (it to us)!
He, whose Protector is the Guru-God, he is questioned not Hereafter.
If God Delivers us, we are delivered; for it is He alone who Forgives. [2]
The Egocentrics think the daughters, sons and kinsmen are his.
He is excited, seeing his wife and enjoying pleasures — but they lead to Pain.
The God-wards are wrapt in the Ecstasy of the Word and enjoy the Lord, day
and night. [3]
When our riches go, we are shaken in the mind and the worshipper of Maya
wavers (in his faith).
Why go ye to find the Goods without: (for), these are within your Sacred
Home.
The Egocentrics are beguiled by Ego; but the God-wards receive them
forsooth. [4]
O worshipper of Maya, know you not your worth?
Of (mother’s) blood and father’s sperm are you made and will one day be
made over to the fire.
And, forsooth, it is in your lot that air be the Mainstay of thy life. [5]
(And yet) all seek to live long enough and no one is ready for death.
But, True life is his in whose heart Dwells the Lord, through the Guru’s
Grace.
Of what account is one without the Lord’s Name, who believes in neither the
As we forget the night in the dream so long as we are asleep,
So is the life beguiled by the Serpent (of Maya), and in our minds dwell Ego
and Duality.
Through the Guru’s Word do we Realize, and see that this world is but a
dream. [7]
The fire is quenched with water; the child is sated with the mother’s milk;
The lotus flowers not without water; the fish dies without it;
So Nanak craves for the Lord’s Pleasure, and he lives by singing the Praises of
the Lord. [8-15]

**SRI RAG M. 1**

The height of the (God’s) Mountain frightens me; dreadful to me also is the
world.
How hard is the mounting on to the High; no steps can reach upto it.
Through the Guru, I found the Mountain within my inner Self and am Saved.
[1]
O brother, hard is the lashing Sea of material existence; it fills one with fear.
If I meet with the Perfect Guru, in His pleasure, He Saves me through the
Lord’s Word. [1-Pause]
Remind thou ever thyself of Death; for he who came must go; only the Guru-
God is eternal.
So praise thy True Lord and love thou the Abode of Truth. [2]
Thy mansions are beauteous; thy thousand forts are solidly built.
Thou hast elephants, horses and their saddles, and vast hosts of millions.
But nothing goeth along with thee; like a fool thou hast wasted away thy life. [3]
If we gather gold and silver and a confusion of goods,
And with the beat of drum is our authority announced to the whole world, yet
Death overtakes us, without the Lord’s Name.
When the body falls, the life’s play is over, how shall the evil-doers be dealt with, then? [4]
We are joyed to see our sons; the husband is pleased with the wife and his bed;
We apply the essence of roses and chandan and deck ourselves with beauteous clothes,
But dust to dust returns and one forsakes one’s home and its pleasure. [5]
We may be renowned as leaders, kings, Rajas and chiefs,
And Chaudhris and Raos; but all this is burning oneself in Ego.
The Egocentrics, who forget the (Lord’s) Name, are Burnt as the jungle-fire burns down the bamboo trees. [6]
He, who comes to the world, and indulges in Ego, is swept away. P.64
The world is like the store-house of collyrium; in it the body and mind are blackened.
And they alone shine forth as Pure whom the Guru Saves, and who, through the Word, quench their Fire. [7]
Nanak: One Swims across with the True Name; the Lord’s Name is the King of kings.
Let me then not forget the Lord’s Name; I have bought the Jewel of the Lord’s Name.
The Egocentrics were Drowned in the Sea in agony; while the God-wards Swam across the Sea (of existence). [8-16]

SRI RAG M. 1

We have made (this world) our home; but each day the anxiety to pass away increases.
Yea, it would be a true home only if it stayed. [1]
What kind of station is this world?
Do thou then the Deeds of Faith, gather thou the Expense (for travel beyond), and call upon the (Lord’s) Name. [1-Pause]
The Yogi sits in postures; the Mullah has his own seat;
The Pundit recites the Books; the Siddha sits in the temple of gods. [2]
But the gods and the Siddhas, the worshippers of Shiva, the heavenly musicians, the men of Silence, the Sheikhs, the Pirs and men in command
Have all left; the others too are all awaiting their turn. [3]
Of the kings, the chiefs, the rich, the mighty, no one remains.
A brief moment or two, and then we pass away; O my mind, know thou, that thou must also leave. [4]
Prays Nanak: “The Word reveals this, but rare the one who Knows
That only the Lord Pervades the earth, the waters and the interspace.” [5]
He is the Allah, Unknowable, Unfathomable, the Creator, the Cause, the Beneficent.
All the world comes and goes and only the Lord of Mercy stays. [6]
(True) Home is that over which is not the writ (of death).
The skies and the earth will pass away; the One alone will remain. [7]
The sun and the day, the moon and the night, and myraids of stars will go
The Abode of the One alone always stays: hear thou, O man, for Nanak
speaks the Truth. [8-17]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SRI RAG M. 3 ASHTAPADIS

Through the Guru's Grace one Dwells on the Lord's Name: without the
Guru, there is no Worship:
If the Guru Unites one with Himself, one Knows and becomes Pure.
The Lord is True, His Word is True and through the Word is our Union with
God. [1]
O brother, why has the man without Faith come into the world?
He serves not the Perfect Guru, and wastes away his life in vain. [1-Pause]
He, the Lord Himself is the Life of the world; He Himself, in His Mercy,
Unites one with Himself.
Who are these poor men? What at all can they say?
He, whom the Lord grants Glory, him He Yokes to His Service. [2]
One sees one's family and is enticed away by love, but it goes not with him.
Serving the True Guru, one gathers the Treasure of Good; beyond value is
(the Lord's Treasure).
The Lord is my Friend; for He alone is the Friend in the end. [3]
In this world, (O Bride) which is thy Parent's home, was also the Lord of Life,
but being self-willed (thou knew Him not, and) so lost thy Honour.
Without the True Guru, not one knows the Path; the Blind have no Place to
rest.
He, in whose mind Dwells not the Lord, the Giver of Peace, passes away,
regretful in the end. [4]
If in one's parents' home, one sees the Lord of Life, and through the Guru's
Word gathers him in the Mind,
And Meditates on Him night and day, one's Ego and Lust depart.
And one becomes like unto Him with whom one is imbued and one Merges in
Truth and Truth alone. [5]
He Himself in His Grace Blesses with His Love, if one Dwells on the Guru's
Word.
By Serving the True Guru come Peace and Poise, and one's Ego and Desire
are stilled;
And, eternally does the Lord, the Giver of Good, the True, Abide in his
mind, his heart. [6]
My Lord is Ever-Pure; and the Pure mind alone receives Him.
If the Treasure of the Lord's Name comes into the Mind, one sheds one's Ego
and Sorrow.
Through the True Guru, I heard the Word; Sacrifice am I to the Guru. [7]
One may say one’s mind and heart are devoid of Ego, but without the Guru,
one is rid not of it.
He, the Lord, is the Lover of Devotees and the Giver of Peace; He in His
Grace Comes into the Mind,
Nanak: He alone Blesses us with an Awakened Consciousness; and Himself
Blesses us with Glory, through the Guru. [8-1-18]
They, who practise good deeds in Ego, the Yama’s rod is over their heads.
They, who Serve the True Guru come up, and are in communion with the
Lord. [1]
O my mind, dwell on the Lord’s Name, through the Guru’s Grace.
They, in whose Lot it was so Writ by God, they merged in the Lord’s Name
through the Guru’s Instruction. [1-Pause]
Without the True Guru, one gets not Faith, and Loves not the (Lord’s) Name.
He gets not Peace even in dream; and sleeps and abides in Pain. [2]
If we crave and yearn for the Lord and utter Him too, our Destiny changes
not,
But they who submit to His Will, wrapt in His Worship alone, are accepted at
the Lord’s Door. [3]
The Guru makes us imbibe His Word with Love; but without His Grace we
receive it not.
If one waters the poisonous plant with Nectar, it fruitions but in poison. [4]
The Pure and True Servants love the True Guru;
They practise His Will and shed the Poison of Ego and Evil. [5]
Read one may the Smritis or the Shastras, but is one ever delivered through
the mind’s efforts?
If one meets with the Saints, one practises the Guru’s Word. [6]
The Lord’s Name is the Nine Treasures; it is beyond limit and extent.
The God-wards alone are Beauteous on whom is the Lord’s Grace. [7]
Nanak: The Giver is the One alone, there is no one other than Him.
(But), we Know Him through the Guru’s Grace; and we Receive Him
through His Mercy. [8-2-19]

SRI RAG M. 3

If the (Soul’s) Bird sits on the Beauteous Tree (of the body), and pecks at (the
Lord’s) Truth, with the Guru’s Love (in the heart), P.66
And in-drinks the Essence of the Lord, his mind set in the great Peace, he
wanders not out and afar.
He abides in his own Home, and merges in the Lord’s Name. [1]
O my mind, go thou the Guru’s Way.
(For) if one walks in His Will, one abides in the Lord’s Name, night and
day. [1-Pause]
If the Bird sits on the Beauteous Tree and flies about in four directions,
The more he flies, the more agony he feels, stung (by Desire), and he
waits.
He finds not the Lord’s Place, nor pecks at the Ambrosial Fruit (of God). [2]
The Guru-wards are like God’s Evergreen Tree and they Merge in the True One, the natural way.
The Three Modes (of man’s activity) are silenced, and one is in communion with the Word.
The Nectar-fruit of the Lord is One,
And, He alone is its Giver. [3]
The Egocentrics dry up; they neither bear Fruit nor Shade.
They neither have a Home nor Station; what use is it to seek their company?
They are cut down and burnt each day, for they Know not the Word nor the Lord’s Name. [4]
In God’s Will do we See the Lord’s Presence and go wherever He Bids.
By His Will He Comes into our minds; by His Will do we Merge in His Truth. [5]
The wretches, who know not the Lord’s Will, shall wander about in Doubt.
Their activity is led by their minds and they waste themselves thus away.
They gather not inner Peace, nor Love the Truth. [6]
The Faces of the God-wards are Beauteous, for they Love the Guru,
Through True Worship, they Merge in Truth and at the True Door they are found True.
Their coming (into being) is Blessed, for they Save all their Kinsmen. [7]
All work in His Grace; no one is outside its pale.
And as is the Grace of the True Lord, so does one become.
Says Nanak, “The Glory of the Lord’s Name is Received by His Grace alone.” [8-3-20]

SRI RAG M. 3

The Guru-wards dwell upon the (Lord’s) Name, the self-wards know it not.
The Guru-wards ever have Pure Countenances, for in their Minds is the One Lord alone.
They attain their Happiness the natural way, and so Merge in the Great Peace. [1]
O brother, be thou the Slave of the Guru’s Slaves;
The Guru’s Service is the Guru’s Worship, but rare is one who attains to it. [1-Pause]
The (Lord’s) Bride has her Spouse eternally to herself, if she walks in the Guru’s Will.
To the Eternal, Immovable Lord she attains, who neither dies nor goes.
If she unites with the Word, she is Separated not from the Spouse and is ever in the Lord’s Embrace. [2]
The Lord is Immaculate, the Purest of the pure, but one attains to Him not without the Guru.
One knows not Him by reading the Scriptures and is deluded by Illusion. Through the Guru's Instructions, one gets the Essence of the Lord and one's tongue is ever replete with the Lord's Name. [3]

One sheds one's love of Maya through the Guru's Word, the natural way. Without the Word, the world is in Pain; and Maya eats up the Ego-centric.

Through the Word do we Dwell upon the (Lord's) Name; and through the Word we Merge in (the Lord's) Truth. [4]
The Siddhas too are lost in Maya, for they find not Poise the natural way. Maya pervades the three Worlds; many are those who cling to it. Without the Guru, one is Delivered not, nor Maya's Duality leaves (one's mind). [5]

What is Maya? What actions are Maya?
Maya is where one is bound to Pain and Pleasure, and one acts in Ego. Without the Word, one's Doubt goes not, nor does one's Ego depart. [6]
Without Love, there is no Worship; without the Word, there is no Place to rest.

With the Word do we still our Ego, and the illusion of Maya goes; And we receive the Pleasure of the Lord's Name through the Guru, the natural way. [7]

Without the Guru, Virtue shines not forth; without Virtue, there is no Worship.
When the Lord, the Lover of the Devotees, comes into the Mind, instantaneously is He Met.
Praise thou then thy Lord, O Nanak, through the Word; for through His Grace is He Received. [8-4-21]

**SRI RAG M. 3**

Maya and Attachment are also God's Creation; He Himself deludes us (through them).
The Ego-centric does (pious) acts, but knows not the Lord and wastes His life away.
The Guru's Word is the Light of the world; through His Grace it comes into our minds. [1]
O my mind, Meditate thou on the Name that brings Peace to thee.
Praise thou the Perfect Guru and attain to thy Lord the natural way. [1-Pause]

One's Doubt is cast away, and one's Fear goes, if one sets one's Mind on the Lord's Feet.
Through the Guru if one Practises the Word, the God Comes into the Mind.
We Merge in our real Self and the Angel of Death devours us not. [2]
Namdeva the calico-printer, and Kabir, the weaver, attained Salvation through the True Guru.
They who Realize God through the Word, their caste-consciousness is obliterated.

Yea, what Men of Spirit utter, no one can erase. [3]
Prahlada, the demon's son, didn't practise the way of works, nor austerities, for he knew not Duality.

On meeting the True Guru, he became Pure, and day and night he uttered nothing but the (Lord's) Name.

He read the One Name alone and realized it — he knew not the Other. [4]

The followers of six Shastras, the Yogis and the Sanyasins, are lost in Doubt without the Guru.

If they Serve the True Guru, they attain to the State of Bliss and in-gather the Lord in their minds.

They Love the True Word and their comings and goings cease. [5]

The Pundits read and discuss (what they read) threadbare, but without the Guru they are lost in Doubt.

Myriads of wombs they wander through, but without the Word they get not Release.

When they remember the Lord's Name, they attain to the State (of Bliss), and the True Guru Unites them (with the Lord). [6]

From the Society of the Saints issues the Name of the Lord, if the True Guru is met with, in His Love.

I offer myself to him giving up my Ego, and walk in the Way of the True Guru.

I am a Sacrifice to the Guru, who brings my Mind into communion with the Lord. [7]

He is the Brahmın who knows the Brahman, and is imbued with the Love of God.

The Lord abides so near, in the hearts of all, but rare are the God-wards who Know.

Nanak: Through the (Lord's) Name comes Glory and, through the Word, one Realizes the Lord. [8-5-22]

**SRI RAG M. 3**

The whole Creation crave for the state of Equipoise, but without the Guru, one finds it not.

The Pundits are tired of reading, also the Diviners of future; (but) many are deluded by their garbs.

If we meet with the Guru, we attain to the state of Poise, if the Lord in His Will be Merciful. [1]

O brother, there is no Poise without the Guru:

It issues out of the Word, and one finds one's Lord, the True God. [1-Pause]

If the Lord's Praise comes out spontaneously, it is accepted, else it is all vain prattle.

Thus is all worship; thus is all Love and Detachment.

In the State of Poise is utter Bliss and Peace, without it, life is all vain. [2]

Spontaneously, then Praise thy Lord and enter into the Silence of the Great Peace.

Utter His Virtues; and enter into communion with thy Lord.
Through the Word Comes the Lord in the Mind, and the tongue tastes the Reality of the Real. [3]
In the State of Poise, one kills Death and takes to the Refuge of the True One.
Thus does the Lord’s Name come into our minds and we do only what is Good and True.
Fortunate are they who find this State and are Merged in it. [4]
Where is Equipoise in Maya? Maya abides in Duality.
The self-willed go the way of works and are burnt down by Ego.
Their comings and goings cease not, and they go the Round time and again. [5]
Living within the Three Modes, there is no Equipoise; for, thus, one wanders in Doubt:
What shall one read, dwell upon or utter, when one is led astray by God?
(Enter thou) the Fourth State (of Bliss) and, like the God-wards gather, it in thy Skirt. [6]
The Name of God, the Unmanifest, is like the (nine) Treasures, one is Wise-in-God only through Equipoise.
The Virtuous are in His Praise and their True Repute is abroad.
Through Equipoise is the Strayer United (with the Lord); through the Word comes about our Union (with God). [7]
Without Equipoise is all Darkness of Maya and Lust.
Through Equipoise is one Wise in the True, Infinite Word.
And the Guru-God, in His Mercy, Unites one with Himself. [8]
Through Equipoise is the Unseen Lord Seen, and the Light of the Formless and Fearless God (burns in our hearts).
He is the Bless er of all Souls, and the One to Unite thy Light with His Praise then through the Perfect Word thy Lord, who is beyond end, beyond limit. [9]
The Wise-in-God have the Name as their Wealth and through Equipoise do they trade (with Him).
Night and day, they reap the Profit of the Lord’s Name whose Treasures are inexhaustible.

SRI RAG M. 3

Meeting with the True Guru, one goes not the Round again, and cease one’s rebirths and re-deaths. P.69
Through the Perfect Word comes all Knowledge and one Merges in the Name of God. [1]
O my mind, fix thy attention on the True Guru;
And the Immaculate Name, ever-fresh, will enter into thee, of itself. [1-Pause]
O Lord, my God, take me into Thy Refuge; as Thou Willest, so shall I be.
O man, through the Guru's Word does one still one's Ego, and Swims across the Sea of existence. [2]
By great good Fortune, do we Receive the Lord's Name; through the Guru's Wisdom enshrined in the Word, we become Beauteous.
The Lord, the Creator, of Himself comes to dwell within our minds and one abides in Equipoise. [3]
The Egocentric loves not the Word, and is bound down by the Chains (of Desire) to take the Round.
Wander as he may through myriads of species, his life is wasted away. [4]
In the minds of the Devotees is Bliss, for they are imbued with the Love of the True Word.
They, the Ever-pure, Sing the Lord's Praises, night and day, and Merge in the Lord's Name the natural way. [5]
Through the Guru does one recite the Nectar-Word, and one Realizes the Immanent Lord.
Serving Him, and Meditating upon Him, one becomes the Awakened one and one's State then is indescribable. [6]
Meditating on the True Master, through the Guru's Word, He, the Lord, Comes into our minds.
And, we are imbued for ever with the (Lord's) Truth; and in His Mercy, He Unites us (with Himself). [7]
He, of Himself Does and Makes others do; some He Blesses by Awakening them out of their Sleep.
And of Himself He Unites them (with Himself); Nanak: Through the Word does one Merge in the Lord, our God. [8-7-24]

SRI RAG M. 3

If we Serve the True Guru, our mind becomes stainless, and our body becomes Pure.
In our minds is Bliss and Eternal Peace, and the unfathomable Deep is met.
One sits in the Holy Society of the Saints and, through the True Name, attains the mind's Peace. [1]
O my mind, Serve thy True Guru, without Doubt.
The Lord shall then Abide in thee, and not even a particle of Dirt will stick to thee. [1-Pause]
Through the True Word comes Honour, and the man of the Truth gets a True name.
I am a Sacrifice unto those who vanquish their Ego, and Realize their Lord.
The Egocentrics knew not the Truth; they found no Refuge. [2]
(But) he who feeds upon (the Lord's) Truth, wears Truth, and abides in Truth.
Whosoever praises Truth, and lives in the True Word,
And Realizes the Immanent Lord, and, through the Guru's Instruction, Resides in his inner Self (is Blessed). [3]
He, who Sees the Truth and utters it, His body and mind are Pure.
His Instruction is True, True is his Repute;
They, who forgot the Lord’s Truth, were grieved and wailed on passing away. [4]
Why did they come into the world – they, who did not Serve the True Guru?
At the Door of the Yama, they are beaten up and no one listens to their wails.
They wasted away this life and are born to die again and over again. [5]
When I saw the world on Fire, I hastened to the Refuge of the Guru, P. 70
Who instructed me in the Lord’s Truth, and living in the Discipline of Truth.
The True Guru is the Vessel; through His Word do we Swim across the Sea of
Existence. [6]
We wander through myriads (of species), but find not Deliverance without
the True Guru.
Tired of reading are the Pundits and the Men of Silence; they lose Honour,
being attached to Duality.
The Guru gave the Word: “Without the True Lord, there is no other”. [7]
True is their dedication whom the True One Yokes to Himself, their deeds
are eternally True.
They abide in their innerselves and live in the True Palace.
Nanak: The Devotees are for ever in Peace, for they are imbued with the
(Lord’s) True Name. [8-17-8-25]

SRI RAG M. 5

When one is in utter distress and there is no one to support him,
And the adversaries gather in upon him and (even) his kinsmen desert him;
When all the props have given way and all the hopes are lost,
If he then remembers the Lord, even the hot wind will touch him not. [1]
O Master, Thou art the Might of the meek,
O Thou, the Eternal One, the True, through the Guru’s Word art Thou
known. [1-Pause]
If one is weak and is afflicted by hunger and nakedness,
And has no money on him and no one is there to give him comfort,
No desire of his is fulfilled; no work of his is accomplished,
If he, in his heart, remembers the Absolute Lord, he attains Eternal Rule.
[2]
If one is full of anxious thoughts, and his body is attacked by disease,
And is involved in his household and suffers now pain, now pleasure;
And he wanders about in the four continents, and no rest finds,
If he remembers the Lord in his heart, his body and mind are cooled. [3]
He, who is mastered by his lust and anger and attachment and the miser’s
greed,
And commits the Four Sins and is being so destroyed,
And he never gives his ears to the Books and the Poesy (of the Soul),
If he remembers the Lord with all his heart, even for a twinkling of the eye, he
is Saved. [4]
If one utters, with the mouth, the Shastras, the Smritis, and the four Vedas,
And lives a great ascetic’s and a yogi’s life, and bathes in the holy waters:
And does a dozen kinds of works and does worship after ablution,
If he is not in Love with the Lord, then, for sure he goes to Hell. [5]
Dominion over others, vast estates and overlordship and enjoyments of myriad kinds,
And beauteous gardens and the proud command that runs;
And indulgence in various kinds of colourful shows: (all these are vain).
For, if one remembers not the Lord in the heart, one gets the life of a serpent.
[6]
One may have vast riches, culture, glory, pious routine (of life),
And love of the parents, sons, brothers, friends,
And men in arms salute him sirring him meekly:
But if he remembers not the Lord in the heart, he suffers in the deeps of Hell.
[7] P. 71
With a perfect body, free of disease or deformity, and a care-free life,
Unmindful of death, one revels in pleasures, night and day,
And does what one chooses without fear in the mind.
If such a one remembers not the Lord, he is given over to the Couriers of the Yama. [8]
But, He on whom is the Lord’s Grace, he repairs to the Society of the Saints,
The more he goes there, the more is his Love of God.
For, of both worlds is He the Lord, there is no place other than His (to go to).
Says Nanak: Through the Blessings of the True Guru one receives the True Name of the Lord. [9-1-26]

SRI RAG M. 5

I know not what Pleases my Lord.
Seek thou the Way, O my mind! [1-Pause].
The contemplator practises contemplation,
And the wise work through wisdom;
But rare is the one who Knows the Lord. [1]
The Vaishnava practises the (outer) discipline.
The yogi aspires for emancipation.
The ascetic is attached to asceticism. [2]
The man of silence observes silence.
The Sanyasin (is in renunciation), and the celibate (sticks to celibacy).
The stoic abides in dispassion. [3]
The worship of the worshippers is of nine kinds;
The Pundits read aloud the Vedas;
The householder is involved with his household. [4]
The chameleon-faced ones, and those who utter but one word, and the nudes;
The robed ones, the showmen and those that keep awake;
And others who bathe in the holy waters, [5]
The fasting ones, and those that do not touch others,
And the recluses whom no one can see,
And those wise in their own minds: [6]
No one says he is lesser (than the others),
And all declare: “We’ve found, we’ve found”,
But he alone is the Devoteewhom the Lord Unites of Himself (with Himself).

Nanak has abandoned all effort, all argument,
And sought the Refuge of the Lord,
And so he surrenders himself to the Feet of his God. [8-2-27]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SRI RAG M. 1

Thou art a Yogi amongst Yogis; a Reveller amongst the revellers.
O Dear, Thy Limits are known to no one in Heavens, the World or the underworld. [1]
Sacrifice am I to Thee and to Thy Name. [1 Pause]
Thou Created the world and assigned tasks to us all;
Thou Seeest Thy own creation in nature, casting the die as it pleaseth Thee. [2]

Thou art Immanent in the world: all crave for Thy Name.
Without the True Guru, Thou art Found not, and all are enticed away by the lure of Maya. [3]
I am a Sacrifice unto the True Guru,
Meeting whom one reaches the Highest State (of Bliss).
And who makes us realize our Lord whom seek the men of silence, and all the angelic men of God. [4]

What kind is the Society of the Saints? Where utter they the Name of the One alone.

For, the Lord’s Will is in the (Lord’s) Name and, through the True Guru, one realizes it all. [5]
This world is led astray by Doubt,
But who hath strayed it thus away, if not Thou?
And so the one deserted is in great a Agony, for Thy Name is not in his lot. [6]

What marks off the deserted women?
The poor wretches are without their Spouse,
Their Wear is soiled and their Night passes in Agony. [7]
What Deeds does the loved Bride do,
That she receives what is writ in her Lot by God?
And on her is the Grace of the Lord and of Himself He Unites her (with Himself)? [8]

They who are destined to obey the Lord’s Will,
And who give place in their hearts to the Word,
Such my mates are the True Brides, for they Love their Lord. [9]
They who were pleased with His Will,
Purged themselves of the Doubt,
Nanak: The True Guru is he who Unites all (with the Lord). [10]
On meeting the True Guru, one receives the Fruit,
If one drives the Ego out of oneself,
The pain of an evil mind is not his, and lo, his lot shines forth. [11]
Nectar-sweet is the Lord's Word,
Filling the Devotees' hearts,
If we cherish in ourselves the Peace-giving Service (of the Lord),
He Blesses us with His Grace and Saves us. [12]
True is the meeting with the True Guru,
If through him, one recites the Name (of the Lord).
Without the True Guru, no one has found Thee, O Lord; all are tired of the
(way of) works. [13]
I am a Sacrifice unto the True Guru,
Who has shown the Path to the one strayed;
And He the Lord in His Grace, Merges us (into His Being). [14]
Thou art Immanent in all, O Lord,
Yea, Thou the Creator, (though) hid (from the eye).
Nanak: Through the Guru art Thou revealed to him who is open to Thy
Light. [15]
The Master of Himself Grants Glory;
And blesses us with the body and the Soul:
He Saves the Honour of His Servants, keeping both His hands on their
Foreheads. [16]
Rises then the Devotee above ritual, above the domain of mind,
And is awake to the Knowledge that the Lord Knows all.
He is Acclaimed all over; his Glory is Manifest to all. [17]
Lo, the Lord minded not my merit, demerit, and as is the nature of His Self,
He Embraced me to His Bosom,
And now even the hot winds touch me not. [18]
I have dwelt on the Lord, body and soul,
And the Desire of my mind is fulfilled.
Thou, the King of kings, my Master, art over my head; (says) Nanak, "I live
by dwelling on Thy Name." [19]
Thou of Thyself hast created (all),
Through Thee also is the Play of Maya; P. 73
Yea, all art Thou, the True One; but he alone Knows Thee, on whom is Thy
Grace. [20]
By the Guru's Grace I received Thee,
And I shed my craze for Maya;
And, by Thy Grace, Thou Gathered me in Thyself." [21]
Thou, O Lord, art the Gopis; Thou the (Yamuna) river, Thou art the
Krishna, the herdsman.
Thou Thyself Supportest the earth,
By Thy Will are created all the human vessels, and Thou of Thyself
Embellishest and Breakest them all. [22]
He, whose Mind is set on the True Guru,
Purges himself of Duality.
Pure, O Pure, burns the Light in such beings,
(For) their life has borne the fruit (of Life); [23]
Thou art the Lord of Beneficence,
And so, I Praise Thee, night and day,
(For), Thou Grantest Thy Gifts unasked; and so Nanak gathers Thy Truth, O
dear Lord! [24-1]

SRI RAG M. 5

I fall at my Lord’s Feet and thus is He Reconciled to me,
The True Guru has United me with the Purusha of whom there is no
equal. [1-Pause]
Sweet, O Sweet is my Master,
Sweeter than the mother, the father,
Than brothers and sisters and mates;
Not another is as sweet as is He. [1]
In Thy Will, O Lord, came Savan, the month of rains,
And I ploughed my field over with (Thy) Truth;
And I sowed Thy Name with Faith, and gathered a rich Harvest by Thy
Grace. [2]

Meeting with the Guru, I Realized the One,
And (now) know not to write the name of another.
The Lord has assigned to me the only Task,
And I perform it as He ordains. [3]
O brothers, enjoy ye this Gift (of God),
At the Guru’s Court, I have been endowed with a Robe (of Honour),
And, I have become a leader of the village,
And have bound down the Five Rivals. [4]
I have sought Thy refuge, O King,
That out of the Five Peasants in my tenancy!
Not one can raise his head (against me),
And abundance flows through the village. [5]
Sacrifice, O Sacrifice am I to Thee. My Lord,
Breathlessly, I meditate on Thee.
For, Thou hast Peopled my ruin (with Good),
Sacrifice am I unto Thee. [6]
My dear Lord, Thee I worship each day,
And gather the Fruit of my heart’s desire,
And all my works are accomplished,
And my mind’s Hunger is satiated. [7]
I have forsaken all my involvements,
And I dwell upon the True Lord alone,
And I hold fast in my skirt the Lord’s Name,
Which to me is as the Nine Treasures. [8]
I’ve gathered now the Essence of Peace.
(For), in my inmost Self is the Guru’s Word.
The True Guru has made me Realize my Spouse
By blessing my Forehead with his Hands. [9]

1. The five furies or passions
I have built up the Abode of (the Lord's) Truth,
And gathered in it the worshippers after a great search:
I wash their feet, and wave the fan over them,
And fall humbly at their feet, O dear! [10]
As I heard of Him, I called on the Guru,
And he made me wise in the (Lord's) Name, and in (True) Charity, and Piety.
The whole world is thus saved, being rowed across in the True Boat. [11]
The whole universe is eternally Thy worshipper, O Lord,
For, Thou Givest ear to all our prayers.
I have tested all, and found that no one but Thou alone Savest us by Thy Grace. [12]
The Merciful Lord has now given the Command,
That no one will domineer over and give pain to another,
And, all will abide in Peace.
Such, O dear, is the Rule of my Compassionate God. [13]
The Lord's Nectar drips imperceptibly (into my heart),
And I now speak as is the Will of the Lord.
I have wholly leaned on Thee, my Master,
And Thou hast accepted me (as Thy own). [14]
Thy Devotees hunger but only for Thee.
O Lord, fulfil my Desire,
O Thou Giver of Peace, Bless me with Thy Vision,
And take me into Thy Embrace. [15]
I have found not another like Thee, O Lord,
For Thou art in all lands, worlds and the underworlds.
Thou art in all places, in the spaces, and in the interspace art Thou.
(Says) Nanak, "Thy Devotees O Lord, lean on no one but Thee". [16]
I am the wrestler of God.
Meeting with the Guru, the plume of my headgear flutters.
The audience has assembled
And, lo, the Creator Himself Watches me (wrestle). [17]
The bugles shriek, the drums are beat;
The wrestlers have entered into the tourney, and circle about,
See, how the Five Furies I trounce and humble,
For the Guru's Hand is at my back. [18]
All of (us men) came together,
But we all go back to our Home through different Ways.
The God-wards reap the Profit of God, while the self-willed lose even the Capital-Stock (of their Life). [19]
Thou, O God, art beyond colour, beyond signs,
And yet Thy Presence is so Manifest, O Dear.
They, who hear of Thee, call on Thee,
Thy Devotees are imbued with Thee, O Thou, the Treasure of All-Good. [20]
I serve Thee, my Master, eternally and for ever.
The Guru has cut the Fetters (off my feet).
And I will not play another turn in the Ring.
(For), I've found in this very life the opportunity (for my Deliverance).

[21-2-29]

BY THE GRACE OF THE ONE SUPREME BEING,
THE ETERNAL, THE ENLIGHTENER.

SRI RAG, PAHRE, M. I

In the First Watch of the Night, you are cast into the womb, O my
Merchant-friend,
On your head (you stand) and do penance and pray to your Lord.
Yea, pray you to your Lord, your mind fixed on Him,
And then, naked are you delivered (into the world) and naked again pass
out of it,
As is Writ on the Forehead, so is the working of one’s Soul.
Says Nanak: Life in the First Watch, is cast into the womb by His Will. [1]
In the Second Watch of the Night, O my Merchant-friend, you forget your
Lord.

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From hand to hand you are danced about, as Yashodha did to Krishna.
Yea, one is fondled and danced about, and the fond mother says, “This is
my son, my very own.”
But, O my ignorant, unconscious mind, in the end no one is thine.
You know not Him who Created the Creation, nor gather Wisdom in
thyselself.
Says Nanak, “In the Second Watch of the Night, one forgets (one’s Lord).”

[2]

In the Third Watch of the Night, your mind is fixed on beauty and riches, O
my Merchant-friend.
You remember not the Lord’s Name, through which one is delivered of his
Bondage.
Remember not you your Lord’s Name, and lose your head, lured by Maya;
And, revelling in thy riches and enjoying the beauties (of the earth) is your
life wasted away.
You keep not your Faith, nor Your rendezvous with the (Holy) Deeds.
(For), says Nanak, “In the Third Watch of the Night, your mind is fixed on
beauty and riches.” [3]
In the Fourth Watch of the Night, thy Crop is sheared, O my Merchant-
friend,
When the Yama drives you along, no one knows the mystery (of whither you
are led)?
The Lord’s Mystery no one knows, when the Yama drives thee along:
Flase then is all the wailing over your loss and in an instant you become an
alien.
(But), you receive only what you had craved all your life.
Says Nanak, “In the Fourth Watch, one’s Crop is put to the Scythe.” [4-1]
Sri Rag M. 1

In the First Watch of the Night, your child-mind is unconscious, O my Merchant-friend,
You suck milk and are fondled, and your mother and father love you for you
are their son;
Your father and mother love you, their son, immensely, but all attachment is
Maya.
You come (into the world) by great good fortune, and get the Fruit of what
you had earned in the past, and now you do deeds for the future.
(But) without the Lord's Name, you are Saved not, and are Drowned for
your love of Duality.
Says Nanak, "Man gets Deliverance in the First Watch (only) by Dwelling on
his God." [1]
In the Second Watch of the Night, you are intoxicated by the Wine of ripe
beauty, O my friend!
Night and day, you indulge, and are blind to the Name of the Lord.
All other tastes taste sweet to you, but the Lord's Name is not in your heart.
You gather nor Wisdom, not the art of concentration, nor continence, and so
is your life wasted away.
By visiting the holy places, by fasting and cleansing (the body) and perform-
ing the acts of piety or the way of works (one is emancipated not).
The Deliverance, Nanak, is in the Loving Adoration of God, and all else
leads to Duality. [2]
In the Third Watch of the Night, O my Merchant-friend, the (white) Swans
(of hair) descend on the Pool (of your head).
Your youth wears out, and age is the winner and your days grow less and less.
And then, at the end, you grieve, when the Yama drives you on blind-
fold;
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You kept all your goods to yourself as your own, but in an instant they were all
alien to you.
Your intellect left you, your wisdom departed, and you repented for your evil
deeds.
Says Nanak, "Fix your mind on the Lord, in the Third Watch of the
Night." [3]
In the Fourth Watch of the Night, you get old and your body is shattered.
Blind-folded, you see nothing, nor your ears hear;
Your tongue loses its taste; lost are your activity and power.
How can he, who has no Virtue, get Peace; the self-willed is born only to die.
When the age is ripe, man breaks with a click, and is destroyed; how can then
one be proud of mere coming-and-going?
Says Nanak, "In the Fourth Watch of the Night, know you the Word through
the Guru." [4]
And last comes the end of the breath, O My Merchant-friend, for your shoul-
ders are weighted down by cruel old age.
Not an iota of Good came into you, O my Merchant-friend, and bound down
by Evil, you are driven along.
(But) he, who goes the Way of Good and Continence, is hurt not, and cease
his comings-and-goings.
Neither Death, nor Maya’s snare is for him; for he swims across (the Sea of Fear) with Love and Devotion.
He goes with Honour, is merged in the Great Peace, and all his Woes depart.
Says Nanak, “Man is Saved by Truth and through Truth does he receive Honour.”

SRI RAG M. 4

In the First Watch of the Night, you were cast into the womb, O my Merchant-friend.
Uttered you then His Name and Meditated on Him and gathered-in the Name of the Lord.
And so, by calling on Him you were saved in the Fire (of the womb).
When came you out, your father and mother saw your face and were pleased.
Remember Him, therefore, by whom you were created; dwell upon His thought in your heart, by the Guru’s Grace.
Says Nanak, “Remember the Lord in the First Watch of the Night, by God’s Grace.” [1]

In the Second Watch of the Night, O my Merchant-friend, your mind is fixed on Duality.
Your mother and father hug you and bring you up saying: “He’s mine, he’s mine”.
They embrace you and wish that you earned for them.
Lo, the ignorant fool knows not the Giver and clings to the Gift.
Rare is the one who turns his face God-wards and reflects and fixes his mind eternally on the Lord:

In the Third Watch of the Night, O my Merchant-friend, the mind is involved in the household.
One thinks of riches, and gathers riches, but gathers not the Lord (in one’s Mind).
Never, never, does he gather-in the Lord’s Name, who is his only Support in the end;
All this wealth is Maya, the Great Illusion, and one leaves it all in the end, in sorrow.

He, on whom is God’s Grace, meets with the Guru, and gathers-in the Lord’s Name:
Says Nanak, “He, in the Third Watch of the Night, Meets with his Lord, the God.” [3]

In the Fourth Watch of the Night, O my Merchant-friend, the Lord brings about the time of your leaving.
Serve now your True Guru, for the whole Night is going to pass away.
Serve your Lord every moment and tarry not, that you become Eternal through the ages.
Enjoy your Spouse and do away with the pain of births and deaths.
Know no difference between the True Guru and the (True) God, the Master,
Meeting whom one is pleased with the Lord’s Worship.
Says Nanak, "In the Fourth Watch, blessed is the Devotee's Night." [4-1-3] 

In the First Watch of the Night, O my Merchant-friend, you were cast into the womb.
In ten months you were made a human being and given life to practise Virtue.
To practise Virtue you received your life, as was the Eternal Writ for you;
With your mother, father, brother, son and wife, your Lord united you.
And you did virtuous deeds as God Willed, for, in the hands of the beings lies nothing.
Says Nanak, "In the First Watch, the Lord cast you into the womb." [1]
In the Second Watch of the Night, O my Merchant-friend, the (desires of) full-blooded youth rose within you like sea-waves;
You then distinguished not between Good and Evil, and your mind was intoxicated with Ego.
You distinguished not between Good and Evil, while the Way ahead was hard.
You Served not the True Guru, while over your head stood the Yama like mad:
O fool, when the Dharmaraja seizes (and questions) you, how will you answer him?
Says Nanak; "In the Second Watch of the Night, your full-blooded youth was to you like the sea-waves." [2]
In the Third Watch of the Night, O my Merchant-friend, you gather Poison in your blind Ignorance;
You are enticed by the love of your son and wife, and within you rises the tide of Avarice.
How can you remember your Lord, lured by Desire?
You kept not Society with the Holy and you suffered Pain, birth after birth.
You forgot the Creator: and even for moment remembered Him not.
Says Nanak, "In the Third Watch, you gather Poison in blind Ignorance." [3]
In the Fourth Watch of the Night, O My Merchant-friend, the day (of death) comes near.
Gather-in the Lord's Name that may keep you company in the Lord's Court.
Through the Guru, gather-in the Name, that may be your Succour in the end.
This craze for Maya goes not with you - False is its love.
All your Dark Night is past: serve, therefore, the True Guru, that Light may dawn (upon you). P.78
Says Nanak, "In the Fourth Watch, the Day (of death) comes near." [4]
As was the Writ of the Lord, away you went with all your deeds:
The Couriers of Death caught hold of you with a firm grip and gave you no time of wait;
As was the Writ, so did they drive you along; the self-willed were ever in Grief.
But they, who Served their True Guru, were at all times in Peace at the Lord's Court.
The body is the field of Karma in this age: whatever one sows that one reaps. Says Nanak, “The Devotees are ever in Bliss at the Lord’s Court, while the self-willed (again) take to the Round.” [5-1-4]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**SRI RAG M. 4, CHHANT**

How can the Ignorant Bride see her Lord’s Face at her Mother’s Home? (Only if) the Lord, in His Grace, makes her learn the Duties of her Spouse’s Home, through the Guru.

If she learns the Duties of her Spouse’s Home through the Guru, she will Dwell ever upon her Lord.

She will be Happy amidst her Mates and, at the Lord’s Court, wave her arms about (in joy).

Dwelling on the Lord’s Name, she strikes the account and the balance off the Dharmaraja’s (Book).

Through the Guru does thus the Ignorant Bride see the Face of her Lord, at her Mother’s Home. [1]

O my father, I am Wedded to my Lord, by the Guru’s Grace. The Darkness of my Ignorance has vanished; the Guru has blazed the trail of Wisdom.

Blazes the trail of Wisdom and dispelled is my Darkness and I find my Lord, the Jewel of jewels.

Gone are my Ego and Sorrow, and, through the Guru’s Instruction, my Self eats up myself.

I Marry the Being Eternal, Immortal, who dies not, nor goes. Such is my marriage, O father, to my Lord, by the Guru’s Grace. [2]

True is my Lord, O my father; the Marriage-party is of the Holy Servants of the Lord;

At my Mother’s I was Happy dwelling on my Lord, and at my Spouse’s, I look Beauteous.

She, who dwelt on the Lord’s Name at her Parent’s Home, was Happy at the Groom’s too.

And they, who conquered their mind, by the Guru’s Grace, won (at the Chessboard of life); Blessed, Blessed, are they.

On Meeting the Saints, the Marriage was well performed and I got the Lord of Bliss as my Spouse.

True, true is my Lord, O my father: accompanied by the Lord’s Servants, the Marriage-party looks Beauteous. [3]

O my father, Gift away to me the Dowry of the Lord’s Name. P.79

Let the Lord be my Wear, His Glory my Beauty, that my Task be accomplished.

Blessed is the Lord’s Worship; the True Guru has blessed me with it.

In all lands, nay, in all Universe Pervades the Glory of the Lord; the Gift of the Lord’s (Name) is matchless;
All other dowry displayed by the self-willed is false egoism and a vain show.
O my father, bless me with the Dowry of the Lord’s Name. [4]
The Lord Pervades all, O my father: Meeting with the Spouse, the Bride’s (family) grows like a Creeper.
Through ages upon ages, through all time, through eternity, the Guru’s Family increases manifold;
The Family of the True Guru runs through all the Ages; by the Guru’s Grace, they all Dwell upon the Name.
The Lord never goes nor dies and Gives more and for ever more.
Nanak: He the Lord is the Saint of saints, dwell thou on Him and be Blest.
O my father, on meeting her Lord, who Pervades all, the Bride’s (family) grows like a Creeper. [5-1]


SRI RAG M. 5, CHHANT

O my mind, my friend, gather-in the Lord’s Name.
O my mind, my friend, thy Lord lasts with thee.
Dwell on the Name, thy eternal Support; he, who does it, is never wasted away:
The Desires of his heart are fulfilled by fixing his Mind on the Lotus-Feet (of the Lord).
The flower-girt Lord, who Pervades the seas and the earth, also Abides, by His Grace, within thee.
O my mind, my friend, without the Lord, all the show is false.
O my mind, my friend, the world is a Sea of Poison.
Make the Lotus-Feet (of the Lord) thy Boat and so shed thy Sorrow and Doubt,
And meet thy Perfect Guru, by good Fortune, and dwell on thy Lord, night and day,
He, the Master, who is since Eternity, His name is the Mainstay of the Devotees.
Says Nanak, “O my beloved mind, without the Lord, all show is false.” [2]
O my mind, my friend, carry along the Profitable Merchandise.
O my mind, my friend, thus does one dwell in the Abode of the Eternal.
He, who serves at the Door of the Unknowable, Unfathomable God, attains eternal Peace.
He comes nor goes and is not born (merely) to die, and his Sorrows and Doubts depart.
The Account of the conscious-unconscious (mind) is torn up for him, and the Couriers of Death are helpless (before Him).
Says Nanak, “O my beloved mind, carry the Profitable Merchandise along into the Yond.” [3]
O my mind, my friend, abide in the Society of the Saints.
O my mind, my friend, the Lord’s Name is the Light of the world.
Call on thy Master, of easy access, who fulfils all thy Desires
And practise what is in thy Writ, and attain to thy Lord. Separated for long, thou art United (to Him).
Thy mind regains its Faith in Him who pervades within (thee) and without.
O my mind, my friend, devote thyself to thy Lord, imbued with love.
O my mind, my friend, the mind’s fish lives only in the Lord’s Waters.
Drink thy Lord’s Nectar-Word, and be sated; and Peace will rain upon thee.
Attain to Thy Lord and Sing in joy: the True Guru being ever in Mercy, thy desire is fulfilled.
He ties thee to His Skirt and blesses thee with the Nine Treasures: and the Master bestows upon thee His name which is all-in-all.
Says Nanak, “Through the Saints’ Instruction, thy Mind is Imbued with the Loving Adoration of the Lord.” [5-1-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.
CHHANTS OF SRI RAG, M. 5

DAKHNA:

In my heart is my Lord, how shall I See His Presence?
Nanak: Seek thou the Refuge of the Saints, and thus find the Life of all life. [1]

CHHANT:

Love of the (Lord’s) Lotus-feet in the Mind: this is the Saints’ way.
Love of Duality is worthless and against their Way; the Lord’s Servants like it not.
Nothing do His Servants like, save being in the Lord’s Presence,
And find not Peace for a moment (without Him).
Without the Lord’s Name, the body and mind are empty, and die like fish out of water.
Meet me Thou, O Life of my life, that I Sing Thy Praises in the Society of the Saints.
O Master of Nanak, take pity and permeate Thou his body and mind. [1]

DAKHNA:

He, the Lord, shines forth at all places; I see not another.
All the doors are opened unto us, Nanak, as we see the God.
CHHANT:

Indescribable is Thy Word, the Mainstay of the Saints; reflect, O mind, on Him through the Word; With every breath and intake of food, remember thou Him in the Mind, with perfect Faith. Why forget Him from the mind even for a moment, who is all Virtue and the Life of our life? He, who Fulfils our Desire, and Knows the Sorrow of our hearts, He, who is the Support of the supportless and the Friend of all, meditate thou on Him that thou losest not him in a Gamble. Prays Nanak: "O Lord, have Thy Mercy and make me Swim across the Sea of Existence." [2]

DAKHNA:

I bathe in the Dust of the Saints' (Feet), when my Master is Pleased with me. I find all Riches, Nanak, when I find the Lord's Name.

CHHANT:

The Master's Abode is Beauteous, in its abide the Devotees; this is their only Hope. Their minds and bodies are imbued with the Lord's Name, and they drink the Nectar (all the time). P.81 Lord's Nectar they drink and become Eternal; the poisonous brackish Water they touch not. When my Lord, the Supporter of the earth, is Pleased, I look upon the Society of the Saints as the (nine) Treasures. (Thus) one attains all Peace, all-Joy, O dear; and one sews into one 'a Mind the Jewel (which is the Lord); Forget not Him, therefore, ever the Life of thy life, and live thou (eternally) by dwelling on Him. [3]

DAKHNA:

He, whom Thou Ownest, Thou Meetest, O Lord! For, Thou art enticed away by hearing (from him) Thy own Praise. [1]

CHHANT:

With the potion of Love (in their mouth), the Devotees bewitched their Lord. By the Grace of the Saints, they looked Beauteous in the Lord's Embrace. They looked Beauteous in His Embrace, and shed all their Pain, and brought, through Worship, their Lord into their power. Upon their mind rained all Joy; the Lord was munificent and they shed their Woes of life and death.
Their Mates sang the Song of Bliss and were fulfilled and were trapped not by Maya any more.
The Loving Lord Gave them His Hand, and the Sea of Existence dreaded them not. [4]

Dakhna:

The Lord’s Name is beyond Value; not one knows its Worth:
They, in whose lot it is so Writ, they alone enjoy the Love of the Lord. [1]

Chhant:

They, who speak and write and hear of the Lord, become Pure and Blessed,
and they save also their kinsmen.
They, who kept the Society of the Saints, Loved the Lord’s Name, and Dwelt upon the Lord.
They Dwelt upon the Lord and Fulfilled their lives; upon them was the Lord’s perfect Mercy.
He took them by the Hand and Blest them with His Praise, and they were not cast into the womb again to die.
When the True Guru was in Mercy, I Met the Lord, and stilled my Lust and Anger and Greed.
How can I describe the Indescribable Lord?
Says Nanak, “I can only be a Sacrifice unto Him.” [5-1-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Sri Rag M. 4, Vanjara

Glorious is the Lord’s Name who Creates all;
And, Supports all, and Pervades all hearts, all over.
Meditate on Him, for there is no one other than Him.
They, who fix their minds on the love of Maya, have to leave it in the end, and so they Grieve.
Nanak: The Lord’s Servant Dwells upon the Name which is his Mainstay in the end. [1]
I have no one but Thee, O Lord!
In the Refuge of the Guru, I find my Lord, O my Merchant-friend, (but)
He is Met with if it be in one’s great good Fortune. [1-Pause]
O Brother, without the Saint’s no one has attained the Lord’s Name. P.82
They, who do deeds in Ego, are like a harlot’s son, without a name.
One is of one’s Father’s caste if the Guru, in his Mercy, Blesses.
With great good Fortune, one finds the Guru, and night and day one is in Love with the Lord.
Nanak, the (Lord’s) Servant has Realized his Lord, for he did the only Deed of Praising the God. [2]
In my mind is the Love of the Lord.
The Perfect Guru has made me Wise in the Lord’s Name. [1-Pause]
Meditate on the Lord’s Name so long as thou hast life and beauty. 
He alone will go along with thee in the end, and Save thee when thy life is no more. 
Sacrifice am I unto those in whose heart Dwells the Lord. 
They, who remembered not the Lord’s Name, regretfully did they leave the world. 
In whose lot it was so Writ by God, they alone, Nanak, Dwelt on the Lord’s Name. [3] 
O my mind, fix thy attention on the Lord’s Love. 
With great good Fortune, one finds the Guru, and through the Guru’s Word, one is Ferried across (the Sea of Existence). [1-Pause] 
He of Himself Creates and Gives and Takes. 
Of Himself does the Lord lead one astray; of Himself He makes us all Wise. 
The minds of the God-wards are Illumined; but rare, how rare, are they! 
Sacrifice am I unto those who found the Lord, through the Guru’s Word. 
Nanak’s Lotus has Blossomed forth and into his Mind has come Lord, the God. [4] 
O my mind, reflect on thy Lord. 
And, seek the Refuge of the Guru, and all the Woes and Sins of thy life leave thee. [1-Pause] 
The Lord Pervades all hearts, but which way to seek him out? 
By meeting the Perfect Guru, the Lord Comes into thy mind. 
My only support is the Lord’s Name; by the Lord’s Name is the Mind Illumined and the Highest State (attained). 
The Lord’s Name is my only Hope; from His Name is my Caste and Honour. 
Nanak the Lord’s Servant has dwelt upon the Lord’s Name and is dyed in the Precious Red of the Lord. [5] 
Meditate thou on the Lord, the True One. 
By the Guru’s Word does one Realize one’s Lord from whom is all Creation. [1-Pause] 
They, in whose lot it was Writ by God, they met with the Guru. 
And in the Love of His Service, O my Merchant-friend, their Mind was Illumined by the Light of the Lord’s Name. 
Blessed is the Trade and the Trader who trades in the Lord’s Merchandise. 
Bright are their faces and they meet with their Lord, the God. 
Nanak: The Guru is met by those on whom is the Grace of God, the All-good. [6] 
Reflect on the Lord with every breath, every morsel of food. 
My Mind is in love with those whose daily routine is (meditation on) the Lord’s Name. [1-Pause] 

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**VAR OF SRI RAG, M. 4, WITH SHLOKAS**

**SHLOKA M. 3**

Sri Rag is the blessed strain (of music), if (through it) one loves the Lord’s Truth.
And for ever does the True One Abide in the Mind, and the mind is held by
the Grace of the Infinite Lord.  P. 83
Reflecting on the Guru’s Word, one receives the Priceless Jewel (of the
Lord’s Grace).
One’s tongue becomes Pure, also one’s Mind and the body’s form.
Nanak: By Serving the True Guru, one Deals only in Truth.  [1]

M. 3
All love goes, if it has not the Lord as the object.
Our minds are tended by Maya; so we can neither see nor hear.
Without seeing the Lord, Love does not spring (in the heart), then what can
the Blind ones do?
Nanak: The True Lord, who took away the Eyes (of Wisdom), alone restores
them to us.  [2]

PAURI
One only is the Lord of Creation and One His Court;
His alone is the Command; keep the One alone in thy Mind.
Without Him there is no other: remove thy Doubt and Fear.
Praise thou Him, who Protects thee within thy home and without.
He, on whom is His Grace, Swims across the Sea of Fear.  [1]

SHLOKA M.1
The Gifts are all God’s; with Him one is all-too-helpless.
Some receive them not, while awake; others He Blesses by Awakening them
from their Sleep.  [1]

M. 1
Faith and Contentment are the Food of the angelic beings;
They alone see the Vision of the Perfect (Lord): there is no place there for
those who only but gossip and talk.  [2]

PAURI
Thou, O Lord, Created all and Assigned a given Task to each;
And, lo, Thou art Pleased on Seeing Thy own Glory.
There is no one without Thee: Thou art the True Master;
Thou Thyself Pervadest all, all over.
Meditate ye on Him, O Saintly beings, by whom are all Emancipated.  [2]

SHLOKA M.1
Vain is the pride of caste, vain the pride of glory.
The Lord alone gives Shade to all;
He, who of himself, feigns glory (is vain).
For only if the Lord Approves of him, is he Approved.  [1]

M. 2
If one loves one’s beloved, one dies before he dies.
For, cursed is the life of the lover without his Love! [2]

PAURI

Of Thyself, O Lord, Thou Created the two lamps of the sun and the moon. Of Thyself Thou Created the fourteen stores wherewith men Trade. They, who are turned God-wards, reap the Profit: Them the Yama touches not, who drink-in the Nectar of the Lord's Truth. They are themselves Released and also their kin; nay, the whole world is Saved for their sake. [3]

SHLOKA M. 1

The Lord Creates nature and then Pervades it. He, who avails the span (of Life), is the (True) Servant of the Lord. P. 84 Nature has a value, and yet is beyond value; He, who sets a value on it, becomes mute (in the end). (A Muslim) dwells on the Prophet's Way: But, without Wisdom, how shall he know the End? Let thy bowings be of Faith and Knowledge of the Mind thy object of the (study).

And, then thou Seest the Presence of thy Lord wheresoever thou Seest. [1]

M. 3

The Society of the Guru is not found by being near or far; Nanak: The True Guru is attained when thy Mind lives for ever in his Presence. [2]

PAURI

Seven islands, seven seas, nine continents, four Vedas and eighteen Puranas, Thou alone, O Lord, Pervadest all; all these love no one but Thee. All Creation is dedicated to Thy Worship, who Holds the earth in His Palm. I am a Sacrifice unto those who Meditate on Thee. Thou Thyself dost everything; O, wonderful are Thy Doings! [4]

SHLOKA M. 3

Why ask for a pen and the pot of ink? Write on the Tablet of thy heart. Abide for ever and for ever in the Love of the Lord. For the pen and the ink-pot and their writings will all go, But not so the Love of the Lord, for, it is Writ in thy Lot by God. [1]

M. 3

That what seems goes not along with thee, see thou anywise for thyself. The True Guru has embedded in thee the Real Name, be then in communion with the Real. Nanak: The Truth is in the Word, but, it is by His Grace that it is Revealed to thee. [2]
PAURI

Thou, O Lord, art within and without; Thou art the Knower of my inmost secrets.
Whatever I do Thou Knowest; gather-in the Lord, O my mind!
He alone is afraid who commits Sin: the righteous ones are ever in Joy;
When Thou alone art True, when Thy Justice too is True, whom shall then we fear?
Nanak: They who realized the Truth, became one with the Lord’s Truth. [5]

SHLOKA M. 3

Burnt be the pen, the ink, the paper,
And burnt be the one who writes of Duality.
Nanak: One does what is Writ for him by God; (for) one can do nought else. [1]

M. 3

False is all other reading, false is all other speech; false the love of Maya.
Nanak: Without the Lord’s Name nothing is eternal; they, who read of (another) waste their lives away. [2]

PAURI

Glorious is the Lord’s Praise, Glorious the singing of it.
Glorious is the Lord’s Praise, for His Justice is in accordance with His Law.
Glorious is the Lord’s Praise, for one attains one’s heart’s Desires.
Glorious is the Lord’s Praise, for He Hears not our traducers.
Glorious is the Lord’s Praise, for He Gives without asking (another). [6]

SHLOKA M. 3

They, who indulge in Ego, (know not that they) die, without taking any of their Treasures along.
They suffer Pain for their Duality and the Yama haunts them all. P. 85
Nanak: One is Saved only through the Guru, by Dwelling on the Lord’s True Name. [1]

M. 1

We are good at talk, vicious in deeds.
Our minds are black from within, though white from without,
We mimic the ways of those who Serve at the Lord’s Door,
Who are imbued with the Love of their Spouse and revel in His Joy,
Who are powerless even when in power and are humble and meek.
Saith Nanak, “Blessed is my life, if Thou, O Lord, Unitest me with them.” [2]

PAURI

Thou Thyself art the water, Thou Thyself the fish and the net.
Thou Thyself Castest the net, Thou Thyself art the film upon the water.
But, like the lotus, Thou remainest Detached, deep are Thy Roots (in Mud), but Thou Losest not Thy Glow. Thou Thyself Givest Release, in an instant (as brief) as the striking of a Thought.

O God, nothing is beyond Thee; (but), Thou art Realized through the Guru’s Word. [7]

SHLOKA M. 3

He, who knows not the Lord’s Will, Grieves:
In him is the Doubt, and so he rests not in Peace.
If the Bride were to walk in the Way of the Spouse,
She attains Honour at Home and is called to the Lord’s Palace.
Nanak: By His Grace is this lesson learnt.
And through the Mercy of the Guru, one Merges in Truth. [1]

M. 3

O self-willed (fool) bereft of the Lord’s Name, be not enticed away by the colour of the safflower.
Its colour will last a few days, its worth is little.
In Duality were Blind fools wasted away:
In Dirt, like worms, they lived and lost themselves.
Says Nanak. “They, who were imbued with the Lord’s Name, are of (True) Colour; for, they take on the Guru’s Poise.
Their Colour of Devotion fades not and they Merge in the Great Peace.” [2]

PAURI

Thou, O Lord, Created the universe and brought Sustenance to all;
Some live by tricks and utter nothing but falsehood.
This too is Thy Will, for Thou Engagest them in this task.
Some Realize the Truth and receive Unlimited Treasures (of the Lord’s Name).
Blessed are they who eat in Thy Remembrance; for they, who don’t, are ever in want. [8]

SHLOKA M. 3

The Pundits read and recite the Vedas, but all for the love of Maya.
Lured by Duality, they forget the Name of the Lord, and so their minds are in anguish.
Why not call on Him, who Gave thee body and life and Provided thee with succour?
(Else), the Yama’s noose will be snapped not, and thou wilt come and go again and again.
The self-willed, blinded fool knows nothing, and practises what is in his Writ.
By great good Fortune, he meets the True Guru, the giver of Peace, and into him comes the Lord’s Name.
He enjoys Happiness, wears Happiness and passes his whole life in utter Peace.
Nanak: Let us not forget the Lord’s Name from our minds, for which we receive Glory at the Abode of the True One. [1]

M. 3

Serving the True Guru, I found Peace, the Lord’s True Name is the Treasure of All-good.

Through the Guru’s Word, I Realized the Self, and into me came the Light of the Lord’s Name.

I Practised the Truth, but the Glory is in the Hands of the Great (Lord). His is the body and the life; I praise Him and pray to Him.

By the Praise of the Lord through the Word, one abides in Eternal Peace. All penances, all meditations, all disciplines are contained in the (illumined) Mind; without the Lord’s Name (in the Mind), cursed is one’s life.

Through the Guru’s Word, we receive the Name; the self-willed are wasted away by Attachment.

Keep him as Thou Willest, O Lord, (for) Nanak is Thy Slave. [2]

PAURI

All are Thine, O God, Thou Belongest to all: Thou art the Treasure of all. All ask Thee for Gifts, and pray to Thee each day.

Whomsoever Thou Blessest he attaineth all; to some Thou art near, to others far.

No other place there is to ask; see for thyself, O my mind.

They, who Praise their Lord at His Door, their minds being God-wards, are Illumined. [9]

SHLOKA M. 3

The Pundit recites and shouts out (his Books); but (within him) is the love of Maya.

Within himself he realizes not the Lord, and his mind is foolish and wild. He instructs the world in Duality, and knows not the Essence himself.

Vain his life and he is born to die again and again. [1]

M. 3

They, who served the True Guru, received the Lord’s Name; know ye this, think ye of this.

Eternally their minds are at Peace, and they shed their wailings.

Their Self eats up its Ego and becomes Pure, by reflecting on the Guru’s Word.

Nanak: They, who are imbued with the Word, are saved; for, they Love their Lord. [2]

PAURI

Blessed is the Service of the Guru; through the Guru, it is Approved.
He, on whom is the Lord's Grace meets with the Guru; he alone Dwells upon the Lord's Name.
Through the Guru's Word do we Receive the Lord; and the Lord Takes us across (the Sea of Existence).
Not one has Received Him by forcing his mind: even the Vedas testify this. Nanak: He alone serves his Lord whom He Attaches to Himself. [10]

SHLOKA M. 3

Nanak: He is the bravest of the brave who overcomes his inner Ego.
And praises the Lord's Name, and thus Saves himself in this life.
He himself is Delivered, so are all his kin.
They alone look Beauteous at the True Gate who Love the Lord's Name.
The self-willed die in Ego; even their death is a torture (to them).
(But), the Lord's Will Works in all; what can a poor (mortal) do?
They who are lost in Duality forget their Lord.
Nanak: Without the (Lord's) Name, all else leads to Pain, and lost are one's Peace and Poise. [1]

M. 3

The Perfect Guru embedded the (Lord's) Name in me, and my Doubt was destroyed.
I sang the Praise of my Lord, the God, and He Illumined my heart and I saw the Path.
My Ego departed and I was in communion with the One; into me came the (Lord's) Name to Dwell.
Through the Guru's Instruction, I Merged in the True Name and the Yama touched me not. P. 87
The Creator alone Pervades all and he, on whom is His Grace, is attuned to the (Lord's) Name.
Nanak, the Lord's Slave, lives by uttering His Name; and even for an instant without it, he dies. [2]

PAURI

He, who repairs to the Lord's Court, is accepted at all courts.
Wherever he abides, he looks Beauteous; even the Sinners are saved by looking at his face.
Within him is the Treasure of the (Lord's) Name which makes him Glorious.
Worship then the (Lord's) Name, believe in it, and all thy Sins will depart.
(For) they who Dwelt on the (Lord's) Name with the singleness of mind, became Eternal for the world. [11]

SHLOKA M. 3

Worship the Supreme Lord with the Guru's Poise.
If the (individual) Soul has faith in the Over-Soul, it Realizes the Lord within its own Home.
And the Soul then wavers not, like the Guru's good nature. Without the Guru, one enters not into the Great Peace, and the dirt of Avarice goes not from within.
If the Lord's Name comes into thy mind, even for a moment, thou earnest the merit of bathing in the sixty-eight holy waters.
When one abides in Truth, one is Soiled not; it is in Duality that the mind is Soiled.
And the Dirt is washed not off even if one bathes at all the places of pilgrimage.
The self-willed practise the deeds of Ego, and earn nothing but Pain:
Nanak: The Soiled one is Cleansed only if he Merges in the Guru. [1]

M. 3

How can one instruct the self-willed persons?
They look odd (in the Holy Society), and go the Round as are the deserts of their deeds.
Communion and Separation are the two Ways: one does as is the Lord's Will. Through the Guru, one stills (the Ego of) one's mind; and tests it on the Touchstone of the Word.
One grapples with one's Mind, and settles with it alone; and is then at Peace with the mind.
He attains his Mind's Desire through the Love of the True Word.
Drink thou for ever the (Lord's) Nectar-Name; do this deed by the Guru's Grace.
If one grapples with some thing other than the mind, one wastes one's life away.
The self-willed lose the Game through obstinacy of the mind, and practise Falsehood.
By the Guru's Grace, the God-wards win over their minds, and enter into communion with the Lord.
Nanak: They practise the Truth, while the self-willed are born to die, over and over again. [2]

Pauri

O Saints of the Lord, my Brothers, hear ye this Instruction of the True Guru. He, who has it in his Destiny Writ in his Forehead, keeps it in his heart. (For him), the Lord's Gospel is Nectar-sweet and Glorious, and he tastes it through the Guru's Word, the natural way.
His mind is Illumined, and dispelled is his Darkness, as the sun draws the night (into itself),
And the Unseen, the Imperceptible, Unknowable, Immaculate - Him the eyes see, by the Guru's Grace. [12]

Shlokha M. 3

He, who Serves his True Guru, is accepted (by the Lord).
(For), he loses his Ego and is in communion with the Lord's Truth. He, who serves not the True Guru, wastes away his life.
Nanak: He, the Lord, Does what He Wills, and no one can ask Him "why?" [1]

M. 3
My mind is girt by Evil – it does the Evil deeds;
The ignorant minds worship Duality, and they are Punished at the Lord’s Court.
Let me worship the Supreme Lord; but how shall I Know of Him without the True Guru?
The merit of all meditations, all penances, all continence, is in the acceptance of the God’s Will, but through the Lord’s Grace does this (Wisdom) dawn.
Nanak: Serve (thy Lord) with a high Mind, (but) that alone in thee will be Approved which thy Lord Likes. [2]

PAURI
Dwell on the Lord’s Name, O my mind, which brings thee Peace, night and day.
Dwell on the Lord’s Name, O my mind, which washes off all thy Sins.
Dwell on the Lord’s Name, O my mind, which drives out thy Hunger and Pain and Poverty.
Dwell on the Lord’s Name, O my mind, by Loving the Lord’s great Lovers.
I Meditate in the mind on the Name of the Lord, who has Writ on my Forehead this great good Destiny. [13]

SHLOKA M. 3
They, who served not the True Guru, and Dwelt not on the Word, On them the Lord’s Wisdom never dawnted; Dead are they even in life.
They wander through myriads of lives and are born to die and be wasted away.
But he alone serves the True Guru, on whom is His Grace.
The True Guru in himself treasurers the (Lord’s) Name: but it is through the Lord’s Grace that one attains to it.
He, who is imbued with the Truth enshrined in the Guru’s Word, his communion is True.
Such a one the Lord Meets and Separates him never, and he Merges in the Great Peace. [1]

M. 3
Vaishnava is he, who knows no other but the Lord.
And by the Guru’s Grace, Realizes himself.
He holds his mind, and brings it (back) to its only Home.
His self dies, and he utters (nothing but) the Name of the Lord.
Blessed is such a Vaishnava for he merges in Truth. [2]

M. 3

If one has guile in oneself and calls oneself a Vaishnava,
He finds not the Lord through deceit.
If he slanders others, he gathers Dirt within.
If he washes (his body) from without, the Dirt of the mind goes not.
He, who enters into argument with the Holy
Is eternally in Pain, and is lost in Duality.
If one remembers not the Lord's Name, but does (good) deeds,
His destiny's Writ is wiped not.
And he finds not Deliverance without Serving the True Guru. [3]

Pauri

They, who Dwell on the True Guru, are burnt not (by Duality) to ashes;
(For), they who Dwell on the True Guru, are satiated.
They, who Dwell on the True Guru, fear not the Yama.
They, on whom was the Lord's Grace, took to the Guru's Feet. P. 89
Their Faces sparkle both here and Hereafter, and they are Robed at the
Lord's Court. [14]

Shloka M. 2

Chop off the head that bows not down to the Lord.
Nanak: The human frame, not charged with (God's) Love, is worth only
being burnt. [1]

M. 5

Losing my Way since the beginning, I was born to die (again and over again).
Lo, I wandered about, and fell into a Puddle, mistaking it for a Pool of
Musk. [2]

Pauri

Dwell on the Lord's Name whose Writ is over all.
Dwell on the Lord's Name which Saves thee in the end;
Dwell on the Lord's Name which Drives out all thine mind's desires and cravings.
By the Guru's Grace, the Fortunate ones Dwelt on the (Lord's) Name, which
brought all their vile traducers to their Refuge.
Nanak: Meditate on the Great Name, for, all bow down before the Lord's
Name. [15]
SHLOKA M. 3

The ugly Woman¹, without Merit, bedecks herself with beauteous Clothes, but her mind is Impure.
For, she walks not in the Way of the Spouse, and likes her own command to run.
He, who walks in the Way of the Guru, all his Pain goes.
(For), no one can erase the Writ what the Lord Wrote since Eternity.
He surrenders his body and mind to the Spouse, and loves the Word.
Pray, who has Received Him without (dwelling on) the (Lord’s) Name?
Nanak: She alone is Beauteous and of Merit whom the Creator Himself Enjoys in Joy. [1]

M. 3

The love of Maya is like darkness; its shores are unknown.
The self-willed ignorants suffer great Pain, and are Drowned, forgetting the (Lord’s) Name.
Every day they do all kinds of deeds, but their love is of Duality.
He, who Serves the True Guru, Swims across the Sea of Existence.
Nanak: The God-wards are Merged in Truth; for, they keep the (Lord’s) True Name is their hearts [2]

PAURI

The Lord Pervades the earth, the waters, the inter-space, and there is no other than Him.
He Himself Adjudicates and Drives off the false.
He Grants Honour to the Truthful; True, True, is His Justice.
Praise ye all the Lord, who is the Refuge of the poor and the supportless,
WhoHonours the Righteous and Punishes the Evil-doers. [16]

SHLOKA M. 3

The self-willed ugly woman, without merit, and of evil repute,
Leaves off the home and her spouse and loves another man.
Her desire is never sated and she is ever burnt by Lust, and so she wails;
(So is), Nanak, (the man) without the Lord’s Name, like the ugly woman, whom her man has abandoned. [1]

M. 3

He, who is Imbued with the Word, is like the bride in love with her lord,
Who enjoys her spouse for ever, for she is truly in love with him.
How utterly pretty is she; O praise be to her. P. 90
Nanak: through oLove of the (Lord’s) Name is she made a true bride, and is United with Himself by the lopd. [2]

¹. i.e. a soul without spiritual merit. Ugliness does not mean physical ugliness.
PAURI

O Lord, all creatures Praise Thee, for, Thou hast Delivered us of our Fetters. We salute Thee, for Thou hast Kept us away from Sin. Thou art the Strength of the weak; Thou art the Strongest of the strong. The Egoists are humbled by Thee and the self-willed fools put on the Right Path. And Thy Devotees are blessed with the Honour and the poor and the hapless succoured, O Lord! [17]

SHLOKA M. 3

He, who walks in the Way of the True Guru, attains great Glory. He in whose Mind Abides the Good Name of the Lord, him no one can destroy. He, whom the Lord Favours, His Grace is upon him. Nanak: The Cause is in the Hands of the Creator, but only the God-wards Realize it all. [1]

M. 3

Nanak: They, who Dwelt on the Lord's Name, are eternally in Communion with the Lord. Maya is in the service of the Master and she serves too the Servants of the Lord. The Perfect One has made (the Devotee) Perfect, and, by His Will, is he Saved. He, who Realized (the Truth) by the Guru's Grace, attained to Salvation. The self-willed know not the Will, them the wild Yama destroys. They, who Dwelt on the Lord, by the Guru's Grace, Swam across the Sea of Fear. The Meritorious Lord Wipes off all our demerits for, He is the Lord of Forgiveness. [2]

PAURI

The Devotees have Faith in the Lord; (for) the Lord Knows all. Know not another like Him, for, the Lord Ministers nothing but the Law. Why fear or doubt when He never is Unjust? True is the Master, True is His Justice; only the Evil-doer suffers defeat. Praise ye, O Devotees, the Lord with joined palms, for He Saves ye all. [18]

SHLOKA M. 3

I seek to Unite with the Lord and to keep Him in my heart. I Praise the Lord ever and for ever, through the love of the Guru.
Nanak: He, on whom is His Grace, him He Unites with Himself, and he alone is the True Bride of the Lord. [1]

M. 3

We find our Lord through the Service of the Guru; but only if the God’s Grace be upon us.
They, who Meditate on the Lord’s Name, from men they become angels.
Their Ego is dispelled; they enter into Communion with the Lord and are Saved through the Guru’s Word.
Nanak: They Merged into the Great Peace, by the Grace of the Master. [2]

PAURI

The Lord Makes the Devotee Worship Him by Revealing His Glory to him. (Nay), the Lord Himself Puts the Faith in the Devotee, and through him Serves Himself. P. 91
He Bestows Bliss on the Devotees and Gives them a Seat in the Eternal Home.
He Makes the Sinners wander and Condemns them to the deeps of Hell.
His Devotees He Blesses with His Love, and Saves them with His Support. [19]

SHLOKA M. 1

Ignorance is the Drummer-woman; heartlessness the Butcheress;
Slander is the Sweepess in the heart; anger is the Chandal.
What use is it (O Pundit), to mark off (thy kitchen), when all the four Out-castes are within thee.
Let Truth be thy continence; good Deeds thy markings; Meditation on the (Lord’s) Name thy bath.
Nanak: They alone are held sacred (in the world beyond) who instruct not the others in Evil. [1]

M. 1

Whether one be a Swan, or a Crane, one is Saved only by the Lord’s Grace.
Nanak: If the Lord so Wills, He Turns (even) a Crow into a Swan. [2]

PAURI

Ask thy Lord if thou wishest thy work done.
Through the True Guru’s Word, He Accomplishes thy tasks.
In the Society of the Holy, Drink then the (Lord’s) Nectar, the Treasure of Good.
O Thou, the Dispeller of fear, O Merciful Lord, save my Honour.
Says Nanak: Singing Thy Praises, One Knows the Unknowable Thou. [20]
SHLOKA M. 3

To Him, the Lord, belong our body and Soul; He is the Mainstay of all.
Nanak: Serve thou Him by the Guru’s Grace; for, He is thy Benevolent Lord.
Sacrifice am I unto them who Dwelt on the Formless He.
Their Faces sparkle and them the whole world greets. [1]

M. 3

Meeting with the True Guru, (my mind) is turned away (from Maya), and I expend the Nine Treasures (of the Lord’s Name).
The Eighteen Miracles follow my footsteps, and I abide in my True Abode within myself.
Beyond the desires of the world, I live in Communion with the Lord, and (in my mind) Rings ever the Unstruck Melody (of the Word).
Nanak: the Lord’s Devotion comes but to those in whose Lot it was so Writ by God. [2]

PAURI

I, a Bard of the Lord, went to call at His Door.
The Lord Listened to my Plaint from Within, and Called me into His Presence.
And Asked me He: “What brings thee here, My Bard?”
“Grant me, O Merciful Lord,” I pray, “the Gift of Thy Name.”
My Lord, the Benevolent God, Granted my prayer and I was Blest with the Robe of Honour. [21-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER

SRI RAG OF KABIRJI

(To be sung in the Measure of ‘Ek Svan’)

The mother thinks, “my son is growing”. She knows not his days are wearing off.
The more she says, “he’s mine”, and loves him, the more the angel of death laughs. [1]
Thou, O Lord, hast cast the world in Doubt.
How can one Realize thee, when one is lured by Maya? [1-Pause]
Says Kabir, “Leave thy love of Poison; in its company thy death is sure.
Call on the All-pervading Lord, O life, whose Word is life-giving for ever; and carries thee across the Sea of Existence.” [2]
When the Lord so Wills, one loves the Lord,
And one’s inner Doubt is cast away.
One attains Poise and the mind is awakened to the Lord’s Wisdom.  
And, by the Guru’s Grace, one enters into Communion (with the Lord). 

In His Company, one Dies not.  
And, if one Realizes His Will, one Meets with Lord the God.  

[SRI RAG OF TRILochAN]

In one’s mind is the immense love of Maya; and one forgets the fear of age and death.  
One flowers like the lotus, by seeing his kin, and the vicious man, casts an evil eye upon another’s woman. [1]  
But when, (age), the son of the Yama, comes with a terrible message,  
One feels helpless before him.  
Rare is the friend who says:  
“Take me, Thou, my Lord, into Thy Embrace,  
Meet me, my Lord, and deliver me (of Maya).” [1-Pause]  
(Others) indulge in pleasures, forsaking their Lord, and thinking themselves to be immortal.  
Cheated by Maya, they remember not (the Lord), and idle away their lives. [2]  
O man, one has to tread a hard and dreadful Path, where there is neither the sun nor the moon.  
When one leaves the world, where will then be one’s love of Maya? [3]  
Today, in my mind, I saw the Lord of Law,  
Whose couriers smothered me with their powerful hands and I could not stand up against them. [4]  
If someone makes me Wise, I see the Lord Pervading the woods and glades.  
Says Trilochana, “Thou art All-knowing, All-pervading, yea, Thou, my Lord!” [5-2]

[SRI RAG OF BHAGAT KABIRJi]

Listen, O Pundit, the One Lord is Wonderful; no one can tell of His Glory.  
He has Enticed the angelic men, the Devotees of gods, and heavenly singers, and bound the three Worlds with the string (of His Law). [1]  
(Within me) Rings the Unstruck Melody of the Lord’s Flute;  
Yea, He, in whose Presence one’s mind is attuned to the Sound (of Celestial Music). [1-Pause]  
The (Mind’s) sky is the furnace and of the two funnels (of breath) the one sucks in and the other spits out;  
And then into the golden pot (of the heart) is distilled the pure stream of blissful Nectar. [2]  
And lo, the wonder of wonders, that the breath is the cup.  
But rare is the Yogi whose way is this: even a king reaches not his Glory. [3]
Says Kabir, "Such Light did I get of the One on high, that I was filled with His Love. 
And, while the rest of the world is deluded by Doubt, my Mind is imbued with 
the reality of the Real." [4-3]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.**

**SRI RAG : HYMNS OF BHAGAT BENIJI**

[To be sung in the measure of 'Pahre']

O man, when you were encased in the womb, and standing on your head you were engrossed in meditation, P. 93

Your body was listless and the pride of being a man was not yours, your ignorance was in silence, and night was as was the day.

Recollect those days of your great woe, now that you’ve spread (the net of) your mind out and afar.

Leaving the womb, you entered the mortal world and forgot you the Lord of man. [1]

You will repent forsure, O fool, why do you then indulge in Vice and abide in Doubt?

Remember the Lord or you go to the abode of the Yama.

Why, O man, you wander wildly thus? [1-Pause]

Like a child, you play and crave every moment for lust and like tastes:

And taste good and evil, sour and sweet, and wines and meats; and the five (Desires) land you forsure in pain.

You abandoned meditation and penance, and Continence and good deeds, and remembered not the Name of the Lord.

And lust sprang up in you, your mind was darkened and a woman was bound to your neck. [2]

In the glow of youth, you ravished the beauties of other women and distinguished not between good and evil.

Intoxicated by Lust, the great craving of man, you knew not what is Virtue, what is Sin?

And your mind was proud of your sons and your riches and you cast the Lord away from your heart.

And you calculated your share in the estates of the dead, and in Lust and pleasures of the palate, you wasted your life away. [3]

White became your hair like (white) flowers and your voice was (feeble as if) coming out of the seventh underworld.

(The more) your eyes dimmed and your intellect and prowess decreased, the more your Lust was churned (and grew).

And Desire rained on your mind, and the lotus of your body withered away. Forgot you in the mortal world the Word of the Immortal Lord and grieved thereafter. [4]
You were pleased at the sight of your young babes and, in pride, you knew not (the Real).
And even when your eyes saw not, you hungered for more and cosier life.
When your light was extinguished and the bird (of your Soul) flew away, in your own compound no one liked you.
Says Beni, “Listen, O Devotees, who has ever attained to Salvation after (such a) death?” [5]

SRI RAG OF RAVIDASJI

Thou art me; I am Thou; where is the difference?
Do the gold and the golden bracelet differ? or, the water and the waves?
If I wouldn’t sin, O Thou Infinite One,
How wouldst Thou be called the Purifier of the sinners? [1-Pause]
Thou art known as the Master, the Inner-knower of ourselves,
So am I Thy servant known: from me, the Servant, art Thou (known) the Master. [2]
I call on Thee, “O Lord, grant me this Wisdom,
That Ravidas knoweth Thee equally in all, everywhere.” [3]
RAG MAJH

BY THE GRACE OF THE ONE SUPREME BEING,
THE ETERNAL, THE ENLIGHTENER.

RAG MAJH, ASHTAPADIS, M. 1

All are imbued with the Word, by His Will,
And called to the True Mansion, the Lord’s Court.
O Thou the True and Kindly Lord of the poor,
By Thy Truth is our mind satiated. [1]
Sacrifice am I unto Thy Beauteous Word, O Lord!
Thy Nectar-Name is ever-giver of all Peace.
Yea, it comes into the Mind through the Guru’s Word. [1-Pause]
Neither is any mine, nor am I of any other.
I belong to the True Master of the three Worlds.
He, who passes his days in utter Ego,
And commits Sin, regrets (in the end). [2]
He, who Realizes the Will, utters the Praise of the Lord.
And, through the Guru’s Word, gathers the Glory of the (Lord’s) Name.
All leave this world to reckon for their deeds;
And are Emancipated only through the (Lord’s) Beauteous Name. [3]
The self-willed ignorants find no Refuge,
And suffer grievously at the door of the Yama.
Without the (Lord’s) Name, nothing keeps thee company, (O mind!)
One is saved only by reflecting on the Name. [4]
The lover of Maya is (false, for,) he loves not the Truth;
Bound-to Duality, he comes and goes.
No one can erase the Writ of the Lord,
(But) through the Guru is one Emancipated. [5]
In the house of the Mother, (the Virgin) knows not the Spouse,
Through Illusion is she separated and weeps and wails.
Beguiled by demerit, she mounts not to the Couch (of the Lord),
But through Virtue does she have her Sins forgiven. [6]
She, who knew the Spouse in the Parents’ Home,
And through the Guru realized the Reality of the Real,
Merged in the (Lord’s) True Name,
And her coming and going ceased. [7]
Through the Guru, one realizes (the Lord) and Utters the Unutterable,
(Know ye that) the True Lord Loves the Truth alone.
Prays Nanak, “O men, know ye the Truth, and sing ye the Praises of the
Lord”. [8-1]

MAJH M. 3

By the Lord’s Grace is the True Guru met:
And then alone one applies one's Mind to the Lord's Service and (reflects on) the Word.
And so one stills one's Ego and gathers Eternal Peace,
And sheds one's love of Maya. [1]
Sacrifice am I, O Sacrifice am I, unto the True Guru.
By the Guru's Word came Light unto me,
And I dwelt on the Lord's Praise day and night. [1-Pause]
He, who searches his body and mind, finds (within) the (Lord's) Name,
And then he holds himself, and his mind wanders no more.
And he sings the Word of the Guru, day and night,
And worships the Lord, the natural way. [2]
In this body are myriads of things,
But one Sees only if one realizes the Truth through the Guru;
And closing one's nine doors,
Entered into the Tenth Door (of the Self),
And is thus Emancipated and hears the Unstruck Music of the Word. [3]
True is the Lord, True too is His Name
Which comes into the mind, by the Guru's Grace.
And one is imbued, day and night, with the Lord's Love,
And knows the (Lord's) Truth in the Abode of Truth. [4]
He, who distinguishes not between Virtue and Sin,
And is attached to the Other, is lost in Illusion.
The blind unwise wretch knows not the Path,
And so comes and goes, again and over again. [5]
In the Guru's Service, for ever did I find Peace,
And my Ego was stilled.
Through the Guru's Instruction, my Darkness was dispelled,
And the hard Door was opened unto me. [6]
Overcoming my Ego, I gather my Lord in my Mind,
And my Mind is fixed for ever on the Feet of the Guru;
And, by the Guru's Grace, my body and mind are purged,
And so I Meditate on the Immaculate Name (of the Lord). [7]
Life and Death are in Thy Hands, O Lord!
Thou Givest Glory to whomsoever Thou Blessest.
Says Nanak, "Dwell ye ever on the Lord's Name
That ye may be Blest, both here and Hereafter." [8-1-2]

MAYH M. 3

My God is Immaculate, Unknowable, Infinite:
Yea, He Weighs up the world without the scales.
He, whose mind is God-wards, Knows alone,
For he, who praises the Lord, Merges in the Lord of Virtue. [1]
Sacrifice, O Sacrifice am I unto those
Who gather-in the Name of the Lord in their minds;
And, who take to the Truth, keep awake day and night at the Lord's Door,
And (thus) attain Glory. [1-Pause]
He Himself Hears; He Himself Sees.
He, on whom is His Grace, alone is of account.
He, whom He Himself Blesses, takes to Him.
And lives the Truth, by the Guru’s Grace. [2]
He, whom He Himself makes to lose His Path,
Whose, O whose, Refuge can he seek?
That what was Writ by God cannot be erased.
Fortunate is the one whom the Guru Meets.
But, by True Destiny is (the Guru) met. [3]
The Bride is ever in Sleep at her Parents’ Home.
Forgetting her Lord, she is abandoned to Sin,
Day and night she wanders about wailing.
For she gets not Sleep without the Lord. [4]
If she realizes her Lord, the Giver of Peace, at her Parents’ Home,
And stills her Ego, and realizes the Guru’s Word,
Her Bed is Beauteous and she enjoys her Spouse,
Bedecked by the Beauty of Truth. [5]
The Lord has Created myriads of species,
P. 111
But he alone meets the Guru on whom is the Lord’s Grace.
His Sins are washed off and he is made Pure,
And, at the True Door, he is made Beauteous by the (Lord’s) Name. [6]
If the Lord asks the account, who of us can answer?
(And if one renders the account), it is vain to count in twos and threes.
(So), one should pray for His Grace.
For, through His Grace, the True One Forgives us all,
And Unites us with Himself. [7]
He Himself is the Cause of causes,
And He is met through the Word of the Perfect Guru.
Nanak: through the (Lord’s) Name one gathers Glory,
And, of Himself, the Lord Unites one with Himself. [8-2-3]

MAJH M. 3

He is the One Unmanifest,
He’s (also) the One made Manifest through the Guru.
Satiating my Mind thus,
I assemble the One into me:
And, shedding Desire, I attain to the Peace of Poise. [1]
Sacrifice am I, O Sacrifice am I,
Unto those who fix their Minds on the One alone.
Through the Guru’s Word, their Mind comes into its only Home.
And is imbued with the Love of the True One. [1-Pause]
This world has strayed (from the Path): O Lord, Thou hast made it be so.
And forgetting the One (alone) it loves the Other;
Day and night it wanders, beguiled by Illusion,
And suffers Pain, without the (Lord’s) Name. [2]
They, who were imbued with the Love of Him, Who makes our Destiny,  
And served the Guru, were known through the four ages. 
He, whom the Lord Himself Blesses,  
Is merged in the Lord’s Name. [3]  
Being in love with Maya, one remembers not the Lord.  
And bound down at the Yama’s door, he suffers Pain.  
He is Blind and Deaf; he sees not a thing;  
(And so) the egocentric is burnt down by Sin. [4]  
They alone are in Thy Love whom Thou Usherest into Thy Communion, O Lord!  
And through Loving Adoration, Thou art Pleased with them;  
They Serve the True Guru, the Ever-giver of Peace,  
And their Desire by Thee is Fulfilled. [5]  
O Dear Lord, I seek Thy Refuge,  
Thou Forgivest all and Grantest Glory.  
The Angel of Death comes not near unto him,  
Who dwells on Thy Name. [6]  
They, whom Thou Lovest, are imbued day and night with Thy Love;  
Thou Unite them with Thyself:  
And, they for ever seek thy Refuge, O True One,  
For, Thou Thyself makest them know Thy Truth. [7]  
He, who knows the Truth, Merges in the Truth,  
He dwells on the Lord’s Praise and utters (nothing but) the Truth.  
Nanak: In Love with Thy Name, one is truly Detached,  
And Attunes himself only to one’s inner Self. [8-3-4]

MAJH M. 3

He, who dies in the Word, dies (truly).  
Death kills him not; nor Woe, nor Pain him destroys.  
His Light merges in the All-light,  
When he hears, and Merges in, (the Lord’s) Truth. [1]  
Sacrifice, O Sacrifice am I unto the Lord’s Name  
Which brings us Glory.  
He, who Serves the Guru and fixes his Mind on Truth,  
Merges into the Great Peace, through the Guru’s Word. [1-Pause]  
Impermanent is life: impermanent the garbs we wear.  
The Bride, who loves another mounts not to the Lord’s Castle; P. 112  
And, day and night, she is consumed by (inner) Fire,  
And suffers great Pain, without her Spouse. [2]  
Neither the body nor the caste go along (with one) in the world  
Where one is to answer for his deeds,  
Yea, one is released only by practising the (Lord’s) Truth.  
They, who Serve the True Guru, are truly Rich,  
And are Merged in the (Lord’s) Name both here and Hereafter. [3]  
She, who decks herself with Love-in-Fear (of the Lord),
Enters into the Lord’s Castle, by the Guru’s Grace, as her Home.
She is imbued with the Lord’s Love day and night,
And her Colour, like madder’s, fades not. [4]
The Lord of all Abides with all, at all times,
But rare is the one who Sees Him, by the Guru’s Grace.
My Lord is the Highest of the high,
And Unites me He with Himself, in His Mercy. [5]
In the love of Maya, the world sleeps;
Forgetting the (Lord’s) Name, it is destroyed in the end.
He, who makes us Sleep also awakens us to Himself,
(But), through the Guru’s Word doth His Wisdom dawn. [6]
He, who drinks the Lord’s Nectar, dispels his Illusion,
And gets himself Liberated, by the Guru’s Grace.
He, who is imbued with the Lord’s worship, is for ever Detached,
And, stilling his Ego, is United with the Lord. [7]
He, the Lord, Himself Creates; He Himself engages us in work;
He Himself Sustains myriads of species.
Nanak: They, who Meditate on the (Lord’s) Name, are imbued with Truth,
And they do only what their Lord Wills. [8-4-5]

MAJH M. 3

Within oneself is the Diamond, the Ruby;
But one finds its worth only through the Guru’s Word.
He, who has gathered-in the truth, utters the Truth,
And tests (everything) on the Touchstone of Truth. [1]
Sacrifice, O Sacrifice am I, unto those
Who gather in their Minds the Guru’s Word,
And, living in the world, find the Lord Immaculate,
And merge their Light in His Light. [1-Pause]
Within this body are Vistas vast.
(In it is) the Immaculate Name, Infinite and Unfathomable;
(But) only the God-wards gather it;
And the Lord, through His Grace, Unites them with Himself. [2]
My Master stresses nothing but the Truth,
And, by the Guru’s Grace, one’s Mind is attached to Truth.
Yea, the Truth pervades all, at all places,
And the True ones Merge in the Truth. [3]
The True One is my Care-free Beloved;
He Purges us all of all Demerits, all Sins.
With Love, devote thou thyself to Him,
And Worship Him in His Fear. [4]
True is our Devotion, if Thou, the True One, art Pleased;
Thou Givest of Thyself, and Regrettest not thereafter.
Thou art the Beneficent Lord of all.
Yea, he, who Dies in the Word, lives (for ever). [5]
Without Thee, O Lord, there is not another.
I Serve Thee, I Praise no other but Thee;
Unite me Thou with Thyself, O my True Master,
(But), Thou art attained by perfect Destiny. [6]
For me, there is not another like Thee:
By Thy Grace is my body blest.
Thou Takest care of us, day and night,
And, by the Guru's Grace, are we Merged in the Great Peace. [7]
No one is as High as art Thou, my Lord;
Thou Thyself Created (the Universe);
Thou Thyself wouldst dissolve it (into Thyself);
Thou Thyself Createst, Destroyest and Deckest all.
Sayeth Nanak, "O Lord, how Beauteous is Thy Name!" [8-5-6]

MAJH M. 3

He it is who Enjoys in all hearts;
Yea, He the Unknowable, Infinite, and Unfathomable, Works through all.
Call thou on thy Lord, through the Guru's Word,
And Merge spontaneously in His Truth. [1]
Sacrifice, O Sacrifice am I unto those
In whose Mind Dwells the Guru's Word.
Realizing the Word, one grapples with one's mind,
And stilling one's desires, one merges (in the Lord). [1-Pause]
The Five Demons have beguiled the world.
The self-willed are Blind; they know not the Lord's Essence.
He, whose Mind is turned God-wards, keeps his Home,
And, through the Word, destroys the Five Demons. [2]
The God-wards are imbued ever with the True Lord's Love;
They Worship the Master, the natural way, satiated by Him day and night.
And, on meeting the Spouse, they Praise the True One
And gather Glory at the Lord's Door. [3]
First, the One Lord Created Himself;
Second, the sense of Duality, and third the three-faceted Maya;
The fourth State, the highest, is (of Bliss) and is reached by the God-wards;
for, they Practise nothing but the Truth. [4]
All is True that is pleasing to the True One:
They, who Realized the Truth, Merged in the Truth.
The God-wards Served the True One,
And Merged in His Truth. [5]
Without the True One, there is not another;
In love with Duality, the world is destroyed.
He, whose Mind is turned towards the Guru, knows the One alone and so
gathers Bliss. [6]
All Thy Creation, O Lord, seeks Thy Refuge,
And putting Thy creatures down (on the Chess-Board), Thou Seest
(amongst them) the imperfect and the perfect chessmen.
Thou Thyself Engageth all ever in Thy Task;
And Thou Thyself Unitest all with Thyself. [7]
Thou Thyself Unitest; Thou Thyself Seest Thy Presence (in them).
Thou Thyself Pervadest all.
Thou Thyself Doest all,
But this the God-wards alone know. [8-6-7]

MAJI M. 3

Sweet is the Nectar-Name of the Lord,
But rare is the one who Tastes the Word;
Into him cometh Light, and he drinketh the Great Essence;
And, at the True Gate, sings the Word. [1]
Sacrifice, O Sacrifice am I unto those
Who fix their Minds on the Guru’s Feet.
The True Guru is the Pool of Nectar,
For, it washes off the Dirt of the mind. [1-Pause]
O True One, Thy limits are known to no one.
Rare is the one, who fixes his Mind on Thee, by the Guru’s Grace.
I am satiated not howsoever much I praise Thee;
So much is my Hunger for Thy True Name. [2]
I See the One alone, not another;
And, by the Guru’s Grace, drink Thy Nectar;
Through the Guru’s Word, I quench my Thirst,
And Merge in Peace, the natural way. [3]
They discard the Jewel like straw,
For, the self-willed are Blind, being attached to Duality.
They reap only what they sow;
And get no peace even in their dream. [4]
He, on whom is His mercy, attains to Him,
And the Guru’s Word Dwells in his mind.
Night and day, he abides in (the Lord’s) Fear;
And destroying (other) fears, dispels his Illusion. [5]
He, who dispels his Illusion, gets Eternal Peace,
And, by the Guru’s Grace, attains to the State of Bliss.
His innerself is Pure; Pure is his word,
And he sings the Lord’s Praise the natural way. [6]
He reads the Smritis, the Shastras, and the Vedas,
(But), deluded by Illusion, he knows not the Essence;
And attains not Peace, without Serving the True Guru:
And he earns nothing but Woe. [7]
When, He the Lord, doth all by Himself; whom shall we go to complain?
And grumble one may if He were ever to err.
He Himself doth everything and causes everything to be done.
So, Nanak, Merge thou in His Name through (contemplation of) the Name. [8-7-8]
One is imbued with His Love, the natural way, by the Lord Himself. Through the Guru’s Word is the Mind dyed in the Lord’s Colour; And one’s body and Mind are sated, and one’s tongue becomes a flame of red like the Lalla flower, And the Love-in-Fear of the Lord fills one’s being. [1] Sacrifice, O Sacrifice am I unto those who gather in their minds the Fearless Lord. By the Guru’s Grace, one Meditates on the Fearless He; And through the Word one Swims across the treacherous Sea of Existence. [1-Pause] The self-willed wretches try to play clever; They bathe and wash themselves, but are accepted not (as True), They come and go (in vain) and in Sin do they grieve. [2] The self-willed blind (creatures) know not a thing. Death is in their Destiny, but they know it not. The self-willed do (good) deeds, but attain not to the state of Bliss. And, without the (Lord’s) Name, they lose their life in vain. [3] The True Deed is to know the Essence of the Word, And, through the Perfect Guru, to find the Door to Salvation; And, to hear the Guru’s Voice in the Word, day and night, And be imbued with the Colour of the True One. [4] The tongue, replete with the Lord’s Essence, brings its own reward. And one’s Mind and body are bewitched spontaneously by the Lord. And, the Beloved Spouse, one finds the natural way, And the natural way one merges in the Great Peace. [5] He, in whom is Love, sings of the Virtues of the Lord, And, through the Guru’s Word, Merges in the Great Peace, the natural way. Sacrifice, O Sacrifice am I ever to those Who dedicate their minds to the Service of the Guru. [6] The True One is Pleased only with the Truth, And, one’s heart is steeped in His Love by the Guru’s Grace. One abides in the True Abode and sings the Lord’s Praise. Thus doth God make one accept His Truth. [7] He, on whom is His Grace, receives (the Name), And, by the Guru’s Grace, his Ego departs: Into his Mind comes the Lord’s Name, And he, Nanak, is acclaimed at the Door of the True Lord. [8-8-9]

Serve thou the True Guru: in it is thy greatest Glory; And gather in thy mind thy Dear Lord, the natural way. The Lord is the fruitful Tree: He, who drinks the Nectar thereof, is eternally satiated. [1] Sacrifice, O Sacrifice am I to Him, Who Unites me with the Society of the Holy. He the Lord Unites me with the Holy, and I Utter the Praises of the Lord. [1-Pause] Serve thou the True Guru, through the Beauteous Word,
Yea, him who wrought into the mind the Name of the Lord;
For, the Pure Lord Purgeth thee of thy Dirt of Ego,
And thou art Acclaimed at the True Gate. [2]
Without the Guru, one finds not the (Lord's) Name;
The seekers and the adepts but wail in vain.
Without the Guru's Service, one gets no Peace,
And, one attains to the Guru, by True destiny alone. [3]
The Mind is the mirror, but into it look only they whose Minds are turned
God-wards;
And it gets not rusted, if one burns down one's Ego.
Through the Pure Word, Rings the Unstruck Melody (in the mind);
Yea, through the Guru's Word doth one Merge in the (Lord's) Truth. [4]
Without the True Guru, one sees not the Lord,
And when the Guru is in Mercy, he makes one See (the Unseen)
He, of Himself, is United with our Self,
And, imperceptibly, we Merge in the Peace of Poise. [5]
The God-wards are in Communion with the One alone, And, through the
Guru's Word, still their sense of Duality. Within the body then the Trader
Trades, And Earns the Treasure of the (Lord's) True Name. (6)
The God-wards Practise the Purest deed of the Lord's Praise, And they thus
attain to the Door of Deliverance;
Night and day, they are Imbued with His Love and Sing of His Virtues,
And them the Lord Calls into His Presence. (7)
The True Guru is Met by the Lord's Grace, and, by True Destiny, is the Word
Enshrined within us;
And we are Blest with the Glory of the (Lord's) Name.
And so we Sing the Praises of the Lord. (8-9-10).
And through the Perfect Guru one receives the Lord's Name. [8-11-12]

MAJH M. 3

He, who loses his self, attains all he yearns for;
And, through the Guru's Word, enters into True Communion with the Lord.
He gathers Truth and deals in nothing but Truth. [1]
Sacrifice, O Sacrifice am I to the Lord,
Whose Praises, night and day, I sing.
Thou art mine, O Master, and I Thine:
Through Thy Word is my Glory. [1-Pause]
Blessed, blessed, is the time,
When I came to love the True One;
And by serving the (Lord's) Truth attained True Glory.
Yea, we attain the Truth through the Guru's Grace. [2]
Through the Mercy of the Guru, one receives the fare of Love,
And, one loses one's taste for every other taste,
And enshrines the Essence of the Lord in the Mind.
And one receives Truth, Contentment and the Great Peace, through the
Word of the Perfect Guru. [3]
MAJH M. 3

Blessed, blessed, is the time,
When I came to love the True One;
And by serving the (Lord's) Truth attained True Glory.
Yea, we attain the Truth through the Guru's Grace. [2]
Through the Mercy of the Guru, one receives the fare of Love,
And, one loses one's taste for every other taste,
And enshrines the Essence of the Lord in the Mind.
And one receives Truth, Contentment and the Great Peace, through the
Word of the Perfect Guru. [3]
He, who Serves not the True Guru, is an ignorant and blind fool:
How can then he attain to the Door of Deliverance?
He is born only to die, yea, to come and go and suffer at the Yama's door.
[4]
He, who recognises the Taste of the Word, Knows himself,
And, knows too that the Lord's Word alone is Pure;
And, by Serving the True One, he gets Eternal Peace,
And cherishes the Nine Treasures of the (Lord's) Name in the Mind. [5]
Blessed is the place which Pleases Thee, O Lord;
(That alone is) the holy congregation where Thy Praises are sung.
And, Thou, O True Lord, are worshipped,
And Thy Celestial Music is heard. [6]
The self-willed have false capital stock, they put up a false show.
They practise Falsehood and suffer great Pain.
Deluded by Doubt, their mind wanders,
And they lose their lives in coming and going. [7]
My True Master is dear to me,
For, so has the Word of the Perfect Guru instructed me.
Nanak: He who attains the Glory of the (Lord's) Name,
Looks upon Pain and Pleasure alike. [8-10-11]

MAJH M. 3

Thine are (the four) sources of Creation, Thine the words they speak.
Without Thy Name all are deluded by Doubt.
Through the Guru's Service, I received the Lord's Name:
Nay, no one has found it without the True Guru. [1]
Sacrifice am I unto those
Who fix their Minds on the Lord.
The True Lord we attain through Devotion to the Guru,
And into the Mind comes He, the natural way. [1-Pause]
He, who serves the True Guru, receives all he longs for:
As is His Wish, so is he fulfilled;
The True Guru is the fountain-head of all Blessings:
(But) one meets him if one's Destiny be True. [2]
The mind is soiled; it meditates not on the One; 
Within one is the Dirt of Duality; 
The Egoist repairs to river-banks, holy places and different lands; 
And gathers more and more the Dirt of selfhood. [3]
If he serves the True Guru, his Dirt departs: 
His self dies even while he's alive and he fixes his Mind on the Lord: 
The Lord is the only Pure Being, for the Truth gathers not Dirt, 
And by taking to the Truth, Untruth departs. [4]
Without the Guru, it is utter Darkness. 
The Ignorant one is Blind; for him it is stark Dark. 
The Worms of Filth abide in Filth and eat Dirt; 
And, by Filth they are enveloped again. [5]
If one Serves the Emancipated Soul, one is also Emancipated; 
And, through the Word, departs the love of I-amness; 
And one Serves one's Dear and the True Lord, night and day, 
By meeting the Guru, through Perfect Destiny. [6]
He Himself Forgive and Unites with Himself, 
Through the Perfect Guru, one receives the Treasure of the Name; 
He who Dwells on the True Name, his Mind becomes holy, 
And by serving Truth, one's Sorrow is driven away. [7]
He is present all the time before thee; think Him not to be distant and far; 
And, through the Guru's Word, recognise the Lord in thy inmost Self. 
Nanak: Through the Name one receives Glory, 
And through the Perfect Guru, one receives the Lord's Name. [8-11-12]

MAJH M. 3

He, who is True here, is True Hereafter too; 
The True mind is imbued with the True Word; 
He, who serves the Truth, practises the (Lord's) Truth, 
And earns he nothing but the Truth. [1]
Sacrifice, O Sacrifice am I unto those 
Who enshrine the True Name in their hearts, 
And Serve the True One and Merge in Him, 
And sing the Praises of the True One. [1-Pause] 
The Pundit reads the sacred texts but relishes not their taste. 
(For), his mind is fixed on Maya and it wanders in Duality; 
In the love of Maya he has lost his mind, 
And by sinning has come to Grief. [2]

Meeting with the True Guru, one knows the Essence 
And one hugs the Lord's Name to one's Mind; 
And, one dies in the Word and slays his Ego: 
And attains he to the Door of Deliverance. [3]
He washes his Sins, and dispels his anger; 
Yea, he who keeps the Guru's Word in his heart. 
He, who is imbued with the Truth, is ever Detached, 
And by stilling his Ego is United with the Lord. [4]
Within us is the Jewel, but we receive it only if the Lord so Wills; Else, we are gripped by the Three Modes and swayed by the Three-faceted Maya.
The Pundits and the men of silence are tired of reading their texts: But they know not the state of the Fourth State. [5]
The Lord, of Himself, Dyes thee in His Love, But he alone is in His Love who is imbued with the Word; He takes to the Glorious Colour of the Lord, And sings the Praises of the Lord with Love. [6]
For the God-wards, He alone is the Miracle, (His Way) the True ascetic discipline;
All Wisdom for him is in the Lord’s Name, as also Deliverance, And so he Practises the (Lord’s) Truth and Merges in the Truth. [7]
For the God-ward, the Lord alone Creates and Destroys. For the God-ward, the Lord alone is his Caste, his Honour.
Nanak: the God-wards Dwell on the Lord’s Name, And, through the Name, Merge in the Name. [8-12-13]

Majh M. 3

Through the Word is the Creation and the Dissolution (of the universe).
Through the Word is the Evolution of Creation again;
The God-wards know that the True One Works alone;
And, Creating, Merges all He in Himself. [1]
Sacrifice am I unto those who enshrine the Perfect Guru in their hearts.
Through the Guru, they are in Peace and Worship the Lord, day and night;
And, praising Him, Merge in His Praise. [1-Pause]
Towards God turn the earth, the water, the air, and the fire that work miracles;
(But), he who is denied the Guru’s Grace, is born to die again, and over again. [2]
The Lord has Staged the Play (of Existence)
And put in the body all that one seeks.
Through the Word one finds the Mystery,
And one is ushered into the Lord’s Presence. [3]
True is the Lord; True are the Traders;
Through the Love of the Guru, they deal in Truth;
They invest the Truth and earn the Profit of Truth.
(For), from Truth always comes the yield of Truth. [4]
How can one earn a profit without investment?
The Egocentrics are all deluded;
They earn no Profit, and go empty-handed, and so they suffer Pain. [5]
Some there are who deal in the Truth,
Through the Love of the Word.
They themselves Serve their Lord, and so Save all their kin. Approved is their coming (into the world), And, meeting their Lord, they abide in Peace. [6]
The Thing is within himself but the fool searches for it without;
The self-willed one gropes like a blind demon:
And, where there is the Thing, he searches not,
For, he is deluded by Doubt. [7]
He, the Lord, of Himself Bestows the Word on His Bride;
And she attains to the Peace of the Bridal Chamber.
Nanak: Through the (Lord's) Name, one gathers Glory,
And Hearing the Name, one Dwells on it. [8-13-14]


**RAG MAJH, CHAUPADAS, M. 4**

I cherish the Lord's Name in my Mind,
And Meditate on it by great good Fortune.
The Perfect Guru has attained Perfection in the Lord's Name.
(But) rare is the one who walks in the Guru's Way. [1]
I have gathered the fare of the Lord's Name for my Journey (in the Yond).
It is the Life of my life, and keeps me company for ever.
The Perfect Guru has made me wise in the Lord's Name;
And its eternal Treasure remains for ever with me. [2]
My Lord is my Friend, my Beloved, my King.
Who would take me to my Lord and give me a new Life?
I cannot be without seeing my Love, and my eyes are welling up with tears. [3]
Since my childhood, the True Guru is my only Friend.
I cannot be without seeing him.
O Lord, be Merciful and take me to the Guru that from him Nanak gathers
Thy Name. [4-1]

**MAJH M. 4**

The Lord is my mind, my body, my life.
Without the Lord, I know not another.
If, by good Fortune, I meet with a Saint, he shows me the Way to my Love. [1]
I have searched through my body and mind:
Oh, how shall I get to my Love?
I join the Society of the Holy and know that 'tis there that Abides my Lord,
the God. [2]
My Love, my True Guru, Thou art my Refuge;
I am Thy poor child, sustain me, O my Father and Mother.
Without Thy Water, O Dear, my Lotus has withered away. [3]
Without Seeing Thee, I find no sleep;
And my body and mind suffer the Pain of Separation (from Thee).
Take pity on me, O Lord, and let me meet with my Guru, that I may blossom forth. [4-2]

Majh M. 4

Read thou of the Merits of the Lord and Meditate on them. P. 95
Hear the Lord's Name recited and uttered.
Join the Society of the Holy to Swim across the impassable (Sea of Existence), O dear! [1]
Come my friends, let us meet our Lord, the God.
O my dear friend, bring me a message from my Love.
For, he alone is my friend and beloved who shows me the Path to my Lord! [2]
My Pain is known to my Perfect Guru, and to my God.
Without uttering His Name, I cannot be.
Give me Thy Mantram, O Lord, which is the cure of my Ailments,
For, through Thy Name, O Dear, I am able to Swim across. [3]
I am like a Chatrik-bird, in the sanctuary of the Guru.
He puts the Nectar-drop in my mouth.
I am like the fish in the Lord's Waters; without water, O dear, how can a fish be? [4-3]

Majh M. 4

O Saints, O Servants of the Lord, meet me, my Brothers,
Show me the Way to my Lord: I hunger for Him.
Oh Thou Life of the world, fulfil my Faith,
That meeting with Thee, my mind is sated (with Thy Love). [1]
In the Society of the Holy, I recited Thy Word.
It pleases me when I recite Thy Gospel.
Thy Nectar-Name is the only Love of my Mind.
Meeting the True Guru, I drink Thy Nectar. [2]
By great, good Fortune, one finds the Society of the Holy:
The Unfortunates wander about in Doubt and suffer.
Without good Fortune, one finds not the Society of the Saints
And without it one's mind remains Soiled. [3]
Meet me, O Life of all life,
Be Merciful that my mind gathers in Thy Name, O Dear!
And it seems sweet to my Mind, and my Mind is imbued with it. [4-4]

Majh M. 4

The Guru has made me wise in the Lord; from the Lord, I taste the Reality of the Real.
My Mind is imbued with the Lord's Love, and drinks it to its fill.
My mouth utters the Name of the Lord, and my Mind is filled with utter joy.
Come, O Saints, take me to my Lord’s Embrace:
Recite to me the Gospel of my Love;
I’ll give my Mind away to him who utters the Guru’s Word with the mouth. [2]

By good Fortune, I met the Lord’s Saints:
The Perfect Guru has poured into my mouth the Essence of the Lord.
Him the unfortunates met not,
And the self-willed were eternally cast into the womb. [3]
He the Lord is Merciful and Beneficent.
He has washed off all the dirt of Ego (from within me).
Nanak: Within our body are the Stalls from which the God-wards buy up the
Wares (of the Soul). [4-5]

**MAJH M. 4**

I utter the Praises of the Lord; I recite His Name;
I join the Society of the Holy and in-gather the (Lord’s) Name in the Mind.
My Lord is Unknowable, Imperceptible: sing thou, O dear, His Praise by
meeting the True Guru. [1]
Blessed is the One who Knows the Lord.
Him I ask about the Master.
I press his Feet and wash them clean,
And, in his Company, drink the Nectar of the Lord’s Essence. [2]
The True Guru, the Beneficent, has made me wise in the (Lord’s) Name.
By great, good Fortune, I entered into the Presence of the Guru.
His Essence is Nectar-sweet; Nectar-sweet is His Word:
O dear, drink thou the Nectar from the Perfect Guru. [3]
In the Lord’s Holy congregation, I meet the True Person,
Here I dwell upon the Name of the Lord;
One hears and recites here, O Nanak, the Gospel of the Lord,
And instructed in the Guru’s Wisdom, one’s Mind is held by the Lord’s
Name. [4-6]

**MAJH M. 4**

Come sisters, meet me, O dears!
She, who tells me of my Lord, unto her I am a Sacrifice.
In the Society of the Holy, I find my Friend and Lord; O dear, I am a Sacrifice
unto my True Guru. [1]
Wheresoever I see, I see my Master!
Thou, O Lord, Pervadest all hearts, O Thou the Inner-knower.
The True Guru has shown my Lord within me; unto the Guru I am a Sacrifice
a hundred times. [2]
All are created of the same air and the same clay; same is the Light in all;
The One Light Pervades all; of none other’s there is a transfusion.
By the Guru’s Grace I found the One; O dear, Sacrifice am I unto the Guru.
Nanak, the Lord’s Servant, utters but the Nectar-Word.
This, the Guru's elect love and adore. The Perfect Teacher Instructs us in Perfection, for, He in His Mercy, is ever Beneficent to us. [4-7]

MAJH M. 5, Chaupadas

My Mind longs to have the sight of the Guru: In tears, it wails like the Chatrik-bird. My thirst goes not, nor Peace I find, without the sight of the beloved Saint. [1] Sacrifice, O Sacrifice am I unto the sight of the Saint, my Guru, my Beloved. [1-Pause]

Pleasing is Thy face, O Holy one; Thy Word Rings one into the Great Peace; How long, how long, is my separation from the Lord of the earth to be? Blessed, Blessed is the Land where Thou livest, O my Friend and Master! [2] Sacrifice, O Sacrifice am I unto the Guru, my Friend and Spouse and Lord. [1-Pause]

If Thou meetest not me for a moment, the Dark Age dawns for me. When am I to meet Thee now, my Love, my Lord? I can pass not the night; sleep comes not to me, O Dear, without seeing Thy Court. [3]

Sacrifice, O Sacrifice am I unto Thy True Court. [1-Pause] By great, good Fortune, I've met the Guru-Saint, And found the Eternal Lord in my own home; I Serve him ever and go not from him for a moment. [4] (Says) Nanak, Thy Servant, "I am Thy Slave, O my Lord!" [Pause 1-8]

RAG MAJH M. 5

Blessed is the season when I cherish Thee. Blessed the work that I accomplish for Thee. Blessed the heart on which Thou rainest (Thy Mercy), O Thou, the Giver of all! [1] Thou art the Father of us all. The nine Treasures (of Thy Name) are inexhaustible. He, whom Thou Blessest, is for ever sated; and he devotes himself to Thee. [2]

All abide in Thy hope: On all hearts rains (Thy Mercy). All are partners (in Thy Grace); O Dear, Thou art alien to none. [3] Thou, of Thyself, Deliverest me through the Guru. Thou, of Thyself, makest the self-willed wander through, birth after birth. All that seems is Thy Play: sacrifice is Nanak, Thy Slave, unto Thee. [4-2-9]
MAJH M. 5

How naturally Rings the Unstruck Melody in my Mind,
That my Mind revels ever in the Joy of the Word.
And I find my Seat on high, composed in the Silence of Peace. [1]
I wandered and wandered and then arrived at my Home;
And I found what I had longed for.
O Saints, he, the Guru, satiates all, and awakens our Intuition to see our
Lord. [2]
He is the King, He the subject too;
He is the One Detached, also Attached;
He alone sits in the True Seat of Judgement,
And by Him all the Prayers are answered, the Prayers of all. [3]
I have described Him as I Saw Him:
But he alone has His Taste who knows of His Mystery;
And one's Light merges in the All-Light, for, Nanak, the One alone
Pervades all. [4-3-10]

MAJH M. 5

Sing thou the Wedding-songs, O my friend,
Where the Bride has found the Spouse;
All Joy, all Bliss is there, where the Lord (with His Presence) Bedecks the
Bride. [1]
She is Meritorious and of good Fortune;
Blessed with Sons, and Character, and the Joy of the Lord;
And Beauteous too, and Wise and Clever, for, she is the beloved of the
Spouse. [2]
Blessed is her Culture.
And with Wisdom is she bedecked.
She is a Woman of Family (a Sister) of brothers, who bedecks herself with the
Love of the Lord. [3]
Of her glory one cannot tell, whom the Spouse has Clasped in His Embrace:
Her Spouse is the Eternal, Unknowable, Transcendent Lord; and she has
Love as her only Mainstay. [4-4-11] (P. 98)

MAJH M. 5

My Transcendent Lord, who is the Unfathomable God,
Unknowable, the Yonder of the yond, Mysterious,
Merciful for the meek, Supporter of the earth,
Through the Guru call thou on Him, the Giver of Salvation. [1]
Through the Guru, the Madhusudana Saves thee.
Through the Guru, the Murari becomes thy Friend.
Through the Guru, one attains to the Lord Merciful, Damodara, and by no
other means. [2]
He, who is sustained not by food, is of Beauteous Hair, and is without enmity.
His Feet myriads of people Worship and Adore,
And he, in whose heart He Dwells by the Guru's Grace, is devoted to Him and Him alone. [3]
He, whose Presence is Blissful; He, who is Infinite,
He the All-powerful and the Ever-merciful,
Meditate thou on Him, by the Guru's Grace.
But rare, O dear, is the one who reaches this State. [4-6-13]

MAJH M. 5

Within me is the Unknowable and (yet) I find him not;
Within me is hid the Jewel of the (Lord's) Name.
(But), He, the Unfathomable beyond Knowledge, Highest of the high,
Is known through the Guru's Word. [1]
Sacrifice am I unto the Saints,
Who have recited the Name unto me in the Kali age:
Yea, they, who lean on no one, but the True One,
And whose Sight one sees by great, good Fortune. [1-Pause]
He, whom the adepts and the seekers seek,
And, on whom even Brahma and Indra Dwell in their hearts,
And the thirty-three crores of gods too,
Of Him one sings within one's heart, on meeting the Guru. [2]
The winds utter Thy Name, O Lord, night and day,
And the earth too slaves at Thy Feet;
In the four sources of Creation, and in all speech
Art Thou, the All-pervading Lord, Beloved of all. [3]
The True Master is known through the Guru,
And is revealed through the Word of the Perfect Guru.
He, who drinks (His Nectar) is satiated,
With the True One is he sated. [4]
Blessed is that house of the Great Peace,
In which is all Bliss and Happiness and Joy.
And, he alone is Rich who fixes his Mind on the Guru's Feet. [5]
Thou Created sustenance for all, O Lord,
Before Thou brought Thy Creation into being.
Like Thee, there is not another,
And Thee no one can equal. [6]
He, on whom is Thy Mercy, Dwells on Thee,
And practises the Mantram of the Saints.
He Swims across, and Saves his all,
And the Door of the Lord opens unto him. [7]
Thou art Great, the Highest of the high,
Thou art Infinite, much more than much;
Sacrifice is Nanak unto Thee,
For he, O Lord, is the slave of Thy Slaves. [8-1-35]  

MAJH M. 5  

Who is the one Emancipated; who is the one United?  
Who is the one Wise in Wisdom; who is the one Wise-in-Speech?  
P. 131  

Who is the householder, who the renouncer?  
Who, O who, of these can evaluate (the Lord)? [1]  
How is the one Bound; how is the One Delivered?  
How is one to escape coming and going?  
Who is within the bounds of Karma, who is the one beyond Karma?  
Who is the one that can say? [2]  
Who is happy, who unhappy?  
Who is face-to-face with the Lord? Who has turned his back (upon Him)?  
How is one to Unite, how is one torn asunder?  
Who, O who, shall speak of the Way? [3]  
Which is the Word that holds the mind?  
Which the Instruction that makes one relish pain and pleasure alike?  
Which is the Way that makes one Dwell on the Transcendent Lord;  
And how is one to sing of His Praise? [4]  
He, whose Face is turned Guru-wards, is Emancipated,  
He alone knows the Way to Unite.  
He is the one Wise-in-Wisdom; he is the one Wise-in-Speech;  
Blessed is he as the householder and as the renouncer both;  
And he alone knows the Value (of the Lord’s Name). [5]  
Through Ego is one Bound; through the Guru is one Delivered.  
Through the Guru cease one’scomings and goings,  
The one turned God-wards acts in his Karma and (yet) is above it too,  
And that what he does, he does the natural way. [6]  
The God-wards are happy, the self-willed unhappy:  
The God-ward is face-to-face with the Lord; the self-willed one turns his back (upon Him).  
The God-ward is United and the self-willed torn asunder.  
It is through the Guru that the Way is Revealed. [7]  
The Guru’s is the Word that holds the mind,  
And through the Guru’s Instruction one looks upon pain and pleasure alike.  
The Guru’s is the Way to Dwell upon the Lord,  
And through Him are the Praises of the Lord sung. [8]  
The whole Creation is the Lord’s;  
He alone Does and Establishes all, and gets His works accomplished.  
From the One alone proceed the many,  
And the many then Merge in the One alone. [9-2-36]  

MAJH M. 5  

When the Lord, the Immortal, is thine, what then is thy uneasiness about?
When the Lord is the Eternal Master, the Slave must abide in Happiness and Peace.

Thou, O Lord, art the Giver of Life, Peace and Glory, And I am happy in Thy Will. [1]
Sacrifice, O Sacrifice am I unto Thee,
Who, by the Guru's Grace, art pleasing to my body and Mind.
Thou art my Shield like a mountain, my Refuge,
And, no one can equal Thy Glory. [1-Pause]
He, whom Thy doing tastes sweet,
He sees Thee in all hearts.
At all places art Thou, and Thou alone Workest through all. [2]
Thou art the Fulfiler of all our desires.
Brimful is the Treasure of Thy Praise.
Thou Savest those on whom is Thy Mercy,
And by great, good Fortune, they Merge in Thee. [3]
Thou Takest us out of the deep, blind Well,
And, in Thy Mercy, Thou Lookest on Thy Slave with Thy Eye of Grace.
And he sings the Praise of Thee, his Eternal Lord, of which there is no limit.

Thou art our Protector, both here and Hereafter, P. 132
Thou it is who nourished me in the womb of my mother.
The fire of Maya touchest them not who praise Thee, imbued with Thy Love.

Which of Thy Virtues shall I cherish and chime?
I See Thee alone in my body and Mind.
For, Thou alone art my Friend, my Mate, my Master,
And, without Thee, I know not of another. [6]
He, whom Thou Sheltered, O Lord,
Him even the hot winds touched not;
Thou art our Master, our Refuge, the Giver of Peace,
And Thou art Revealed by dwelling on Thee, in the Society of the Holy.

Thou art Great and High, Unfathomable, Infinite, beyond Value,
Thou art the True Master, I am Thy Slave, O Lord;
Thou art the King: True is Thy Dominion,
And Nanak is for ever a Sacrifice unto Thee. [8-3-37]

**MAJH M. 5**

Remember thou the Lord for ever,
And forget not Him, no never. [Pause]
And join the Society of the Holy,
That thou goest not down the Way of Death.
Gather thou the fare of the Name (for thy Journey into the Yond),
And (the name of) thy kind will remain unsoiled. [1]
They, who Dwell on the Master,
Are thrown not into Hell.
Them even the hot wind touches not,
Yea, they, in whose Mind is Enshrined the Lord. [2]
They are the ones Beauteous,
Who abide in the Society of the Holy,
They, who in-gathered the Wealth of the Lord’s Name,
They alone are Deep and Vast. [3]
Drink thou the Nectar, the Panacea (of the Lord’s Name),
And live thou by viewing only the Lord’s Own,
And Fulfil thyself by worshipping at the Guru’s Feet. [4]
He, whom the Lord makes his Own,
He Dwells on the one Master alone;
Yea, he alone is Perfect, the Chosen one,
In whose Lot it is so Writ (by God). [5]
In my Mind have I dwelt on the Lord,
And its joy is to me like his dominions to a king;
Within me Evil takes not root,
For I am dedicated to the (Lord’s) Truth. [6]
I have enshrined the Lord in my Mind,
And gathered the Fruit of life.
O mind, thou hast a Lord that pleases thee,
And lo, thy Spouse is Eternal too. [7]
I have received the everlasting (Gift of the Lord’s Name)
By seeking the Refuge of the Lord, the Dispeller of Fear.
By taking to His Skirt, Nanak, I have Swum across
And won the Life Infinite for myself. [8-4-38]

BY THE GRACE OF THE ONE SUPREME BEING,
THE ETERNAL, THE ENLIGHTENER.

MAJH M. 5

Meditating on the Lord, our mind is held. [1-Pause]
By Dwelling on the Supreme, our fears are Dispelled. [1]
He, who seeks the Refuge of the Lord, grieves no more. [2] P.133
Worshiping at the Feet of the Holy, all our Desires are fulfilled. [3]
He, our only Lord, Pervades all hearts over the land, the seas and the inter-

c

space. [4]

I called on the Destroyer of Sin, Blest by the Dust of the Saints’ Feet. [5]
My Spouse has torn me away from Evil, and I am comforted by Meditating on
my Lord. [6]
The Creator did justice and all the evil-doers died, becoming mute and
dumb. [7]
Nanak is imbued with the True Name and he Sees ever the Presence of the
Ever-present Lord. [8-5-39-1-32-1-5-39]
I Serve the True Guru, and Dwell night and day on the Lord.
I have forsaken myself and I seek the Lord's Refuge and utter honey to Him.
I was Separated from Thee, O Lord, birth after birth.
Now Unite me with Thyself, O my Friend, my Kin!
O sister, they, who keep away from the Lord, abide not in Peace.
Without the Spouse, there is no rest; I have searched through all the spheres.
Our actions keep us away from the Lord,
Why then accuse the others?
Be Merciful, O Lord, and Save me.
I have no other Merit (to commend me).
Without Thee we roll in dust.
(Without Thee), who shall we go to, with our plaint?
(Says) Nanak: "I pray that I see with my eyes Thy Angelic Presence."

He, the Powerful Lord, Infinite, Listens to the (story of) our inner Pain;
Meditate, therefore, on Him in life and death, [1]
For He is the Mainstay of all.
We all belong to Him, our Spouse with a large Family,
He Owns us in this world as also the next.
He is Highest of the high, Unknowable;
His Knowledge is Unfathomable, Infinite.
That Service is pleasing to Him which makes thee like dust for the Saints to
tread upon.
He is the Lord of the supportless, the Angel of Mercy and thy Saviour.
He has Saved all since Eternity: He, the True One, the All-pervading, the
Creator.
No one can evaluate Him, no can have His Measure.
He Permeates our body and Soul, He, the Infinite.
I am a Sacrifice unto them who Serve their Lord, night and day. [2]
The Saints Dwell ever on the One who is Merciful to all;
Yea, He, who Created our body and life,
And, with His Mercy, Blest us also with a Soul.
Meditate on Him through the Guru's Word, which is the (only) Pure
Mantram.
We can value Him not: for He, the Lord, is Infinite.
He, in whose mind Abides the Lord, him alone can we call Fortunate.
We are Fulfilled, when we Meet the Lord, our Spouse and Master.
Nanak lives by Meditating on Him, the Dispeller of all Sorrow.
He, who forgets not the Lord, night and day, is evergreen. [3]
The Lord has all the Merits; He is the only Support of me, the poor one:
I take to His Refuge in my Mind, and live by the Dwelling on the Lord’s Name.
O Lord, be Merciful, that I merge in the Dust (of Thy Saint’s feet).
O Lord, as Thou Keepest me, so I remain: I eat what Thou Blessest me with,
And Thou, my Lord, Makest me do the effort and, in the Society of the Holy,
I recite Thy Praise.
I see not another place: whither I may go to tell my woes?
Thou art the only Dispeller of Ignorance and Darkness, the High,
Unknowable, beyond measure.
Unite, O Lord, with Thee the Mind Separated from Thee.
This alone is the prayer of Nanak.
I shall be all-joy that day when I take to the Feet of the Guru. [4-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ALL-PERVADING, THE CREATOR,  
THE PURUSHA, THE ENLIGHTENER.

VAR OF MAJI, AND THE SHLOKAS OF M. 1

[To be sung in the measure of the Ballad of Malik Murid and Chandrehra Sohia]

SHLOKA M. 1

The Guru is Beneficent, the Sanctuary of Peace, the Light of the three Worlds:  
Eternal is his Gift (of the Word); he, who believes in it with his whole mind,  
attains Peace. [1]

M. 1

At first, one is in love with the mother’s milk,  
And then he awakens to the sense of mother and father;  
And then the sisters, brothers and brother’s wife;  
And then he awakens to the play of love,  
And then is the desire ever to eat and drink;  
And then arises lust that knows no caste.  
And then he gathers (riches) and raises a home,  
And then his body is overwhelmed with rage.  
And then he turns grey and his breathing is hard;  
And then he dies and is burnt to dust.  
The friends who accompany the hearse, cry and wail;  
(But) the Bird has flown away, knowing not whither.  
He came and he left, and even his name was dead.  
After him the crows were fed and the Brahmans, out of the leafy bowls.

P. 138

Nanak: So do the self-willed creatures love Darkness all through,  
And thus is the world Drowned, without the Guru. [2]

M. 1

At ten, one is a child; at twenty a youth; at thirty a beauty;  
At forty, he is full (of life); at fifty his foot slips, at sixty, age creeps in upon him.  
At seventy he loses sense; at eighty he’s unfit for work.  
At ninety, he lies in bed, all his vitals sapped:  
I’ve searched and found, Nanak, the world is but a castle of smoke. [3]
PAURI

Thou, the Creator-person, art Unknowable,
But Thou (alone) Created the universe
Of various kinds, colours and qualities.
Of this Thou alone Knowest; for, all this is Thy Play.
One comes and another goes; without the Lord's Name, all is death.
The God-wards are imbued with Thy Love, O Lord, as redness permeates
the Lalla-flower.
They dwell on Thee, the Immaculate Person, our Lord, the Maker of our
Destiny.
Thou, O Lord, art the Wise-in-Thyself, the Highest of the high:
I am a Sacrifice unto those who cherish Thee in their minds, O True One! [1]

SHLOKA M. 1

He, who Put life in thy body and Built thee into a beauty,
And Gave thee eyes to see, the tongue to speak and the ears to fix in mind
what thou hearest,
And Gave thee feet to walk and hands to do and Blest thee with food and
raiment,
Him thou knowest not, O Blind one, and doest dark deeds?
When thy 'pitcher' is shattered into bits, none can recreate thee.
Nanak: There is no Honour (at the Lord's Court) without the Guru and
without this Honour, one is Saved not. [1]

M. 2

The self-willed wretch clings to the Gift, but not to the Giver!
Oh, how can one esteem the understanding and knowledge of such a one?
He (thinks he) commits his deeds in dark; but they are known all over.
He, who practises virtue, is known as Virtuous; he, who commits Sin is
known a sinner.
Thou Thyself, O Lord, Playest all Thy Game, and we cannot say this of
another.
So long as Thy Light is in one, through that Light Thou Speakest,
Without Thy Light whoever has ever accomplished a thing?
Nanak: Through the Guru is He seen, our only Lord, the Wise, the Perfect
He. [2]

PAURI

Thou Thyself Created the world and Thou Thyself Engaged it in work.
And, drugging Thy creatures with Maya, Thou Thyself hast led Thy
creatures astray.
The Desire is like fire and no one in its grip is ever satiated.
Illusion is this world, and one comes and goes (in vain).
Without the True Guru, one's attachments break not; many have tired
themselves out going the way of works.
If one follows the Guru's Instruction and dwells on the Lord's Name, and
submits, with pleasure, to his Will,
He Saves all his kin; Blessed is his mother who brought him forth.
Blessed is his understanding and magnificent his Glory, who has fixed his
Mind on the Lord. [2]

**SHLOKA M. 2**

To See without eyes, to Hear without ears,
To Walk without feet, to Do without hands,
To Speak without the tongue, Live thou thus, becoming Dead (to thyself),
And Realize thou the Lord's Will, and thus Unite with thy Lord. [1]

**M. 2**

He, the Lord, is Seen, Heard and Known, but man knows not His Relish:
For, how can the lame, the handless and the blind one clasp the Lord in his
embrace?
With the feet of Fear and eyes of Love, gather-in thou Him in thy Mind.
Then, thou becomest Wise and meetest thy Spouse. [2]

**PAURI**

For ever, eternally Thou, the One, Abidest; all else is Thy Play:
Thou Created Ego and ingrained Greed into Thy creatures.
Keep me, O Lord, as Thou Willest; for, all have to work in Thy Will.
Some Thou Blessest and they take to the Guru's Path and Unite with Thee;
They stand at Thy Gate as Thy Slaves, seeking nothing but Thy Name.
All else is vain for them, for, they are dedicated to Thy True Task.
And They are Detached even in the midst of their household, for, with them
Thou art Pleased.
And they are Pure from within and without, and abide ever in Thy Name.

**SHLOKA M. 1**

If I abide in a cave in a mountain of gold or down in the deeps of waters.
Whether on the earth, or over the skies, or if I keep ever standing on my head,
Or, put on abundant clothes and wash them ever to keep them clean;
And I shriek out the Vedas of the white, red, yellow and black hues;
Or live in dirt: all this is ignorance, for, the mind thus abides in Evil.
But if I dwell on the (Guru's) Word, my Ego goes and no more remains the
1-amness in me. [1]
M. 1

If one washes one's clothes and body, and observes all the disciplines of self-control,
He but washes only his outer dirt, but the Dirt within remains.
The Blind one has been netted by the Angel of Death.
He clings to what is not his and, in Ego, suffers Pain.
Nanak: If his Ego goes through the Guru, he Dwells on the Lord's Name.
He Reflects and Meditates on the Name, and, through the Name, enters into (the Lord's) Peace. [2]

PAURI

The Lord has brought about the Union of the Soul with the body;
The Separation is also from Him who creates us.
The fool enjoys himself and suffers Pain.
From pleasure arises Pain and one commits Sin:
And, one is Separated from God: birth leads to death.
In ignorance, one embroils oneself in fruitless argument.
(But), the Judgement is in the hands of the True Guru; he alone settles one's Doubt.
No one can sway the Lord, and that alone happens what He Wills. [4]

SHLOKA M. 1

False is his speech and he usurps what is not his,
And yet he goes out to preach to the others;
He, who himself is beguiled, will beguile his company too;
(But) such, Nanak, today are the leaders of men! [1]

M. 4

He, within whom is the (Lord's) Truth, will utter also the True Name.
He walks on the Path of the Lord and makes others follow.
If one bathes in the Holy waters, one is cleansed;
But if one bathes in a muddy puddle, one is doubly soiled.
The Holy water is the Perfect Guru; whoever Dwells on the Lord's Name
Is himself Saved with all his kinsmen and Saves also the whole world through the (Lord's) Name.
Nanak, the Lord's Slave, is a Sacrifice unto him.
Who himself Meditates on the Lord and makes others follow. [2]

PAURI

Some there are who live in the woods and feed themselves upon the roots.
Some wear the ochre robes and are acclaimed as yogis and sanyasins.
(But), within them burns the desire for delicacies and fine raiments. Wasted, in vain, is their life, for, they are neither of the household, nor have they renounced the world. Over their heads hangs Death, and they, egged on by Desire, work within the Three Modes.

But he, who becomes the Slave of the Lord's Slaves, through the Guru's Instruction, him Time corrodes not. In his True Mind abides the True Word, And he remains Detached, even when Attached. Nanak: They, who Serve their True Guru, They rise from desire to desirelessness. [5]

**SHLOKA M. 1**

If blood sticks to the clothes, the clothes become impure; Will the minds of those be pure who suck the blood of human beings? Says Nanak: "Utter thou the Name of Allah with a clean heart: The rest is all a passing show; And vain are all thy deeds." [1]

**M. 1**

When I am not, what shall I say of myself? Nay, nothing am I, and what after all can I be? I do and say as the Lord Wills, and, being full (of Sins), I try to wash them off. I know not myself but make the others know: So do I lead men! Nanak: If the blind one shows the path, he will for sure mislead his company. And when such a leader goes into the Yond, he Suffers grievously. [2]

**PAURI**

I Dwell on Thee, O Lord, every moment, hour, month and season. Thy count one cannot make: O Thou, the True One, Unknowable and Infinite. The wise one is a fool if he indulges in Ego, Greed and Lust. Read thou then the Lord's Name and Realize the Name, and Dwell upon the Instruction of the Guru, To earn the treasureful Wealth of Devotion. He, who believes in the (Lord's) Name, the Immaculate, is acclaimed as True at the Lord's Gate. The Lord whose immense Light is within us, He, who gave us life and breath, He alone is the True Merchant, and the rest of the world is but his Pedlar. [6]

**SHLOKA M. 1**

Let Mercy be thy mosque, Faith thy prayer-mat; and Honest living thy Quran.
Humility thy circumcision; and Good Conduct thy fast:  
Thus dost thou become a (true) Muslim.  
If pious works be thy Kaaba, and Truth thy teacher and good deeds thy  
prayer,  
And if thy rosary be of His Will, the Lord will Keep thy Honour. [1] P. 141.

M. 1

To deprive one of his due is to eat the (forbidden) cow for one, and swine for  
the other.  
The Guru-teacher stands by us, if we usurp not another’s due.  
By mere talk none goes to the Heavens: for, Emancipation is by living the  
Truth.  
If one seasons one’s sinful food with condiments, it becomes not pure  
thereby.  
Nanak: Through False talk, one gathers nothing but Falsehood. [2]

M. 1

Thou sayest thy prayers five times, giving them five names.  
Let Truth be thy first, honest living the second; and the good of all, thy third;  
Let thy fourth prayer be the honest mind and the fifth the Praise of the Lord.  
Say thou, pray, the prayer of Deeds, and be thou thus a (true) Muslim:  
Any other prayer is false and, false is their value. [3]

Pauri

Some trade in jewels, others in glass:  
If the True Guru is Pleased, we find the Treasure of Jewels within us.  
Without the Guru, no one has found it, the False and Blind ones have  
shouted in vain.  
The self-willed are wasted away by Duality, for, they Dwell not on the Real.  
Without the One, there is not another;  
Who else is there to listen to our Woes?  
Some remain poor and yelp in vain; the others have treasurefuls of wealth.  
(But), without the (Lord’s) Name, there is no other wealth; all else is poison  
and dust.  
Nanak: He, the One, Doth and Makes others do; and, through His Will,  
Blesses us He with Beatitude. [7]

Shloka M. 1

Hard it is to call oneself a Muslim: If one has these (attributes), then alone is  
he one:  
First, let the Faith in Allah seem sweet to him.  
And then with this as scraper, let him scrub his inside clean of Ego.
And, with faith in the leader of his faith, let him break the Illusion of life and death.
And submit to the Will of Allah, and, believing in his Eternal Creator, he should lose his self.
And, Nanak, if he is merciful to all creatures, truly he is acclaimed as a (true) Muslim. [1]

M. 4

Shed thy Lust, Anger, Falsehood, Slander, Ego, and love of Maya;
Shed thy lust for the woman; and attain, within the dark world, to God, the Immaculate.
Shed thy pride and thy attachment to thy sons and wife, and thirst for Desire, and be attuned to thy Lord.
Nanak: The True One Cometh into thy mind, and, through the True Word, thou Mergest in the Lord's Name. [2]

PAURI

Neither the kings, nor the subjects, nor the chiefs will remain, Neither the cities, nor the streets, nor the shops, by His Will. The fool thinks the solid and beautiful mansions will remain his. (But know ye that) treasures, full of wealth, are emptied in a moment, The horses, chariots, camels, elephants and their coats of iron; Gardens, lands, houses, tents, Niwar-beds, screens of satin, O, which of these is thine?
Nanak: The Beneficent Lord alone is True, and He is Revealed through His Nature. [8]

SHLOKA M. 1

If the rivulets were the cows-in-milk, and the springs would yield milk and butter, And all the earth were sugar with which the mind were immensely pleased. P. 142
If the mountains were of gold and silver, studded with jewels and rubies, Even then I would worship Thee, O Lord, and my desire to utter Thy Praise will go not. [1]

M. 1

If all the world's vegetation, and fruits were for me, and tenderly sweet were their taste; And (possessed of miraculous powers), I could stay the sun and the moon from their eternal wanderings.
Even then I would worship Thee, O Lord, and my desire to utter Thy Praise will go not. [2]

M. 1

If my body writhed in pain, under the impact of the evil stars,
And the blood-sucking kings had sway over my head; if such be the condition,
Even then I shall worship Thee, O Lord, and my desire to utter Thy Praise will go not. [3]

M. 1

If the sun and the moon were my garments, and winds my food,
And mated I with the houris of the heavens, Nanak, all these will pass away.
I shall still worship my Lord, and my desire to utter His Praise will go not. [4]

Pauri

The Evil-doer, the Demon, knows not the Master,
Call him a mad-cap who knows not himself.
Strife in the world is an evil; contention consumes the world.
Without the (Lord's) Name all else is false, and the Doubt destroys us all.
He, to whom the Two Ways¹ are revealed as one, is Blessed;
(But) he, who believes not (in it), burns in his own inner fire.
Blessed is the whole world (if it) abides in the (Lord's) Truth;
Yea, he, who loses his self, will be approved at the Lord's Court. [9]

Shloka M. 1

He alone lives in whom Lives the Lord.
None else is alive, O Nanak!
If one loses Honour in life,
Impure is all that one eats.
He, who, imbued with the love of dominions and riches, dances to their tune unashamedly,
Is beguiled, O Nanak, and cheated is he of Life.
For, without the (Lord's) Name, one loses one's Honour. [1]

M. 1

What use is the food or the raiment,
If the mind cherishes not the True Name of the Lord?
What use the fruits, butter, sugar, sweets, meats and refined wheat-flour?
What use the clothes, the cosy couch, and the indulgence?

¹ i.e. the two ways of the Hindus and the Muslims.
What use the hosts, the royal assistants, and dwelling in palaces?
Nanak: Without the True Name, all these show-pieces will pass away. [2]

PAURI

What merit is in caste? Know thou the Truth within;
(Of whatever caste one may be), he, who takes poison will die!
Know ye, the True One alone Rules over us all,
And they alone are the elect of the Lord who submit to His Will.
For this task were we sent by the Lord (into the world);
The Guru-drummer has, through the Word, proclaimed this to all men,
Hearing it, some have jumped (upon their horses); others are putting on (the saddle).
Still others are gathering their load, and some have even ridden off (to their Destined End). [10]

SHLOKA M. 1

When the crop is ripe, it is sheared: only the straw remains within the fence.
And then the stalk is put to the thresher along with the thorns, and the grain is shaken off its body.
And then between the two mill-stones, the grain is ground,
(But) lo, the wonder that they, who stick to the mill-gate, are saved! [1]

M. 1

See thou how they cut up the sugar-cane and bind its feet: [P. 143]
And then, men strong of limb, crush it, in a crusher;
And then its juice is heated in an iron pan, and it wails.
And its froth too is burnt in fire.
See thou now the woeful state of this leafy sweet! [2]

PAURI

Some know not death, and limitless is their desire;
They are of no avail; they are born to die again and over again.
In their own minds, they think themselves to be good,
But, the self-willed are eyed by the Angel of Death.
The egotists are untrue to their salt and value not what the Lord has Blest them with.
Even if they make their bowings (to the Lord) by force (of custom), Him they please not.
If one attains to the (Lord’s) Truth and in his mouth is the (Lord’s) Name, the Lord will Bless him;
And even the kings will bow before him; and he will fulfil his Destiny. [11]
SHLOKA M. 1

What is the deep (sea) to a fish, what is the sky to the bird?
What is cold to a stone, what is a home to an eunuch?
Apply chandan to a dog; its nature remains as a dog's.
Read thou the Smritis before the deaf one, but will he (hear to) know?
Light thou a hundred lamps before the blind, but will they see?
Spread thou gold before the cow, it will eat only the grass.
Put thou condiments in iron, but it will not become tender like cotton therewith.
Nanak: The fool has this trait in him that what he speaks is all vain. [1]

M. 1

If a piece of bronze or gold or iron breaks into bits, the smith welds them again in fire.
If the husband breaks off from the wife, the sons unite the two again.
If the monarch makes a demand, he is satisfied if the demand be met.
The hungry stomach is sated only if it is filled with food.
The famine goes if it rains well and the streams are full.
And the lovers are united by sweet words,
And the Vedas are learnt through true speech.
And the dead are united (with the living), through Truth and Beneficence.
Such are the things that unite and mend,
But the fool is mended only on being struck in the face.
Nanak reveals this truth after a great thought,
That through the Lord's Praise are we United with the Lord's Court. [2]

PAURI

He Himself Created the Universe and Himself gives it thought.
Some are False, while the others are True (Coins): (but), He Himself is the Tester.
The True (Coins) are accepted in His Treasury, while the False ones are cast aside.
In the True Court, the False ones are cast aside; to whom shall they go to wail?
They should follow the True Guru: for, this alone is the Pure Deed.
The True Guru turns the Impure into Pure; and, through the Word, one is made Beauteous.
In the True Court are they acknowledged for their love of the Guru:
No count (of their virtues) can one make whom the Lord Himself has Blest.

SHLOKA M. 1

The whole world, the Pirs, the sheikhs and the chiefs will all be buried under the earth.
The monarchs will also pass away; (for), God alone is Eternal.
Thou, O Lord, art the only One; yea, the One alone. [1]

M. 1

Neither angels, nor demons, nor men,
Nor Siddhas, nor seekers on the earth (will remain).
The Lord alone is, no other save Him is there, O none:
He alone is; yea, He the One. [2]  

P. 144

M. 1

No other there is to do justice to men (over land or the skies),
Nor in the seven underworlds;
He alone is: no other save Him is there, O none:
He alone is; yea, He the One. [3]

M. 1

Neither the sun, nor the moon, nor the spheres,
Nor the seven islands, nor the (seven) seas,
Neither food, nor air, is eternal, O none:
He alone is, yea, He the One. [4]

M. 1

None other (than Him) has thy sustenance in his hands;
(For) all lean on His Support.
He alone is, no other save Him is there, O none:
Oh, He alone is, yea, He the One. [5]

M. 1

A bird has nothing to call his own,
(But), the water and the trees (all over) are his:
God, the only Giver gives;
(For), He alone is; yea, He alone is. [6]

M. 1

Nanak: That what was writ in thy lot by God, no one can erase;
He alone Gives power to thee;
He alone Takes it away;
(For), He alone is; yea, He alone is. [7]
**Pauri**

True is Thy Command; through the Guru is it known; 
He, who loses himself, knows the Truth. 
True is Thy Court, O Lord, proclaimed through the Word. 
By Dwelling on the True Word, one Merges in Thy Truth. 
The self-willed creatures are false; they are deluded by Doubt. 
They live in Dirt and know not the Taste (of the True One). 
They come and go unmindful of the (Lord’s) Name: 
Nanak: The Lord alone is the Tester; (for), who else can tell who’s True, 
who’s False. [13]

**Shloka M. 1**

(If the Lord Wills), He may make the tigers and hawks and kites and falcons 
eat grass. 
And the grass-eating animals he may feed on the meats. 
He may dry up the beds of the streams and flood the deserts. 
A mere worm he may exalt to kingship and reduce to dust the armies (arrayed 
against him). 
All creatures live by breathing; but He may keep one without breath, if He 
Wills. 
Nanak: As the True One Willeth, so doth man abide. [1]

**M. 1**

Some are fed on meats, some on grass, 
Some are provided with delicacies of all kinds. 
Some abide in the earth and eat the dust; 
Some live only to breathe and count their breath; 
And others there are who live by the Name of the Formless Lord. 
May their Giver live, that no one dies: 
For, they, who keep the Lord in their minds, are beguiled not (by Death). [2]

**Pauri**

By Good Fortune, do we dedicate ourselves to the Service of Perfect Guru, 
And lose ourselves, through the Guru’s Word, and Dwell on the (Lord’s) 
Name. 
He, who takes to another task, wastes away his life in vain; 
Without the (Lord’s), Name, all that we wear and eat is poison. (12) 
(But) he, who praises the True Word, Merges in Truth. 
Without the Service of the Guru, there is no Peace and one comes and goes. 
With the false capital-stock, we earn Falseness in the world; 
Praise thou, Nanak, the True One, that thou goest into the Yond with 
Honour. [14]
**SHLOKA M. 1**

When it is Thy Will, one sings and dances or cleans oneself;
When it is Thy Will, one smears (one's body) with ashes and blows the
(Yogi's) horn;
When it is Thy Will, one reads the Muslim texts and is acclaimed as a Mullah
or a Sheikh;
When it is Thy Will, one is a king and indulges in the pleasures of life.
When it is Thy Will, one is a warrior and puts the enemy's head to the sword.
When it is Thy Will, one wanders in yonder lands, and, gathering Wisdom,
returns home;
And when it is Thy Will, man is imbued with Thy Name and, being in Thy
Will, is Pleasing to Thee.
Prays Nanak: This alone is worth (one's life); all else is the practice of false
values. [1]

**M. 1**

As thou art Great, Greatness flows from Thee.
Being Good, Thou Doest nothing but Good.
As Thou art True, Truth pervades all; and nothing is false.
The seeing, uttering, wandering about, life and death—all will pass away.
Thou Greatest and Keepest all in Thy Will, O Thou, the True One! [2]

**PAURI**

Serve thou the True Guru, without Doubt, and thy Delusion goes.
Do thou the deeds that the Guru wishes thee to do;
If the True Guru be in Mercy, we Dwell on the (Lord's) Name;
And find the quintessence of Worship through the Guru.
The Egocentrics are enveloped by the Darkness of Falsehood, and
Falsehood practise they;
When we reach the True Gate, we speak nothing but Truth.
And the True One then Calls us into His Abode of Truth.
Nanak: The True One is for ever True; and through Truth do we Merge in the
Lord. [15]

**SHLOKA M. 1**

The Kali-age is (like) the knife; the kings are (like) butchers.
And righteousness has taken wings;
All around, it is the dark night of Falsehood;
And Truth? O, where is the moon of Truth?
The vain search has made me mad,
And I see not my Path in the dark.
And I suffer the pain of Ego, and wail.
Say thou, O Nanak, how wilt thou be Saved? [1]
M. 3

In the Kali-age, the only visible Light in the world is the Lord’s Praise; Though rare is the one who Swims across (the Sea of Existence) through the Guru.

He, on whom is His Pleasure, him He Blesses with (His Grace);
And he, Nanak, receives the Jewel (of the Lord’s Name) through the Guru. [2]

PAURI

The Godly and the worldly (beings) stay for ever apart:
The Creator Himself is never in error, and no one can lead Him astray.
The godly He Unites with Himself, and they practise nothing but Truth.
(But), the worldly creatures are lost, for uttering Falsehood, they eat but Poison.
They know not death, and cultivate Lust and Anger in themselves;
The godly serve their Lord and Dwell upon Him night and day.
They lose their Ego from within, being the Slaves of the Lord’s Slaves.
Glorious are their countenances at the Lord’s Gate, and, through the True Word, they look Beauteous. [16]

SHLOKA M. 1

They, who Praise the Lord in the early morn, with a single mind,
They alone are the True Kings; for at the right time, they have grappled (with themselves).
In the Second Watch (of the Day), mind wanders and is scattered in many ways.
And one is lost in the deeps of life’s strife, and is drowned.
In the Third Watch, one puts food in one’s mouth, when bark one’s thirst and hunger.
All that one eats becomes dust, yet are we attached to the eats.
In the Fourth Watch, one feels drowsy, closes one’s eyes and enters into the world of dream.
And then again he rises to enter the arena of strife, in the battle of a hundred years.
But if one fears the Lord, day and night, then all times are sacred (for worship).
Nanak: Only if the True One comes into one’s Mind, One is truly cleansed. [1]

M. 2

They alone are the True Kings who have attained to the Perfect (Lord).
Day and night, they are in ecstasy, imbued with the Love of the One alone.
Rare is the one who bathes in the Infinite Beauty of the Lord.
By Good Fortune, one meets with the Perfect Guru whose speech is Truth.
Nanak: If He, the Lord, Fulfils one; one Weighs not less, in any wise. [2]

PAURI

When Thou art there, what need have I of another?
But, when one is beguiled by Strife, one attains not to Thy Castle.
Being hard-hearted, one loses the merit of service.
The heart which cherishes not Truth, must break and be built again.
How is one, O Lord, to weigh aright in Thy Eye?
If one stills one’s Ego, (then) no one speaks ill of him.
At the Wise (Lord’s) Gate, the True ones ring True and are Approved.
(But), the (True) Merchandise is at the only house—and that is of the Perfect Guru’s. [17]

SHLOKA M. 2

For the eight watches (of the night and day), we are engaged with the eight portions (of the body) but search not the ninth within us.
For, within us are the nine Treasures (of the Lord’s Name), and deeps of Good.
They, who have the True Destiny, Praise Him, the Lord, by repairing to the Guru.
In the Fourth Watch of early morn, in the conscious minds wells up Joy;
And they then befriend the rivers and in their mouths and minds is the (Lord’s) True Name.
Then Nectar rains (upon them) and, by the Lord’s Grace, they are blest.
And their Gold is tested (on the Touchstone); they take on the colour of their Beauteous Lord.
If the Lord, the Jeweller, Beholds them with Grace, not again will they be melted in Fire.
In the (other) seven watches, one should love the Truth, and keep the Society of the Wise.
And discriminate between Good and Evil that one is rid of Untruth.
There, the False ones are cast aside, and the True ones are lauded.
Vain is all our prattle, Nanak, for Pleasure and Pain are in the Hands of the Lord. [1]

M. 2

Air the Guru, Water the Father,
Great Earth the Mother,
Nurses – Night and Day,
In whose lap the world doth play.
Our deeds, good and bad,
Are read
In the Presence of the Lord of Law.
Our actions keep us far, or near Him draw.
They, who dwell on the Name, their toil is over.
Glorious are their beings, Nanak, they save many more. [2]

**Pauri**

The True food is the Lord’s Love—so has the Guru taught.
If one be pleased with the Lord, and flowers through the (Lord’s) Truth,
True then is one’s abode, if one lives in oneself.
Through the Guru’s Grace, one receives the (Lord’s) Name, and flowers in
the Lord’s Love.
Into the Court of the True One, enter not the False.
Where there is nothing but Untruth, that house is lost.
The True Word is the Pass-word, and Blest with it, no one can obstruct thy
Way.
Hear thou then the Truth, know it and utter it, and thou art ushered into the
Presence of the Lord. [18]  

**Shloka M. 1**

If I clothed myself with fire, and abided in the house of snow and chewed iron
for my feed,
And I gulped down all pain like water, and drove the world before me,
And weighed I the earth and the skies in the scales with a mere copper:
And if so great I be that I contained not myself within me, and all were driven
by my will,
And so powerful be my mind that I did what I willed, while others (only)
followed.
(Vain would this be all:) for, as Great is the Lord, so is His Mercy which He
Bestows in His Will.
Nanak: He, on whom is His Grace, he attains the Glory of the True Name.

**M. 2**

The tongue is not sated by speech, nor the ears by what they hear.
The eyes are sated not but what they see— all these are seekers of the same
kind;
And their Hunger goes not by tall talk.
Nanak: The Hungry one is satiated only if he utters the Lord’s Praise and
Merges in Him who is worthy of our praise. [2]

**Pauri**

Without the (Love of the) True One, all else is vain and false.
Without the (Love of the) True One, the False ones are bound down and
driven off (by the Yama).
Without the (Love of the) True One, the body is as dust, and to dust it returns.
Without the (Love of the) True One, all that we eat and wear increases our craving for them.
Being false to the True One, we attain not to His Court;
Being attached to False attachment, we lose the Lord’s Castle.
The whole world is cheated thus and comes and goes (in vain).
In the body is the Fire of Desire, and it is quenched only through the (Guru’s) Word. [19]

SHLOKA M. 1

Nanak: The Guru is the Tree of Contentment, which flowers in Faith and fruitions in Wisdom.
Watered by the Lord’s Love, it remains ever-green, and it ripens through Deeds and Meditation.
Glorious is the tongue that tastes it: this is the Lord’s Gift of gifts. [1]

M.1
(The True Guru is) the Tree of gold, its leaves are of corals, its flowers of diamonds and pearls.
Its fruit is of rubies that comes from his mouth, for he Sees (the Lord) within himself.
Nanak: If it be so Writ in one’s lot on the Forehead,
One earns the merit of girdling all the pilgrim-stations from the Worship of the Guru’s Feet.
Violence, Attachment, Greed and Anger are the four rivulets of Fire:
He, who is in their grip, burns himself and is saved only through (the Lord’s) Grace. [2]

PAURI
Still thy Ego in thy life that thou regrettest not (in the end).
Vain is this world, but how shall I make thee know?
We love not the (Lord’s) Truth, and engage ourselves in Strife.
Over the heads of us all stands the Angel of Death.
This wild Demon slays us treacherously, as is the Lord’s Will.
If it be in His Will, we enshrine the Lord’s Love in our minds,
We can tarry not a moment when the cup (of life) is full;
Know thou then the Truth, through the Guru’s Grace, and Merge in the (Lord’s) Truth. [20]

SHLOKA M. 1
The bitter colocynth, swallow-wort, thornapple, and neem
Are in the mind and the mouth of one who cherishes Thee not, O Lord.
Nanak: How shall we then instruct them, when the men of evil Destiny destroy themselves thus. [1]

M. 1

Thy mind is like the bird, and as are its deeds, it becomes now good, now evil. It sits now on the (sweet-smelling) chandan, now on the bough of the (poisonous) swallow-wort, And then again is attuned to the highest Truth, Nanak: The Lord Drives all in His Will: for such, indeed, is His Nature. [2]

PAURI

Many, O many, discourse on the Lord—and pass away. They discourse on the Vedas too; but Infinite is the Lord. Not by reading, but by Knowing, is the Mystery revealed unto us. Six are the ways of the Shastras, but rare is the one who merges in the (Lord's) Truth (through them). The True Person is Unknowable and His Beauty is revealed through the (Guru's) Word. He, who believes in the Name of the Infinite, is approved at the Lord's Court. I salute my Creator, for I am a bard (at His Door). He, the One, is Eternal through the ages; enshrine thou then Him in thy mind. [21]

SHLOKA M. 2

If one can only but charm a scorpion and handle a serpent, One burns oneself with one’s own torch. Such being the Will of the Lord, one is kicked down the hill. If a self-willed fool fights with the godly, he is condemned by God, the Just. For, He the Lord Himself is the Judge at both ends and Discriminates Himself. Nanak: Know thou this, that all is in His Will. [1]

M. 2

Nanak: A true judge is he who Examines himself; And, he alone is the physician who knows both the disease and the cure. On the Way, the traveller embroils himself not, and thinks himself to be a guest (in the world); He talks after he knows the Great Essence and befriends only his likes. He is like the intercessor who is lured not by greed and goes only by Truth. If a man aims his arrow at the sky, how will it reach there? Know thou, O bowman, the sky is far, far away. [2]
Pauri

The attachment of the Bride to her Spouse is seasoned by Love; She Worships her Lord night and day, and is held not back. The Word makes her Beauteous and she abides in the Castle of the Lord. How true is the prayer of the meek! How Beauteous she looks with her Lord, she who walks in His Will! To her bosom friends, she says this in prayer: "Accursed is the life without the (Lord’s) Name; For I am decked by the Word, and have tasted the Nectar thereof." [22]

Shloka M. 1

The deserts are satiated not by rain; nor is fire satiated (by wood). The king is satisfied not by his dominions, and the seas are thirsty as soon as they are full. Says Nanak, "Such is my thirst for the True Name: I seek its company ever and for ever more." [1]

M. 2

So long as one Knows not the Lord, one’s life is vain; The world is like the sea; by the Guru’s Grace does one Swim across. "He, the Lord, is All-powerful," so has Nanak realized. The Cause is in the Hands of the Creator who keeps all Power to Himself. [2]

Pauri

In the Court of the Lord abides the bard. Praising the True Master, the Lotus (of his mind) has flowered. (Through the Master’s Mercy), he attains to the Perfect Lord and is joyed in his Mind, He drives out his Foes (from within himself) and so his Friend is pleased. He, who Serves the True Guru, finds the Way; And, Dwelling on the True Name, overcomes (his fear of) death. P. 149 The bard then utters the Unutterable, made Beauteous by the Word. Nanak: By holding on to the Treasure of Virtue, He Meets with the Lord, his Love. [23]

Shloka M. 1

Born of Error, one commits Error and is committed to Error more and more. Wash thou him a hundred times, his Dirt goes not, Nanak: We are forgiven only if the Lord Forgives, Else hell is our life. [1]
M. 1

Vain is our desire, Nanak, to ask for Pleasure and to shun Pain.
For, Pain and Pleasure are the clothes one gets to wear at the Lord's Gate.
Where of no avail is our wailing, wise it is to keep one's silence there. [2]

PAURI

Searching Him in the four directions, I came (to the fifth) within me.
(And therein) I Saw the True Person, Infinite, the Creator, who Seeth all.
Strayed from the Path, I was brought back to it.
Praise be to the True Guru (through whom) I gathered-in the Truth.
And found the Jewel within my home: How dazzling is its Light!
They, who praise the Lord through the True Word, are happy, abiding in the
(Lord's) Truth.
(But) they, who fear not the Lord, are ever in fear and their Ego destroys
them all.
The world roams wildly about, like a demon, without the (Lord's) Name.
[24]

SHLOKA M. 3

Blessed is his life
Who lives and dies in the fear (of the Lord) and keeps it also in his Mind. [1]

M. 3

He, who lives not in (the Lord's) Fear and revels in Pleasures;
And dies without imbibing the Fear (of the Lord), has a black Countenance,
And thus, O Nanak, he leaves the world! [2]

PAURI

If the Lord be Merciful, we are Fulfilled.
If the Lord be Merciful, we Grieve not ever.
If the Lord be Merciful, we know not Pain.
If the Lord be Merciful, we enjoy the Love of the Lord.
If the Lord be Merciful, what terror has death for us?
If the Lord be Merciful, we are ever and for ever in Peace.
If the Lord be Merciful, we receive the nine Treasures (of the Name).
If the Lord be Merciful, we Merge in the (Lord's) Truth. [25]

SHLOKA M. 1

They, who pluck their heads and drink the washings and beg for the leavings
of bread to eat,
And rake up the filth, and suck bad odours, and dread (clean) water, (how unwise are they)?
They give up the Way of their forefathers, and their kindred wail.
None offers rice-balls on a leafy plate (at their death), nor is the earthen lamp lighted (for them);
Nor are their funeral rites performed, O, where will they be cast?
No Brahmin eats their bread, nor do the holy places offer them refuge.
They are anointed not on the forehead, and they ever remain unclean,
Crouched in silence, they sit as if in mourning, and go not to the (True) Court.
A begging bowl slung from their side and a broom in their hands, they walk one behind the other.
Neither are they yogis, nor Jangams, nor Qazis, nor Mullahs:
They wander about, lost to the Lord. Wasted thus, is their whole herd.

P. 150

He, the Lord, alone Sustains and Destroys: none else, can save life.
He, who goes without a wash and practises not (true) compassion,—O ashes be on his shaven head!
Out of the water came the jewels when the seas were churned with the stick of the mountain of gold:
On the banks of the waters are the sixty-eight places of pilgrimage.
Where men gather at festivals and talk (of the Lord).
After a wash one says one’s prayer: the wise cleanse themselves always with a bath.
At birth, as at death are men washed to give them peace.
But these bald-headed devils are pleased not with this.
When it rains, there’s joy all round: in water lies the key to all life.
It is the rains, that grow food, sugar, and cotton which gives a covering to all.
When it rains, the cow has grass to graze, and the housewife the curds to churn:
And also the ghee with which is the sacred fire propitiated, and the Yajña and worship performed and all our works are blest.
The Guru is the Sea and his Words the streams, bathing in which one attains Glory.
Nanak: They the bald-heads that bathe not, O, dust be on their heads!! [1]

M. 2

What is cold before the fire? What is night before the sun?
What is darkness before the moon? What is caste before the water and the winds?
What are foods to the earth which produces all foods?
Nanak: What is that honour which one receives not from the Lord, the Bestower of all Glory? [2]

PAURI

O Thou True, Thou wonderful (Lord) Praise be to Thee.

1. This hymn refers to a sect of the Jainas.
Thou alone hast the Eternal Court, all others come and go.
He, who seeks the Gift of Truth, is the one like Thee.
For, Truth is Thy Command and one becomes Beauteous through the True Word.
Believing in Thee, one is endowed by Thee with Wisdom and Intuition.
By Thy Grace, do we obtain the standard of Thy Name, which is eternal.
Thou art the True Giver, and Givest more and more each day.
Nanak seeks from Thee the Gift that Pleaseth Thee, O Lord! [26]

SHLOKA M. 2

What shall I say to those whose Guru is Nanak, the Angel (of God).
(For), they, who have become wise in his Instruction, are imbued with the Praise of the Lord.[1]

M. 1

He, to whom He Himself Reveals (the Truth), alone knows.
He, whom He Himself awakens (to His Reality) knows all.
He, who merely prattles, involves himself in Maya.
By the Lord’s Will are all forms brought into being.
He alone knows all thoughts:
Nanak: This is the Voice of Eternity;
That he, on whom is the Lord’s Mercy, casts away his Doubt. [2]

PAURI

Me, the worthless bard, the Lord has Blest with (His) Service.
Be it night or day, many a time He gives His Call.
And Calls me He verily into His Presence.
And there I Praise Him and receive the Robe (of Honour).
And the Nectar-Name becomes my everlasting food.
He, who is satiated with the Guru’s Word enters the Realm of Peace.
The bard then dwells on the Lord’s Praise, and sings out the Word.
Nanak: By Praising the True One, the Perfect Lord is revealed to him. [27]
RAG GAURI


RAG GAURI GUARERI M. 1, CHAUPADAS AND DUPADAS

The Lord’s Fear is overpowering and is hard to bear; But, the mind’s instruction is far lighter and of lighter weight is its prattle. But he, who suffers the Weight (of the Lord’s Fear) over his head. On Him is the Lord’s Grace and he Dwells on the (Instruction of) the Guru. [1]

Without (the Lord’s) Fear, not one has crossed (the Sea of Existence), (For), with this Fear is decked the (Lord’s) Love. [1-Pause] The fire of Fear that is within us burns brighter the more we fear our Lord. We feed this Fire with (the Love of) the Word. Without the Lord’s Fear, all that one casts is false, False is the mould, and false the beating (on the anvil). [2] The play of intellect leads us to (sensual) pleasures: Were we a thousand times cleverer, the fire of Fear will mould us not (to true purpose). Nanak: The self-willed speak (in vain) like the wind, And, false is their word, for, it is nothing but sound. [3-1]

GAURI M. 1

The Fear of the Lord Reveals to us our Self and it drives out all other fears; Vain is that fear which makes us afraid all the more. Without Thee, O Lord, I have no other Refuge; (For), all that happens is in Thy Will. [1] Why be afraid when there is no other Fear (but the Lord’s), And, all other fears are the hallucinations of the mind? [1-Pause] Of oneself, one neither dies nor lives, is neither drowned nor swims across. For, He, who Created (the Universe) Does it all alone. One comes and goes as is the Will (of the Lord), And all over, behind, and in the Yond, Pervades the Lord’s Will. [2] Violence, Attachment, Desire, vault over us like the sky; And within us is Hunger that flows ever like the flooded stream; But he, who feeds himself on the Lord’s Fear (is Saved); Without it, one’s life is wasted away, in Ignorance. [3] Some there are supported by some, But Thou, O Lord, belongst to all and all belong to Thee. He, to whom belong all Life, all Treasures, To describe Him, (the Indescribable) is hard indeed. [4-2]
Let Mind be thy mother, Contentment thy father,
And Truth, thy only brother.[1]
Say not thou, for thou canst say not,
And, His Powers one cannot evaluate. [1-Pause]
Let Self-surrender and Intuition be thy parents-in-law;
And make Deeds thy wife, O mind! [2]
Let thy Union (with the Holy) be thy Auspicious Date; and Detachment (from the world) thy Marriage;
And Truth be thy offspring. Nanak: Know thou that this alone is the True Yoga. [3-3]

The air, the water and the fire unite to create thy body,
Which plays (to the tune of) thy ever restless intellect.
(If thou closest thy) nine doors, lo, the Tenth Gate (opens unto thee).
Know thou this, O wise one, for this is the Essence of Wisdom. [1]
He the Lord alone Utters, He alone Hears.
And, he who Examines himself, alone is Wise. [1-Pause]
The body is but the dust; the breath is but the wind;
Who then, O wise one, ever dies?
The death, verily, is of the Strife, of Ego, in the mind,
Dies not the Seer within thee – the undying Self. [2]
The Ideal that one goes to find at the holy places,
That Jewel, O man, is within thy heart.
In vain do the Pandits read and argue,
For they know not that the Thing is within them. [3]
No, it is not Me who dies, but the Demon within me,
For, how can he die who lives in Him (the Deathless He).
Nanak: The Guru has Revealed to me (the Mystery) of the Lord,
And now I know neither birth, nor death. [4-4]

Sacrifice am I a hundred times unto him, who hears, knows, and believes in
the (Lord's) Name.
When Thou, the Lord, Strayest me away from the Path, I have no other
refuge to seek,
And when Thou Makest me Wise-in-Thee, I am United with Thee. [1]
I seek the Name of the Lord which goes along with me;
For, without the (Lord's) Name, all are in the grip of Death. [1-Pause]
The True farming and trade lie in seeking the Refuge of the (Lord's) Name;
(For man) holds together the seeds of Virtue and Sin,
And his self is struck by Lust and Anger.
They, who forget the (Lord's) Name have evil in their minds. [2]
The True Guru gives this True Instruction,
That if one is Wise-in-Truth, one’s body and Mind will rest in cool comfort.
Like the Nilofar, and like the lotus within (and yet above) water (one should
remain detached).
And be imbued with the Word, then one is sweet like the sugarcane. [3]
In the fortress (of the body) are the Ten Doors by His Will,
And the five (elements) abide together, and within them is the Light Infinite.
Nanak: He, the Lord, Himself is the Merchandise; He Himself the
Merchant;
And, it is through His Name that we look Beauteous. [4-5]

GAURI M. 1

The man is born and then he dies; where from does he come?
Where does he come from and whither goes he?
Why is he bound down, how is he released?
How does he Merge in the Great Peace of the Eternal Lord? [1]
He who has the Nectar-Name in the heart and the mouth,
And Dwells on it, becomes Detached like the Lord. [1-Pause]
He comes and goes in Peace, as is the Natural Law.
He is born of (the desires of) the mind;
And merges into the mind again.
The God-wards are Emancipated and go not the Round (again).
(For), they Dwell on the Word and through the (Lord’s) Name get
Deliverance. [2]
On the tree (of life) abide many birds at night;
Of these some are happy, some not; and lured by the desires of the mind, they
all perish.
Night and day, they look (longingly) towards the skies.
And wander about in all directions, as is the Writ of Karma. [3]
(But), they who are Merged in the (Lord’s) Name take the world to be a
pasture-halt,

P. 153
And, shedding their Lust and Anger, break the pitcher of the poisonous
Maya.
Without the capital-stock (of the Lord’s Name), our homes and our stores
are empty.
But when the Guru meets with us, He opens unto us the ‘Hard Door’. [4]
The Saints one meets with if one is so Destined,
They are the Lord’s Own, (for, they) are pleased with the Lord’s Truth.
They who surrender to the Lord their mind and body the natural way, Take
thou, Nanak, To their Feet.

GAURI M. 1

My mind is lured by Lust, Anger and Maya,
And is awake only to the evils of Falsehood and Attachment;
And gathers-in the capital-stock of Evil and Greed.
Swim across (the Sea of Existence), O my mind, (with the support of) the Lord’s Immaculate Name. [1]
Hail to Thee, O True One, I seek Thy Refuge.
I am a sinner of sinners; Thou art the Purest of the Pure. [1-Pause]
The fire and water (in us) unite to make life speak in all its fury,
The tongue and other sensual organs have each a taste to seek.
And our vision views nothing but Evil, and the mind is without the Lord’s Fear and Love.
How can then one Realize the Lord’s Name, if one slays not one’s Ego? [2]
He who Dies in the Word, dies not again:
Without (this) Death, how is one to attain Perfection?
The mind is deluded by Maya and Duality;
(And), he alone is at Peace on whom is the Lord’s Grace. [3]
Board thou the (Guru’s) Boat when comes thy turn:
(For), he who gets not the Passage is approved not at the Lord’s Court,
Blessed be the Guru’s sanctuary where I praise the (Lord’s) Truth,
And where, Nanak, one sees the Lord, the Absolute, everywhere. [4-7]

GAURI M. 1

Reflecting on the Lord, the (inverted) Lotus (of my mind) has turned upwards,
And from the sky, the Tenth Door, pours the rain of Nectar.
And the Lord seems now to me to Pervade all the three Worlds. [1]
O my mind, cast off thy Doubt,
For, when the mind accepts the (Lord’s) Truth,
One drinks the Nectar (of the Lord’s Name). [1-Pause]
Conquer thy mind, O man, and accept in thy mind the (truth of) death;
And if thy Ego dies, to thy Mind will be revealed the Essence.
When one’s Intuition awakens, one sees one’s Home within himself. [2]
The true austerity and abstinence, and ablution lie in practising the Lord’s Name.
Why then one must spread oneself out and afar.
Know thou that the Inner-knower of all hearts is thy Lord. [3]
If I believed in another, I would go to another;
Now, who shall I ask when there is no one to ask (but God)?
Says Nanak, “Only through the Guru’s Word, I Merge in the Great Peace”.

[4-8]

When the True Guru is met with, he Reveals unto us (the merit of) Death.
And then we Die (to ourselves) and so do we love to live,
And, overpowering our Ego, we reach the Realm of the sky. [1]
Death is writ in our lot, and we abide not for ever.
Dwell thou then on the Lord and seek His Refuge. [1-Pause]
When the True Guru meets thee, thy Duality departs;
Thy Lotus flowers and thy Mind takes to the Lord, the Master.
He (whose Ego) dies in life, he partakes of the Great Essence.. [2]
Meeting with the True Guru, one is disciplined by Truth and thus made Pure,
And one scales the Heights, higher and higher still.
And then enters His Grace, when our fear of death departs. [3]
Meeting with the Guru, one enters into the Presence of the Lord,
And, by the Guru’s Grace, one sees the Lord’s Castle within oneself.
And stilling one’s Ego, Nanak, one is Merged in the Lord. [4-9]

GAURI M. 1

No one can erase the Writ of Karma:
I know not what my fate will be in the Yond. P. 154
For all that happens is in His Will,
And there is not another who can do a thing. [1]
I know not what is the Writ of Karma, nor how great is Thy Munificence, O Lord!
To me all the Merit of the way of works and religion, is in the Essence of Thy Name. [1-Pause]
Thou art so Great, so Beneficent,
That Thy Treasure of Worship is ever brimful.
No one can get away with his Ego,
For one’s life and body are Thine, O Lord! [2]
Thou Takest and Givest life, and Forgiving, Unitest us with Thee,
And, as is Thy Will, so one Meditates on Thy Name.
Thou art Wise and True, my Over-lord, the Seer;
Through the Guru’s Word, I trust in no one but Thee. [3]
He, whose mind is imbued with the Lord’s Love, is Pure also in body,
And, through the Guru’s Word, one knows the Truth revealed through it.
Thine, O Lord, is the power (within me); my only Glory is the Glory of Thy Name.
Nanak, therefore, seeks the Refuge of Thy Devotees, O Lord! [4-10]

GAURI M. 1

He, my Lord, who made me utter the Unutterable and drink Nectar,
Made all other fears depart (save His), and I Merged in His Name. [1].
Why shall I fear then when all fears are dispelled by the Fear of the Lord,
And, through the Perfect Guru, the Word is revealed to me. [1-Pause]
He, whose heart treasures the Lord’s Name,
Is Blessed, as is the natural law. [2]
They, whom He puts to deep slumber, day and night,
They, the self-willed ones, are bound to Death, here and Hereafter. [3]
They, in whose heart is the Lord, night and day, are the Perfect ones,
And, Nanak, Meeting with the Lord, their doubts are cast off. [4-11]

GAURI M. 1

He, who loves the three attributes (of Maya), comes and goes.
The four Vedas describe but only the form (of the Lord),
And the three attributes (of Nature).
But the fourth State of Bliss is known only through the Guru, who reveals the
Lord (unto us). [1]
The Worship of the Lord and the Service of the Guru—
Therewith one Swims across (the Sea of Existence).
And, then, one is born not again nor dies. [1-Pause]
The Smritis and the Shastras and the Pandits say this:
That there are only four life-objects to seek,
But they know not the meaning thereof.
For, the Deliverance comes only through the Worship of the Lord. [2]
He, in whose heart Dwells the Lord,
He, through the Guru, receives the Gift of Devotion.
The Devotion to the Lord leads one to Deliverance and Gladness,
And, through the Guru’s Word, one attains Eternal Bliss. [3]
He, who attained to the Lord and Realized Him through the Guru,
He, in the midst of hope, Realized the (beatitude of) Detachment.
He, the Lord of the meek, the Giver of All-peace,
With the Love of His Feet is Nanak’s Mind imbued. [4-12]

GAURI CHETI M. 1

So long as life’s play endures, the beauteous body remains in comfort,
And practises much untruth, and is thus oppressed by the
weight (of Sin).
O body, I have seen thee being wasted away like the dust on the earth. [1]
Listen now to my advice;
The good one does alone remains,
And, one may get not another such chance (of life). [1-Pause]
Listen to my advice, O my body, I say this to you: P. 155
You slander other people, and indulge in tale-bearing,
And behold another’s woman, and thus commit the theft (of beauty).
But when your Soul departs, you remain behind like a deserted woman.

O body, you abide as if in a dream and do not a (good) deed.
Whenever I stole (a march over others), my mind liked it most;
Vain thus became my life and I got no rest either here or Hereafter. [3]
Now, immense is my Pain, and no one cares for me. [1-Pause]
The Arabian and Turkish horses, gold and loads of raiments,
Nothing of these, O fool, keeps one’s company (into the Yond).
I have tasted all sweets, but nothing is sweeter than the Nectar-Name of the
Lord. [4]
I raised the walls (of my body) over a strong foundation, but, lo, the temple
became as dust (in the end).
One gathers and parts not with one’s riches, for the blind one thinks these are
his.
But when the dominions and the mansions of gold remained not (with
Ravana, the King of Lanka),
How can the riches go along with another? [5]
O my ignorant mind, listen to me.  
All that happens is in His Will. [1-Pause]
Our Master is the great Merchant, we are his pedlars: 
Our body and life are His, for He alone Gives and Destroys life. [6-1-13]

**GAURI CHETI M. 1**

Alone I have to fight with the five rivals¹: how shall I keep my home (safe), O mind!
Each day, they oppress and beguile me: to whom shall I go to vent my grief?

Utter one must the Name of the Lord. 
For, in the Yond, one faces the cruel gang of the Yama. [1-Pause]
The Lord Created the Temple of the body with (nine) doors and within it sits 
the Seeker-soul. 
And the body enjoys leisurely the (false) play, while the Five hostiles rob (his 
within). [2]
(Death) demolished this temple and robbed it (of life) and the lone soul was 
in its deathly grip. 
Her neck chained, the Yama whipped her with his rod, and the Five now took 
to their heels. [3]
The wife seeks gold and silver and the friends but need only to eat, 
And lo, for them, Nanak, one commits sin, and so is one bound down and 
dragged away into the abode of Death. [4-2-14]

**GAURI CHETI M. 1**

(O Yogi), pierce thy heart, (not ears), for thy rings, 
And let thy body be the (yogi’s) robes, 
Discipline thy Five Disciples and let the Mind be thy staff (to lean upon). 
[1]
Thus it is that one finds the key to (the true) Yoga.  
“The Word alone is eternal; the rest passes away”. 
Let this be thy mind’s food of roots. [1-Pause]
Thou shavest thy head (at the Ganga’s banks) to enter into the fold of thy 
Guru; 
But I’ve made the Guru my Ganga.  
Why not, O Blind one, remember thy Master, the Saviour of the three 
Worlds? [2]
Why all this (pious) show? Why engage thyself in (false) prattle, 
Which removes not thy mind’s doubt? 
Why run about in greed to here and there:  
Why not fix thy mind on the Feet of the One Lord alone? [3]
Saturate thy Mind with Him and Dwell on Him, thy Immaculate Lord. 
Why then, O Yogi, thou makest thy false claims? [1-Pause] 
Wild is thy body and childish is thy soul,

1. Five Passions.
For thou passest thy life in I-amness.
Prayeth Nanak, “When thy naked body will be burnt,
Only then wilt thou regret (thy deeds).” [4-3-15]

Gauri Cheti M. 1

O my mind, there is only one panacea, one Mantram, one herb (for all thy ailments):
Fix thy Mind firmly on the Lord.
Take thou to Him who Washes away all the Sins of our Karma Accumulated birth after birth. [1]
O my mind, love only the One Master,
For the three attributes (of Maya) attach thee to the world.
But this wise one knows not the Unknowable. [1-Pause]
Maya tastes sweet to our body, and we carry the load of Ego (on our head).
The Night is dark and we see not that the rope (of life) is being eaten away by the mouse (of Time). [2]
If one follows one’s own will, one suffers Pain; if God’s Will, one attains Glory.
For, that alone happens, which is in His Will, and no one can erase the eternal Writ of Karma. [3]
They, who are brimful with the Lord’s Love, lose not a particle of it.
If Nanak be the dust of their Feet, then, he, the Ignorant one, would also be fulfilled! [4-4-16]

Gauri Cheti M. 1

Whence was my mother, my father, from where did we come (into the world)?
Of the fire (of the mother’s womb) and the water of (the father’s) sperm, for what purpose were we born? [1]
O my Master, who is it that knows Thy Merits?
And as for my Sins – O, who can make a count? [1-Pause]
I assumed the form of myriads of trees and coursed also through the animal life,
And assumed too the state of crawling worms, and of the winged birds. [2]
I broke into shops and cities and strong houses, and committing theft,
(stealthily) came home.
But though I saved myself from the eye of man, yet how could I keep my secret from Thee? [3]
One may visit all the world, the holy places, the banks of rivers, cities and stores,
In the end, the (life’s) pedlar has to weigh up (the Truth of Existence) within his own heart. [4]
As the sea is brimful with water, so are my sins without count.
Take Pity, O Lord, and in Thy Grace, let this Stone also Swim across. [5]
My life is ever on fire and within my heart is the knife;  
But, prays Nanak, if I accept Thy Will,  
I attain to Thy Eternal Peace. [6-5-17]

GAURI BAIRAGAN M. 1

Sleeping, I waste the night: eating, I waste the day:  
And lo, the Jewel of life is being sold away for a trite. [1]  
He, who knows not the Name of the Lord,  
Regrets he, the Ignorant one, in the end. [1-Pause]  
One buries one’s perishable wealth in the ground, but how can one love the perishable?  
For, he, who does so, loses it in the end. [2]  
If one were to gather everything through one’s own efforts, then every one of us would be fortunate.  
P. 157  
But the Lord Gives as are one’s deserts, even though we all crave (for everything under the sun).  
Nanak: He, who Created the Creation, He alone is its Support;  
But, one knows not His Will as to who shall be blest with His Glory.

[4-1-18]

GAURI BAIRAGAN M. 1

I would love to be a deer, abiding in the woods and living on the roots,  
If, by the Guru’s Grace, thus do I meet my Lord unto whom I am a Sacrifice. [1]  
I am the pedlar of my Lord,  
And deal only in the Merchandise of His Name. [1-Pause]  
I would be a Koel, sheltered in a mango grove, and dwell, in peace, on the Word,  
If thus do I meet my Lord of indescribable Beauty, the natural way; [2]  
I would be a fish, abiding in water, if thus do I remember the Lord who Supports all;  
And hug Him, in a close Embrace, and See him here, there and everywhere. [3]  
I would be a serpent living under the ground,  
If thus would the (music of the) Word charm me to make me fear-free.  
Nanak: He alone for ever is blest whose Soul merges in the All-Soul.  
[4-2-19]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

GAURI POORBI DEEPAKI M. 1

In whatever state of mind is God dwelt upon, and (His Name) recited,
Attain thou to that state, Meditate upon Him, and Sing His Praises. [1]
Sing the Praises of my Lord, the Fear-free.
I am a Sacrifice unto the Song that brings the mind home. [1-Pause]
He, who Protects us all, each day, and Watches over us all,
He, whose gifts cannot be evaluated; how shall we, then, evaluate the Giver?

The Day of my rendezvous is fixed:
Pour oil on the threshold, my mates,
And bless me that I attain to the Union of my Lord. [3]
In homes all over the Courier calls each day.
Forget not then the One who Calls,
For the Day must come for us all. [4-1-20]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTNER.

RAG GAURI M. 3, CHAUPADAS

Gauri M. 1

He who is Met with by the Guru, Meets also his Lord.
But, the Lord it is who Unites us with the Guru.
My Lord of Himself Knows all the Ways,
And, Unites us with Himself, through His Will.
And Reveals His Word unto us. [1]
Through the Fear of the Lord, all our doubts and fears depart,
He, who is imbued with His Fear, merges in the Love of Truth. [1-Pause]
Meeting with the Guru, the Lord abides in our minds, imperceptibly.
My Lord is Almighty; I can value Him not;
I Praise Him through the Word Infinite.
And He, my Master, in His Mercy, Forgives all. [2]
Meeting with the Guru, one’s mind is Illumined,
And the mind becomes Pure, and He, the True One, is enshrined in it.
If one abides in Truth, True become all one’s deeds,
And one’s deeds are Pure and one Dwells on the Word. [3]
Through the Guru, one engages in the Service of Truth.
But rare is the one to whom, through the Guru, is the Lord’s Name Revealed.
O Thou, the Eternal, Beneficent Lord,
Bless me with the Love of Thy Name. [4-1-21]

GAURI GUARERI M. 3

Rare is the one who seeks Wisdom from the Guru:
Blessed is he to whom the Guru Reveals (the Mystery of the Lord).
From the Guru is the Great Peace of Poise and Dwelling on the Truth;
From the Guru doth the Door of Salvation (open unto us). [1]
By great, good Fortune is the Guru met;
And one Merges in the Peace of Truth. [1-Pause]
Meeting with the Guru, the Fire of Desire is quenched.
From the Guru doth Peace come into our Minds.
From the Guru do the fallen ones become Whole and Pure.
Through the Guru is one attuned to the Word. [2]
Without the Guru, all wander about in Doubt,
And without the Lord’s Name, they suffer grievous Pain.
The God-wards Dwell on nothing but the Lord’s Name,
And, Seeing the True One, attain True Glory. [3]
Shall we ask another when the Lord is the only One alone?
He, in his Grace, enables us to receive the Word:
And we Meet our Beloved Lord and sing His Praises.
And so do we Merge in the True One. [4-2-22]

Gauri Guarereri M. 3

That place alone is True where the mind becomes Pure;
And, becoming True, abides in Truth.
The True Word is known through the four Ages:
The True One is of Himself True. [1]
By good Fortune, one meets with the Saints,
And in association with them, one sings the Praises of the Lord. [1-Pause]
Burn thou the tongue that takes to another,
And Tastes not the Essence of the Lord and speaks sour.
Without Knowing (the Lord), the body and mind are vain,
And, without the Lord’s Name, the world wails in Pain. [2]
The tongue that Tastes the Lord’s Essence, the natural way,
Merges in Truth, through the Guru’s Grace:
And is imbued with the True One and Dwells on the Guru’s Word,
And so drinks at the Fount of Pure Nectar. [3]
The Lord’s Name is gathered in the pot (of the Mind).
But when the bowl is down-cast, how can it contain the Lord’s Name?
Through the Guru’s Word doth the Mind abide in the Name.
Nanak: True is the (Mind’s) bowl, which craves to receive the (Guru’s)
Word. [4-3-23]

Gauri Guarereri M. 3

Some sing (the Lord’s Praise), but relish not the Taste
For they sing in Ego, and so is their utterance wasted.
He alone sings truly who loves the (Lord’s) Name,
And Dwells on the True Word. [1]
If the True Guru so Wills, our singing is approved,
And our Mind and body are imbued with the (Lord’s) Name and look
Beauteous. [1-Pause]
Some there are who sing, others dance,
But attain not to the Lord's Name without Love in their hearts.
The True Worship is in the Love of the Guru's Word.
And in keeping one's Lord in one's heart. [2]
He, who dances to worship and thus to make himself known,
He dances in vain and suffers grievous Pain.
By dancing about, one worships not the Lord;
But he, who dies in the Word, attains to the (Lord's) Truth. [3]
He, the Lord, is the Lover of His Devotees, and Makes He all Worship Him.
True Worship is that by which one loses one's self.
My True Master Knows all my ways,
And so He Blesses Nanak, and the Lord's Name is Revealed unto him.

[4-4-24]

GAURI GUARERI M. 3

He, whose mind's (ego) dies, his outgoings cease:
(For) how can one attain to the Lord, without dying thus?
The mind is held, if one knows the Way,
Yea, it is through the Word that the mind is held. [1]
He, whom the Lord Blesses with Glory,
Into his heart Comes the Lord, through the Guru's Grace. [1-Pause]
If he practises the deeds (of Piety) by the Guru's Grace,
He knows the Mystery of his mind.
The mind is like the wine-intoxicated elephant:
The Guru is the goad that disciplines it and keeps it awake (to the Path).

[2]

The mind is wild, and rare is the one who controls it.
If it eats the Uneatable, then the mind becomes Pure.
The God-wards make their minds Beauteous thus:
They shed their Ego and the sense of Sin. [3]
He, who is Destined to Unite with the Lord,
He Separates not from Him and into Him he Merges.
The God alone Knows his Mysterious Powers.
Nanak: Through the Guru is His Name Revealed, [4-5-25]

GAURI GUARERI M. 3

Ego has made the whole world mad;
And, through Duality, one is lost in Doubt.
His anxiety is limitless, for he knows not his Self;
And, in Strife, he loses his Life. [1]
Dwell thou on the Lord in thy heart, O dear,
And, by the Guru's Grace, let thy tongue taste the Truth. [1-Pause]
The God-wards, unto whose heart is Revealed the Lord,
They Serve the Life of all life and are known through the four Ages.
Shedding their Ego, they Know the Guru's Word,
And on them is the Mercy of the Lord, the Master of our Destiny, [2]
Those alone are True who are united with the Lord, through the Guru's Word:
Their minds are held and their wanderings cease,
The nine Treasures of the (Lord's) Name one receives from the Guru,
And, by His Grace, is the Lord Enshrined in our minds. [3]
By uttering the Name of the Lord, our body is at Peace.
And, the Lord Abides in us and then there is no punishment of the Yama for us.
The Lord Himself is the King: He Himself is His Own Counsel.
Nanak: Serve thou, therefore, Him, the Treasure of all Virtues. [4-6-26]

**Gauri Guareri M. 3**

Why forget Him who has given thee life and Soul?
Why forget Him who Pervades all?
And, by serving whom one is Honoured at the Lord's Court? [1]
Sacrifice am I unto the Name of the Lord,
(For), forsaking Him, I cease to be. [1-Pause]
Forget Thee they, O Lord, whom Thou Thyself leadest astray.

P. 160
Forget Thee they who are led by Duality;
And the self-willed, being unwise, are cast again into the womb. [2]
They, on whom is God's Perfect Grace, Dedicate themselves to the Service of the Guru;
They, on whom is His Perfect Grace, enshrine the Lord in their heart.
And, through the Guru's Word, Merge in the Name of the Lord. [3]
They, who have Virtue in their Treasure, Dwell on the Lord's Wisdom.
They, who have Virtue in their Treasure, shed their Ego.
Nanak is a Sacrifice unto those who are imbued with the Lord's Name.

[4-7-27]

**Gauri Guareri M. 3**

Thou art Ineffable; how can one describe Thee, O Lord!
Through the Guru's Word art Thou Enshrined in the Mind.
Thy Virtues are limitless; who of us can set a price on them? [1]
The Lord's Word is Merged in Him, the Lord, to whom it belongs.
Thy Gospel is Unutterable; it is uttered only through the Guru's Word.

[1-Pause]
Wherever is the True Guru, there congregate also the Holy;
Therein is sung the Lord's Praise, in utter Peace.
Wherever is the True Guru, there, through the Word, doth the Ego (of man) depart. [2]
By Service (of the Lord), through the Guru's Grace, one gets a Place in the Lord's Mansion.
And, through the Guru, is the Lord's Name Enshrined in one's heart.
Through the Guru's Word, one Worships the Lord and Merges in the Lord's Name. [3]
The Beneficent Lord of Himself Bestows His Munificence.
And one loves the Perfect Guru.
Hail, all Hail, Nanak, to those, who are Imbued with the Lord's Name.

[4-8-28]

GAURI GUARERI M. 3

From the One alone are all forms, all colours;
In all bodies are kept together the same air, water and fire;
And He, the Lord, Sees all, in different forms. [1]
He, the Lord, is wonderful, yea, He the One;
But rare are the God-wards who Reflect on this. [1-Pause]
The Lord Pervades all, at all places;
He is Manifest as also Unmanifest.
He, of Himself, Awakens one out of Slumber. [2]
No one can put value on Him,
Though all have said and may say it again.
He, who Merges in the Guru's Word Knows the Lord. [3]
He, the Lord, Hears and Sees and Attunes one to the (Guru's) Word,
And one attains Glory by thus Serving the Guru.
Nanak: They, who are imbued with the (Lord's) Name, are Merged in their Lord. [4-9-29]

GAURI GUARERI M. 3

The Egocentrics are Asleep, enveloped by the love of Maya.
The God-wards are Awakened by dwelling on the Wisdom of Virtue.
They alone are Awake whose Love is the Lord's Name. [1]
He, who is awake to the Peace of Poise, Sleeps not,
But rare is the one who Knows the Truth from the Perfect Guru. [1-Pause]
The Unsaintedly, Ignorant being knows not (the Truth).
He speaks (in vain) and is engrossed in Maya,
Being Blind and Unwise, he is Fulfilled not. [2]
In this Kali-age, the Lord's Name alone Saves.
(But), rare is the one who Dwells on the Guru's Word, (which Reveals the Lord's Name)
And, thus, Saves himself and also his kindred. [3]
No one in this Kali-age is attracted by Dharma or (good) Actions:
This Age (as if) was born in the House of Evil.
(P. 161
(But), know thou, Nanak, that no one is saved, save through the Lord's Name. [4-10-30]

GAURI GUARERI M. 3

True is the Lord, True is His Command,
They, whose Minds are imbued with the True and the Care-free Lord,
Enter into the Abode of Truth through the True Name. [1]
Listen thou, O my mind, Dwell on the Word;
And Meditate on the Lord to Swim across the Sea of Existence. [1-Pause]
In Doubt does the man come; in Doubt he departs,
This world is born out of Duality.
The Egocentric cherishes not (the Lord) and comes and goes again and over again. [2]
Is the man led astray by the Lord or he himself goes astray,
And his life is yoked to the service of the Other,
And he earns great Sorrow and loses his Life? [3]
If He, the Lord, be in Mercy, He leads one to the Guru,
And one cherishes only the one Name of God and casts away his Doubt;
And one Dwells only on the (Lord's) Name and receives the nine Treasures
(of Good). [4-11-31]

**GAURI GUARERI M. 3**

Ask them, the God-wards, who Meditate (on the Lord's Name),
Who, through the Guru's Service, are satiated in mind.
They alone are rich who earn the Lord's Name.
And gather-in Wisdom through the Perfect Guru. [1]
Dwell thou on the Lord's Name, O brother,
And the Lord will approve of thy Service. [1-Pause]
He, who Realizes himself, becomes Pure,
He is Emancipated in life and Attains to the Lord,
Singing the Lord's Praise, one's Mind becomes Sublime;
And one Merges, imperceptibly, in the Peace of Poise. [2]
No one can Serve the Lord in Duality.
In Ego, one eats but the poison of Maya.
And is seduced by the sons, the family and the home.
And thus the blind and self-willed being comes and goes. [3]
He, who Receives, through the Saint, the Lord's Name,
And Dwells day and night on the Lord's Worship, through the Word,
He, the rare one, knows the Essence of the Guru's Word,
And so Merges he in the (Lord's) Name. [4-12-32]

**GAURI GUARERI M. 3**

Through the four Ages, men have Served the Guru;
(But), it is the Perfect one who does this Deed.
The Treasure of the Lord's Name is inexhaustible for him.
And he receives Peace here and Glory Hereafter. [1]
O my mind, Doubt not,
And, through Service of the Guru, drink-in thou the Nectar (of the Lord's Name). [1-Pause]
They, who Serve the Guru, are the Great ones of the world;
They Save themselves, nay, they Save their whole generation.
He, who keeps the Lord’s Name in the heart,
And is imbued with the Name, Swims across the Sea of Existence. [2]
By Serving the Guru, the mind is subdued.
And the Ego departs and the Lotus (of one’s mind) flowers.
The Unstruck Music rings (in one’s Mind) and one abides in one’s Self;
And, Imbued with the Lord’s Name, he is Detached, even while Attached.

They, who Serve the Guru, are of True speech:
Through ages have the Devotees uttered thus.
They Dwell day and night on the Lord, the Supporter of the earth.

P. 162 Nanak: Imbued with the Lord’s Name, they become Detached and enter into
the State of Bliss. [4-13-33]

GAURI GUARERI M. 3

Fortunate is the one whom the Guru meets.
Into his mind comes the (Lord’s) Name and he Realizes the Taste of the Lord.

[1]
Through the Guru, he Contemplates the Lord’s Essence,
And, so he is victorious in life, for he earns nothing but the (Lord’s) Name.
[1-Pause]
Sweet is the Lord’s Wisdom, as is Concentration on the Guru’s Word,
But rare is the one, who, by the Guru’s Grace, Tastes the Word. [2]
One practises the way of works and pious conduct,
But cursed be the Ego (born of it), without the (Lord’s) Name. [3]
Nanak: He, who is bound down and engrossed by Maya,
Is released only through the Guru’s Wisdom. [4-14-34]

GAURI BAIRAGAN M. 3

It rains from above on the earth; but does not the earth itself contain water?
Within the earth is the water and so it is in the clouds running about, without feet. [1]
Shed thou such doubts, O dear!
For, as are his deeds, so becomes the man;
And, the like merges in his like. [1-Pause]
What can a mere man or a woman do?
The Lord has myriads of forms, and they all Merge in Him alone. [2]
I was lost in Doubt birth after birth;
But when I Received the Lord, no more I was led astray.
He, whose work it is, O He alone Knows it well,
Or knows but he who Merges in the Guru’s Word. [3]
Thine is the Word, O Lord, Thou art of thyself: why then dwell in Doubt?
Nanak: When the (man’s) essence Merges with the (Lord’s) Essence,
There is then no birth after this birth. [4-1-15-35]
Gauri Bairagan M. 3

All are subject to Time: all are bound to Duality.
And they all move in Ego; and, being Wilful, are Punished. [1]
O my mind, fix thy attention on the Guru’s Feet,
Cherish thou the Treasure of the (Lord’s) Name, through the Guru,
And thou art Redeemed at the Lord’s Court. [1-Pause]
They, who wander through myriads of species, being self-willed, they come
and go,
And Realize not on the Guru’s Word, and are cast again and again into the
womb. [2]
When one Knows one’s Self by the Guru’s Grace and one Receives into one’s
Mind the Lord’s Name,
One is imbued, day and night, with the Lord’s Worship,
And is Merged in the Peace of Poise. [3]
When the mind is subdued through the Word, one Realizes (the Truth) and
sheds one’s Ego and Sin,
And, Nanak, by the Lord’s Grace, one Receives the Treasure of the (Lord’s)
Name. [4-2-16-36]

Gauri Bairagan M. 3

At thy Parents’ Home, thy stay will not last long; such is the Writ of the Lord.
Glorious is the Bride who sings the Praises of the Lord, through the Guru.
At the Parents’ home, she gathers Virtue,
And so is Received with Honour at her In-laws.
Through the Guru, she Merges in Peace.
And, she loves the Lord in her Mind. [1]

He who Abides both here, and Hereafter, how shall we find Him?
He the Immaculate Lord, is Unknowable: (but) of Himself He Unites us with
Himself. [1-Pause]
P. 163
He of Himself Guides: and we Dwell on the Lord’s Name.
By good Fortune, we meet with the True Guru, and taste the Nectar-Name.
Our Ego and Duality then depart, and we Merge, imperceptibly, in the Peace
of Poise.

Yea, He, of Himself, Does it all; He, of Himself, Attunes us to the (Lord’s)
Name. [2]
The Self-willed Egotists receive not (the Name) and abide in Ignorance.
They Serve not the True Guru, and so regret in the end.
They are cast into the womb again and again, and are thus wasted away.
Such is the Will of my Creator, that the Self-willed be led astray. [3]
My Lord and Master has Himself Writ this in my lot,
That I meet with the Great Guru and Dwell on the (Lord’s) Name.
The Lord’s Name is my father and mother and brother and kindred.
O Lord, forgive me and Unite me with Thyself for, Nanak is Thy humble
Slave. [4-3-17-37]
GAURI BAIRAGAN M. 3

I received Wisdom from the Guru and dwelt on the Quintessence of the Lord.
The Darkened mind was Illumined by Meditating on the Name of the Lord.
The Lord Himself has Destroyed the Illusion (within me) and my Darkness is dispelled.
They, in whose lot it was so Writ, they loved the Lord’s Name. [1]
How to find my Lord, O Saints, seeing whom I live?
I can live not for a moment without Him.
Unite me with the Guru that I taste the Great Essence. [1-Pause]
I sing the Praise of the Lord, hear His Praise, and make the Lord the Ideal of my life.
I tasted the Great Essence from the Guru who hath bewitched my body and Mind.
Blessed is the Guru, the True Purusha, who has blest me with the Lord’s Worship.
Yea, he (alone) is our Guru through whom we attain to the Lord. [2]
The Lord is the Bestower of Virtue: we abide in Sin.
The Sinners sink like the stone: through the Guru’s Word are they Saved.
Thou, O Lord, art Pure, the Giver of Virtue; we abide ever in Error.
We seek Thy Refuge, O Lord, Save us; For, Thou Savest even those who are stark Unwise. [3]
We find Peace and Joy through the Guru’s Word,
And in the Mind, we Dwell ever on the Lord’s Name.
And we attest to the Friend, our Master,
And sing His Praises in our (Mind’s) home.
Be Thou in Mercy, O Lord, that I cherish Thee ever.
Nanak seeks the Dust of their Feet who have attained to Thee, O Lord!

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GAURI GUARERI M. 4, CHAUPADAS

The Pundit recites the Smritis and the Shastras:
And the Yogi dwells on the Name of Gorakh;
But I, the poor one, Dwell only on the Lord’s Name. [1]
I know not, O Lord, what is to become of me?
(So) I Dwell on Thee, my Lord, and Swim across the Sea of Existence. [1-Pause]
The Sanyasin decks his body with the ashes;
The celibate abandons the craving for another’s woman, and practises celibacy.
(But) I, the simple one, O Lord, lean only on Thee. [2]
The Kshatriya does the deeds (of valour) and is called a warrior;  
The Vaishtras and Shudras do the work for others.  
(But), lo, I the meek one, am saved by the Lord's Name. [3]  
In all Thy Creation Pervades Thy Self, O Lord,  
And, Thou Bestowest Glory on those who turn to Thee:  
O Lord, Thou art the only Support for the Blind one like me. [4-1-39]  
Unutterable is the Praise of the Lord.  
(O mind), repair to the Society of the Holy.  
And Swim across the Sea of Existence and hear the Ineffable Gospel of the  
Lord. [1]  
He, the Lord, Unites thee with the Society of the Saints,  
And thou utterest the Praise of thy God. [1-Pause]  
They, who Dwell on Thy Name, O Lord,  
Let me be the Slave of their slaves.  
Their Service to me is the only Pious deed. [2]  
He, who Recites to me the Gospel of the Lord,  
To him my Mind clings tenaciously;  
And I consider myself Fortunate, if I am blest with the Dust of his Feet. [3]  
They alone love the Saints of the Lord  
In whose lot it is so Writ by God:  
And, such beings, O Nanak, Merge in the (Lord's) Name. [4-2-40]  

**GAURI GUARERI M. 4**

The mother is happy when her son has had his fill,  
The fish is happy when she bathes herself in water.  
The True Guru is happy when his disciple is Fulfilled. [1]  
Unite us with those Thy Slaves, O Dear Lord,  
Meeting whom all our Sorrows depart. [1-Pause]  
As the cow is pleased at the sight of her calf,  
And the bride is pleased when she sees her spouse home;  
So are the Lord's Own pleased when they sing the Praises of the Lord. [2]  
The Chatrik is pleased when it rains,  
And the king is pleased seeing abundance of wealth,  
But the Lord's Own are pleased when they Dwell on Thee, O Formless Lord! [3]  
All men are pleased when they earn more and more riches,  
But the Guru's disciple is pleased when he takes the Guru in his embrace;  
Nanak, the Lord's Slave, is pleased, when he kisses the Feet of the Saints.  

**GAURI GUARERI M. 4**

The beggar loves to ask for alms from the munificent.  
The hungry one is pleased when he eats his fill;  
The Guru's disciple is satiated when he meets the Guru. [1]
I crave for Thy Sight, O Lord; all my Hope is on Thee.
Be Merciful and fulfil my Desire. [1-Pause]
The Chakvi is pleased when she sees the sun;
And, meeting her beloved, she forgets all sorrow,
So does the Guru’s disciple love to abide in the Guru’s Presence. [2]
The calf is pleased when it sucks the mother’s milk;
And its mind flowers on seeing the cow, her mother.
So does the Guru’s disciple love to abide in the Guru’s Presence. [3]
All other loves are false, impermanent and Maya’s delusion.
For the false (objects of love) but pass away.
So, Nanak is satiated only when he loves the True Lord. [4-4-42]

Gauri Guareri M. 4

Blessed is the Service of the True Guru P. 165
Meeting whom I Dwell on the Name of my Lord and Master.
They, who Meditate on the Lord, redeem many more. [1]
O my brothers, the disciples of the Guru, utter ye the Lord’s Name.
That all your Sins are washed off. [1-Pause]
When I met the Guru, my mind was held,
And I dwelt on the Lord and departed from within me the Five (Passions).
And, every day, my body echoed the Lord’s Praise. [2]
They, who applied the Dust of the Guru’s Feet to their Countenances,
Shed all Falsehood, and attuned themselves to the Lord,
And were acclaimed at the Lord’s Court. [3]
The Lord Loves one’s Service of the Guru
Even Krishna and Balrama took to the Feet of the Guru,
Nanak: The Lord Himself Saves us, through the Guru. [4-5-43]

Gauri Guareri M. 4

He, the Lord, Himself is the Yogi, the keeper of the staff.
He is the Flower-girt Master of the woods who Pervades all.
He, the Lord, it is who Himself Concentrates on Himself. [1]
Such is my Lord, the All-filling,
Who Abides so near me, and is never afar. [1-Pause]
He, the Lord, is the Word, He the one Attuned to its Music;
He Himself Sees; He Himself Blossoms forth.
Yea, He Himself Meditates upon Himself and makes others Dwell upon Him. [2]
He Himself is the Chatrik-bird, He Himself the rain of Nectar;
He Himself makes us drink His Ambrosial Drink.
He, the Lord, Himself Saves all. [3]
He Himself is the Boat, the Raft, the Boatman.
He Himself Saves us through the Guru’s Word.
He, the Lord, Himself makes us Swim across (the Sea of Existence). [4-6-44]
GAURI Bairagan M. 4

Thou, O Master, art my King: whatever Thou Givest, that I receive.
With Love, I deal in Thy Name when Thou art Merciful to me. [1]
I am the Pedlar of the Lord,
He, the Lord, Bestows upon me the Capital-stock wherewith I trade.

[1-Pause]

And I earn the Profit of His Worship and the True Lord is Pleased,
And I Dwell on Him and I gather the Goods (of Good),
And the Yama, the Tax-gatherer, eyes me not. [2]
The others but deal in Maya and end up in great Sorrow;
(For), they reap only what they had sown. [3]
He alone deals in the Lord’s Name,
On whom is the Mercy of the Lord.
Nanak Worships the Lord, his Master, and so he is asked not to render his
Account to Him. [4-1-7-45]

GAURI Bairagan M. 4

The mother conceives in the hope of begetting a son;
Then he grows up and earns wealth and enjoys himself.
So does our Lord Keep us in His Love, Supporting us with His Hands. [1]
O my Lord, I am Unwise, Bless me with Thy Grace.
For, the Glory of Thy Slave is the Glory of Thyself. [1-Pause]
He, who loves the Lord’s Praise in his Mind, has joy in his Home. P. 166
To him everything tastes sweet, for, he sings the Lord’s Praise.
The Lord’s Servant Saves himself and all his kin, nay, he Saves the whole
world. [2]
O Lord, all that happens is in Thy Will; all is Thy Glory.
All the creatures are Thine and Thou Makest them Worship Thee.
And they find the Treasure of Thy Name, for, Thou Thyself Bestowest it on
them. [3]
Thy Slave, who was bought over by Thee at the bid, can he, O Lord, play
clever with Thee?
Make Thou me a king or a grass-cutter, I will ever and for ever call on Thee.
For, all is Thy Glory, O Lord, and Nanak is Thy Slave. [4-2-8-46]

GAURI Guareri M. 4

The farmer loves to farm with all his heart.
He tills the land and puts in his best that his offspring be fed well.
So does the Lord’s Servant Dwell on the Lord, that he be Saved in the end. [1]
Redeem me, the Ignorant fool, O my Lord,
And Yoke me to the Service of the Guru. [1-Pause]
The Merchant goes out to trade with his horses,
And earns wealth and builds hopes and strengthens his love of Maya.
So does the Lord’s Servant utter the Name of the Lord, and attains Bliss. [2]
The merchant, who gathers the Poison of Maya in his trade,
Is involved in the mazes of Avarice.
But the Lord’s Servant gathers and expends the True Wealth of the Lord’s Name. [3]
One’s attachment to the family is Maya and one is ensnared thus by Duality.
He alone is Saved through the Guru’s Word, who is the Slave of His slaves.
Nanak Dwells on the (Lord’s) Name and, through the Guru, his mind is Illumined. [4-3-9-47]

GAURI BAIRAGAN M. 4

Deluded by Illusion, one is gripped by Avarice, night and day;
And one carries about the load (of Maya) like a bond-slave.
He, who Serves the Guru, is blest with Devotion to his Within. [1]
O my Lord, break off my Fetters of Maya; and Bless me with the Service of Thy Home,
That I sing ever Thy Praise and Merge in Thy Name. [1-Pause]
When a man serves a king, it is only to earn riches;
The king may bind him down or punish him, or he may himself die:
But Blessed is the Service of the True Guru, through which one Dwells on the Lord, the God, and attains (eternal) Peace. [2]
We trade, each day, to earn profit,
And when we earn profit, we are at peace; in loss, our heart breaks.
But he, who shares the Guru’s Virtues, attains nothing but Gladness. [3]
The more we crave for other tastes, the more is our hunger; P. 167
But he, on whom is the Lord’s Grace, sells his head off to the Guru;
And then, Nanak, the Lord’s Servant is satiated, and Desire gnaws at his heart no more. [4-4-10-48]

GAURI BAIRAGAN M. 4

In my Mind is Thy Desire, O Lord, how am I to see Thee?
Sacrifice am I unto the Guru who united me, the Separated one, to Thee, my Creator. [1]
O Lord, we are Sinners; we seek the Refuge of Thy Door,
That Thou, in Thy Mercy, may Unite us with Thyself. [1-Pause]
Our Sins are countless;
Thou art the Treasure of Virtue.
Forgive us in Thy Mercy that we may love Thee;
And, in the Society of the Holy, we, the Sinners, receive this Instruction that the Name of the Lord Redeems us all. [2]
How am I to describe Thy Merits, O my True Guru:
When we utter Thy Name, we enter into the Realm of Wonder.
Who else can Save Sinners like us but Thou?
For, Thou art our Father, Mother, Kin, Friend and our only Support. [3]
Thou Knowest what would be our state without Thee, O True Guru.
We would have tottered about, helplessly, without Thy support,
O Blessed Thou, who has raised us, worms, to Thy own State.
Blessed, Blessed, is the Guru, Nanak, meeting whom all our Woes depart.

[4-5-11-49]

GAURI BAIRAGAN M. 4

One is attached to one’s wife, beauteous like gold; sweet thus becomes the
love of Maya:
And one’s mind is enticed by the temple of a home, and the horses of
pleasure.
But, if one keeps not the Lord in the Mind, how is one to be Emancipated? [1]
O my Lord, such worthless are my deeds!
Thou, the Beneficent Lord art the Treasure of Virtue: Forgive me in Thy
Mercy. [1-Pause]
I neither have beauty, nor (high) caste, nor right is my way:
What shall then I speak of myself devoid of Virtue, who has Dwelt never on
Thy Name?
We, the Sinners, are Saved by the True Guru:
This, indeed, is the way of his Beneficence. [2]
Thou Gavest me life and body and a beauteous form, and the cool water to
drink,
And the food to eat, and the clothes to wear, and other joys to enjoy.
But I remember not Thee who Givest:
And think I, animal-like, that I brought these myself to myself. [3]
Thy Will alone Works: O Thou, the Inner-knewer!
What can we, mere creatures, do? Thine is all this Play.
So Nanak has sold himself off at Thy Shop and he is now Thy Bond-slave.

[4-6-12-50] P. 168

GAURI BAIRAGAN M. 4

As the mother brings up her son and keeps him always in view;
She feeds him constantly and caresses him every moment;
So does the True Guru keep a follower eternally in the Love of the Lord.

[1]

O Lord, we are Thy innocent children;
Blessed, O Guru-Teacher, art Thou who, instructing us in the Lord’s
Wisdom, has made us Wise. [1-Pause]
As the white-robed swallow that trails across the skies;
Keeps her offspring ever in her mind;
So does the Guru love his followers and cherishes them in his heart. [2]
The tongue of flesh and blood encased by the thirty-two teeth,
O, what is in the power of this tongue? All is within the Power of the Lord.
The tongue that slanders the Saints (can do no harm):
For, the Lord is there to Save the Honour of His Devotees. [3]
O brothers, know ye that all is in the Hands of the Lord.
Age, death, disease, pain and damnation are in the Power of God: none else
can do thee harm.
Dwell thou then on the Lord’s Name that Saves all in the end. [4-7-13-51]

GAURI BAIRAGAN M. 4

He, on meeting whom one receives all Joy, He alone is the True Guru.
Through Him, the mind’s Duality departs and one attains to the highest
Bliss. [1]
How is my beloved, the True Guru, to be met?
I salute him ever and for ever and ask: “How shalt thou be met, O dear!”
[1-Pause]
The Lord, in his Mercy, United me with the True Guru:
And, with the Dust of the Guru’s Feet, all my desires were sated. [2]
And I hearkened to, and enshrined, the Worship of the Lord through the
Guru:
And I suffered no loss ever and earned rich Profit. [3]
He, whose heart is in Bloom and knows no Duality,
Nanak: Meet thou that Guru that Saves thee, and thou singest ever the
Praises of the Lord. [4-8-14-52]

GAURI POORBI M. 4

The Lord in His Mercy was Beneficent and He Blest me with the Word;
And I was dyed in the fast crimson Colour (of God) and so my Robes
sparkled. [1]
I am the Bond-slave of my Lord.
When my mind was pleased with the Lord,
The whole world became a Slave unto me, without a price. [1-Pause]
Discriminate ye, O Saints, and search ye your hearts.
For the Light of the Lord Pervades all; how near, how near is He! [2]
Near, too near, is He to all the world: He, the Yonder Lord, beyond
Measure.
P. 169
The Lord was Revealed to me by the Guru to whom I have sold myself off.
[3]
O Thou, Highest of the high, without and within I seek Thy Refuge.
Nanak Dwells ever on Thy Praise on meeting Thy Counsel, the Guru.
[4-1-15-53]

GAURI POORBI M. 4

O, Thou Life of all life, Yonder of the yond, the Master of the Universe, the
Maker of our Destiny,
Whichever way Thou Leadest me, that way I go. [1]
My Mind is imbued with the Lord’s Love:
I Received the Lord’s Taste in the Society of the Holy,
And so Merged in the Lord’s Name. [1-Pause]
The Lord’s Name is the Cure-all for all, the Harbinger of Peace,
And all their Pain departs, who taste the Essence of the Lord. [2]
They, in whose lot it was so Writ, bathed in the Guru’s Pool of Contentment:
And they shed all their mind’s Evil who were immersed in the Lord’s Love.

O Lord, my Master, who is all by Himself, there is no one as Beneficent as art Thou;
Nanak lives by Thy Name with which he is blest by Thee

Gauri Poorbi M. 4

Take Pity on me, O Life of all life, the Beneficent Lord, that my Mind is filled with Thee.
So Pure is the Word of the Guru that my Mind is in ecstasy, Meditating on the Lord. [1]
My Mind and body are pierced through with the Lord’s Love,
I am saved from the all-consuming Death through the Guru’s Word.

They, who Love not the Lord, are the worshippers of Maya.
They are born to die again and over again, and they are wasted away, abiding in Dirt. [2]
O Thou, the Beneficent Lord, I seek Thy Refuge, O my Sustainer,
Bless me that I seek nothing but Thy Name:
And make me Thy Slave that I dance to Thy Tune. [3]
Thou art the Master, the Merchant-King, and I am Thy Pedlar.
All my life, my mind and all I have, are Thine, O Thou, my True Lord.

Gauri Poorbi M. 4

O Thou, the Beneficent Lord, the Dispeller of Pain, hear Thou my plaint:
Unite me with the True Guru, my Life, from whom I get to Know Thee.

O Lord, the True Guru and Thou art one:
We are stark Ignorant, purblind in mind.
Through the True Guru’s Word art Thou Revealed. [1-Pause]
All the other tastes I tasted were insipid.  P. 170
But Thy Nectar-taste received through the Guru, is sweet like sugarcane’s. [2]
They, who met not the True Guru, are madcaps, lovers of Maya:
And, such was their wretched lot that (like moths), they burnt themselves in 
the fire, lured by Lust. [3]
They, on whom is Thy Mercy, O Lord, they met Thee: and dedicated 
themselves to Thy Service.
Meditating on Thee, Nanak’s mind was Illumined and, through the Guru’s 
Word, he merged in Thy Name. [4-4-18-56]

Gauri Poorbi M. 4

O my mind, the Lord is for ever with thee: how can one escape His 
Presence?
The True One, of Himself, Forgives and of Himself Redeems all. [1]
O my mind, dwell on the Lord’s Name:
And Seek the Refuge of the Lord that you are saved through the Guru. 
[1-Pause]
Serve the Giver of all Peace that you dwell in your own Self, 
And enter into your home by rubbing, Chandan-like, (the Lord’s Name) into 
your (mind). [2]
O my mind, Blessed is the Lord’s Praise; it pleases the Mind. 
When He, the Lord, is in Mercy, we partake of the Taste of Nectar. [3]
But they, who take to the Other, fall into the grip of the Yama. 
Go not near unto them, O my mind, for, they are the evil Thieves. [4]
O my mind, Serve the Unknowable, Immaculate, Man-lion, thy Lord, 
That all your past is washed off. 
The Lord Makes us so Perfect, O Nanak, that we are less by nothing. 
[5-5-19-57]

Gauri Poorbi M. 4

My life is Thine, O Lord, and all my body and soul:
[1]
My desire to meet Thee is intense, O God, 
The Guru in his Mercy unites me to Thee, my Lord. [1-Pause]
That what is in my Mind Thou Knowest, O Lord!
I Dwell on Thy Name day and night: I lean only on Thee. [2]
The munificent Guru showed the Path that led me to my Lord.
And all my Desires were fulfilled, and night and day I was in utter Joy, Blest 
with a great Destiny. [3]
O Thou, the Master of the universe, the Creator, the Sustainer of the world, 
All, all, is in Thy Power.
I seek Thy Refuge, O Lord, now Save my Honour. [4-6-20-58]

Rag Gauri Majh M. 4

O my life, do this Deed alone: Dwell thou on the Name, by the Guru’s Grace. 
Make thy Mind thy Mother that teaches thee to keep ever the Lord’s Name 
on thy tongue.
And make Patience thy Father, and thy Guru the Lord Immortal.
And so meet thou the Lord, by Good Fortune. [1]
I have met my Guru, the Yogi, and I revel in His Joy.
He is imbued with the Lord’s Love and abides ever in nirvan.
By great, good Fortune, I meet the Wise Seer.
And my body and mind are imbued with the Love of the Lord. [2]
Come, O Saints, let us gather to Dwell upon the (Lord’s) Name;
And, in the Society of the Holy, earn the Profit of the Lord’s Name.
And Serve the Saints and taste the (Lord’s) Nectar.
But we meet the Holy if it is so Writ in our lot by God. [3]
In the month of Shravan, the sky is overcast with the cloud of the Nectar-
Name;
And the Mind’s Peacock dances to the tune of the Word,
The Nectar rains and the Lord, our King, is Met.
And Nanak is imbued with His Love. [4-1-27-65]

Gauri Majh M. 4

Come, friends, let us weave the charms of (the Lord’s) Praise,
And, meeting the Saints, enjoy ourselves in Joy;
That the Light of the Guru’s Wisdom may burn bright in us;
And the Lord, in His Mercy, is moved to come down to Meet us. [1]
My Mind and body are imbued with the Love of my Spouse,
The Guru, the intercessor, has United me with my Friend.
I give away my mind to the Saints,
Who Unite me with my Master.
I am ever a Sacrifice unto the Lord. [2]
O my Love, O my Govind, be Thou in Mercy,
And Abide ever in my Mind:
That I Receive my heart’s Desire.
And my Mind blossoms forth on seeing the Perfect Guru.
O my Govind, the Bride, that Receives Thy Name,
Is eternally in a mysterious Bliss.
When, by good Fortune, is my Lord Met,
My mind reaps the Profit of Eternal Gladness. [3]
He, the Lord Himself Creates and Sees and Assigns work to all:
Some are blest with the unlimited abundance of His Grace,
While the others receive but a handful (of it).
Some are seated by Him on the Kingly Throne (of His Grace) and are ever
Happy,
While others but Beg from door to door, (to earn nothing but pain).
His Word alone Pervades all:
So Nanak, the Lord’s Slave, dwells only on the (Lord’s) Name.

Gauri Majh M. 4

My mind, O my Govind, is imbued with Thy Love:
Thy Love, O Lord, is with us, but we know not;  
For Thou, the Unknowable, art Known (only) through the Guru,  
When the Lord's Name Illumines ourselves,  
And Our Poverty and Pain depart,  
And we Merge in the Name by good Fortune,  
And attain to the sublime State (of Bliss). [1]  
O my dear, have you, O have you seen my Spouse with thine eyes, thine own eyes?  
Sadness fills my heart,  
My body and Mind have withered without Him.  
Meeting with the Saints, O my Govind,  
I see my Master, my Beloved, my Kin.  
And when I join with Him, the Life of all life, O my Govind,  
My Night Passes in Peace. [2]  
O Saints, unite me with my Master, my Friend:  
My body and Mind hunger for Him.  
I live not without seeing Him, my Beloved,  
(For), within me is the pang of Love:  
I Meet my Friend, my King, through the Guru;  
And my Mind awakens to (Eternal) life.  
And the Desires of my body and Mind are fulfilled,  
And the Mind sings with the Joy of Marriage. [3]  
Sacrifice am I unto Thee, O my Govind, a myriad times;  
My body and Mind are imbued with Thy Love;  
O Save my Soul, my Lord,  
Unite me with the True Guru, Thy Counsel,  
That he Leads me on to Thee, O my Govind!  
And I receive Thy Name, in Thy Mercy,  
When Nanak seeks Thy Refuge. [4-3-29-67]

**Gauri Majh M. 4**

Wonderful is my Lord, O my dear,  
And wonderful is His Play.  
He, of Himself, Creates Krishna, (the Beloved),  
And of Himself becomes a Gopi, the Seeker.  
He Himself Enjoys in every heart;  
He Himself is the Enjoyer (of all Joys).  
And, being Wise, He's Deluded not.  
For, He, the True Guru, is the Yogi of yogis. [1]  
He of Himself Creates the universe,  
And Himself Plays He many many ways.  
Some He Makes to revel in Joy,  
The others he Makes to wander about Naked.  
He, of Himself, is the Creator,  
And He, the Beneficent One, Blesses all with His Grace.
His Worshippers crave for nothing but His Name,
And they Dwell on the Pleasing Gospel of the Lord. [2]
He, of Himself, makes His Devotees Worship Him,
And Fulfils He all their Desires.
And Pervades He all the earth and the waters: yea, He's near, not far.
Within and without is He the Lord alone: it is He who Fills all places.
The Lord is All-permeating.
And He Sees His Presence Himself, all over. [3]
Within us is the Music of the air,
And it rings to His tune.
Within us is the Treasure of the Name,
But it is Revealed to us through the Guru's Word.
He himself Takes us into His Sanctuary,
Himself He Saves our Honour.
And by good Fortune, we meet with the Holy,
And all our Tasks are fulfilled. [4-4-30-68]

GAURI MAJH M. 4

The Lord has put in me the Desire to seek the (Lord's) Name.
And, when my Lord and Friend Meets me, I am in utter Peace.
I live to see the Sight of my Lord, O my mother,
For the Lord’s Name is my Friend, my Brother. [1]
O Saints, sing ye the Praises of the Lord,
And Dwell on the Name, through the Guru, that your Fortune shines forth.
The Lord’s Name is my life’s breath:
(Holding on to it), I venture not out again upon the Sea of Existence. [2]
How may I see my Lord is the craving of my Soul.
Unite me, O Saints, with the Lord: I am immensely in Love with Him.
We find Him, our Dear one, our King, through the Guru's Word.
And, Meditating on His Name, our Fortune becomes great. [3]
Great, O great, is the Desire in my mind, to see the Lord.
O Saints, unite me with my Master who Liveth so near to me.
When through the Guru's Wisdom, the Mind is Illumined,
The Desire of one's Mind, Nanak, is then fulfilled. [4-5-31-69]

GAURI MAJH M. 4

If I Receive my Love, the Lord's Name, I live;
And I suck in the Nectar that is within my Mind.
The Lord's Name is Revealed to me, and uttered through the Guru's Word.
Then, my Mind is ever imbued with the Lord's Love,
And I drink ever the Essence of the Lord.
O, I live only if I receive my God. [1]
The Lord's Love has pierced, like an arrow, through my body and Mind:
Yea, my Lord, who is All-wise, my Beloved and Friend.
With Him through the Guru-Saint do I Unite.
I am a Sacrifice unto my Lord's Name. [2]
O Friends, lead me on to the Path that takes me to my Life-mate.
I search Him out all about: tell me, pray, O Saints, whither may I go?
Lo, the True Guru, in His Mercy, Shows the Way and I find the Lord,
And, through the Lord's Name, I Merge in the Name. [3]
I was blest with the Pain of the Lord's Love by the Lord Himself;
And the Guru Fulfilled my Desire and I sucked in the Nectar (within me).
And the Lord was in Mercy and I Dwelt on the Lord's Name:
And I tasted the Essence of the Lord. [4-6-20-18-32-70]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**RAG GAURI GUARERI, CHAUPADAS, M. 5**

How shall I be in Joy, O my brother?
How shall I find the Lord, the Mainstay of all? [1-Pause]
Due to the love of Maya, my Mind is not at Peace,
And my high mansions are as a beautiful shadow.
In vain have I wasted my life, in greed. [1]
I am joyed at the sight of the horses and the elephants,
And the gathering of the armies and the royal assistants:
(But) these are like a Noose of Vanity round my neck. [2]
One may have sway over all the world,
And may revel in all kinds of joy, and enjoy many beautiful women:
But he is like a king turned beggar in a dream. [3]
The True Guru showed me the Way to Bliss,
That I submit, like the Lord's Devotee, to the Will of the Lord,
Stilling one's Ego, one Merges (in the Real). [4]
Thus is how the Bliss is attained, O my brother;
Thus is Attained the Lord, the Supporter of all. [1-Second Pause]

**GAURI GUARERI M. 5**

Why are we in Doubt? Why are we led astray?
When He, the Lord, Pervades the earth, the waters, and the interspace.
Saved are the God-wards: the self-wards lose themselves. [1]
He, whom the Lord, the Beneficent, Himself Protects,
Him no one can equal. [1-Pause]
All over Pervades He, the Infinite,
Rest thou then in Peace, shedding thy care.
For, He Knows all that happens. [2]
The self-wards are lost, for, they love the Other.
They wander through many births: for, such is their Evil lot. Ordained by God.
(But), they reap (only) what they have sown. [3]
My Mind was Illumined seeing the Vision of the Lord.
For lo, I Saw the Presence of Lord, the God,
And so was I Fulfilled. [4-2-71]

Gauri Gaurerri M. 5

For several births thou wert a mere worm,
For several births an elephant, a fish, a deer;
For several births a bird, a serpent,
For several births yoked as a bull, a horse. [1]
Meet thou the Lord of the universe, for, now is the time.
After ages hast thou attained to the glory of the human birth. [1-Pause]
Birth after birth one became a rock; a mountain,
Birth after birth was he destroyed in the womb,
Birth after birth he was decked with leaves:
And wandered through myriads of species. [2]
Through the Society of the Holy, one became a man,
Let him Serve now (the Lord) and Dwell upon the Guru’s Word.
Shed thy vanity and falsehood, O man;
And die to thy self to be approved at the Lord’s Court. [3]
O Lord, whatever happens, flows from Thee,
For none else is there to do, or be.
I Unite with Thee when such is Thy Will.
And then I Dwell ever on Thy Praise. [4-3-72]

Gauri Gaurerri M. 5

In the field of Karma, sow thou the Seed of the (Lord’s) Name,
That thy Destiny is fulfilled,
And reap thou the Fruit of Release from Death,
And sing ever the Praises of the Lord. [1]
Keep the Lord’s Name in thy heart,
And all thy Tasks will be fulfilled in an instant. [1-Pause]
Be thou conscious of thy Lord,
And, thou art honoured at His Court.
Shed thy cleverness and contention,
And take to the Feet of the Saints. [2]
P. 177
He, who Supports all life with His Hands,
And who Separates not from anyone and is ever with thee:
Seek thou His Refuge, shedding all other efforts,
And, in an instant, thou art Redeemed. [3]
Know Him to be near unto thee for ever,
And submit with joy to His Will.
And, through the Guru’s Word, obliterate thy self,
And Dwell ever on the Lord’s Name. [4-4-73]
GAURI GUARERI M. 5

The Guru’s Word keeps company with the Soul.
Through the Guru’s Word is one imbued with the Lord’s Love. [1]
That what the Guru Blesses thee with, is of use to thy Mind.
Through the Guru’s Word is one imbued with the Lord’s Love. [1]
That what the Guru Blesses thee with, is of use to thy Mind.
That what the Saint imparts, take thou it as Truth. [1-Pause]
The Guru’s Word is Eternal and Immutable:
Through the Guru’s Word is all our Doubt dispelled.
The Guru’s Word stays for ever with thee.
Through the Guru’s Word, doth one sing the Praises of the Lord. [2]
The Guru’s Word keeps company with thy Soul,
The Guru’s Word is the Support of the supportless.
Through the Guru’s Word one is saved from Hell.
Through the Word doth one’s tongue relish the Nectar (of the Lord’s Name). [3]

The Guru’s Word is manifest in the universe,
Through the Guru’s Word, one suffers not Defeat.
Nanak: He on whom is the Guru in Mercy,
On him is also the Grace of the Lord. [4-5-74]

GAURI GUARERI M. 5

He, who made thee a jewel out of the dust,
He, who Kept thee safe in the mother’s womb;
He, who Gave thee greatness and glory,
Dwell thou on Him, night and day. [1]
O Lord, if I am blest with the Dust of the Saint-Guru’s Feet,
Meeting him, I would Dwell on Thee, my Master! [1-Pause]
He who made me, the ignorant fool, a man of fine speech,
He who brought consciousness to the unconscious,
He by whose Grace I was blest with the nine Treasures,
Let my Mind forget not that Lord. [2]
He who gave Shelter to the homeless,
He who brought Honour to the meek,
He who Fulfilled all thy Desires,
Dwell thou on Him with every breath, every morsel of thy feed. [3]
He, by whose Grace thy Fetters of Maya are cut off,
And by whose Grace hath bitter Poison turned into Nectar, (Dwell thou on Him).
Says Nanak, “This (mortal) can do not a thing:
Praise, therefore, Him who Gives life to all.” [4-6-75]

GAURI GUARERI M. 5

In the Sanctuary of the Lord, there is neither Fear nor Sorrow.
For, nothing can happen which He does not Will.
I have shed the evils of power, cleverness and (the pride of) intellect,
And now He, my Lord, Protects the Honour of His Slave. [1]
Dwell, O my mind, on the Lord with Love:
For, He keeps thee Company within thy Home and without. [1-Pause]
Lean only on His Support in thy Mind.
And taste the Nectar of the Guru’s Word.
Of what avail are thy other efforts? P. 178
For, He, in His Mercy, Protects thy Honour. [2]
Say, what power a mere mortal has?
Vain, O vain, is the tumult of Maya.
He, the Master, alone Does and Makes others do;
Yea, He, the Inner-knower of all hearts. [3]
Of all pleasures, this is what stays with us:
That we keep the Guru’s Word in our Mind.
Nanak: “He, who is Attuned to the Name of the Lord,”
“He, of all, is the one Blest by God.” [4-7-76]

Gauri Guareri M. 5

On hearing the Gospel of the Lord, I shed all my Dirt:
And I became utterly Pure and walked in Peace.
By good Fortune, I was received in the Society of the Saints:
And I fell in Love with the Supreme Lord. [1]
Meditating on the Lord’s Name, I was Saved:
And I crossed, in safety, the Sea of Fire. [1-Pause]
Singing the Lord’s Praise, my Mind became at Peace,
And the Sins of several births were washed off.
And I Viewed all the nine Treasures within my Mind:
Why must I now go to search for (them) without? [2]
When my Master was in Mercy,
The efforts of the Lord’s Servant bore Fruit.
And He Cut my Fetters off and made me His Slave:
Dwell thou, Nanak, on Him, the Treasure of Virtue. [3]
He alone is in the mind: He alone Pervades all places.
He, the Perfect One, Fills all spaces.
Through the Perfect Guru, I cast all my Doubt off:
And, Dwelling on the Lord, I attained Peace. [4-8-77]

Gauri Guareri M. 5

They, who die, are cast off (and forgotten).
But they, who remain behind, are ever on the go,
And involve themselves in the tumult of life,
And gather the riches more and more, each day. [1]
They remember not the time (of death),
And cling to that which passes away. [1-Pause]
The fool clings tenaciously to Hope,
And to Lust, Avarice and Attachment.
Over his head stands the Lord of Law,
But to him the Poison tastes sweet. [2]
(Says he): "I will bind (mine enemies) down, and settle with them all scores,
O, who can enter upon my land?
I am a wise and clever Pundit"!
But he, the Unwise one, knows not the One who Created (him). [3]
The Lord Knows alone Himself His State.
What can a mortal say or dilate upon?
As is His Will, so are the tasks assigned (to us).
Else, all would seek but their own good. [4]
Everything belongs to Thee, O Lord our Creator,
And, there is no end, no limit (to Thy Powers).
Bless me Thou with this, O Lord,
That I forsake not Thy Name. [5-9-78]

Gauri Guareri M. 5

Try as one may, one is saved not,
For, the weight of cleverness lies heavy (on one’s head).
(But), if one Serves the Lord with a Pure heart,
One attains Glory in the Lord’s Court. [1]
O my Mind, seek the Refuge of the Lord’s Name,
And then even the hot winds would touch not thee. [1-Pause] P. 179
As is the ship in the tumultuous sea,
As is the light in abysmal darkness,
As the fire warms one in cold;
So does the Lord’s Name bring Peace to the Mind. [2]
The Thirst of the Mind is quenched,
And all one’s Desires are fulfilled,
And one’s Mind wavers not,
If one Dwells on the (Lord’s) Ambrosial Name, by the Guru’s Grace. [3]
He alone receives the Name, the Cure-all,
On whom is the Lord’s Grace.
Nanak: He, in whose heart abides the (Lord’s) Name,
All his Pain and Sorrows depart. [4-10-79]

Gauri Guareri M. 5

Gather thou all the riches, but thy mind is sated not.
See thou all the beauty but thou art not satiated.
One is involved with his sons and wife knowing they are his.
But they are all reduced to dust one day. [1]
Without Dwelling on the Lord, men cry and wail:
And, accursed is their body and the riches, if they are imbued with the love of Maya. [1-Pause]
If a man is forced to carry (another’s) load of money,
The money reaches the other’s hand, while he suffers pain.
As is one exalted in dream to the station of a king,
And as he opens his eyes, he sees that all that he saw was in vain. [2]
As is the watchman over the farm of another,
And the farm remains with the Master, while the watchman passes away;
The watchman suffers hard to protect the farm,
But for this, he goes away (in the end) with empty hands. [3]
(So also the man of riches without God).
He it is who bestows Kingship (upon us): He it is who makes us dream.
He it is who Created the Maya, and also the craving for it.
He Himself Destroys: He Himself Resurrects.
Nanak: Pray thou, then, in all humility to thy Eternal Lord. [4-11-80]

Gauri Guareri M. 5

I looked at the many-faceted Maya in many ways:
And wrote cleverly of it with the pen on the paper:
I have seen what it is to be a leader, a king, a chief,
For, not one of these states can satiate one’s Mind. [1]
O Saints, tell me of a Pleasure,
Which may settle my mind and quench my Desire. [1-Pause]
The horses, fast like wind, and the ride of elephants,
And the chandran-scent and the joy, in bed, with a beauteous woman;
And the seeing of the players’ plays and the singing in the ring,
Have brought no Peace to the mind. (2)
The throne at the royal Court and (the floors) decked with carpets,
And the luscious gardens laden with myriads of fruits.
And the love of hunting and all other Kingly tastes.
Nothing of these made the Mind happy : they proved but an illusion. (3)
In their Mercy, the Saints uttered the Truth,
And I attained to utter Peace and Joy.
In their Society, I sang the Praises of the Lord,
Yea, by good Fortune, did I attain to this (State). [4]
Nanak: He, who possesses the Wealth of the Lord’s Name,
He, by the Lord’s Grace, is received in the Society of the Holy.
[1-Second Pause-12-81]

Gauri Guareri M. 5

Man thinks, ‘this body is mine’.
And clings to it over and again,
And involves himself with his sons and wife and the household, . P.180
And becomes not the Slave of the Lord. [1]
Which way, O which way, is one to utter the Lord’s Praise?
What kind the Wisdom, that makes one Swim across (the Sea of Existence)?
[1-Pause]

That what is good, he considers as evil,
And looks upon Truth as untruth.
He knows not what is victory, what defeat?
This is the way of the worshipper of Maya, [2]
That which is Poison, the mad one drinks deep,
And the Nectar-Name (of the Lord) seems bitter to him.
He goes not near the Holy Saints,
And wanders through myriads of species, birth after birth.[3]
In the Net (of Maya) are all the men caught, like birds,
And in there they revel and taste all (transitory) pleasures:
Nanak: He, on whom is the Lord’s Grace,
Is delivered out of the Net a Free Bird. [4-13-82]

**Gauri Guareri M. 5**

By the Lord’s Grace, do we find the Way.
By the Lord’s Grace, do we dwell upon the Lord’s Name.
By the Lord’s Grace, are our Fetters cut off.
By Thy Grace, O Lord, do I shed my Ego. [1]
If Thou Willest, I dedicate myself to Thy Service:
O God, of ourselves we can do not a thing. [1-Pause]
If Thou Willest, I sing the Guru’s Word:
If Thou Willest, I discourse upon Thy Truth.
If Thou Willest, the Guru is Merciful to me,
O Lord, in Thy Grace, is all Peace.[2]
That what is in Thy will, is the Righteous Deed,
That which Pleaseth Thee, is the Religion of Truth.
Thou art the Treasure of all Virtues, O Lord;
Thou art the Master: Thy Servant can only but pray to Thee. [3]
In the Lord’s Love, the body and mind become Pure:
In the Society of the Holy one finds All-peace.
For Nanak this is the highest State of Bliss
That his Mind remains imbued with Thy Name. [4-14-83]

**Gauri Guareri M. 5**

All other tastes one tastes,
Satiate him not even for an instant.
But, if one tastes the Essence of the Lord,
One enters into the Realm of Wonder. [1]
O my dear tongue, taste thou the Lord’s Nectar,
For, with this alone is one Satiated. [1-Pause]
O my tongue, utter thou the Lord’s Praise,
O Mind, Meditate every instant on thy Lord.
Hear not aught (but the Lord’s Name): O man, go not to another (but thy Lord):
And by Good Fortune, thou art received into the Sanctuary of the Holy.
O tongue, utter (the Lord's Praise), night and day,  
For, He is the only Lord, the Supreme, Unknowable.  
Thou shalt be happy both here and Hereafter,  
And, uttering the Lord's Praise, invaluable shalt thou become. [3]  
All vegetation (then) seems to thee in bloom, and, in flower and fruit:  
And, once imbued with this Taste, thou leavest it not.  
All other tastes equal not the Taste of the Lord:  
And, (tasting it), Nanak, the Guru is ever thy Support. [4-15-84]

Gauri Guareri M. 5

The Mind is the temple, fenced around with the body;  
And within the Mind Dwells the Lord, the Infinite. P. 181
Yea, within it abides the Great Merchant.  
But, who is it that trades with Him? He whom the Lord Trusts. [1]  
Rare is the one who deals in the Jewel of the (Lord's) Name,  
And tastes the Fare of Nectar. [1-Pause]  
I would surrender to him my body and Mind and Serve him I,  
Who shows me the Way that Moves the Heart of the Lord.  
I would take to his Feet, shedding my 'I and thou',  
Yea, he, who would settle with Him the Deal for me. [2]  
How is one to attain to the Castle of the Lord?  
Which is the Way that ushers me into His Presence?  
My Lord is the Great Merchant: millions trade with Him:  
But Who is the Beneficent one who Unites me with my Lord? [3]  
Searching and searching, I found my inward Home,  
And I was made to see the invaluable Jewel of Truth.  
The Lord in His Mercy, Unites me with Himself,  
When, Nanak, the Guru became my pledge of faith. [4-16-85]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

Rag Gauri M. 9

O Saints, shed the Ego of the mind  
And hasten away from Lust, Anger and the society of the Impious. [1-Pause]  
He, who looks alike on pain and pleasure and on honour, dishonour,  
And rises above joy and sorrow, he alone knows the Quintessence of the Real. [1]  
He, who neither praises nor dispraises, and searches only the State of Nirvana.  
He indeed is the rare one, who, through the Guru, learns to play the hard role. [2-1]
Gauri M. 9

O ye Saints, all Creation is of the Lord
(And yet when) the one falls to the ground, the other hopes he is to stay here
(for ever)
I know not the Mystery of this Wonder! [1-Pause]
One is gripped by Lust and Anger and Attachment,
One forgets the Being Supreme.
One believes as true the mortal frame,
Which is but like a night’s dream. [1]
All that seems passes away
Like the shadow of the clouds.
Nanak believes the world to be ‘false’,
And so seeks the Refuge of the Lord. [2-2]

Gauri M. 9

Man Enshrines not the Lord’s Praise in his Mind,
And is engrossed in Maya, night and day: how can he sing His Praise?
[1-Pause]
He binds himself to his sons, friends and the love of Maya.
Like a deer’s delusion is the world false,
But he runs after the mirage all the same. [1]
He forgets the Master who Delivers him and Sustains.
Nanak: Among myriads is he the one who Meditates on the Lord. [2-3]

Gauri M. 9

O Saints, this mind is held not,
For it keeps the company of mercurial desire,
And keeps itself not at peace. [1-Pause]
And Anger is in man’s heart,
On which account he has lost his mind.
(But), cheated of the Jewel of Wisdom,
How can he hold his Anger? [1]
The Yogis have despaired, so also those chanting (mechanically) the Praise
of the Lord,
But when, Nanak, the Lord is in Mercy upon His Servants,
Then alone the Way is found. [2-4]

Gauri M. 9

O Saints, utter the Praise of the Lord.
The Life of man is priceless; why waste it away in vain? [1-Pause]
He, who is the Purifier of the Sinners and Friend of the poor,
Seek thou His Refuge.
He by dwelling on whom the Gajraja shed his fear,
Why forsake Him? [1]
Rid thyself of Ego, and the love of Maya,
And attune thyself to the All-pervading Lord.
Says Nanak: “This is the Way of Deliverance:
Turn thy Mind God-wards and attain to it.” [2-5]

GAURI M. 9

O mother, is there one who can instruct my straying mind?
It hears the Vedas, the Puranas and the Way of the Saints,
But, Dwells not on the Lord’s Praise even for a moment. [1-Pause]
One obtains the Precious body of man, yet wastes away the human birth,
And falls for the love of the treacherous mazes of Maya. [1]
The Master, who is with us both within and without, Him he loves not.
(But), Nanak, he alone is Emancipated, in whose heart Dwells the Lord.

GAURI M. 9

O Saints, in the Refuge of the Lord is Peace.
One may hear the Vedas and the Puranas but for this alone,
That one may Dwell upon the Lord’s Name, [1-Pause]
Greed, the love of Maya, the service of Evil,
And pain and pleasure: he whom these affect not, is the embodiment of
God.[1]
As is heaven to him, so hell; as is nectar, so poison;
As is gold, so copper;
As is honour, so dishonour; as is attachment, so unattachment. [2]
And who is bound not to joy and sorrow:
He, Nanak, is the man of Wisdom.
He of all is Emancipated, whose Way is this. [3-7]

GAURI M. 9

O my mind, why art thou gone mad?
Know thou that thy life wears off as days pass.
Why then has greed made thee so low? [1-Pause]
One’s body and home and wife which one considers one’s own
Are not one’s own, if only one gives it thought. [1]
Man wastes away his life and knows not the Way of the Lord,
And attunes not himself to the Lord’s Feet.
In vain does his life pass away. [2]
Says Nanak: “He alone is in Peace who sings the Lord’s Praise.
The rest of the world is lured away by Maya and attains not to the State of
fearlessness.” [3-8]
Gauri M. 9

O unconscious mind, fear all sin:
And seek thou the Refuge of the Lord, The Beneficent of the poor,
The Dispeller of Fear. [1-Pause]
He, whose Praise is sung by the Vedas and the Puranas,
Enshrine His Name in thy heart.
For, All-purifying in the world is the Name of the Lord:
Dwell thou on it and wash off all thy Sins. [1]
One attains not the human body again,
So, seek thou some Way of Deliverance (now).
Says Nanak: "Cross thou the Sea of material existence by Dwelling
on thy Beneficent Lord." [2-9-251]

RAG GAURI

THE HYMNS OF BHAKTAS

GAURI GUARERI, CHAU PADAS OF KABIRJI

I was afire but I found the Water of the Lord;
And the Lord’s Water Saved my burning soul. [1-Pause]
To still the craving of our mind we go out to the woods:
But we get not thether the Water to quench (the fire of Desire) without the
Lord. [1]
This Fire has burnt down both angels and men:
Only the Water of the Lord Saves them from being consumed. [2]
The (tempestuous) Sea of Existence becomes then the Sea of Bliss and Peace,
And the more one Partakes of it, the more it increases. [3]
Says Kabir: “Dwell thou on thy Lord, the Support of the earth,
For, the Water of the Lord has quenched my Thirst.” [4-1]

GAURI KABIRJI

O Lord, my Thirst for the Water (of Thy Name) goes not,
And, the more I partake of it, the more I am athirst. [1-Pause]
Thou art the Treasure of Water; I am thy fish,
And I so abide in Thee: for without Thee, I can live not. [1]
Thou art my cage, I am the parrot sheltered within,
Then, how can the Yama’s cat harm me, thy own? [2]
Thou art the tree, I am the bird perched on it,
How unfortunate am I that I See Thee not! [3]
Thou art my True Guru; I am a fresh convert to Thy Faith.
Says Kabir: “O Lord, Meet me, for this (Human birth) is my last opportunity
(to See thee).” [4-2]

GAURI KABIRJI

If I have realized that there is but One Lord alone,
Why does the world feel aggrieved and bemoan? [1]
I am without honour (they say); I’ve lost my station in life:
(If so), then why should the people worry about me, and be on my track?
[1-Pause]
I may be bad; bad of mind too,
But I share my honour-dishonour with no one else. [2]
I care not whether the world glorifies or reviles me,  
But all will know when (in the Lord’s Court), the Evil-doers will be exposed. [3]

Says Kabir: “Honour is that which the Lord Approves,  
So forsake thou all (other values) and contemplate thy Lord.” [4-3]

GAURI KABIRJI

If one may attain Yoga by roaming naked,  
Then the deer in the woods would all be Emancipated! [1]  
What use is it, if one lives naked or dressed up in skin,  
So long as one contemplates not the All-pervading Lord? [1-Pause]  
He who says by close-cropping the hair one becomes a Siddha,  
(Knows not he) that were it so, the sheep would all have found Deliverance? [2]  
O friend, if one were to be saved by celibacy,  
Then why didn’t the eunuchs attain the highest state of Bliss? [3]  
Says Kabir: “Hear ye, O my human friends,  
Without the Lord’s Name, one finds not Deliverance.” [4-4]

GAURI KABIRJI

They, who bathe morning and evening (to wash off their sins),  
Are like the frogs living in waters. [1]  
If they are imbued not with the Lord,  
They are all presented to the King of Dharma (to answer for their deeds). [1-Pause]  
They, who are in love with their bodies, change many colours.  
For, they have no Compassion in their hearts even in dream.[2]  
The wise ones say religion has four feet¹,  
But the Saints are concerned with their Peace, in the midst of confusion. [3]  
Says Kabir: “Why should we involve our mind in too many things?  
Why not forsake the detail, and drink-in only the Essence.” [4-5]

GAURI KABIRJI

Of what avail to him are meditation, penances, fasts and worship,  
In whose mind Dwells not the Lord, but the Other. [1]  
O friend, attune thyself to the One Lord alone,  
For through cleverness, thy All-powerful Lord is Attained not. [1-Pause]  
Forsake thy Greed and the way of the world,  
And eradicate from thy mind thy Wrath, Lust and Selfhood. [2]  
They, who practise the way of works, are bound down by Ego:  
And such men forsure can serve no one better than the idols of stones. [3]  
Says Kabir: “The Lord is Attained only through Love-worship of the Lord,

1. Truth, austerity, compassion and charity. Or Truth, yoga, worship & meditation, according to Vishnu Purana.
For, the Lord is Met through innocence of the heart." [4-6]

**Gauri Kabirji**

In the womb of the mother, no one knows one's caste,
It is from the Lord's Seed that the whole Creation came into being. [1]
Say, O Pundit, how did you become a Brahmin-born?
Do not lose the Merit of thy human birth by calling thyself a high caste.

[1-Pause]

If thou art a Brahmin being born of a Bramin mother,
Then why didn't you choose to be born in somewise different than the others? [2]

How are you a Brahmin and I a low-caste?
Is it that I have blood in my veins and you have milk? [3]
Says Kabir: "He alone who contemplates his Lord,
Is renowned a Brahmin among the men of God." [4-7]

**Gauri Kabirji**

How can one sleep in Peace, enveloped by Ignorance?
For, (led by Ignorance) both the poor and the rich come to Grief. [1]

P. 325

So long as the tongue utters not the Lord's Name,
One comes and goes and grieves forever. [1-Pause]
As with the (ever-changing) shade of the tree,
So it is with Maya; it goes not along with one when life passes. [2]
As is (the tune) merged in the singer, so is my life (merged in the Lord):
But now can the dead ones know the mystery (of God)? [3]
As do the swans over a tank, so does death hover over our heads:
So, drink thou, O Kabir, the Lord's Nectar of Immortality. [4-8]

**Gauri Kabirji**

The Lord's Light Manifests itself in His Creation; the Creation flowers in the mind.
The mind yields two fruits-pearls and glass, true and false. [1]
Of what kind is that Mind which becomes fear-free?
When one is afraid of nothing, and becomes fearless he. [1-Pause]
The mind is held not by roaming the pilgrim-stations,
Or, by involving oneself with the worldly codes of conduct. [2]
'Sin' and 'virtue' are both alike (when viewed from God's angle),
So hold fast to God, the Philosopher's Stone within, and shed thy virtuosity.

[3]
Says Kabir: "Be not estranged from thy Lord who's above the three Modes,
And, acquaint thyself to thy Lord and abide in Him alone." [4-9]
Gauri Kabirji

(Some pretend) that they have known the Infinite Lord Who is beyond thought.
And so by mere talk they proclaim to have reached the Lord's High Heaven. [1]
They know not where the Lord Abides,
Though say they all, "We'll go (to the Lord's Abode)". [1-Pause]
By mere talk, one's Mind is satiated not,
For, the Mind is satiated when it's rid of Ego. [2]
So long as one (serves one's Lord) in the hope of entering the Lord's Heaven,
So long one abides not at the Lord's Feet. [3]
Says Kabir: "To whom shall I say this, O man,
That the Society of the Saints itself is the Lord's Heaven?" [4-10]

Gauri Kabirji

A man is born, he grows and then he dies.
Before our very eyes, the whole world is being dissolved. [1]
Aren't you ashamed of saying "This house is mine",
When nothing goes along with thee, and nothing remains thine in the end? [1-Pause]
One builds one's body with great care,
And yet it is burnt in fire when it dies. [2]
Each day, one applies Chandan-scent to one's limbs,
And yet one's body is burnt along with the firewood in the end. [3]
Says Kabir: "Hear ye me, O wise ones,
Your beauty will pass away and the whole world will see." [4-11]

Gauri Kabirji

Why should I grieve over the dying of others:
I should grieve if I myself were to remain alive (for ever). [1]
But, I shall die not as the world dies,
For, I have now Met my Life-giving Lord. [1-Pause]
One applies scent to make one's body fragrant,
But forsakes he thereby the Giver of the highest Bliss. [2]
There is but one well (of the body); the five (sense-organs) draw water from it,
But even when the string (of life) breaks, they, in their ignorance, want to draw sustenance from it! [3]
Says Kabir: "Now that my Mind is awake (to the Highest Truth),
Neither am I the same old well, nor are drawers of water the same." [4-12]

Gauri Kabirji

Life in all its ramifications as trees, animals, worms and insects,
Manifests itself in various forms and kinds in several births. [1] I lived through many such lives P. 326 Before I was cast into my mother's womb. [1-Pause] I became a yogi, an ascetic, and a man of chastity and pious conduct. And became I a king, seated beneath a canopy, and a beggar too. [2] The men of the world die while the Saints live an eternal life. For, their tongue tastes the Nectar of Immortality. [3] Says Kabir: "Be Merciful to me, O Lord, I surrender myself to Thee: now Bless me with Thy Perfect Wisdom." [4-13]

**GAURI KABIRJI, ALONG WITH M. 5**

So strange are the ways of the world, O Kabir, That in the place of the curds, one churns water. [1-Pause] Each morn, the ass grazes the green shoots (of Evil); Each morn he rises only to laugh and bray himself to death. [1] This he-buffalo is intoxicated (with Ego) and is disciplined by nothing: He tries to overwhelm others and so falls in Hell. [2] Says Kabir: "The strange play of the world has become manifest to me, That the sheep (of mind) sucks the milk (of wisdom) from its he-offspring. [3]

Contemplating the Lord's Name, my Mind has been Illumined: Yea, the Guru hath awakened me to the Higher Truth." [4-1-14]

**GAURI KABIRJI, PANCHPADHA**

As the fish leaves water, and dies, So I was devoid of Contemplation of the Lord in my previous births. [1] Say now, O Lord, what shall be my state, When I have forsaken the holy city of Banaras due to lack of wisdom! [1-Pause] I wasted almost my whole life in the town of Shiva, And lo, at the time of death of, I came over to (the cursed city) of Maghara! [2] I did penance at Kashi for many, many years, And when it came to dying, I ran to here! [3] I look upon Kashi and Maghara alike: But they, whose worship is false, O how shall they Swim across? [4] Say thou, O Shiva, say O Gur-gaja, know ye not, That Kabir (will be Saved) wheresoever he dies, uttering the Name of the Lord? [5-15]

**GAURI KABIRJI**

The body to which one applies scents of all kinds, Is burnt in the end along with firewood. [1]
How can then one be proud of one’s body or riches
Which remain buried in the dust and go not along with one in the Yond? [1-Pause]

One sleeps by night and works by day,
But utters not the Name of the Lord, even for a moment! [2]
In the mouth one chews the betel-leaf; in the hand one holds the string (of a kite);
But when one dies, one is bound down like a thief. [3]
One must utter the Lord’s Praise with Devotion as Instructed by the Guru,
And so uttering, find eternal Peace and Bliss. [4]
He, on whom is the Lord’s Grace, enshrines the Lord’s Name in his heart:
And, the Fragrance of the Lord Permeates his whole being. [5]
Says Kabir: “O Ignorant mind, contemplate thy Lord:
For, the Lord alone is True; the rest is all false strife.” [6-16]

GAURI KABIRJI, TIPADAS AND CHARTUKAS

I See not the Yama any more: I See only my Lord, the God.
I am rid of my Woes and abide ever in Peace.
My enemies have turned into friends,
And, the evil-doers have become (for me) pious in the heart. [1]
Now I find Bliss and Peace all over.
And, as I knew my Lord, I know what Peace is. [1-Pause]
Myriads of Afflictions that infested my body.
Have turned into the Bliss that comes from the Trance of Equipoise.
He, who knows his Self, sees the Lord Pervading all,
Him no Affliction touches; nor the three Maladies. [2]
My mind has become what it was in its original purity:
But, I knew only when I Died to my self.
Says Kabir: “This, indeed, is the way to merge in Bliss,
That one is neither himself afraid, nor makes others so.” [3-17]

GAURI KABIRJI

When the body dies, where doth the Soul rest?
It is released from the grip (of the three Modes), and merges in the Unstruck Melody of the Word.
He, who Knows his Lord, alone Realizes Him,
And enjoys he Him, (speechless), like the dumb eating the sweets. [1]
Such is the Wisdom that the Lord has imparted to me.
So, hold thy breath in Sushmana (that thou hearest the Unstruck Melody).

[1-Pause]
And seek out a Guru that thou seekest not another again,
And dwell on that State beyond which thou may’st have to go.
Contemplate thou in such a way that thou contemplatest not again,
And Die in such a way that thou diest not again to die. [2]
Turn the tide of the breath-waves;
And bathe at their confluence in thy Mind-at-peace.
And have this thy way that thou lookest on all, alike,
And Reflect on the Quintessence of Reality; nay, reflect not on another
thought. [3]
Be on the side of God, and adopt the ways of water, fire, air, earth and the
sky.
Says Kabir: "Contemplate thy Immaculate Lord,
And arrive at thy Home that thou comest not out again." [4-18]

GAURI KABIRI, TIPADAS

The Lord is too precious to be bought for gold,
So I gave my Mind away (to Him) and attained unto Him. [1]
Now the Lord owns me as His very own,
And all-too-spontaneously, my Mind is pleased with Him. [1-Pause]
Brahma dilated upon Him but found not His end,
But, through His Love-worship, the Lord came to my home of His own.

[2]
Says Kabir: "Now that I have calmed my mercurial mind,
In my lot is now the Worship of my Lord alone." [3-1-19]

GAURI KABIRI

Death which has put terror in the hearts of all,
The reality of that death has been revealed to me, through the Guru’s Word.

[1]
Now why shall I die, when I have already Died to my self?
For, they alone die again and again, who know not the Lord (of Life).

[1-Pause]
Everyone says, he dies, he dies, (to his self),
But, he alone becomes Deathless who Dies in Poise. [2]
Says Kabir: "In my Mind is immense Bliss,
For, I’m rid of my Doubt and only the Lord of Bliss remains within me.”

[3-20]

GAURI KABIRI

I know not where the Soul aches: where shall I apply the Balm?
I’ve searched my body through: I find not where my Soul aches. [1]
He who loves, alone knows the Pangs (of Love).
The Lord’s Devotees know alone how pointed are the shafts of the Lord’s
Love. [1-Pause]
Look upon all His Devotees with a like eye,
For who knows who of these thy God Loves? [2]
Says Kabir: “He, in whose lot it is so Writ,
Him the Lord Meets, forsaking all others.” [3-21]

GAURI KABIRJI

He, who has the One Lord as his Master,
At his door knock myriads of salvations. [1]
If one says, “O Lord, I lean only on Thee”,
Then one’s obligation is to no one else. [1-Pause]
He, who carries the burden of the three Worlds,
Why will He not Support thee too? [2]
Says Kabir: “I have given thought (to the problem of evil in the world),
But, what can one do if a mother poisons her own child? [3-22]

GAURI KABIRJI

How can a woman become a true bride by burning herself on the pyre of her spouse without Truth in her heart?
Give this, O Pundit, thy deepest thought. [1]
Without love, how can a person be attached to another?
So long as one is lured by Desire, one can love not. [1-Pause]
So long as one looks upon Maya as true,
One meets not one’s Lord even in dream. [2]
Says Kabir: “She who surrenders her mind and body and riches and home to her Lord and Master, She alone is the True Bride.” [3-23]

GAURI KABIRJI

The whole world is drugged with the poison (of Maya):
Yea, (in the Sea of) Poison, the whole world has been drowned. [1]
O man, why are you bent upon wrecking your boat in shallow waters:
Why have you broken away from the Lord and attached yourself to Maya? [1-Pause]
Even angelic men have been burnt by the Fire of Maya,
The Lord’s Waters are near at hand, but man quenches not his Fire, the Fool.
[2]
Contemplating thy Lord, the Lord’s Waters well up in thee:
And of those Immaculate Waters, Kabir now recites the Praise. [3-24]

GAURI KABIRJI

Why was not that mother widowed
Whose son dwelt not on the Wisdom of the Lord? [1]
Why did not that Sinner die as soon as he was born,
Who did not contemplate his Lord, the God? [1-Pause]
Many were the children still-born; why did he come out alive,
That he lives like a leper in the world of Life. [2]
Says Kabir: "However much beauteous is the man, Without the Lord's Name, he looks deformed, like a hunch-back." [3-25]

GAURI KABIRJI

He, who recites ever the Lord's Name, Unto him, I am a Sacrifice a myriad times. [1] Pure is he, for, he sings the Pure Praise of his Immaculate Lord: He's my fellowman; his sight please me. [1-Pause] He, whose heart is filled by Lord, the God. Of his Lotus-feet I am but as dust. [2] I'm a weaver by caste, (but) patient in mind, And so I utter the Lord's Praise in a state of utter Poise. [3-26]

GAURI KABIRJI

From the sky (of my Mind) oozes the sweet Nectar as out of a furnace. I've gathered the great Essence and hardened my body like a log. [1] He alone is intoxicated with (the wine of) Equipoise, Who drinks—in the Essence of the Lord's Wisdom. [1-Pause] Equipoise is the bar-woman who serves the Wine, And, I pass my days enraptured by Bliss. [2] "Knowing His Essence, I attuned myself to my Immaculate Lord," "And then," says Kabir, "my Intuition was awakened, and I was Wise in God." [3-27]

GAURI KABIRJI

The habit of the mind is that it pursues itself. P. 329 If, therefore, one kills one's mind, how will he become an adept? [1] Who, pray, is the seer who slays his mind? For, if he slays his mind, what is it that he is out to Emancipate? [1-Pause] It is through the mind that the Life-force speaks, Though without destroying (the evil of) one's mind, one cannot Worship one's Lord. [2] Says Kabir: "He, who can resolve this mystery (of the Mind), Finds the Mind as the God of the three Worlds." [3-28]

GAURI KABIRJI

The stars that one sees in the sky, Who is it that has Planted them on high? [1] Say, O Pundit, who is it that Supports the starry sky? It is the fortunate Seer who knows the Truth. [1-Pause] The sun and the moon blaze with splendour: But, 'tis the Lord who Permeates all. [2]
Says Kabir: “He alone will know it all, 
In whose heart is the Lord, upon whose tongue is God.” [3-29]

**Gauri KABIRJI**

Smriti, the offshoot of the Vedas  
Has forged new chains, new bonds! [1]  
She has bound down her own city-mates,  
With the bonds of Attachment, and aimed at them the shafts of Death.  
[1-Pause]  
These bonds are loosed not, nor are they snapped:  
Like the serpent, she bites the whole world to death! [2]  
Within my sight, the whole world was beguiled.  
“But I was saved,” says Kabir, “by Uttering the Lord’s Name.” [3-30]

**Gauri KABIRJI**

I have applied reins (to the turbulent horse of my mind),  
And mounting the saddle (of desires) I roam all the skies. [1]  
Now I ride through as and where I like to ride,  
As my feet are held in the stirrup of Equipoise. [1-Pause]  
Come, my mind, let me take you to the Lord’s Heaven:  
And, if you wait and tarry, I’ll whip you with (the Lord’s) Love. [2]  
O good rider, my Mind, Kabir asks thee  
To rise above the textual knowledge of the Vedas and the Semitic Books (and Realize their Essence). [3-31]

**Gauri KABIRJI**

The mouth that tastes the five life-giving nectars,  
That mouth I have seen being burnt in fire. [1]  
O my Lord, my King, rid me of this one Affliction,  
That I am burnt not by fire, nor cast into the womb (again). [1-Pause]  
The body (after death) is wasted away in a myriad ways,  
And while some burn it, the others bury it in the dust. [2]  
Says Kabir: “O Lord, let me but have the Vision of Thy Lotus Feet,  
Even if after that Thou send the Yama to drive me into the Yond.” [3-32]

**Gauri KABIRJI**

The Lord Himself is the fire, He Himself is the air:  
If He wants to destroy one, who can save him? [1]  
How can the one who contemplates the Lord be consumed by fire:  
Yea, he, whose mind is permeated through by Lord, the God? [1-Pause]  
Who is burnt, who loses, pray?  
It is only the Lord, the Player, who Plays His Play. [2]
Says Kabir: “Utter the two letters (of Ram),
For, if He is thy Master, He will keep thee whole.” [3-33]

Gauri Kabirji, Dupadas

I have set not my mind on Contemplation or the Yoga:
But without Dispersion, how can the bonds of Maya be loosed? [1]
Of what worth our life be,
If the Lord’s Name is not our Mainstay? [1-Pause] P. 330
Search one may all the skies, (all the worlds),
But, one finds not another like one’s Lord. [2-34]

Gauri Kabirji

The head that one decks with a turban,
That head, when it falls, the crows peck at to sharpen their beaks. [1]
Why should then one be proud of one’s body or riches,
And enshrine not the Lord’s Name in the Mind? [1-Pause]
Says Kabir: “Hear thou, O my mind,
Such will be thy state too (if thou Dwellest not on the Lord’s Name).” [2-35]

Rag Gauri Guareri: Ashtapadis of Kabir

One seeks pleasures and gathers pain.
Why should then I seek a pleasure which is vain? [1]
Man is attached to the Poison (of Maya) and yet hopes to attain Peace!
How can such a one abide in one’s Lord, the King? [1-Pause]
Even Shiva and Brahma are afraid of such a pleasure,
But I have taken to it as the living truth. [2]
Brahma’s son and Narada, the seer, and the Sheshnaga:
Did you know that there was a Soul too within the body. [3]
Search ye this Soul, O men,
And find out where this Soul goes when the body perishes? [4]
Through the Guru’s Grace, Namdeva and Jaideva too
Knew the Soul’s mystery, through the Lord’s loving Adoration. [5]
This Soul neither comes nor goes,
Whosoever has shed his Doubt, knows the truth. [6]
This Soul has neither form, nor sign:
From the Lord’s Will it comes; and merges it too in the Lord’s Will. [7]
If one knows the mystery of this Soul
(Knows he too that) this Soul then Merges in the Lord, the Ocean of Peace.
[8]

One Life runs through all the bodies and forms,
And this Life, this Soul, Kabir Dwells upon. [9-1-36]
Gauri Guareri

They, who were awake only to the Lord's Name, night and day, became adepts, for, they were attuned to the Lord. [1-Pause]
The Seekers, the Siddhas and the Seers all lost the game: But they, who dwelt on the One Name (of the Lord), were fulfilled by this Elysian Tree. [1]
They, who Dwell on the Lord, remain not different from the Lord. Says Kabir: "Know ye the Essence of the Lord's Name." [2-37]

Gauri And Sorath

O shameless one, have you lost all sense of shame? Else, why you leave your Master and go to another? [1-Pause]
He, whose Master is the Highest of the high, For him it seems not good to go to another's home. [1]
He, our Lord, Pervades all, Fills all, And Keeps ever our Company: yea, He is not far. [2]
He, of whose Feet Maya too seeks the Refuge: Say, O man, what has that Lord not in His Home? [3]
He, of whom everyone speaks, is All-powerful, And of Himself His Own Master and the Beneficent One. [4]
Says Kabir: "Perfection is achieved by him alone in the world, Who enshrinest no one but his God in the Mind." [5-38]

Whose son is one and of whom is one the father? Who dies, pray, who can give pain to another? [1] It is the Lord alone, the Enticer, who has Enticed the whole world. Separated from Him, how can I live? [1-Pause] Who can be called a man, who a woman? It is all the play of (five) elements which constitute our frame. [2]
Says Kabir: "Now that I am Pleased with my Enticer, The Delusion has left me, (for), I know the Deceiver." [3-39]

My Lord, the King, has come to my Rescue: He has Snapped the Bonds of life and death and Blest me with Supreme Bliss. [1-Pause] He has led me to the Society of the Saints, And rid me of the clutches of the 'five Demons'. Now my tongue utters nothing but the Nectar-Name of the Lord: And, lo, without a price, the Lord has made me His Slave. [1] The True Guru has been merciful to me: He has pulled me out of the (treacherous) Sea of Existence. Now I am attuned to the Lotus-feet of the Lord, And the Lord abides for ever in my Mind. [2] The Fire of Maya has been quenched,
And my Mind is Content, and I lean on the Lord's Name.  
The Lord now seems Pervading all the earth and the waters,  
And, wherever I See, I See no one but the Inner-knower of our hearts. [3]  
His Worship He Himself Enshrines in our Minds:  
And Meets He us, for, such is the Lord's Eternal Writ.  
He, on whom is the Lord's Grace, is Fulfilled:  
For, the Lord of Kabir is Beneficent to the poor. [4-40]

Contaminated is water, contaminated is the earth, yea, the whole creation  
is contaminated.  
Our birth is contaminated, as is our death, yea, the whole world is  
infected by contamination. [1]  
O Pundit, tell me then, who at all is Pure?  
And, dwell on such a Wisdom, O friend, which reveals the Pure One to  
thee. [1-Pause]  
Aren't our eyes contaminated and our tongue too?  
Aren't the ears contaminated? For, contamination is everywhere.  
And we are contaminated in whatever we do and so our kitchen too is  
contaminated. [2]  
Many know how to be ensnared but rarely how to be Released.  
Says Kabir: "He, who Contemplates the Lord in the heart, is contaminated  
not." [3-41]

GAURI

Resolve this conflict in my mind, O Lord,  
If Thou hast anything to do with me, Thy Servant: [1-Pause]  
Is the Mind greater, or the Lord to whom it is attuned?  
Is the Lord greater or through what He is Realized? [1]  
Is Brahma greater or the One who Created him?  
Is the Veda greater or the One from whom it issued forth? [2]  
Says Kabir: "I have become sad and desolate at heart,  
(Knowing not whether) a pilgrim-station is more sacred or the Devotee of the  
Lord." [3-42]

RAG GAURI CHETI

See, O friend, Wisdom's storm has burst:  
And it sweeps away the thatched huts of Doubt, propped by Maya,  
[1-Pause]  
The two pillars of the double-minded one have fallen, and the roofing of  
Attachment has crashed.  
The tenement of Desire has been blown away and the pitcher of the false  
mind has broken. [1]  
As is the welcome rain after the storm, O Lord, so is Thy Servant now  
imbued with Thy Grace.
Says Kabir: “My mind is Illumined, when I see the Sun (of Wisdom) break upon me.” [2-43]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**GAURI CHETI**

They, who hear not the Lord’s Praise, nor sing it, And, by mere talk want to bring the skies down; [1] What shall one say of such beings? They, who are devoid of the Lord’s Worship, they make me afraid. [1-Pause] They themselves can offer not even a handful of bounty to another, But slander those whose munificence is like the Ganges. [2] Downsitting and upstanding, they tread the way of Evil, They waste themselves away and beguile the others too. [3] Without vain discursiveness they know not a thing, And even if the wise Brahma tells them, they believe him not. [4] They are lost to themselves; the others too lose through them; For, they set the temple on fire within which they sleep. [5] They laugh at others, themselves being half-seeing: Kabir is filled with shame, seeing such beings. [6-1-44]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**RAG GAURI BAIRAGAN, KABIRJI**

In their life-time the elders aren’t cared for: after death people make offerings in their name! (But), even these offerings the dead souls do not get, for, they are fed to the crows and the dogs. [1] O men, show me the Path to Real Bliss. For, everyone craves for Bliss, knowing not how to attain it. [1-Pause] One shapes idols out of dust and makes offerings to them of human life: Such are souls of the dead ancestors too, who cannot ask for what they crave. [2] One kills the living life to propitiate the dead ones, and so one is making one’s own death miserable. Knowing not the Merit of the Lord’s Name, the world is drowned in the Sea of Fear. [3] They, who waver in their Faith and know not their Lord, worship the gods and goddesses of stone: They contemplate not their Lord, the God, and lick the Poison (of Maya). [4-1-45]
GAURI

He, who Dies to his self and so Dying, Lives, and merges thus in the Void (of the waveless Mind),
And abiding in the world of senses, rises above it, he is cast not upon the Sea of Existence again. [1]
O Lord, lead me on so to churn Thy Curds,
That in the light of the (Guru’s Wisdom), I stay my mind; and so suck-in Thy Nectar. [1-Pause]
The Guru’s Word has pierced through the hard core (of my Mind) and a state of Illumination has dawned upon me.
And my mistaking the rope (for the snake) due to the darkness of Maya is ended, and I abide in the Eternal Home of the Lord. [2]
Maya’s bow aims at the world even without a shaft, and lo, the whole world is struck, P. 333
But howsoever the winds waft my paper-kite (of life), I keep myself attached to the string (of the Lord). [3]
My Mind now abides in the Blissful Heaven of Desirelessness, and the evil of two-mindedness has hastened away.
Says Kabir: “Such is now my intuitive experience, for I am attuned to my Lord’s Name.” [4-2-46]

GAURI BAIRAGAN, TIPADAS

When my breath was turned-in, I pierced through the six ‘lotuses’ of the body
and my mind was fixedly centred on the Void (of Dispassion).
O man of Detachedness, search thou such a Lord who comes not, nor goes. [1]
For the Mind that turns away (from the world of senses), Merges in the Lord.
It is through the Guru’s Grace that I became Wise, otherwise I was an Ignorant wretch. [1-Pause]
That what was near has now become far, and the far has become near: it is how one takes it.
It is like the juice of sugar: he, who tastes it, alone knows its taste. [2]
To whom shall I recite Thy Gospel, Lord, which is beyond the three Modes; who is there so Wise?
Says Kabir: “As is the Light in one’s Mind, so is the illumination of the Mind.” [3-3-47]

GAURI

Where there is no sea, nor are rains, where there’s neither sun nor shade,
neither creation nor dissolution,
Neither life nor death, neither pain nor pleasure; where there’s only absolute trance, but no Duality, [1]
Such wondrous, O men, is the state of Equipoise.
One can weigh it not, nor is it exhausted: it is neither light nor heavy. [1-Pause]
Where there are no ups and downs, neither night nor day,
Where there's neither water nor air, nor fire, – there doth my True Guru Abide. [2]
(In such a state), our Lord, Unfathomable, Unreachable, Abides in our inner Self; Him one finds through the Guru's Grace.
Says Kabir: "I am a Sacrifice unto my Guru whom I Meet in the Society of the Saints." [3-4-48]

GAURI

I've bought over the two Bullocks of Good and Evil: my Capital is the Air which keeps me yoked to them.
And the Bulls carry the Bags of inner Desire: this is how we all trade! [1]
Such is our Lord, the Merchant-king, That the whole world has become His pedlar. [1-Pause]
Lust and Wrath are the Tax-gatherers and the waves of the mind are the Highwaymen:
The five elements (of the body) distribute the loot of these:
This is how our goods are ferried across!
Says Kabir: "Hearken, O ye Saints, such is my state now,
That the Bull (of Evil) is exhausted going uphill, and has shaken the bag (of Desire) off its back." [3-5-49]

GAURI, PANCHPADA

In the Parents' home one's stay is brief: in the end one goes to the In-laws.
But the brides, blinded by Ignorance, know it not. [1]
Why has the Bride (heedlessly) worn her usual wear,
When the Groom has arrived to take her away in Marriage? [1-Pause]
The Well (of life) seems full; but who is there with a long String (of Time)?
For, the string breaks along with the Pitcher (of breath);
And the Water-carrier passes away (in grief). [2]
If the Lord, however, be Merciful, and Fulfils Himself His own Task,
Then the Bride is approved, for, she then Dwells on the Guru's Word. [3]
If she reflects, she knows, that she is led by her past.
What then shall we say to her, for, what can the poor soul do? [4]
Frustrated, she leaves the world; her mind is held not.
So, repair thou to thy Lord's Feet, O Kabir, and seek His Refuge. [5-6-50]

GAURI

Says the yogi, "Sweet is Yoga: there's not another as sweet."
The shaven ones, of amputated limb, uttering but one word, say: "We have become the adepts." [1]
But without the Lord, the Blind man walks in Doubt.
And to whomsoever he goes to get Release, he himself is found to be Bound.

When One merges in wherefrom one issued forth, then alone one forsakes this path,
But if one goes to the Pundits, the wise ones, the warriors and men of charity, they proclaim their own vanity. [2]
He alone knows the Lord’s Essence, to whom He, the Lord, Reveals Himself.
What is the Merit of living without Knowing?
So, meet thy Guru that thy Ignorance is dispelled and thou attainest the Jewel (of the Lord’s Name). [3]
Give up looking towards Evil on thy right and left, but gaze upon the Seat of the Lord (who tastes so sweet).

(But), says Kabir, “If the dumb one tastes sugar, how can he tell what its taste be.” [4-7-51]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GAURI POORBI, KABIRJI

The life that was here is no more here; the five elements have scattered.
Now, where is the one who was engaged in the vain pursuit of yogic practices? [1]
The string of his life has snapped; the enveloping (consciousness) has disappeared; where now is his vocal (soul) absorbed?
This doubt haunts me ever and no one resolves it for me. [1-Pause]
The body, which mirrored the whole universe, is no more there, nor even its prompter, the mind:
He, who forges the elements together, remains apart: where then does the Soul go to abide? [2]
So long as we are only a mortal frame (without a Soul), we unite not (with the Lord), nor can we tear ourselves apart (from Maya).
Then whom can we own as our Master, whose Servants can we be? Where then is our Soul to merge? [3]
Says Kabir: “Attune thyself to thy Lord and abide ever in Him.
For, he alone Knows His Own Mystery and He lives eternally and for ever.” [4-1-52]

GAURI

Let Contemplation and Remembrance be thy two ear-rings, let Gnosis be thy coat.
Let thy Mind be seated in the Void of Desirelessness, and let the stilling of Craving be thy Path. [1]
O my King, I am a man of Dispersion, a Yogi;
So I Die not, nor any one grieves for me, nor am I separate from Thee. [1-Pause]
The life that throbs in the universe is my horn; to look upon the world as ashes is my bag.
And when I am attuned (to my Lord), I rise above the three Modes;
So I live in the midst (of the world), and yet detached am I. [2]
The mind and the breath are the two hollow pumpkins, and the ages are the connecting rod of the fiddle.
And, when the strings (of Consciousness) are in harmony, then there issues forth the Unbeaten Melody (of the Word). [3]
Hearing it, the Mind is composed and unaffected by Maya, it vacillates not.
Says Kabir: "A Vairagi, who plays such a play in life, comes not again to the world of form." [4-25-3]

GAURI

Nine organs, ten faculties, twenty-one elements, are the warp,
Sixty veins, nine joints and seventy two major veins are the woof. [1]
Lo, life is out to weave itself into a pattern;
Leaving her own (real) Home, she goes to the weaver, (the world).

Its (desire) can be measured not, nor can it be weighed; its food is two and a half seers (a day),
And if it receives not its daily fare, it quarrels with the mind. [2]
It stays for a brief time arrayed against its Lord, but it gets not the opportunity again.
And leaving his pots and pans, and his world wet (with tears), the weaver passes away, sad at heart. [3]
The shuttle is now empty, no thread it weaves, nor the threads are involved.
Says Kabir: "Still the waves of thy desire even now, O poor soul, I pray thee, carry not thy burden along in the Yond." [4-3-54]

GAURI

When the Soul merges in the Over-soul, does anything of it then remain; O nay.
The body from which issues forth not the (Lord's) Name, breaks in death. [1]

O dark beauty, O my sweet-heart,
My Mind is attuned to Thee. [1-Pause]
When I meet the Guru-saint, I attain Perfection, what use are to me the Yoga or indulgence?
For, when the two of us Meet, my task is accomplished, and I am United with my Lord. [2]
People think this my utterance is a mere song, but this indeed treasures the Wisdom of the Lord,
As does (the Shiva’s) Mantram whispered into a dying man’s ears. [3]
He, who sings it, hears it, or attunes himself to the Lord,
Attains, says Kabir, to the highest state of Bliss. [4-1-4-55]

GAURI

The more efforts the Egocentrics make, the more they fail to Swin across the
Sea of material existence.
For, they read the way of works and observe outer discipline, and pseudo-
righteousness, but egoism has burnt their inner core. [1]
He, who has Blest thee with life and sustenance, why forsake Him, thy Lord,
O man!
Thy human birth was precious like a jewel, but thou hast gambled it away for
a tithe. [1-Pause]
Desire is thy thirst and Doubt thy hunger, for, thou reflectest not on thy Lord
in thy mind.
Intoxicated by thy self, thy mind (wanders), cheated by Ego, and thou
cherishest not the Guru’s Word. [2]
Lured away by sense-pleasures, thou drinkest the wine of Evil.
They, who are destined to meet the Saints, Swim across as doth iron in a bark
of wood. [3]
Weared by the ceaseless wanderings through myriad of births,
I have surrendered, in Pain, to my Lord.
Says Kabir: “Meeting with the Guru, one drinks the Great Essence, and
through Loving Adoration, one is Redeemed.” [4-1-5-66]

GAURI

Such is the Play of the Lord, O my crazy mind,
That the faked frame of a she-elephant
Makes the he-elephant fall into the trap at the call of lust,
And suffers he the tyranny of the goad on the head. [1] P. 336
So escape from Sin and attune thyself to thy Lord, O my crazy mind!
Why thou becomest not fearless and Contemplate thy Lord, and board the
Boat of thy God? [1-Pause]
The monkey spreads his hands out for a handful of grains,
And can escape not from the trap thereafter and so dances he from door to
door. [2]
As the parrot is caught by a lime-twig, O crazy mind, so does Maya entrap us
all.
As is the changing colour of the safflower, so impermanent is the expanse of
the world. [3]
O my crazy mind, there are myriads of pilgrim-stations to bathe, and myriads
of gods to worship.
But one is redeemed not thus: one is Emancipated only through the Service
of the Lord. [4-1-6-57]
**Gauri**

Fire does not burn it, nor the winds sweep it away: the thieves can steal it not: Such is the Treasure of the Lord’s Name: it goes never. [1]

My only Wealth is my Lord, Supporter of the earth: this is the best and the truest Wealth.

The Peace one finds in the Service of the Lord, that Peace one finds not in dominions. [1-Pause]

For the sake of this Wealth did Shiva and Sanaka and others withdraw themselves from the world.

He, who enshrines in his Mind his Lord, the Redeemer, and on whose tongue is He, him the Noose of the Yama does not strangle. [2]

One’s only Wealth is the Divine Wisdom and the Guru-given Devotion through which one’s Mind is fixed on the True Instruction (of the Guru).

The Lord is like water to the mind on fire, the Mainstay of the wandering mind; through Him, one is rid of one’s Doubt and Fear. [3]

Says Kabir: “O thou lust-infected one, reflect on this in thy heart,
That while thou aren’t content with thy countless horses and elephants,
I am Content with my only Lord.” [4-1-7-58]

**Gauri**

As the monkey, with a handful of gram, gives up not his possession out of greed,

So do men act, lured by Avarice, and those acts become a halter round their necks. [1]

Without Love-worship (of the Lord), life wastes itself away,

For, save for the Lord’s Worship in the Society of the Saints, nothing is eternally True. [1-Pause]

As the flower blooms in the wilderness and no one enjoys its fragrance,

So does man waste himself away, eaten up by Time, birth after birth. [2]

These riches and beauty and sons and daughters which the Lord has created

like a passing show,

With them is the man involved, carried away by his sense-desires. [3]

Age is like fire, the body is the temple of straw; this play is being played on all sides.

“So,” says Kabir, “I have taken to the Guru’s Refuge to Swim across the Sea of Fear.” [4-1-8-59]

**Gauri**

The watery sperm is dirty: the mother’s ovary is like the crimson earth;
And of this earth (and sperm) is the puppet of a man built. [1]

I am nothing, Lord, nor is anything mine,
For, my body and riches and all other embellishments are Thine. [1-Pause]
Into this earth (of the body) is the air breathed,
And by a false trick of power is it moved about. [2]
Some there are who amass the fortune of half a million,
But in the end their Pitcher too breaks, (and they grieve). [3]
Says Kabir: “Thou hast raised thy structure on a false foundation,
For thou wilt pass away in a moment, O thou conceited man!” [4-1-9-60]

GAURI

Contemplate thy Lord in the same way,
As did Dhruva and Prahlada dwell on their Lord. [1]
O Thou Support of the supportless, I lean on Thee alone:
And so have put myself and all my kinsmen on Thy Boat (to be ferried
Across). [1-Pause]
When it pleaseth Thee, Thou makest one submit to Thy Will,
And (so doing), his Load is taken across (to the other shore). [2]
By the Guru’s Grace, such Wisdom now is Enshrined in my mind,
That my comings and goings have for ever ceased. [3]
Says Kabir: “Contemplate Thy Lord, the Supporter of the earth,
For both here and Hereafter, thy only Beneficent Lord is He, the One
alone.” [4-2-10-61]

GAURI 9

When one is delivered from the mother’s womb into the world,
One abandons God as soon as one begins to breathe. [1]
O my soul, sing thou the Praises of thy Lord. [1-Pause]
In one’s mother’s womb one practises austerities, standing on the head,
When one is being baked in the fire of the womb. [2]
Through myriads of births one travels to attain the human birth:
And, if one loses this birth too, there will be no place for him. [3]
Says Kabir: “Dwell thou on thy Eternal Lord,
Who neither comes nor goes.” [4-1-11-62]

GAURI POORBI

Seek not the abode of heaven, nor fear the deeps of hell,
For, that which has to happen must happen: so build no hopes in the mind,[1]
Utter thou the Lord’s Praise,
For, from Him one gathers the Treasure of Eternal Bliss. [1-Pause]
What use are contemplation, austerities or self-discipline; what use are the
fasts or bathings at the holies,
So long as one knows not the Way of Loving Adoration of the Lord? [2]
Be not enraptured by thy riches; grieve not at thy woes,
For, the riches are as is poverty and both come from thy God. [3]
Says Kabir: “Now I have known that the Lord Abides in the hearts of the
Saints:
And, the Lord’s Devotee is he in whose heart Dwells the Lord.”

[4-1-12-63]

GAURI

O my mind, no one, whose burden you now carry, belongs to thee,
This world is like the perch of the birds on a tree. [1]
Taste, therefore, the Essence of thy Lord,
Which makes thee forsake all other tastes. [1-Pause]
Why weep over the passing of others when we ourselves will not stay:
For, he, who’s born will pass away: why then grieve in vain? [2]
The womb of which one is delivered for that one becomes crazy (while young), the breasts one is fed upon (in infancy), one fondles (in passion).
Says Kabir: “When I dwelt upon my Lord and enshrined Him in my Consciousness, Dispassion filled my mind.” [3-2-13-64]

RAG GAURI

The Bride gazes at the pathway, sighing, and with tearful eyes.
Her heart is satiated not, and with firm steps (she stands) longing for the sight of her Lord. [1] P. 338
O black crow, fly up (and convey my distress to my Love),
That I meet Him instantly, who is my Beloved and Lord. [1-Pause]
Says Kabir: “Contemplate thy Lord for Eternal Life,
For, the Lord’s Name is our only Mainstay: so utter thou His Name.”

[2-1-14-65]

RAG GAURI 11

Where there is thick growth of the Tuhsi-plant, there in the woods my Lord Sings with joy.
Seeing his sight, the shepherdess is enraptured and says:
“O Lord, do not leave me; come, be thou near unto me.” [1]
O Lord, wielder of the bow, I am attuned to Thy Feet,
But he alone Meets with Thee, whose Destiny is awakened. [1-Pause]
In Vrindaban, Krishna, the beauteous enticer of the Mind, grazes his cows:
O Lord, he, of whom Thou art the Master, his name is Kabir. [2-2-15-66]

GAURI POORBI 12

Several garbs man wears and dwells in the forest:
O man, why art thou deceived by gods? Why, O wise one, dost thou dip thy body (for ablutions), pray? [1]
I Know, O man, thou wilt pass away,
So know thy Eternal Lord, O Ignorant One!
Why dost thou cling to Maya which now seems here, now nowhere.

[1-Pause]
Even wisemen and men of contemplation and teachers of others are involved with the world.
Says Kabir: “Without the Lord’s Name, this world is Blinded by Maya.”

[2-1-16-67]

Gauri 12

O my mind, leave thy Doubts, and dance in the open: these Doubts are the whippings of Maya (on thy Soul).
What kind is the hero who shows his back in the battle? What kind the Sati who, when the call comes, starts assembling her pots and pans? [1]
O crazy mind, waver not upon thy Path,
For, now is the time to burn thyself (in Gods Fire) and Die to attain Perfection.
Now that thou hast taken upon thyself the challenge of Death. [1-Pause]
The whole world is wasted away, lured by Lust and Wrath and Maya;
So leave not thy Lord, O Kabir, for, He is the Highest of the high.

[2-2-17-68]

Gauri 13

I know Thy Command is upon my head: so I doubt it not.
Thou art the River, Thou the Boatman, Thou art our only Saviour, O Lord!

[1]

O thou Lord’s Servant, choose the Service of thy Lord,
Whether thy Lord Loves thee, or is cross with thee. [1-Pause]
As the flower blooms in water, so is Thy Name my Mainstay, O Lord!
Says Kabir: “I am Thy bond slave, Lord, slay me or vilify me as Thou Willest.” [2-18-69]

Gauri

(They say) wandering through myriads of species, Krishna’s father, Nanda, was tired;
And then he dwelt upon God and God was born in his house; how fortunate was he! [1]
Say they all that Krishna was Nanda’s son,
But know ye, whose son was Nanda himself?
When the earth and the sky and the ten directions weren’t there, where was this Nanda then? [1-Pause]
Nay, our Immaculate Lord is incarnated not, nor does he suffer the pangs (of birth and death).

Kabir’s Lord and Master is He who neither has father nor mother!

[2-19-70]

Gauri

Slander me, O ye men, slander me,
For, slander seems so sweet to me.  
Slander is dear to me like my father and mother. [1-Pause]  
If someone slanders us, we go to the heavens,  
And enshrine in our minds the Blessings of the Lord’s Name.  
Our heart is purified if we are slandered,  
For, the slanderer but washes the dirt of our wears. [1]  
He, who slanders me, is my best friend,  
For, I always attend to what the slanderer says.  
It is the slanderer who stops others from slandering me again:  
It is the slanderer who accepts (only the evil of) my life. [2]  
I am therefore in love with slander,  
For, slander saves and Emancipates me.  
Kabir, the Lord’s servant, knows the essence of slander,  
And so knows he too, that the slanderer is drowned, while Kabir is ferried  
Across. [3-20-71]  
O my Lord, my King, Thou art my Lord, the Fear-free, my Emancipator. [1-Pause]  
When I abide with my self, there Thou art not;  
And when I abide with Thee, there my self is not.  
Now that I have become one with Thee, my mind is satiated. [1]  
When I leaned on my cleverness, how could I gather (spiritual) strength?  
Now that I have (spiritual) wisdom, I have no need for (worldly) power.  
Says Kabir: “The Lord has rid me of my selfhood;  
And, now that my mind has changed, I have attained Perfection.”

GAURI

The structure (of our body) is built upon six lotuses, and within it is the incomparable Thing, the Soul.  
In an instant, our Creator-Lord put the vital breath into it, which, like the lock and key, protects our House. [1]  
O mind, keep thou now Awake:  
Being careless, thou hast wasted away thy life and the thieves (of Desire) have broken into thy Home and robbed thee (of thy Soul). [1-Pause]  
The five Watchmen, which guard thy doors, how can one be sure of their being ever-alert.  
But if thou art Awake in thy conscious mind, thou wilt be Illumined. [2]  
The mind which is led astray by the nine organs (of the body), attains not the incomparable Thing.  
Says Kabir: “When the nine organs (of the body) are disciplined, the Quintessence (of Truth) is Realized in the tenth.” [3-22-73]

GAURI

O mother, I know not of another!  
And, in Him resides my vital breath whose Praise Shiva and Sanaka and others sing. [1-Pause]
My heart is illuminated and, becoming Wise, I know the Path that leads to the
Guru; and my Mind is fixed upon the orbit of its own sky.
And all afflictions of vice and fears and bonds have hastened away, and the
mind finds Peace in its own innerself. [1]
Follow this wise Instruction, and absorb thyself in thy One Lord, and let not
any one other than thy Lord come into thy Mind.
When the Mind becomes fragrant with the perfume of chandan, then thy self
is rid of Ego. [2]
He, who sings the Lord’s Praise, he is the Abode of our Lord, the God.
His Destiny is awakened and Fortune smiles on him, in whose Mind Dwells
the Lord. [3]
I have sundered the Bonds of Maya, and I am Illumined by the Poise of the
Soul: I now merge in the One alone. P. 340
Says Kabir: “Meeting the Guru, I have attained Supreme Bliss:
My wanderings have ceased and my Mind is pleased with the Lord.” [4-23-74]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
ENLIGHTENER.

RAG GAURI POORBI

BAWAN AKHARI OF KABIRJI

Through the fifty-two letters (of the alphabet), one can describe the three
Worlds and more:
But these letters will be forgotten, yet He who will remain eternally cannot be
described through them. [1]
Where there is speech, there are words:
And where there are no words, the mind rests not on nothing.
In words as in wordlessness Abides He the Lord,
But as and what He is, that no one can perceive, nor tell. [2]
Even if I knew the Lord, what shall I say of Him; whatever I say of Him is of
little avail.
For, He’s like the seed of the banyan tree, spread out into and over the three
Worlds. [3]
When God is Attained, His Mystery seems to have been shattered: but only a
part of His Mystery is Revealed,
(Though) the Mind is rid of Duality and is pierced through (with the Lord’s
Name), and one attains to the Indivisible Lord. [4]
One is known a Muslim if he follows the Muslim way, and a Hindu if he
follows the Vedas and the Puranas.
But one’s mind becomes Wise only if one learns the Wisdom (of God). [5]
I know only Onkar, the One Supreme Being, who’s the source of everything.
But him whom He Creates and Destroys, in him I have no faith.
He who knows his Lord,
is obliterated not, for, knows he his Eternal God. [6]
Kakka

When the sunlight (of Wisdom) Illumines the Lotus (of one's heart),
Then the moon-shine (of Maya) comes not into the basket (of the Mind).
And the fragrance and flavour of the Soul in Bloom that one now finds is
unutterable:
For even if one utters, who is there to understand? [7]

Khakka

My Mind has now entered into its inner cave,
And, as it abides there, its wanderings cease.
He, (whose way is this,) knows his Master and Compassion comes into him,
And becomes Eternal he: he dies not thereafter. [8]

Gagga

He, who knows the import of the Guru's Word,
And pays no heed to what another says.
He becomes a man of Dispersion and his wanderings cease.
The Unseizable Lord he Seizes; and so Seizing Him, abides in the Heaven (of Super-consciousness). [9]

Ghagha

The Lord Abides in all hearts.
Even when the pitcher (of the body) breaks, He Goes not.
When within my heart I've found His Path,
Then why forsake it and walk upon another? [10]

Gangan

Restrain thyself; love thy God and still thy Doubt.
Don't run away from what thou hast not seen: this, pray, is the highest
Wisdom. [11]

Chacha

Wondrous is the picture of the world thy Lord has painted before thee.
But heed not the picture; remember the Painter.
The picture is wonderful: this is what creates confusion in the mind (and leads one astray).
But leave thou the thoughts of the picture, and remember the Great Painter,
the only He. [12]

Chhachhha

This, indeed, is the Way of the King of the universe.
Why not then give up all other hopes and be pleased with thy Lord?
O my mind, I instruct thee every moment
Not to forsake thy Lord, and be not bound (to coming and going). [13]

_Jajja_

He, who while yet alive, Dies (to his self):
And burns he his youth and beauty, finds the Path.
He, who burns (the desire for) his own possessions, and also (the hope of) the
others' treasures,
He in his heart is Illumined by the Light of God. [14]

_Jhajha_

I am involved with the world and know not how to escape.
I am fear-ridden and so I am approved not by the Lord. P. 341
Why should I instruct others the discursive way,
For, discursiveness yields nothing but strife. [15]

_Janjan_

He, who Abides so near, within our own hearts, why forsake Him, and go out
into the Yond in His search.
He, for whom I searched the whole world through, Him I found so near,
within. [16]

_Tatta_

The Path that seems so treacherous, is within the heart.
Why not open the Door and enter into the Self?
When I see the Eternal, Immovable One, I am led not astray:
Then I cling to Him and Know Him within my Home. [17]

_Thatha_

I have removed far the mirage of my mind:
With a great effort, I have calmed the mind-waves.
The Maya that has beguiled the whole world
Has been trapped by me and so my mind is at Peace. [18]

_Dadda_

If the Lord's Fear comes into one's mind, one is afraid of nothing.
For, the Fear (of the Lord) destroys all other fears.
If one Fears not one's Lord, then other fears cling to one.
But, if one becomes fear-free (like the Lord), then all (earthly) fears hasten
away from one's heart. [19]
Dhadha

Why search Him out in other direction?  
For, in this unavailing search one loses (the Merit of) one’s life.  
When I come back from His vain search over the mountains far,  
I find Him who built the fortress (of my body). Abiding within (my heart).  

Nana

A man who enters the battle-field sticks to his guns,  
He yields not, nor compromises he (with Evil).  
His life is considered blessed  
Who stills the one (mind) and gives up many (desires).  

Tatta

The impassable (Sea of Existence) is crossed not by one  
Whose body is involved with the affairs of the three Worlds.  
But, when the three Worlds are merged in the Mind,  
Then the Real meets with the Real, and Truth is attained.  

Dadda

We see what will pass away:  
So, contemplate thou Him whom thou seest not.  
When one opens and enters the Tenth Door,  
One sees then the Presence of the Compassionate Lord.  

Dhadha

If one goes from this world to the higher one, one is Saved.  
Then one’s lower self merges in the Higher Self.  
He who abandons what is below to mount to the one on high,  
He gathers Peace; the lower merging in the Higher (Self).  

Nanna

My days and nights pass, looking into the Yond,  
And so my eyes have reddened (with a long wait).  
But, when after the wait, my Eyes See the Vision,  
Then I merge in Him whom I was looking for.  

Pappa

The Lord is boundless: I can know not his bounds.  
So I attune myself to the Light of lights.
And, I discipline my five sense-desires,
And rise higher than the (bounded) state of 'good' and 'evil'. [27]

**Phapha**

The fruit (of Gnosis) one gathers (through God's Grace), without flowers (of wrought deeds).
If one partakes of that Fruit (of Gnosis),
One passes not again through the vale (of death), reflecting on that Wisdom.
For, even a slice of that Fruit destroys (future) births. [28]

**Babba**

When the drop mingles with the drop,
Then the drops separate not one from the other.
The (Lord's) Servant is he who seeks the Worship of the Lord.
For, he, who prays to his Lord, for him the Lord cares like a kinsman. [29]

**Bhabha**

When the cavity of Doubt is filled,
One loses one's fear, and Faith in him is instilled.
And He, who is without, then also is Revealed within.
And so knowing the Mystery, one Realizes one's Kingly Lord. [30]

**Mamma**

When one clings to the Real, one's Mind is reconciled.
He, to whom the Mystery is revealed, alone knows his Mind.
So tarry not in the meeting of thy Mind with thy Lord.
For, he alone, who is attuned to the Lord, knows the Truth. [31]

**Mamma**

Thy task is with thy mind: for, if one disciplines the mind, one attains Perfection.
Says Kabir: "The Mind can only converse with the mind: there is no meeting better than the meeting of Minds". [32]
This mind is Shakti, this Mind is Shiva,
This mind is the essence of all the five elements.
He, who takes this mind to the Higher Regions and there abides he;
To him (alone) is revealed the Mystery of the three Worlds. [33]

**Yayya**

If one has Wisdom, let him destroy his Evil and discipline his body.
For, one is called a hero only if, being engaged in a battle, one deserts not the battle-field. [34]
**Rara**

I have found the Taste of Tastelessness.
Realizing this Tastelessness, I have known what Relish is.
For, he, who relishes not the world of senses, relishes the world of Spirit.
And he, who tastes God, relishes not this world. [35]

**Lalla**

One should so attune oneself to God
That one goes not to another and attains to the highest Truth.
He, who Loves his God and is inebriated with Him,
Knows his God, and so knowing, merges in His Presence. [36]

**Vava**

Contemplate thy God again and over again,
For, Contemplating thy Lord, one loses not (the Battle of Life).
I'm a Sacrifice unto him who sings the Praise of the Lord's Saints.
He who meets with his God, to him is revealed the whole Truth. [37]

**Vava**

Know thou Him, for knowing Him one becomes He;
And, When He meets with thee, no one can tell who's who? [38]

**Sassa**

Discipline thy mind the perfect way,
So control thy mind that it is pleased with its inner Self.
Know thou that where the Lord's love oozes out in such a state,
There the Lord of the three Worlds Himself Abides. [39]

**Khakha**

If one goes out in search (of God),
And searches with all his heart, he's born not again.
He, who Searches and finds and Reflects (on his Find)
Swims across the Sea of Existence in an instant. [40]

**Sassa**

The True Bride is she whose Couch the Lord Decks (with His Presence).
She alone is right who stills her Doubt.
Having given up the little pleasures, she attains Supreme Bliss,
And is called she the True Bride, and He her only Lord. [41]
Haha

He is, and yet I know not that He is,
But only when I know He is, does my mind attain Peace.
He for sure is, only if I were to comprehend Him,
For, when He's Seen, then He alone seems, not me. [42]
"I'll have this, I'll have this", the whole world yells:
And this is the cause of the world's afflictions.
But he who loves the Lord of Lakshmi,
All his Woes are effaced and he attains Bliss. [43]

Khakha

Many have wasted away their lives in vain pursuits,
And being so wasted away, they minded not their Lord.
If now they realize the Reality (of the world), and tranquilize their minds,
They join Him eternally from whom they were far removed. [44]
The fifty-two letters are put together (by all),
But no one can decipher the only Word (of God).
Kabir speaks nothing but the words of Truth,
For, he, who is a Pundit must keep his Intuition awake.
The Pundits but trade in letters,
But, the Wise will reflect on nothing but the Quintessence of Truth.
He alone who has a Mind such as this,
Will know the Real, the Essence of things. [45]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

RAG GAURI

THITTI OF KABIRJI

Shloka

He who tells of the fifteen lunar and the seven week-days (as auspicious, inauspicious),
Is neither here nor there.
But the Devotee and the Wise one, who knows the Mystery,
Becomes himself the Creator-Lord, himself the God. [1]

THITTI

On the day of the new moon, abandon thy hope,
And enshrine in thy Mind the Inner-knower of thy heart.
Thou shalt then attain Deliverance even while bound to life.
And know intuitively the Essence of thy Pure Source and the Word. [1]
Thou shalt then Love the Lotus Feet of thy Lord,
And thy heart shall become Pure, by the Saint's Grace, and thou shalt be ever
Awake to the Lord's Praise. [1-Pause]
On the first day of the moon, dwell on thy Loved Lord,
Who Plays within thy body, being Himself bodyless, Infinite.
Then neither Time nor Craving destroys thee,
And thou Mergest in the Primeval Man. [2]
On the second day, know thou that within thee sport
Both Maya and God, who Permeate thee through and through.
But he, who loves his only Casteless and Immaculate Lord (is content).
He neither goes up, nor comes down. [3]
On the third day, he, who maintains equilibrium of the three Modes,
Attains the highest state of Sublime Bliss.
Within him is born the Faith in the Society of the Saints,
And both from within and without, he is Illumined. [4]
On the fourth day, hold thy mercurlar mind,
And keep not company with Lust and Wrath.
And thou then becomest He, the Lord, who is upon the earth and in waters,
And then thou contemplatest thyself, for, then thou art He. [5]
On the fifth day, know thou that the world is evolved out of five elements,
And is engaged wholly in the pursuit of gold and women;
Rare's the one who drinks the Nectar of the Lord's Love:
And then age wears out not him, nor death, nor woes afflict. [6]
On the sixth day, the six-sphered body runs about in six directions\(^1\);
It steadies not, if uninitiated into the Mystery of its Lord.
So, still thy Duality and hold fast to Compassion;
And, then thou sufferest not the pangs that go with the way of works. [7]
On the seventh day, take this my word as true,
That whosoever is approved by his Lord, attains to Him.
His Doubt is stilled, and his Woes are effaced,
And he attains Bliss, bathing in the Pool of Dispassion. [8]
On the eighth day, know thou that the eight tissues make up thy body,
And, within it, Abides the Casteless He, thy King, the Great Treasure.
Attaining the Guru, thou knowest this Wisdom, this Mystery,
That His ways are different: that (Permeating all), He remains Indivisible
and Infrangible. [9]
On the ninth day, discipline thy nine Doors,
And bind down thy wandering Desire.
And forsake all Avarice and Infatuation,
And live thou eternally, partaking of the Fruit of Immortality. [10] P. 344
On the tenth day, thou wilt find Bliss in all the ten directions.
And thy Doubt will be stilled, and thou wilt attain to thy God,
Who is the Embodiment of Light, the incomparable Quintessence [of
Reality],
Stainless nor stained, neither sunshine nor shade. [11]
On the eleventh day, let thy mind run in the only direction (of God).

1. The six directions of six chakras, according to yoga.
And then thou passest not through the pain of the womb again.  
Thy body is purified and is cooled,  
And he, who seems far, is found near. [12]  
On the twelfth day, twelve Suns seem to blaze (in the Mind),  
And, eternally, within, rings the Song of Joy, Unstruck.  
And now one sees the Lord of the three Worlds.  
How wondrous the play that man has become God! [13]  
On the thirteenth day, the thirteen holy books proclaim  
That the Lord is to be witnessed alike, above and below.  
For Him, there's no high or low, honourable or dishonourable.  
For, the Lord Pervades all alike, all over. [14]  
On the fourteenth day, see thou Him in the fourteen worlds,  
For, the Lord Pervades every particle, every hair of thine.  
So fix thy Mind on Truth and Contentment,  
And utter thou nothing but the Wisdom of the Lord. [15]  
On the full-moon day, I see the full moon rise in the sky (of my Mind).  
Wherever it shines, its rays Illumine me with Equipoise.  
The Lord Stays eternally: in the beginning, the middle, and the end is He.  
And, in this Pool of Bliss does Kabir abide. [16]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**RAG GAURI, SEVEN DAYS OF KABIRJI**

I sing the Praises of my Lord, over and over again.  
Attaining to the Guru, the Mystery of the Lord is revealed to me.  

[1-Pause]

He, who on Sunday commences the Meditation on the Lord,  
And, in the mansion of the body stills his desires,  
His consciousness abides uninterruptedly in Poise,  
And then rings the Music of Eternity in his mind. [1]  
On Monday, the (God's) moon rains Nectar on man:  
Tasting it, he is rid of all Evil in an instant.  
And his Mind is held through the (Guru's) Word,  
And the Mind is intoxicated with the Lord's Nectar. [2]  
On Tuesday, one should know one's limitations,  
And know also the way the Five Thieves break into one's Mind,  
They, who forsake their home, and go out in search of their Lord,  
On them for sure is the Displeasure of God. [3]  
On Wednesday, one should Illumine one's Mind,  
And enshrine in it his Lord and Master.  
And meeting the Guru, he should raise himself to the level of his God;  
And so overturn the inverted Lotus of the mind. [4]  
On Thursday, one should wash off all one's sins,  
And forsaking the Trinity, have faith in the One alone.  
At the Confluence (of God) converge the three streams (of works, gnosis and devotion).
Why not then wash one's sins off at this Confluence, night and day?

He who, on Friday, bears with his God, his vow is fulfilled,
And then his Self grapples each day with his self,
And holds he his five sense-organs,
Then he falls not into the error of seeing the Other.

On Saturday, one should keep at an even pitch
The Light of the wick that burns within one's heart.
And then he sees his within and without Illumined all,
And so he destroys the Crop of all his past.

So long as in one's heart is the obedience to another,
So long one gathers not the Profit in one's Self.
When contemplating the Lord one loves one's Lord,
"Then", says Kabir, "one becomes Pure of limb."

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GAURI CHETI OF NAMDEVJI

O God, Thou hast caused the Stones to Swim across,
Then he, who utters Thy Name, why shall not he be Saved? [1-Pause]
Thou hast Saved Ganika, the harlot; Kubja, shorn of beauty; and Ajamal,
the hunter;
And they, who aimed at Thy Lotus-Feet.
Sacrifice am I unto him who utters Thy Name. [1]
Vidura, the slave-girl's son; and Sudama, Krishna's humble friend, were
Saved and Ugrasena was restored to his throne.
Through Thee, O Namdeva's Master, were saved even those devoid of
meditation, austerity or works:
(Will Thou Save not me?) [2-1]


RAG GAURI GUARERI, COUPLETS OF RAVIDASJI

My constant companion is Evil: I'm ever oppressed by this thought.
My deeds are perverse: my birth is low. [1]
O my Lord, my Master, the vital breath of my life,
Forsake me not, for, I belong to Thee. [1-Pause]
Efface my Woes: Bestow Thy Love upon me.
Even if I lose the power of my body, I'll leave not Thy Lotus-Feet. [2]
Says Ravidas: "O Lord, I have sought Thy Refuge,
Gather me instantly into Thy Skirt and tarry not." [3-1]
'Griefless' is the name of my Town,
Where abide not either pain or care,
No anguish there of tax on goods,
Neither fear, nor error, nor dread, nor decline. [1]
Oh! how wondrous is my fatherland,
Where there is always Peace and Calm, O friend! [1-Pause]
Ever-enduring is the Regime of my only Lord over that Land,
And there is not a second nor a third there, but my only Lord.
Populous as ever, its repute is eternal:
And, there abide only the Rich and the Content. [2]
And there men go about as and where they wish:
They know the Mansion of their Lord, so no one prevents (them).
Ravidas, a mere tanner, has been Emancipated in this Land:
And, he, who's his fellow-citizen is also his friend: [3-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

GAURI BAIRAGAN OF RAVIDASJI

The Path is treacherous and steep: the bullock (of my body) is feeble and
worthless.
My prayer is only to my Lord: O God, Save Thou my Capital-stock. [1]
My 'goods' are being laden: is there another Pedlar of the Lord (to keep my
company)? [1-Pause]
I too am the Pedlar of the Lord, dealing in a state of Equipoise. P. 346
I have laden the Lord's Name; the world carries the load of Evil. [2]
O ye knowers of here and Hereafter, write down my Account as ye will;
But I am not to pay the Custom of Death, for, I have shaken off all my
involvement with the world. [3]
As is the fast-fading colour of safflower, so is this world.
"But", says Ravidas, the tanner, "the colour of my Lord is fast like
madder's". [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

GAURI POORBI OF RAVIDASJI

I am like a frog in the well: I know neither of here nor there.
So enticed am I by Vice that I know not what's good, what's evil. [1]
O Thou Master of all the worlds, Bless me with Thy Vision for a moment. [3]
[1-Pause]
O Lord, my mind is soiled and I know not Thy Majesty.
Be Merciful to me that I shed my Doubt; Instruct me so in Thy Wisdom. [2]
The yogis can fathom not Thy Deeps: for, Thy Excellences are beyond
words.
But Ravidas, the tanner, utters Thy Praise; for, he is dedicated to Thy Loving Adoration.[3-1]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

Gauri Bairagan

In Satyayuga, Truth reigned supreme; in Treta, Charity, in Duapar, Worship in Piety.
In the three Yugas, men held fast to these acts; but in the Kali-age, one’s only Mainstay is the Lord’s Name. [1]
How shall I Swim across?
There’s no one who may instruct me in this Wisdom, that my comings and goings may cease. [1-Pause]
Many are the dissertations on the faiths and many are their followers too, But which, indeed, are the works that Emancipate and fulfil, (of these no one knows). [2]
One discriminates between good and evil and hears the Vedas and the Puranas, but one’s Doubt goes not.
The Doubt abides ever in one’s mind, and there is no one to still our Ego.

From outside we wash the body, but Evil remains within.
How is then one to become Pure? For, like the elephant, one throws dust upon one’s head so soon after the bath! [4]
As the world knows, with the break of the dawn the night passes, And with the touch of the philosopher’s stone, copper instantly is transmuted into gold. [5]
If this be in our Destiny, we meet with the Guru, And theAwakened mind finds its God within itself and all its Doors are wide-opened. [6]
When one finds the Way of Worship and one’s Mind is instructed in Truth, one’s Bonds of Doubt are snapped and one’s Evil goes, And one’s Mind abides in one’s Lord through His Love, and one reflects upon the Merits of the only Lord who’s above the (three) Modes. [7]
I tried (in vain) to hold my mind but the Noose of Doubt strangles me, And this makes Ravidas sad, for, the Love-worship of the Lord springs not in his mind. [8-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

ASA M. I CHAUPADAS

They who hear of the Greatness of the Lord say 'He is Great. 
But He alone knoweth who seeth (Him). 
O Priceless, Indescribable Thou:
They who describe Thee, merge in Thee. [2] 
O Great, O High, our Master, 
Unfathomable, of Virtues Immeasurable, 
No one know how vast is Thy Expans! [1-Pause] 
The wise men of intuition exercised their Wisdom and Intuition, 
The valuators put value on thee. 
The wise, the seers, the holiest of the holy, 
Could enunciate but little of Thy Worth. [2] 
All Truth, all penances, all goodness, 
All miracles, all merits of the adepts, 
The intuitive powers – without Thee, no one has found. 
He on whom is Thy Grace has them; the others have them not. [3] 
Who pray, is the utterer 
That can utter the whole of Thy Treasureful Virtues? 
Him on whom thou Bestowest (Thy Mercy) cannot but bask in it. 
Says Nanak, "The Truth alone Saves us, yea, the Truth alone." [4-1] 

ASA M. 1

I utter Thy Name and live. I forget Thee and I die. 
How hard it is to say Thy Name, O True One! 
He who hungered for Thy True Name, O Lord, 
His Woes wither away. [1] 
O mother, why should I forsake Him, 
Who is True, whose Name is Truth. [1-Pause] 
The Greatness of the True Name 
Many have uttered – but found not even a little of its True Worth, 
Even if the whole universe rings 
(With His Praise), He neither becomes any the greater, nor lesser. [2] 
He neither dies, nor is there any to grieve for Him. 
He Gives and His Giving knows no bounds. 
This alone is His Virtue that He alone is; 
Neither there was any other, nor will there ever be. [3] 
He is as Great as is His Beneficence, 
Yea, He who made the night to follow the day. 
He who forgets Him is indeed a low-caste wretch: 
Without the Lord's Name, Nanak, one is a low worm. [4-2]
Asa M. 1

If the seeker cries out and begs at the Lord’s Door, the Lord Hears him,
And whether He Blesses Him or Curses him, he must revel in His Glory.

See thou of each the Light within and ask not his caste:
For, Hereafter, the caste is of no avail. [1-Pause]
Thou, O Lord, Dost everything and Causest everything to be done,
And of Thyself Hearest Thou all our plaints.
When Thou, O Creator, art the Cause of all causes,
Why then shall I lean on the world and for what? [2]
He the Lord Himself Creates and of Himself Feeds He all,
When the Lord Comes to Abide in our Mind, by the Guru’s Grace,
Our Darkness is dispelled and our Woes depart. [3]
He alone enables us to love the Truth.
Yea, in no otherwise can one gather the Truth.
Says Nanak: “Whomsoever the Lord Blesses with this Boon,
From him no Account is asked in the Hereafter.” [4-3]

Asa M. 1

The desires of the heart clamour like the cymbals and the ankle-bells;
And with them thumps the drum of the world.
The mind dances to the tune of this Kali-age.
O, where can men of Truth and Continence plant their feet? [1]
Nanak is a Sacrifice (only) to the Lord’s Name,
For the world is blind and the God alone Seeth. [1-Pause]
And lo, the disciple comes to the Guru only to eat his fill:
Yea, ’tis the call of bread that lures him to the Guru’s home.
But, even if one lives to eat for a whole century,
Only that day of him is approved when he Knows his Lord. [2]
On seeing a man’s sombre face, compassion comes not to us,
For without give-and-take, no one will do a thing (for another).
The king ministers justice if his palm is greased,
But, in the name of God, he is moved not. [3]
Human in form, Nanak by name,
But in deeds a cur, waiting for command at others’ doors!
He who, by the Guru’s Grace, takes himself to be a guest (in the world),
He alone is Honoured at the Lord’s court. [4-4]

Asa M. 1

As much is the Music in our minds, that much is Thy Sound, O Lord.
As much is the form (of the universe), that much is Thy Body.
Thou art the tongue that tastes, Thou the nose that smells: O mother, I can
think not of another. [1]
My Master is One, yea, the One alone: the One Absolute; the One-in-One. [1-Pause]
He of Himself Destroys; He of Himself Redeems, He Himself Gives and also Takes away what He Gives. He of Himself Sees and Blossoms; of Himself He Blesses us with His Grace. [2]

And that what He had to do, That He is Doing; for none other can do a thing. And as He Blesses us, so do we name Him; for all Glory is His. [3]
The Kali-age is the bar-maid who sells the sweet wine of Illusion, And our mind, tasting it, gets drunk.
Nanak, the meek, says: "It is God who of Himself Assumes all forms." [4-5]

Asa M. 1

If the Awakened Intellect be the organ and Love thy tambourine, Thou shalt remain in Bliss, thy Mind ever in Ecstasy. This, indeed, is the Devotion; this the Penance of the austere. If to these steps dancest thou with thy nimble feet. [1]
The true rhythm is the Lord's Praise, All other dance is the (empty) pleasure of the mind. [Pause] Truth and Contentment — let these by thy two cymbals, And to see Him ever — let this be thy ankle-bells.
To still Duality — let this be the subtle music. Yea, dance thou to these steps with thy nimble feet. [2]
Let the Lord's fear within thy mind be thy turning-around (in dance). Upstanding and downsitting, and forever and anon. To roll in dust is to know the body as dust, Yea, dance thou to these steps with thy nimble feet. [3]
To repair to the gathering of the Wise, let this be thy instruction (in dance). And through the Guru to hear the Lord's True Name, And to utter it again and again, and over again: Yea, dance thou to these steps with thy nimble feet. [4-6]

Asa M. 1

He thy Lord Created the air and Established the earth, and put water and fire together (in the body). If He, as Rama, cut off the head of the blind, ten-headed Ravana, it would not make Him any the greater for that. [1]
How can I describe Thy Wonder, O Lord, For, Thou Pervadest all, with a single Mind. [1-Pause] He who Created life and is the Master of its Way, O, how can He be any the bigger for overpowering the Serpent (as Krishna did).
Of whose husband is He? And which, indeed, is His wife, When He Pervades all, through and through? [2]
Brahma, born of lotus, whose companion is the Beneficent Vishnu, left on a search of the word’s end,
But he found it not. If He, as Krishna, chopped off Kansa’s head, how does it make Him any the greater for that? [3]
When the Ocean was churned (by the angels and the demons) and the (fourteen) jewels came into their hands,
They fell out as to who did it all? (For, they recognised not the wonders of God).
O Nanak, how could that Lord be concealed, who Apportions to each his lot as He Wills. [4-7]

ASA M. 1

If the True Deeds be the creeper, the Lord’s Name is the fruit thereof,
Yea, the Lord who hath no form, no sign, whose music is subtle, and who the Immaculate One is revealed through the Word. [1]
He alone can discourse on Him who Knows Him:
Yea, he alone tastes the Nectar (of His Name). [1-Pause]
They who tasted it were enraptured, and their Bonds were loosed,
And when entered their essence into the Great Essence,
Their attachment to Maya was snapped. [2]
In all lights, I See Thy Form, O Lord, in all spheres Thy Wonder,
Thou Abidest, detached, in the tumult of form,
And (the world) in illusion is Blest by Thy Grace. [3]
The (True) Yogi plays upon the flute of the Word,
And sees thus the Presence of the Infinite Lord.
Says Nanak, the meek: “He, the Lord is Immersed in the Unstruck Melody of the Word.” [4-8]

ASA M. 1

My ‘merit’ is that I carry the load of mere words,
But the (True) Words are those that reveal the Creator-Lord.
Vain is the pleasure of foods and drinks and merriments,
If one cherishes not the Lord in his heart. [1]
Why and for what should then one care for aught,
And gather not the Essence, birth after birth? [1-Pause]
Our mind’s wisdom is like a drunk elephant’s
And so whatever we utter is vain and false.
With what face then shall we pray to the Lord,
When virtue and sin are both witnesses to our deeds? [2]
As Pleseth Thee, O Lord, so becometh man,
For without Thee, there is not another.
As Thou Instructest him, that-wise becometh he Wise,
And as Thou Drivest him, so goeth he. [3]
(The Divine) Melody is precious like the jewel, with its family of various strains,
And through it is produced the Essence of Thy Nectar.
Nanak: This, indeed, is the Treasure of the Caretor-Lord.
O, if only one were to be Illumined with its thought. [4-9]

Asa M. 1

When by His Grace the Lord entered (My Mind), His own Home,
And my mates assembled to celebrate my Marriage;
My Mind was in Ecstasy, seeing this Play,
That my Lord had come to Wed me. [1]

Sing ye, O Beauteous Brides, (the Song of) Wisdom,
For, into my Home has come the Lord, the Life of the World. [1-Pause]
Through the Guru was I Wedded, when I received my Spouse,
And I knew that the Word Pervades the three Worlds.
Yea, when one loses oneself, the Mind believes. [2]
He, the Lord Himself Fulfills His Task: through none other is it fulfilled.
And through this Task one gathers Truth, Contentment, Compassion, and
Righteousness.

But only those turned God-wards realize this all. [3]
Says Nanak: “The one Lord is the Spouse of us all.
And on whomsoever is His Grace, She alone is His true Bride. [4-10]

Asa M. 1

The household and the forest are alike for one who lives in Poise.
For, his Evil nature departs and in him stays (only) the Lord’s Praise.

Truth is the (True) Way, yea, to have the Lord’s True Name in the mouth.
And, by Serving the True Guru, one enters into the Self. [1]

To slay the self – this is the essence of the six Shastras,
And to Realize the Light of the All-pervading, Perfect Lord in all.

[1 Pause]

If one craves too much and wears the coats of too many faiths,
He gathers the pain of Maya, and his body is denied all Joy.
Lust and Wrath steal away the life’s inner wealth.
One is saved only through the Lord’s Name if one sheds one’s sense of
Othersness. [2]

In the Praise of the Lord is the Bliss of Equipoise,
For the Lord’s Devotee, the only friend is the Lord’s Love.
He alone Doeth, He alone Blesseth,
So, surrender thou the body and mind and life to thy Lord. [3]
Falsehood and Vice bring immense Pain to the body,
And all garbs, castes, are as dust.
He who’s born (into the world of form) but comes and goes.
Nanak: Eternal only are the Lord’s Name and the Word’s Will. [4-11]
In the waters (of God) abide (the Saints like) lotuses of unparalleled beauty, And they are ever in bloom, and fragrant ever is their form.

The Devotees, like swans, pick at the glamorous Pearls (of God’s Name), And imbibe in themselves the Essence of the All-powerful Lord of the universe. [1]

All that seems comes and goes.

And, without (God’s) water, there can neither be the lotuses nor the pool.

Rare is the one who knows the Mystery of this One-in-all.

For, even the Vedas describe the Lord as Trinity.

He who merges in the consciousness of God as the Creator and the Word, And Serves the Guru, he attains to the highest State (of Bliss). [2]

Yea, he is the Saved one who is imbued with (the Lord), and dwells upon Him through Love.

He is the king of kings and forever happy.

He whom Thou Savest, through Thy Mercy, O Lord;

Even if he be a sinking stone, he’ll Swim across (the Sea of Existence). [3]

In the three Worlds is Thy Light,

And through Thy Light art Thou known throughout.

When one’s mind turns away (from Maya), the self comes into the Self.

And of such a one Nanak takes to the Feet. [4-12]

When one receives the True Instruction of the Guru, one’s Doubt departs.

Being clever, one gathers but the Dust (of Sin).

The Dust is cleansed through the Lord’s True Name.

And, through the Guru’s Grace, one is attuned to one’s God. [1]

He is the Presence, come, let us pray to His Presence.

For all Pain and Pleasure and Truth are in the Hands of the Lord.

He who practises Falsehood comes and goes,

For, through mere utterance or discursiveness, he can get not to the end.

What has he seen? He knows not.

Nay, without the Lord’s Name, one is satiated not. [2]

He who is born is afflicted by the Pain of Ego and Maya – and so he suffers.

They alone were Saved who were sheltered by God.

And, by Dwelling on the True Guru, tasted the Essence of (the Lord’s) Nectar. [3]

The out-going mind is held by tasting the Elixir (of God).

(If) one Dwells on the True Guru and utters the Nectar-Word.

Through the True Word is one Emancipated,

And, then, Nanak, one loses one’s self. [4-13]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

Asa M. 3

It is a man of Destiny who is blest with the Vision of the Lord: 
Yea, it is through the Guru’s Word that one is truly detached. 
Men order their conduct as is the writ of the six Shastras, 
But the way of the Guru is Infinite and Boundless. [1] 
Through it, man attains to the State of Deliverance, 
And the True One Comes into our Minds. [1-Pause] 
Through the Guru’s Way is the whole world Saved, 
If only one were to adore it with (infinite) Love. 
But rare is the one who so loves the Guru’s Way. 
Yea, through the Guru’s Way, one is ever at Peace. [2] 
Through the Guru’s Way, one is released out of Time, 
And, through the Guru’s Service, one Saves all one’s kind. 
Without the Guru, one is Emancipated not, 
For he is struck hard, being beguiled by Vice. [3]. 
Through the Guru’s Word, the body is tranquillized and Blest. 
Yea, he who turns his face Guru-ward, is never in Pain. 
Him the Angel of Death touches not: 
And he, Nanak, by the Guru’s Grace, Merges in (the God’s) Truth. [4-1-40]

Asa M. 3

He who Dies in the Word, loses his self. 
Yea, he who Serves the Guru, is lured not by Greed. 
In his Mind Dwells the Beneficent, the Fear-free Lord: 
Yea, it is a man of Destiny who is Blest with the True Word. [1] 
Gather thou then Merit that thou art rid of Evil, 
And thou Mergest in the Word of the Perfect Guru. [1-Pause] 
He who can Discriminate, alone knows what is Merit, 
And, through the True Word, he becomes Pure. 
Yea, it is through Merit, that one receives the Lord’s Name. [2] 
The Lord’s Merits are Priceless, one can value them not: 
And, it is through the Purity of mind that one merges in the True Word. 
They, verily, are the persons of Destiny who Dwell upon the Lord’s Name, 
And cherish the Giver of Merit in their Minds. [3] 
He who treasures Virtue, to him I am a Sacrifice, 
And at his True Door, I’ll sing the Praises of the True One. 
He the Lord of Himself Blesses, the natural way. 
Nanak: One can value not the Priceless Lord. [4-2-41]
Asa M. 3

The True Guru is the Treasure of Glory,
For He Unites those for long separated from the Lord.
It is the Lord Himself who Unites thee with Himself.
Yea, He Knows Himself alone His own Worth. [1]
In what way can one evaluate one’s Lord?
For, the Transcendent Lord is Unknowable and Unreachable,
And it is through the Guru’s Word that one Unites with him. [1-Pause]
Rare is the one who knows through the Guru the Lord’s Worth.
Yea, rare is the one who is Blest thus by God’s Grace.
Through the Sublime Word, one becomes Sublime,
And so, by the Guru’s Grace, utters he the Word. [2]
Without the Lord’s Name, the body writhes in Pain,
But, when one meets with the True Guru, one is rid of Sorrow.
Without meeting with the Guru, one earns Pain.
Yea, hard is the going of those who turn their face self-wards. [3]
The Lord’s Name is deliciously sweet,
And one drinks it ever, if He the Lord (so) Blesses.
Through the Guru’s Grace, one gathers the Lord’s Essence:
And, imbued with the Lord’s Name, one attains Deliverance. [4-3-42]

Asa M. 3

The True Lord is Profound and Deep.
Serving Him, my body is bathed in Peace.
Through His Word is one ferried Across, the natural way,
And to His Feet I take ever and forever more. [1]
They whose Minds are imbued with the Lord’s Love.
Their Pain of birth and death departs, and they are ushered into His Court,
the natural way. [1-Pause]
He who cherishes the (Guru’s) Word tastes Truth,
And he in-gathers the (Lord’s) Name in his Mind.
He the Lord ever Pervades all, all over,
He is Himself near, He is Himself far. [2]
Utter they all through words and speech,
But He Unites with Himself only through His Own Grace.
He is Revealed not through the chatter of words,
It is through the Guru’s Grace that He is Enshrined in the Mind. [3]
He, the God-man, who loses his self,
Is imbued with the Lord’s Love, and is rid of Attachment.
He Dwells, on the Pure, Immaculate Word of the Guru,
And, Nanak, through the Lord’s Name, he is Redeemed. [4-4-43]
He who is attached to Duality, incurs Pain,
For, without the (Guru's) Word, he wastes away his life in vain.
He who serves the Guru, his Mind is illumined.
And he, then, is lured not away by the love of the Other. [1]
They who cling to the Root, are Approved,
And Dwelling, night and day, on the Lord's Name in their hearts,
They know the One alone, through the Word. [1-Pause]
He who cares only for the branches, gathers not fruit,
For, the Blind ones are afflicted as the Blind ever are.
They, who turn self-wards, are Blind and they find no Peace,
Like the worms of dirt, they are consumed by Dirt. [2]
He who gathers Peace in the Service of the Guru,
He sings the Lord's Praise in the Society of the Saints.
Through the Lord's Name, he reflects on the Name.
Thus, he Saves himself and ferries his kind Across. [3]
Through the Guru's Word, rings the Name (in the Mind);
Nanak: Through the (Guru's) Word, one mounts to the Castle of the Lord.
Bathe thou in the Lord's Pool of Truth: this is the Guru's Way,
And the scum of Evil in thy mind is cleansed. [4-5-44]

The Egocentrics (are born to die), and even in death are wasted away.
They love the Other, and their Souls are scourged.
They are ruined saying ever: 'Tis mine, 'tis mine',
And they examine not their Self and drowse in Doubt. [1]
(True) Death is his who Dies in the Word,
And, as is the Wisdom of the Guru, looks alike upon honour and dishonour,
And dwelling on the (Lord's) Name, gathers Merit in this (dark) Age.

[1-Pause]
Bereft of the Lord's Name, one is dissolved in the womb,
For vain is one's life, if one is lured by the Other.
Devoid of the Name, the whole world burns in Pain,
But it is through the Perfect Guru, that the Truth is Revealed. [2]
Mercurial is our mind and so it suffers Sorrow,
And losing this life, one gets not Peace (in the Yond).
He is cast again into the womb and abides he in Dirt,
For such is the abode of the Egocentric who looks self-wards. [3]
I am ever a Sacrifice to the True Guru:
For, through the Guru is our Light merged in the All-light.
One's speech becomes pure and one centres on the Self.
Says Nanak: "He, who slays his Ego, is forever Detached." [4-6-45]
Asa M. 3

The Lord's Servant lays aside his caste,
And surrenders his body and mind to the True Guru.
His greatest Glory is that he cherishes the Lord's Name in his heart,
And he remains ever in the Company of God. [1]
That Servant forsooth Dies (to the self) while alive,
And, by the Guru's Grace, he is saved through the Word. [1-Pause]
He does deeds as is the Lord's Eternal Will:
Yea, without the Word, no one is Approved (by the Lord).
Through the Lord's Praise abides the Lord's Name in one's heart,
For the Lord Himself Blesses him with it, without a moment's delay. [2]
The Egocentrics are deluded in the world by Doubt.
For, without the Capital-stock, vain is all their Trade.
Without Capital, who can receive the Merchandise?
The Egocentric is thus led astray and wastes his life away. [3]
He who Serves the True Guru is the True Servant of the Lord,
He indeed is the High-born, his Repute too is high.
Through the Guru, he mounts to the highest state (of Bliss).
And, through the Lord's Name, Nanak, he gathers Glory. [4-7-46]

Asa M. 3

He who turns self-wards earns nothing but Falsehood;
And mounts not he to the Castle of the Lord.
In Duality, he is deluded by Doubt,
And bound to life's Bonds, he comes and goes. [1]
O mind, see thou his 'embellishments'; like an abandoned woman's.
He is attached to sons, wife, riches, Maya, Falsehood, Desire, Deceit and Vice. [1-Pause]
The Eternal Bride is she whom Loves the Lord.
She adorns herself with nothing save the Guru's Word.
Delightful is her Bed and she Enjoys her Spouse, night and day,
And meeting with her Love, she is forever in Joy. [2]
She alone is the True Bride who loves the Lord's Truth,
And keeps the Lord for ever in her heart.
The Presence of her Lord is to her so dear,
For, my Lord Pervades all, all over. [3]
Hereafter goes not caste nor colour with thee,
And one becomes as are one's deeds.
Through the Word, one become the Highest of the high,
And one merges in the God's Truth for ever. [4-8-47]

Asa M. 3

The Lord's Devotee is imbued with His Devotion the natural way,
And, imbued with the Guru’s Fear, he Merges in the True One through Truth.
Without the Perfect Guru, Devotion there cannot be,
The Egocentrics wail and they lose their Honour, [1]
O my mind, dwell on Thy Lord, yea, Meditate upon Him,
That thou gatherest Bliss forever, and fulfilled is thy Desire. [1-Pause]
Through the Perfect Guru is the Perfect One attained.
In whose heart is embedded the Word, and the True Name,
Pure is his within, he bathes in the Pool of Nectar,
And being forever Pure, he Merges in Truth. [2]
He sees near the Presence of the Lord,
And through the Guru’s Grace, he is filled ever with God,
I See Him, my Lord, wherever I go and See:
Yea, without the Guru, no one is beneficent to me. [3]
The Guru is the Sea, the Perfect Treasure.
The pure Pearl, the Ruby of infinite Worth.
He, the Lord, Blesses and Gives to us all, by the Guru’s Grace,
Yea, He, the Forgiver of all, Forgives all. [4-9-48]

Asa M. 3

The Guru is the Sea (of Wisdom): the True Guru is the embodiment of Truth,
(But), it is when one is of Perfect Destiny that Him one Serves.
And, he alone knows (the Lord), to whom He of Himself Reveals Himself.

And, so by the Guru’s Grace, Serves Him he. [1]
Awakened is the Wisdom in one and one knows the Essence of things.
And, through the Guru’s Grace departs one’s Ignorance, and one keeps
Awake night and day and sees Him – the Truth. [1-Pause]
Obliterated are one’s Ego and Attachment, through the Perfect Guru.
And, through the Word, Knows one one’s inner Self.
And cease, then, one’s comings and goings, merging eternally in the Lord’s Name. [2]
What is this world? It is coming and going.
And the Egocentric, being Unconscious, is enveloped by the dust-storm of Maya and Attachment.
And practises he slander and immense falsehood,
Yea, the worm of the dirt is consumed by the Dirt. [3]
Meeting with the Saints, one’s mind is Illumined,
And, through the Guru’s Word, one enshrines the Lord’s Loving Adoration in the Mind.
Submitting to the (Lord’s) Will, one is ever in Bliss:
And thus, Nanak, one Merges in (the Lord’s) Truth. [4-10-49]

Asa M. 3 PanchPADAs

He who Dies in the Word, is for ever in Bliss,
And Unites he with the True Guru, yea, the True God.
And thereafter he dies not, nor comes nor goes,
And, Blest by the Perfect Guru, merges in Truth. [1]
They in whose eternal lot was Writ the Lord's Name,
They dwelt ever on the Name: this is the special technique of worship they
received from the Perfect Guru. [1-Pause]
They who are United to the Lord by Himself,
Their inmost Blissful State one cannot describe.
The Perfect Guru has Blest them with Glory,
And they attain to the highest State (of Bliss) and Merge in the Lord's Name.

[2]
For, the Lord Does all by Himself,
And, in a moment, He Establishes and Disestablishes all.
By mere utterance of Him and shouting about Him,
One is Approved not, even if one attempts a myriad times. [3]
They in whose Treasure is Virtue, them meets the Guru,
And, through the Guru's Word, they hear the Song of Truth.
Wherever abides the Word, from there departs Sorrow,
And, through the Jewel of Wisdom, one is Merged in (the Lord's) Truth.

Like the Lord's Name, there is not another treasure,
And he, whom the Lord Blesses, True, True is he.
He enshrines the Lord through the Perfect Word.
Nanak: Imbued with the Lord's Name, one attains Bliss. [5-11-50]

ASA M. 3

One dances in a myriad ways to the tune of music,
But this mind is deaf and blind; for whom then is all this dance?
Within one is the Fire of Greed, and the dust-storm of Doubt,
So the Lamp (of his Spirit) is lighted not, nor he knows (the Essence).

[1]
In the hearts of those turned God-wards is the Light of Devotion,
And with it their Self is revealed to them, and they attain to the Lord.
[1-Pause]
The dance of the God-man is that he loves his God,
And so he dances the steps, losing his self from within.
My Lord, who knows all, of Himself,
Him realizes one within, through the Guru's Word. [2]
The nature of devotion of the Gurmukhs is that their within is Imbued with Love,
And through the Word, dwell they on it the way of Equipoise.
True, True is the Way of Devotion that the God-wards seek,
But to exhibit Devotion through dance is a vanity that leads to Pain. [3]
This, indeed, is Devotion that the seeker Dies to the self while alive,
And, by the Guru's Grace, Swims across the Sea of Material Existence,
Practised through the Guru’s Word, one’s Devotion is Approved by the Lord: And the Loved Lord Comes, of Himself, to Abide within us. [4]
When God is in Mercy, He Unites us to the Perfect Guru, And then one-pointed is one’s Devotion, for one is attuned to the Lord. True is the repute of those imbued with the Loving Devotion of the Lord, And inebriated with the Lord’s Name, they gather Bliss. [5-12-51]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

ASA M. 4

O, Thou the Creator, the True, my Master,
That alone happens what Thou Willest,
And I get whatever Thou Givest. [1-Pause]
All belong to Thee, O Lord, all meditate on Thee.
And they on whom is Thy Mercy, obtain the Jewel of Thy Name,
They who turned Thyward attained (unto Thee),
But, the self-willed received Thee not.
Thou Separated them Thyself; and it is Thou who Unitest them again with
Thyself. [1]
Thou art the River, all Thy creatures abide in Thee.
None else is there without Thee; O Lord! All the Creation is Thy own Miracle.
The ones United, Separate; those Separated, Unite. [2]
And, he alone knows Thee,
To whom Thou art Revealed (by Thyself).
He alone will utter Thy Praises for ever:
They who Served Thee, lived in Peace,
And all-too-naturally, they Merged in Thy Name. [3]
Thou art the Creator, from Thee all Doing flows.
Than Thee there is no other.
Thou alone Doest, Seest and Knowest, O Lord!
Sayeth Nanak: “Thou art Revealed to the one who looketh Thy wards alone”. [4-1-53]

ASA M. 4

Some people place their confidence in friends, sons, and brothers, P. 366
Others in their sons-in-law and their other near kindred:
Others in the chiefs and headmen to serve their little ends,
But my reliance is only upon my All-pervading Lord. [1]
Yea, I have sided with the Lord who is my (only) Refuge.
Without Him, I lean on no one and His Praise alone I utter in a myriad ways.
[1-Pause]
For, whosoever else one sides with, departs in the end,
And for having sided with the transient, one grieves.
They (of the seeming world) stay not ever; and (by sticking to them) one
practises Falsehood.
So, I side with the Lord whose Glory no one can equal. [2]
All other attachments are the play of Maya.
Yea, it is a cock-fight to gather nothing but illusion.
One is then born (only) to die and one loses one's life in a gamble.
My support is only the Lord, who Embellishes me both here and Hereafter.
[3]
In the Kali-age all bonds are the result of the contentious Five (passions) who
thieve us all,
And thus do Lust, Wrath, Greed, Attachment and Ego increase in the world.
He on whom is the Lord's Grace, him He Takes to the Society of the Saints.
Yea, the Lord alone is my Support, leaning on whom I've forsaken all other
supports. [4]
The illusory sense of Otherness it is that creates contentions;
It leads men to weigh other men's faults, and to whet their own Ego.
But, one reaps as one sows.
Nanak's only support is the Righteous Lord's,
With which he wins the whole world over. [5-2-54]

ASA M., 4

Hearing it, my Mind was pleased with the Nectar-Word;
Yea, through the Guru's Word, the Lord Incomprehensible is
comprehended. [1]
O my sisters, hearken to the Lord's Name, through the Guru's Word,
And see your heart permeated with the One alone,
And utter with the tongue the Guru's Nectar-Word. [1-Pause]
My mind and body are imbued with His Love.
Separated from Him, my heart becomes utterly sad.
Yea, the True Guru, the Purusha, one finds if great be one's Destiny. [2]
One's mind wanders, swayed by the poisonous Maya, if one is torn by
Duality.
And this luckless man finds not the True Guru. [3]
Sweet is the Lord's Nectar; one receives it from the Lord.
So, Nanak has attained to the Lord through the Perfect Guru. [4-3-55]

ASA M. 4

Of my body and mind, the Lord's Name is the only Mainstay,
And contemplating the Name, the Essence of Happiness is revealed to me.
[1]
O My friends and mates, dwell on the Lord's Name.
Without His Name, I lean on naught else.
Great is my Destiny if, through the Guru, I in-gather my Lord. [1-Pause]
Without the Lord's name, I can Live not.
And how fortunate am I, says Nanak, if through the Guru, I attain to my God. [2]
Woe, betide the man who lives without the Lord’s Name:
Yea, darkened is his face, for he clings to Maya. [3]
The Great Lord I have received, by great Destiny:
And, through the Guru, I am Blest with the Lord’s Name. [4-4-56]

ASA M. 4

I utter the Lord’s Praise, I sing the Lord’s Praise, through the Word.
Yea, the God-wards utter nothing but the Lord’s Excellences. [1]
Contemplating the Lord’s Name, one’s Mind is in Bliss.
And it is through the True Guru, that the Name is enshrined in the Mind,
And one utters, with relish, the Excellences of the Supreme Bliss.

[1-Pause]

O men, the Lord’s Own sing nothing but the Lord’s Praise,
And by great Destiny, in-gather the Lord, the Absolute He. [2]
Shorn of Merit, one rolls but in the Dirt of Maya.
Yea, without Merit, the men of Ego are born only to die. [3]
The body is the sea, it throws up the jewels of Virtue.
Nanak: Through the Guru is the Sea churned and the Quintessence found.

ASA M. 4

I hear the Name, I love the Lord’s Name.
By great Destiny, do I receive the Lord through the Guru’s Word.
If one contemplates the Name, one’s Mind is Illumined. [1]
Without the Lord’s Name, I have no other Support.
The Name is weaved into my breath: it sustains me like my feed. [1-Pause]
My Mind hears the Name and is pleased with it.
And he who utters the Name unto me, he alone is my friend and mate. [2]
Without the Lord’s Name, the Unwise leave the world unsung,
And, like the moth, are consumed by the Poison (of Ignorance). [3]
He the Lord of Himself Establishes and Disestablishes all.
Nanak: The Lord of Himself Blesses all with His Name. [4-6-58]

ASA M. 4

The God-men have planted a creeper in their hearts,
Which yields the Fruit of God; O, how sweet is its taste! [1]
Contemplate thou the Lord of Infinite Joy-waves,
And dwell on His Name, praising His Excellences, through the Guru’s Word.
And slay thou the courtiers of the Yama, who hold thee, snake-like, in their deadly grip. [1-Pause]
The key to the Lord’s Devotion is in the Guru’s Word.
When the Guru is in Grace, he Blesses the seeker with His Instruction. [2]
He who works in Ego, knows not the Way,
As the elephant bathes himself in dust after a bath. [3]
Nanak: When sublime is one's Destiny,
Then one dwells on the Immaculate Name of the True Lord. [4-7-59]

Asa M. 4

My mind hungers for the Lord's Name,
And, hearing it, my mind is satiated. [1]
O my seeker friends, contemplate the Lord's Name,
And so attain Peace, enshrining the Name in the Mind, through the Guru's
Word. [1-Pause]
When I heard the Lord's Name, my Mind was in Bliss:
Yea, When I reaped the Profit of the Name, through the Guru's Word, I
blossomed forth. [2]
Without the Lord's Name, one is cursed and blinded by Attachment,
And all his works go in vain and they lead him to Involvement and Pain.

[3]

He, the Fortunate one, who dwells on the Excellences of the Lord,
He Nanak, is attuned to the Lord, through the Guru's Word. [4-8-60]

Asa M. 4

O Yogi, thou striketh thy veena with thy hand,
But it produces no (wholesome) melody.
Utter thou the Lord's Praise, through the Guru's Word,
And thy Mind will be imbued with the Lord's Love. [1]
O Yogi, instruct men in the Wisdom of the Lord,
Who Abides through the ages: and whom I forever greet. [1-Pause]
One sings and utters in a myriad ways,
But all this is the mind's (vain) play,
Like the bullocks, who work the well, to irrigate the thirsty land,
But graze the vineyard (that it grows). [2]
In the farm of thy body, sow the seed of the godly deeds,
And then out of thy green field sprouts the Lord.
Steadying thy mind, yoke it as a bullock to irrigate thy farm with the Lord's
Love, through the Guru's Word. [3]
O Lord, the Yogis and Jangams, nay, all the Creation is Thine,
And as Thou Guidest them, so they follow.
O Thou, the Inner-knower, God of Nanak,
Yoke my Mind to Thyself in Thy Mercy. [4-9-61]

Asa M. 4

Why am I to search for the ankle-bells and cymbals,
Why am I to play upon the rebeck,
When the interval between coming and going is but a brief moment's?
Why not avail that moment to cherish naught but the Lord's Name? [1]
In my mind is such Devotion to my Lord,
That without Him, I am like a fish out of water and breathe not. [1-Pause]
Why am I to attune the five (strings)?
Why to gather the seven (notes) to produce a melody?
Selecting and gathering them one wastes a moment,
So long my Mind can sing the Lord’s Praise. [2]
Why is one to dance, why to stretch out one’s hands and feet?
For that involves delay: so long can my mind cherish the Lord’s Play. [3]
Why is one out to please the people?
For, honour is not in dancing to their pleasure.
Nanak: If thou cherishest thy Lord for ever,
Then all acclaim thy victory. [3-10-62]

Asa M. 4

Join the Holy Society of the Saints, and sing the Praises of the Lord.
And, lo, in thy heart sparkles bright the gem of Wisdom, dispelling the
Darkness of Ignorance. [1]
O Lord’s Own, dance ye, contemplating the Lord,
And meet ye with the Saints and wash their Feet. [1-Pause]
Contemplate thou the Lord’s Name, O my mind, attuned to thy Lord, night
and day.
And thou gatherest the Fruit of thy heart’s desire,
And then no more is thy Hunger. [2]
He, the Transcendent Lord, is Himself the Creator of all,
And He of Himself Makes us utter what we utter.
O God, Fortunate are the Saints with whom Thou art Pleased,
And whose excellence Thou Approvest. [3]
Nanak’s hunger to sing Thy Praise, O Lord, is satiated never,
And the more he sings of Thee, the more he is at Peace.
He whom the Lord has Blest with the Treasure of his Workshop,
He, the discerning customer (of Good), gathers but these goods alone.

[3-11-63]

Asa M. 4 Kafi

Death is writ in our lot; and it is ‘I-am-ness’ that makes us grieve,
P. 369
(But), they who turn God-wards and contemplate the Lord’s Name, eternal
become they. [1]
Blessed is the True Guru through whom I knew the truth of Death,
And reaped the Essence of the Lord’s Name and merged in the Word.
[1-Pause]
O mother, when the days that were writ for one are over,
Today or tomorrow, one passes away: for, such is the Lord’s Will. [2]
Vain is the life of those who forsake the Lord’s Name.
They gamble with the world of life, and lose their mind in the game. [3]
They alone are at Peace in birth and death who've attained to the Guru. For they, Nanak, become True by dwelling on Truth, and are Merged in (the Lord's) Truth. [4-12-64]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

ASA M. 5

He who loves (Maya), him she devours. He who comforts her, him she fills with immense fear. Brothers, friends and family, lured by her, indulge in strife, But I have subjugated her, by the Guru's Grace. [1]

Seeing her, men are enticed away by her charms. The ascetics, the adepts, the angelic men, yea, all but the Saints are by her beguiled. [1-Pause]

Some are acclaimed as men of charity, but she makes them too suffer pain. The house-holders too gather her in their skirts, but she becomes not their own.

Some are acclaimed as men of charity, but she makes them too suffer pain. But I am preserved by the Lord, by clinging to the Guru's Feet. [2]

The ascetics, practising austerities, are led astray, And the Pundits too are carried away by Greed. Deluded is the world of the Three Modes, deluded by her are the heavens, But me the True Guru has preserved, with his beneficent support. [3]

She is a slave of the Wise and the men of Faith, And, with joined palms, prays to them and serves them she; And says: "I'll follow, O Saints, the way ye show unto me, And will harm not ever the Devotees of the Lord." [4-1]

ASA M. 5

I have been separated by my Spouse from Maya And this has distressed both Hope and Desire. Death no longer has sway over me, For, my Protection and Refuge in my All-wise Lord. Hear ye men, I have tasted the Taste of Love, And all my adversaries are finished off, for the True Guru has instructed me in the Lord's Name. [1-Pause]

First, I gave up the love of my self, And then I abandoned the way of the world, And then forsook I the Three Modes and treated the friend and the foe alike. The merit of the fourth state of Bliss was then revealed to me by the Saint. [2]

In the Cave of Equipoise do I now have my seat, And the Luminous Self of God has Burst into me, and I hear the Unstruck Melody (of the Word).
I am in ecstasy, contemplating the Guru's Word.  
And imbued with my Lord, Blessed am I, the Bride. [3]  
Nanak speaks but the Wisdom of the Lord,  
And he who hears and practises it Swims across the Sea of material existence.  
He is born not again, nor dies; he comes nor goes,  
And into His Lord is he forever Merged. [4-2]

**Asa M. 5**

The dedicated Worship of the Lord builds the amiable disposition of the Bride:  
Then, she is of incomparable Beauty and of perfect Culture.  
Wherever then she abides, that Home is worthy of praise,  
But rare is one who to such Worship is attuned. [1]  
P. 371  
I have married the Bride of Pure deeds, by the Guru's Grace,  
Who looks beauteous in Worship as in the worldly deeds. [1-Pause]  
As long as she dwelt with her father,  
So long did her groom wander about in distress.  
Through His Service did I conciliate the True Man:  
Yea, by the Guru's Grace was she brought Home and I was in utter Bliss. [2]  

She is accomplished in all ways, and Truth now is her Family.  
Obedient is she and Wise and of utmost Charm,  
Yea, my Eternal Groom has fulfilled me in every way:  
And Hope and Desire are now both content. [3]  
In her family, she is now considered supreme,  
Yea, well-instructed, and disciplined, are now her Hope and Desire.  
Blessed is the Home in which abides she,  
For, she passes her days ever in Bliss. [4-3]

**Asa M. 5**

Whatever I resolved in the mind, that Maya would not let ripen into action,  
And, she screens off Virtue and Continence from my view.  
She wears many garbs and assumes many forms,  
And lets me not abide in my home (in peace),  
And I wander about, ungathered, in all directions. [1]  
Lo, she has become the mistress of my house and lets me not enter into my Self.  
And, if one makes an effort, she entangles him all the more. [1-Pause]  
From Eternity, she was sent out into the world to serve us.  
But she has overwhelmed the whole earth, and all its places and the interspace.  
She leaves not unaffected the pilgrim-stations, nor the reaches of the rivers;  
the yogi nor the recluse,  
Though perfect is their study of the Smritis and the Vedas. [2]  
Wherever man abides, she abides with him,
And all the regions of the universe pervades she as power.
If one seeks the refuge of this vain woman, one stays not in Peace.
Tell me, O friend, whose asylum am I then to seek? [3]

Instructed in Wisdom, I came to the True Guru:
And the Guru embedded in me the Mantram of the Lord,
And I abided in my Self, and sang the Praises of the Infinite,
And then, Nanak, I received my God; and I became care-free. [4]
And then the Self became my own home and she my mistress.
And she became the servant and I the confidant of the Lord. [1-2nd Pause-4]

ASA M. 5

At first, they advised me to send my adversary a letter,
And then asked me they, that I send out two men to mediate for me.
Or, that I employ some contrivance (to trap him),
But, forsaking all advice, I contemplated my Lord. [1]
And then within me was immense Bliss and Poise,
And my enemies were slain and I gathered Peace. [1-Pause]
The True Guru made me wise in himself,
And I looked upon my body and soul as the Dwelling place of the Lord.
And now whatever I do, for that on my Lord I lean,
For, He alone is my Refuge, He alone my Court. [2]
O Lord, forsaking Thee, who else shall we go to?
For, there is not another that equals Thee.
Of what is Thy servant bereft, O Lord?
It is in Ignorance that the worshipper of Maya wanders about in wilderness.

Thy Glory, O Lord, one cannot utter,
Both here and there, it is Thy Love that Encompasses all.
Nanak, Thy Servant, O Lord, seeks Thy Refuge alone,
For, Thou hast Protected his Honour and his victory resounds in the air. [4-5]

ASA M. 5

Journeying through Foreign lands, I came to buy my wares (in this world).
P. 372

And heard I here that a profitable Thing of incomparable Beauty I could buy.
Then I gathered in my skirt the Capital of Merit,
And seeing the Jewel (of the Lord’s Name) my Mind was bewitched. [1]
And then flocked I, the seeker, to the Jeweller’s Door,
Saying: “Show Thy Wares to me, O dear, that I buy,” [1-Pause]
And then the Jeweller took me to his Lord, the King,
Whose priceless Jewel it was, brought over with the priceless Capital,
And thus through this my gentle Brother, my Friend, my Intercessor,
I received the Wares and my mind was made whole. [2]
To the priceless Ware, no fear of thieves, nor seas, nor winds,
And bought through Poise, it is carried away in Equipoise.
Yea, bought with Truth, it brought no Pain,
And I brought it safe over to my inmost Home. [3]
Received I then the Profit and revelled in Eternal Bliss:
O, Blessed is my Merchant Prince, how perfectly Beneficent is He!
Rare is the God-awakened Soul who buys this Merchandise,
And this Profitable Merchandise, Nanak, who brings home. [4-6]

ASA M. 5

My Lord took not into account my merit, demerit,
Nor my colour, nor beauty nor embellishments,
Nor culture, nor conduct, nor the way I knew,
And yet the Lord taking me into His Arms, led me to His Bed. [1]
Hear, ye mates, my Groom Protects me thus:
And, caressing my Forehead with His Palms, He Owns me;
O, what does the Ignorant world know of this Mystery? [1-Pause]
How Beauteous looks my Groom,
Who, when He Meets me, Cares for all my Pain.
In the Compound (of my heart) has risen the Moon of Glory,
And, night and day, I revel with my Heavenly Spouse. [2]
My clothes are dyed the colour of the Lalla-flower,
And sparkle the jewels and the rose-garlands round my neck.
Seeing my Love, I beheld all the Treasures of the Universe,
And no longer was my reliance on the Demons (within). [3]
Ever-in-joy, I revel ever in Love,
And treasuring the Lord's Name, I am satiated within my Self.
Says Nanak: "The Bride who is so decked by the Lord Himself, abides
eternally with her Spouse." [4-7]

ASA M. 5

We make offerings to the Brahmans and adore them we;
But the more they receive, the more they deny.
O Brahmin, the Door that thou goest to in the end,
Thither thou grievest for thy ways. [1]
O brother, drowned are such Brahmans,
Who, without cause, think of doing us Evil. [1-Pause]
Within them is Greed and so they wander about like mad,
And they slander others and so carry the Evil load on their heads.
Beguiled by Maya, they remember not the Lord,
And, strayed away by Doubt, they take to many, many paths. [2]
Outside, they pretend wearing garbs of many kinds,
But, within them, has landed Maya, by which enveloped are their souls.
He who instructs others but follows not his wisdom himself.
How will such a Brahmin be fulfilled? [3]
O foolish Brahmin, assemble now the Lord within you.
For, He Sees and Hears within you, wherever you go.
Says Nanak: “If you want the fulfilment of your Destiny,
Then give up your Ego, and cling to the Guru’s Feet.” [4-8]

**Asa M. 5**

All my sorrows and ailments are past,
And I sing the Lord’s Praise, with a cool and clean Mind.
And I am filled with Bliss, in the Society of the Saints,
And the outgoings of my mind have ceased. [1]
O mother, through the Guru’s Word, my Fire (of Desire) is quenched.
And the fever of Doubt has left me,
And cool comfort I receive from the Guru, the natural way. [1-Pause]
My wandering mind is tranquilized realizing the One alone;
And, moveless now is its seat.
Thy Saints, O Lord, are the Saviours of the world; seeing their Sight, I am fulfilled. [2]
The Sins of life I have left behind,
Now that I cling to the eternal Feet of the Guru-Saint.
And my Mind sings the blissful Melody of Equipoise,
And it is devoured not by Time again. [3]
O Thou Powerful One, O Thou Cause of causes, O Thou Peace-giving Lord,
O True King,
I live by dwelling on Thy Name;
So, weave Thou me, woof and warp, into Thyself. [4-9]

**Asa M. 5**

The slanderer cries aloud and wails,
For, he has forsaken His Lord, the God, and so receives the Fruit of his deeds. [1-Pause]
If one keeps his company, he drives one before himself.
Like the Sesnaga, he carried immense and unnecessary load upon his head.
Yea, he is consumed by the Fire of his own nature. [1]
That what’s happens at the Lord’s Gate (to such a one),
That, verily, Nanak utters to you, O man.
The Devotees of God forever are in Bliss:
And they blossom forth, singing the Lord’s Praise. [2-10]

**Asa M. 4**

The more I embellish myself, the more I crave for more.
I may apply myriads of scents to my body,
But from these I receive not even a bit of that Bliss.
O mother, in my Mind I cherish but one Desire:
That I live only if I see my Lord. [1]
O mother, what am I to do when my Mind longs ever for Him,
And the tender Love of my Beloved has bewitched my Soul. [1-Pause]
Apparel, jewels and exquisite pleasures,
These also I consider to be of no avail.
Honour, splendour, grandeur and greatness,
And the obedience of the whole world (too are of no avail).
(But), if such a Beauteous Lord be with me,
And Loves me He, then alone I am Blessed. [2]
With foods and delicacies of all kinds,
And abundant pleasures, and sports,
And vast dominions and sway over all,
Satiated is not the mind, and Craving leaves one not.
Without meeting my Lord, I pass not a day.
But when the Lord is met with, I gather all Gladness. [3]
Searching through and through, I heard this echo (within me),
That without the Society of the Saints, one Swims not Across.
He in whose Lot it is so (Writ), he meets with the Perfect Guru.
His Hope is fulfilled and satiated is his Mind.
When the Lord was met, the Fire (within me) was quenched:
And lo, Nanak, the Lord was Revealed to me in my own Self. [4-11]

**Asa M. 5, Panchpadas**

If superior is your caste, O Bride,
And you are honoured in the society,
And also you have a beauteous abode to live in,
But, if you have Ego in your heart, you are indeed deformed. [1]
Charming, with well-cut figure, wise and clever may you be,
But if you pride in yourself, you are consumed by Infatuation.[1-Pause]
Pure and uncontaminated may be your kitchen,
And you may worship and apply the red saffron-mark to your forehead after
a bath,
But, if you utter in Ego the Lord’s Wisdom with your tongue,
Then Avarice eats up, in all ways, all your deeds. [2]
If you have a fine wear and enjoy all pleasures,
And conduct yourself as to win applause of the people,
And you apply to your body perfumes and pastes of chandan and scents of
various kinds,
But if you keep company with the perfidious Wrath, (your life is vain). [3]
All other forms of existence slave for thee,
And you are the overlord of this earth.
And you have gold and silver and wealth on you,
But alas, Lust has disturbed the even flow of your life. [4]
She upon whom is the Grace of the Lord-God, the King of all,
She is delivered of the Bondage (of Desire).
She tastes the Lord’s Flavour in the Society of the Saints:
Nanak: blessed is the body of such a one. [5]
All Graces, all Bliss are hers,
And blessed is she with Perfect Beauty and Wisdom. [1-2nd Pause-12]

WORDS OF THE BHAKTAS-KABIR, NAMDEVA AND RAVIDAS

ASA SRI KABIRI

I take to the Guru’s Feet and ask: “Pray tell me why was man created?”
“Why does the world come and go: Pray, make me wise in this”. [1]
O God, be Merciful to me and Lead me on to Thy Path that my bonds of Fear are loosed,
And the pain of births and deaths, the pleasures of Vice, and the woes of the creaturely wombs are no more for me. [1-Pause]
Until one tears off the bonds of Maya and takes refuge in the Absolute Lord,
One knows not the Self within, nor the state of Nirvana, and is released not from Doubt. [2]
That what is not, he should know that it is; and be devoid of the distinctions of being, non-being,
And of the consciousness of birth and death; then alone he merges in the Peace of Equipoise. [3]
As when the pitcher breaks and the reflection in the water merges in the reflected object,
So does one Merge in the Absolute Lord, when one’s Doubt is dispelled. [4-1]

They who wear the dhottis of three and a half yards, and the three-fold sacred threads
And display rosaries on their necks, and in their hands are the polished jugs:
They are the cheats of Banaras, not the saints of God! [1] P. 476
I am pleased not with saints such as these,
Who devour the (fruit) trees along with all their boughs! [1-Pause]
They scour their vessels before being placed on the hearth, and wash the wood before it is lighted,
And digging up the earth they make double fire-places, but devour the whole man they! [2]
They live as sinners and transgressors, but pass for the Pure ones.
They abide ever in Ego and their ‘kindred’ are drowned with them. [3]
They follow the lead of their minds and so they do the deeds.
Says Kabir: “He who meets with the True Guru, comes not into the world of Desire again.” [4-2]

ASA M. 3

My Father has comforted my mind,
And Blest me with a cosy Couch, and Nectar is poured into my mouth.  
How can I forsake such a Lord, my Father,  
(By whose Grace) my life is approved in the Yond. [1]  
Dead is Maya, who has mothered me (so far), and I am at Peace:  
Now, I will wear not the mendicant’s coat, nor be chilled (by the fear of  
Death). [1-Pause]  
I am a Sacrifice to the Father who brought me into being,  
And freed me from the clutches of the five (Passions).  
He Slayed the five (Demons) and they now lie dead under my feet:  
And, Meditating on the Lord, my body and Mind are satiated. [2]  
My Father is the Great Master of the earth:  
How am I to attain unto that Father?  
If I meet with the True Guru, I know the Path,  
And I am pleased with the Creator of the world. [3]  
I am Thy son, O Lord, Thou art my Father,  
And, we both abide in the same place.  
Says Kabir, “Thy Slave, O God, has realized Thee, the One alone,  
And, by the Guru’s Grace, I have Known all.” [4-3]  

**Asa**

In one vessel is the cooked chicken: in the other the wine:  
And round these have clustered the five ‘yogis’ in the company of a shameless  
woman. [1]  
The bell of Maya rings to show the seekers the ‘path’.  
O Maya, rare is the Awakened one who has snapped thy bonds. [1-Pause]  
Within all abides Maya: all are overpowered by her, (for), all are under her  
sway.  
She becomes of everyone a sister, or sister’s daughter, but only he who  
maries her, of him she is the slave. [2]  
My Spouse is superbly Wise: He alone is called the Saint.  
So long as He is my Protector, Maya comes not near unto me. [3]  
I have cut off her nose, her ears; yea, I have cut her up into bits.  
Says Kabir, “She is the enemy of the Saints, but of the three Worlds the only  
friend.” [4-4]  

**Asa**

The yogis, the celibates, the ascetics and the sanyasins repair to the pilgrim-  
stations,  
And men with close-cropped hair and those with woven moonj (round their  
loins), and men of silence, and mendicants with matted hair all but die in  
the end. [1]  
So, one should worship one’s only Lord.  
For, he whose tongue tastes the Lord’s Love, Death comes not near unto  
him. [1-Pause]  
One may know the Shastras and the Vedas and astrology and the rules of  
grammar too,
And all the Tantras and the charms, but, dies he too in the end. [2]
He who relishes the regal joy, or the dominions, the royal canopy and the
throne, and the women of beauty,
And the taste of betel and camphor and the fragrant chandan, he too dies in
the end. [3] P. 477
I have searched the Vedas, the Puranas and the Smritis, no, none can save us,
(save God).
“So,” says Kabir, “I dwell on the Lord’s Name and cease my comings and
going.” [4-5]

ASA

The ‘elephant’ is the rebeck-player, the ‘bull’ plays the timbrel, the ‘crow’
beats the cymbals.
And, dressed up in a skirt, dances the ‘donkey’, and the ‘he-buffalo’ stage-
manages the play! [1]
My Lord, the King, has roasted the ‘balls of frost’, but only the Wise one
knows their taste. [1-Pause]
The ‘lion’ sitting in the den prepares the ‘betel-leaves’, with the ‘lizard’
bringing in the ‘nuts’,
And the ‘mice’ sing the ‘wedding songs’, with the ‘tortoise’ blowing the
conch. [2]
The ‘son’ of a ‘sterile woman’ is out to marry, and is welcomed under the tents
decked with gold.
And he married a ‘young beauty’, and the ‘hare’ and the ‘lion’ together sing
his praise. [3]
Says Kabir: “Hear ye, O Saints, the ‘ant’ has eaten up a ‘mountain’,
And the ‘tortoise’ says, (besides ‘water’), he needs the ‘coals’ too: hear ye
men, I have uttered the words full of Mystery.” [4-6]

ASA

To the bag (of the body) in which are the seventy-two (veins), there is but one
opening, (the Tenth Door),
And, he alone is a True Yogi who (wanders not out, but) asks for the Gift
within this world of nine joints. [1]
Such a Yogi realizes the nine treasures (of the Self),
For he sucks-in the lower air, and holds it in the sky (of the Tenth Door).
[1-Pause]
His coat is of Wisdom, his needle of Meditation, and his thread is of
Contemplation of the Word.
And of the five elements, he makes the deer-skin to sit on, and he walks on
the Guru’s Path. [2]

1. Today the people who worship God have guile in their hearts and only put up a show
of it. But if God so wills, He may make the impossible possible, and transform the
nature even of the evil persons.
Of Compassion he makes the rake, his body the fire-place, and (the stilling) of the eye's craving is for him to kindle the fire,
And in-gathers he the Lord's Love within himself, and so enters into the Deep Trance the four ages through. [3]
All Yoga is in the Name of the Lord, to whom belong the body and the breath.
Says Kabir: "If the Lord be in Mercy, He Blesses one with the Insignia of Truth." [4-7]

Asa

Wherefrom have the Hindus come? Wherefrom the Muslims? Who is it that created the (two) paths?
O man of evil intent, reflect on this in your mind: who, pray, is the Creator of heaven and hell? [1]
O Qazi, which is the book that you've read, For, they who read and reflect like you were wasted away, as they know not the essence. [1-Pause]
Circumcision is made for love of the woman, so I shall not be convinced (of its use).
For, if the Lord so Wills that I be born a Muslim, I shall be circumcised by Himself. [2]
If circumcision alone makes one a Muslim, what is to be done to a woman? For, she is our other half, and she leaves us not, so why not remain a Hindu? [3]
Give up your books and dwell on the Lord, and oppress not life.
Kabir has taken to his only Lord, but the Muslims (like you) are frustrated by their fruitless strife! [4-8]

Asa

So long as there is oil (of life) in the lamp (of the body), so long one sees all that may be seen.
But when the oil is no more, the wick is extinguished, and the temple becomes a vacuum. [1]
O thou madcap, then no one keeps thee even for an instant in the house.
So meditate thou on the Lord's Name. [1-Pause]

Thou art the father and the mother and whose is the wife, When the pitcher (of the body) breaks, everyone says: "Carry him off".
In the home the mother wails, and the brothers take away the bier; And shaking off her bonds the wife cries, but the swan-soul goes alone. [3]
Says Kabir: "Hear ye, O Saints, the man is oppressed, for, he is cast on the Sea of Fear, And the terror of the Yama leaves him not." [4-9]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

ASA OF SRI KABIRJI, CHAUPADAS, IKTKAS

Sanaka and Sanandana, Brahma's sons, knew not Thy end, O Lord,
And Brahma too wasted away his time reading the Vedas. [1]
O brother, churn (the curds of) thy Lord,
And steadily too, that the Essence is duly Attained. [1-Pause]
Make the body the churning pot and churn it with the stick of the Mind,
And into this pot, then, collect the curds of the Word. [2]
The churning of the Lord's Essence is to dwell upon the Lord.
And then, through the Guru's Grace, the Nectar is poured (into our minds). [3]
Says Kabir: "If the Lord, our King, Casts on us His Eye of Grace,
We Swim across (safe and whole) to the other Shore." [4-1-10]

ASA

The wick is dried up: the oil is exhausted.
The drum no longer is beat, (for) the mind-actor has gone to sleep. [1]
The fire is extinguished and it gives out smoke no more.
And we see the One Lord, and not another, Pervade all. [1-Pause]
The string is broken, the rebeck emits no sounds,
Yea, it is through Error that one spoils one's works. [2]
Uttering, and telling of, and dilating upon the Lord,
And singing, are all gone, now that I have Known. [3]
Says Kabir: "He who slays the Five (Furies),
From him the highest State (of Bliss) is not far." [4-2-11]

ASA

The son commits error upon error,
But the mother minds them not. [1]
O Lord, I too am Thy son,
Wouldst Thou not forgive my Sins? [1-Pause]
Even if the child runs away (from the mother) in anger,
The mother bears it not in the mind. [2]
My mind is haunted by anxious thoughts:
Then how am I to cross (the Sea of Existence) without the Light of Thy Name? [3]
O Lord, Bless my body with the Purity of a stainless Mind,
That Kabir utters only Thy Praise, abiding in Poise. [4-3-12]

ASA

The Hajj that I perform is at the banks of the Gomti river,
Where abides my Teacher of yellow robes. [1]
O, how wondrously he sings,
That the Lord’s Name seems sweet to me. [1-Pause]
Narada, the sage, and Sharada, the goddess of knowledge, serve Him,
And at His Feet sits Lakshmi, the Goddess of wealth, like a slave. [2]
On my neck is the rosary: on my tongue the Lord’s Name.
And taking a thousand names of His, salute Him I. [2]
Says Kabir: “I sing ever the Lord’s Praise,
And instruct both the Hindus and the Muslims (in His Way).” [4-4-13]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

ASA SRI KABIRI, 9 PANCHPADAS, 5 DOTUKAS

O gardener, why tear off the flowers and the leaves, for these too have life.
(But), the stone-gods to whom you make an offering of these live not. [1]
This is how one is deluded,
(Knowing not) that the Great God (is not dead) but is ever Awake.

The leaf is the Brahma, the boughs and flowers are Vishnu and Shiva;
You break the three gods: then, who is it that you want to please? [2]
You carve your gods out of stones placing your feet upon their chests:
If this stone-god be alive and true, then it should devour the sculptor (for this sacrilege)! [3]
Rice, pulses, pottage and crisp sweetmeats,
Are enjoyed by the priest, and dust goes into the mouth of the idol! [4]
The gardener is deluded as is the whole world; only I am deluded not.
Says Kabir: “The Lord, my King, has Protected me in His Great Mercy.”

ASA

Twelve years passed in childhood; for another twenty, one practises not austerity.
For thirty years more one worships not his God; and then he regrets,
becoming old. [1]
His life was wasted away saying, “This is mine”.
And thiswise, the pool (of his power) was dried up and gone was the strength of his arms. [1-Pause]
What use is to construct a dyke round a dried-up pond?
What use to fence a reaped farm?
For, the thief (of death) will carry off what the Ignorant one seeks to protect as his own. [2]
The feet, the head and the hands begin to tremble, and water flows incessantly from the eyes.
And the tongue can utter not the right word: and, now, he leans on religion!

When the Lord is in Mercy and Attunes one to Himself, one reaps the Profit of the Lord’s Name,
And he, by the Guru's Grace, gathers the Lord's Treasure, which goes along with him. [4]

Says Kabir: "Listen ye, O Saints, no one takes along one's riches in the Yond. And, when the Call of the Lord comes, one leaves off the temple of Maya in an instant." [5-2-68]

ASA

Some are blest with silks and others with the niwar bedsteads,
While others do not have even a patched coat, nor even a thatched roof! [1]

O mind, indulge not in Envy or Strife:
And engage thyself in Good Deeds. [1-Pause]
The Potter applies many colours to the clay that He kneads,
And while some He has Decked with the necklace of pearls, the others are afflicted with a handicap. [2]
The miser is given the wealth to keep, but he usurps it as his own,
But when the Yama's rod strikes his head, he settles it all for him. [3]
The Lord's Servant is renowned as the Devotee of the Lord, and, obeying the Lord's Will, he is at Peace.
And whatever Pleases the Lord, that he accepts as a Blessing, and enshrines the Lord's Will in the Mind. [4]

P. 480
Says Kabir: "Listen, O ye Saints, false is the sense of possession:
For, when the cage (of the body) is broken, the Soul's sparrow flies away, and remain behind but a few bits (of the battered cage)." [5-3-16]

ASA

We are the poor servants of the Lord: pleasing to us is only the Lord's Praise.
For, the Lord is, since the beginning, the Protector of the poor, and His command is not to oppress the weak. [1]

O Qazi, it is vain to argue with the Lord. [1-Pause]
One keeps fasts, and says his daily prayers and utters the Qalima, but (through these) one goes not to the Heaven.
Within one's heart are a myriad kaabaas, only if one knew! [2]
One prays only when one ministers justice, and utters (truly) the Qalima if he knows the Absolute Lord.
And if the stilling of the five (Desires) is his prayer-mat, then alone one knows the Essence of one's Faith. [3]
Know thy Lord and have Compassion for the living beings, and still thy Ego so that it tastes insipid.
And knowing oneself, one should instruct the others, then alone does one share the joys of Heaven. [4]
The clay is the same though manifested as many, and in all is the One Lord alone.
Says Kabir: "(So seeing), I've given up the thought of your 'heaven', and reconciled myself to my own 'hell'." [5-4-17]

Asa

Not a drop rains from the sky (of the mind): now, where is the sound that abided in it and used to utter?
The Sublime Swan-soul has flown away, accompanied by the Transcendent Supreme Lord, the God. [1]
Where is now (the yogi), who used to utter and bide with the body, And dance in the mind and discourse on the Lord? [1-Pause]
Where is the musician who sat in the temple (of the body), And where is the word, which is a witness to consciousness; yea, the Lord has taken away all his powers. [2]
The ears are impaired: the power of other sense-organs is also worn out. And the feet are tired and the hands have lost vitality, and the mouth cannot utter a word. [3]
All the five (Passions) have lost their edge; yea, all the Thieves, who ran about for what they craved (have fled).
The mind's elephant is tired; worn out too is the heart, and gone is the life-force, which used to stage-manage (the play of life). [4]
Becoming a corpse, the bonds of the ten (sense-organs) were loosed and lost were all the friends and kindred.
Says Kabir: "He who Contemplates the Lord, he breaks off his Bonds even while alive." [5-5-18]

Asa Iktukas

No one is more powerful than Maya, the she-serpent, Who deceived even Brahma, Vishnu and Shiva. [1]
She who used to bite all is now seated in the pure, still waters (of the Soul). She, by whom were bitten the three Worlds, her reality I saw by the Guru's Grace.[1-Pause]
But, why call Maya a she-snake?
When he, who knows the Truth, devours her too. [2]
There is nothing more frivolous than Maya, And when she is overpowered, what can the Yama do? [3]
This she-serpent was Created by Him, the Lord; So she of herself is neither powerful nor powerless. [4]
If she abides in the body, then the body abides.
And, it is through the Guru's Grace that one Swims across with ease.

Asa

Why utter the Smritis before the dogs?
Why praise the Lord before the worshippers of Maya?
Utter thou the Name of Ram, and Merge in Him.
But talk not of Him to the lovers of Illusion. [1-Pause]
Why offer camphor to the crows?
Why feed a snake upon milk?
Joining the Society of Saints, my mind was awakened and began to discriminate.
Yea, rubbed with the (Guru’s) philosopher’s stone, the iron (of the mind) was transmuted into Gold. [3]
The worshipper of power, like the dog, does only what his Master Wills. And that what is Writ in his lot by God, that alone he does. [4]
For, even if one waters the Neem-tree with Nectar, It changes not its nature. [5-6-20]

ASA

A fortress like that of Lanka, a moat like the ocean’s
O where are they, the proud possessions of Ravana? [1]
What shall I ask for, when nothing stays:
And as I see, the world is passing away. [1-Pause]
A hundred thousand sons, and many more grandsons had he,
But in the end his house was dark, devoid of everything. [2]
His food was cooked by the Sun and the Moon,
And his clothes were washed by the god of Fire. [3]
He, who, instructed in the Guru’s Wisdom, enshrines the Lord’s Name in the Mind,
Stays eternally, and goes not ever. [4]
Says Kabir: “Hear, ye, O people,
Without the Lord’s Name, one is Emancipated not.” [5-8-21]

ASA M. 5

Lo, the wonder of wonders,
That, first comes the son, and then the mother!
And, the Guru repairs to the feet of disciple! [1]
And, I saw a lion tending a cow! [1-Pause]
And, the fish of the waters delivering herself of an offspring on a tree!
And the cat carting away a dog to eat! [2]
The branches are below and the root is above,
And the tree fruitions and flowers at the stem! [3]
The buffalo rides a horse to take him out to graze,
And, though the bull is out, its load has arrived home. [4]
Says Kabir: “He who understands this (mysterious) state, And utters the Lord’s name, he knoweth all.” [5-9-22]
1. The impossible becomes possible, if God so wishes.
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Asa, Sri Kabirji: 8 Tipadas 7 Dotukas, 1 Iktuka

The God Created thy body from a drop of the sperm and protected thee in the fire (of the womb).
For ten months, thy mother kept thee in her womb, and then thou wert involved with Maya. [1]
O man, why do thou cling to Avarice and losest the Merit of the precious human birth?
For, thou sowed not the right deeds in the field of thy past birth. [1-Pause]
From a child thou becomest old, and what had to happen happens.
Then, while the Yama catches thee by the fore-locks, why grievest thou?
[2]
Thou cravest for life while the Yama keeps thy every breath in the eye.
O Kabir, the world is but a play: so look before thou cast the die. [3-1-23]
P. 482

Asa

I make my body the dye-stuff (of the Lord's Essence), and Dyeing the mind with it make the five elements my Marriage Party.
And with the Lord, the King, I go round (the Sacred Fire), and so am imbued with the Lord's Love. [1]
O brides of God, sing ye the songs of Marriage,
For the Lord, my God, has come to abide in my Home. [1-Pause]
In the Lotus-heart, I erect the Altar, and utter the Wisdom of the Lord:
I've got my Lord as my Groom: O, how Fortunate am I! [2]
The seers and sages and thirty-three crores of gods come in their heavenly chariots to see the Spectacle.
Says Kabir: "My one Lord, the Purusha, has Wedded me; yea, he who is the Master of the earth." [3-2-24]

Asa

Grieved by Maya; I'm now the beloved of God, yet, I dread the Yama (domineering) like the elder brother of my Spouse, the Soul.
O my mates, my friends, my Evil has gripped me, and I long for the love of the Awakened Mind. [1]
I have become crazy that I forsook my Lord:
O, how may I live as to be at Peace?
My Lord lies upon the Mind's bed, but I see Him not, O, whom shall I tell of my Woe? [1-Pause]
My body fights with me like a foster father; and selfishness (which mothers me) is ever intoxicated with itself.
But when I live with Wisdom, my elder brother, the Lord Loves me intensely. [2]  
Says Kabir: “The five (Desires) quarrel with me and, in strife, I have wasted my life away.  
The false Maya has bound the whole world to itself, but I have found Peace, uttering the Lord’s Name.” [3-3-25]  

ASA

(O Brahmin), I have all the thread in my home with which I weaved continually (the Lord’s Name), while on thy neck is only a small thread (of the twice-born).  
You but read the Vedas and the Gayatri, while I have enshrined the Lord in the Mind. [1]  
On my tongue and into my eyes and in my heart is the Lord.  
But how will you answer at the Yama’s Door, O you ‘emancipated’ one? [1-Pause]  
We are the cows, you Brahmins our herdsmen, who (pretend to) save us birth after birth,  
But you have never taken us Across.  
O what kind of herdsmen are you?  
You are a Brahmin: I am but weaver from Kashi, but have you the capacity to divine my Wisdom?  
For, you are but a beggar at the kingly doors, while, I, (in my Kingly state) am attuned to my only Lord. [3-4-6]  

ASA

The Life of the world is but a dream;  
But we cling to it taking it to be true, forsaking the Great Treasure (of God). [1]  
O friend, I have befriended Maya,  
Which has snatched away from me the Jewel of Wisdom. [1-Pause]  
The moth seeing (the light) with the eyes is attracted to it but sees not the fire.  
So also the fool minds not the Noose of Death, attached to women and gold. [2]  
Reflect thou and be rid of thy Vice: for thy Emancipator is the One Lord alone.  
And such is the Lord of Life that there is not another to equal Him. [3-5-27]  

ASA

I assumed many many forms in the past; now, I cannot assume another.  
P. 483  
The instrument and the strings (of Desire) are all worn out, and I am now in the power of the Lord’s Name. [1]  
Now I can dance no more (to the tune of the world);
Nor can my mind beat (any more) the drums (to keep the steps). [Pause]
I have burnt off my Lust, Wrath and the Infatuation of Maya, and the pitcher
of Craving has burst.
Yea, the gown of Lust has worn out, and all my Doubt is past. [2]
I look upon all beings alike, and all the strife within me is stilled.
Says Kabir: “I’ve found my Perfect Lord, through the Lord’s Grace.”
[3-6-28]

ASA

You keep the fasts to please Allah but slay life for your relish,
And you consider not another like yourself; so, what for do you prate? [1]
O Qazi, your only Lord is within you, but you reflect not on Him.
And, you inform not your Self and, being bigoted, your human birth is of no
account. [1-Pause]
The Quran calls Allah alone to be True, who is neither a man nor a woman;
But, reading and re-reading the book, you know Him not, if your heart feels
not His Presence. [2]
Our Mysterious Lord Pervades all hearts; reflect on this in thy mind.
Says Kabir: “He thy Lord is the only God – of Hindus and Muslims alike.”
[3-7-29]

ASA TIPADA: IKTUKA

I have decked myself to meet my Lord:
But the Lord is met not, yea, He the Master, the Life of all life. [1]
The Lord is my Spouse: I am the Bride of the Lord.
My Lord is Great: I am but a small little thing before Him. [1-Pause]
The Spouse and the Bride abide in the same abode.
They lie on the same Couch and yet they meet not! [2]
Says Kabir, “Blessed is the Bride with whom the Lord is Pleased,
And she is hurled not into the womb again.” [3-8-30]

BY THE GRACE OF THE ONE SUPREME BEING,
THE ETERNAL, THE ENLIGHTENER.

ASA SRI KABIRJI, DUPADAS

The Diamond of my Mind is pierced through with the Diamond of the
Lord, and the mind that shakes like the wind is held in Poise.
Yea, all the world is pierced through by this Diamond:
And, I have found Him through the Guru’s Word. [1]
The Lord’s Gospel is the Unstruck Melody (of Bliss), and if the mind is Pure,
swan-like, it relishes the Lord. [1-Pause]
Says Kabir: “I’ve found such a Lord who Pervades the whole world.
Yea, the Unmanifest Lord has become Manifest for me: it is the Guru’s
Intuition that has revealed Him to me.” [2-1-31]
ASA
My first wife was ugly, of low caste, shorn of merit, and of ill-repute, both at my home and her parents’ home. But, now, I have wedded a Beauteous Bride, who is wise, full of merit, and child-bearing, in peace. How blessed am I that I am rid of my earlier involvement: May she, whom I have now Married, live through all the ages! [1-Pause] Says Kabir: “When came the younger Bride, the older one lost her spouse: And while the new Bride lives with me, the other one has wedded another.” [2-2-32] P. 484

ASA
My daughter-in-law was first called Dhania, the woman of fortune: But now she is renowned as Ram-Jania, the maid-servant of the Lord. [1] “These shaven-headed (Saints) have ruined my home,” says my mother, “That they have goaded my son on to contemplate the Lord.” [1-Pause] Says Kabir: “Listen, O my mother, See you not that these shaven heads have made me lose my (low) caste?” [2-3-33]

ASA
Stay thy hand, O my daughter-in-law, veil not thy face. For, at thy life’s end, this practice is of little avail to thee. [1-Pause] The one before thee went into the Yond doing it all, See that thou follow not her path. [1] This only is the merit of veiling the face, That for a few days the people says, “How noble is the bride!” [2] Thy veil is of no avail to thee, If thou singest the Lord’s Praise: yea, if thou dancest His Praise. [3] Says Kabir: “the Bride wins (the heart of the Spouse) If she passes her life singing Praises of her Lord.” [4-1-34]

ASA
I would rather that I am sawn alive than that Thou turn Thy Back upon me. So take me to Thy Bosom: O Lord, hearken to my prayer. [1] O Loved One, turn Thy Face towards me, for I’m a Sacrifice unto Thee. Why Thou Makest me miserable, turning away from me? [1-Pause] If Thou Split my body, I’ll say not ‘no’, And, if my body falls (in Thy Way), I’ll break not my Bonds with Thee. [2] Between Thee and me there is not another.

1. The first wife refers to ignorance and the second wife to an enlightened mind.
For, Thou art my Groom and I Thy Bride. [3]
Sayeth Kabir: “Hear, O Loi, my lady, (With Faith in God), I have lost my dependence on thee.” [4-2-35]

ASA

No one knows the mystery of me, the weaver, Though the world comes to me to get woven the cloth. [1-Pause] When ye folks hear the Vedas and the Puranas, Then, I see the whole creation stretched out like the Lord’s workshop. [1]
Of the earth and the sky the Lord has made a loom, And of the sun and the moon the warp and woof. [2] So I join my feet in Prayer, and my mind is pleased with the Lord: And I, the weaver, having examined my Self, realized the Lord within my own home. [3]
Says Kabir: “When the loom (of the body) breaks, The thread (of my consciousness) merges in the Being of the Lord.” [4-3-36]

ASA

Unclean from within, if one washes oneself in the holy waters, he goes not to the heaven!
Why then please the people, for the Lord is not ignorant (of what we are)? [1]
Worship only but the One Lord,
For the True ablation is in Service of the True Guru. [1-Pause]
If by bathing alone one were to be emancipated, then the frogs bathe continually and forever,
But as with the frog, this man too is cast into the womb again and over again. [2]
Hard of heart, even if one dies at the holy city of Banaras, he is saved not from Hell.
The Lord’s Saint even if dies in the cursed land of Haramba, He redeems all who belong to Him. [3]
Where there are neither the Vedas nor the Shastras, neither day nor night, there abides my Formless Lord.
Says Kabir: “O crazy folks, dwell ye on that God.” [4-4-37] P. 485


ASA: WORD OF SRI NAMDEVI

The One Lord is also Manifested as many, and wherever I See, I See Him Pervading all.
The shiny mirage of Maya deludes all, but rare is the one who Knows. [1]
All is Govind, the Support of the earth, all over is He.
And, there is not another that one may See.
As upon one thread are strung a hundred or a thousand beads, so is the
Lord woven, woof and warp, into the world. [1-Pause]
The sea-waves, the foam and the bubbles are not separate from the sea:
So is the world, of five elements, the play of the Transcendent Lord;
reflecting on it, one sees not one separate from the other. [2]
Delusion and Doubt and dream-objects one knows as true;
But instructed by the Guru, I craved only for the Good Deeds; and,
Awakened, my mind was Reconciled (to the Lord). [3]
Says Namdeva: “Reflect in thy mind on the Lord’s Creation,
And know thou that One Lord is deep in every heart.” [4-1]

**Asa**

I may bring a pitcher full of water and bathe in it the stone-god.
But myriads of species defile the waters: O, brother, how shall I wash
clean the ‘Lord’. [1]
Wherever I go, I see my One Master,
Who Sports and Revels, ever in Bliss. [1-Pause]
I may pluck flowers and weave a garland and offer it to the stone-god,
But the fragrance of the flowers was first sucked by the black-bee;
Then, how with it shall my Lord be Pleased? [2]
I may boil rice in milk and make an offering of the pudding to the
stone-god,
But the milk was first tasted by the calf: then, with it how shall I please my
Lord? [3]
Here is the Lord, and there is the Lord, without the Lord, there is not
another in the world.
So Namdeva greets his Lord in the inner Self of everything, for the Lord
Pervades and Fills one and all. [4-2]

**Asa**

With my Mind as the yard-stick and (the Lord’s name on) my tongue as
the scissors,
I measure and cut off the Yama’s bonds. [1]
What have I to do with the distinctions of caste,
For, I but cherish ever the Name of the Lord? [1-Pause]
I dye myself in the (Lord’s) colour and sew up (the Lord into my heart).
For, I can Live not without the Lord even for a moment. [2]
I worship the Lord and praise Him,
And night and day, I dwell on my only God. [3]
With the golden needle (of the Mind) and the silver thread (of the Lord’s
Name) lo, I sew up my Lord, the God (into my heart). [3-4]
The snake casts off its skin but not its venom.
The heron fixes his attention on water (but only to deceive). [1]
Why and for what are thy meditation and recitation,
When the mind is purged not of its Sin and Shame? [1-pause]
He who feeds himself like a lion (by killing life),
He is known to be the god of deceivers. [2]
The Master of Namdeva has settled my inner strife.
Drink thou too the Lord's Nectar, O thou deceitful one! [3-4].

He who will Know the Supreme Lord, will still his Desires.
He who will cherish the Lord's Worship, will make his mind care-free. [1]
O mind, how wilt thou swim across the world's Sea, filled with the waters of Vice.
Thou art led astray deluded by false Maya. [1-Pause]
I was born in the house of a calico-printer, but I was made wise in the Guru's Wisdom.
And, by the Saint's Grace, says Namdeva, I met my Lord, the God. [2-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

The deer, the fish, the black-bee, the moth and the elephant are destroyed each by a single malady.
But, the man who lives with the five incurable Desires: what hope has he (of Redemption)? [1]
O Lord, man is in love with Ignorance,
And his Light of Wisdom burns dim. [1-Pause]
The worms and animals are thoughtless beings and can discriminate not between Good and Evil,
But man's birth is far too precious: but, as man too, one keeps a low company! [2]
Wherever are the livings beings, they are subject to Karma,
And so they are shackled by the unbreakable fetters of Death, and against it nothing avails. [3]
O Ravidas, the Slave of the Lord, give up thy Doubt and Sorrow: the Guru's Wisdom is the Austerity of austerities.
O Thou Destroyer of the Devotees' fears, O Thou Lord of Bliss, Thy Mercy is my only Hope in the end. [4-1]

ASA

The Saints who are Thy body, Thy life-breath, O Lord, Them, through the Guru-given Wisdom, have I found, O God of gods. [1] O God of gods, Bless me with the Society of the Saints and with the Joy of hearing their Word and with their Love: [1-Pause]
And, Bless me with their Conduct and their Way, and Yoke me to the Service of their slaves. [2] And I seek another Bounty too – Thy Worship, which fulfils all one's Desires.
And never, never, let me see the Unholy and the Sinners. [3] Says Ravidas: "He alone is Wise who knows That the Saints and the Eternal Lord are not separate, one from the other."

ASA

Thou art the fragrant chandan: I am but a mere castor-tree, but I live close to Thee. From a worthless tree, I have become worthy of Thee, for Thy Fragrance now saturates every pore of me. [1] O Lord, I have sought Thy Holy Society; Thou art my only Refuge. I am full of Sins and Thou art my Beneficent, All-forgiving Lord. [1-Pause] Thou art like the pure white-and-yellow silk-thread, and I am but like a worm:
O Lord, I seek the companionship of Thy Saints as the bee seeks nothing but honey. [2] I am of low caste, with little honour, my birth is low:
And still I, the cobbler, have not served my Lord, the King, who Pervades the universe! [3-3]

ASA

I mind not if my body wears off:
My only fear is that I may not lose Thy Love. [1]
Thy Lotus-Feet are the only Refuge of my Mind:
Drinking (Thy Essence), I've in-gathered the Treasure of Thee, O Lord,
[1-Pause] Wealth, world's strife and Maya's rewards are but the delusions (of the mind).
So I, Thy Slave, involve not myself in these. [2]
I am bound to Thee with the string of Thy Love.
Says Ravidas, "Tell me, O Lord, how shall I be delivered (of my Bondage)?"

Asa

Dwell thou on thy Lord, thy only Lord, thy God.
For, Contemplating Him, myriad were saved and Emancipated. [1-Pause]
Through the Lord's Name, Kabir became renowned in the world.
And his account of all the past births was washed-off. [1]
Impressed with his Devotion, the God accepted Namdeva's offering of milk,
And he no longer was cast into the world of Pain. [2]
Ravidas is Imbued with the Lord's Love.
And so, by the Guru's Grace, he will fall not into Hell. [3-5]
How well dances the man, the puppet of Dust,
See, how he sees, speaks and runs about! [1-Pause]
When he achieves something, it inflates his Ego,
And when he loses his riches, he grieves. [1]
In thought, word and deed, he is attached to the tastes of the world:
And when he dies, no one knows whither he goes? [2]
Says Ravidas, "O brothers, life is but a play,
And so I am in love with the Lord, the Prime-player." [3-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

Asa

(WORD OF BHAGAT DHANNAJ)

I have wandered through myriad of births: the body, mind and riches stay not:
Yet, the mind is attached to Greed, and (Maya's) poison and Lust, and
forsakes the Jewel of the Lord. [1-Pause]
The poisonous fruit seems sweet to the crazy mind, and it discriminates not between Good and Evil.
And, instead of Virtue, it loves Vice, and so is caught in the web of coming and going. [1]
One cherishes not the (Lord's) Way in the heart, and burnt (by Desire) is trapped by Death,
And, one stuffs one's mind so much with the poisonous fruit (of Maya), that
one forgets the Person on High from the mind. [2]
The Guru Blest me with the riches of Wisdom, and I accepted the Truth of the
One Lord alone and was attuned to Him to become one with Him.
And, dedicated to His Loving Adoration, I attained Peace, and being thus
satiated, I was Emancipated. [3]
He who is shot through with the Light of the All-pervading Lord, to him He,
the Undeceiveable One, is Revealed.
Dhanna has attained the Riches of the Lord, the Support of the earth, and meeting with the Saints, he has Merged in his God. [4]

M. 5

To the Lord, the Sustainer of the earth, was Namdeva’s Mind attuned. And lo he, the calico-printer of little worth, became worthy of praise. [1-Pause]

Giving up his spinning and weaving, Kabir cherished the Love of the Lord’s Feet, And he, the weaver of low birth, became the Treasure of Virtue. [1]

Ravidas, the cobbler, who carted the dead animals, abandoned the love of Maya; And he became renowned through the companionship of the Saints and saw the Vision of the Lord. [2]

Saina, the barber, who was engaged in doing odd little things, became known the world over, P. 488

When he enshrined the Transcendent Lord in the Mind, and was acknowledged among the Devotees of the Lord. [3]

Hearing all this, Dhanna, the Jat, also became dedicated to the God’s Way. And he was ushered into the Lord’s Presence: O how Fortunate was he! [4-2]

O mind, why do you cherish not your Lord than whom there is not another. For, even if you roam the whole universe, that alone happens what the Lord Wills. [1-Pause]

The Lord, who in the waters of the mother’s womb built our body of ten doors, And Sustained us within its fire; such is He, our God and Master. [1]

The she-tortoise is herself in waters, her young ones are on the bank: and they are neither protected by the mother’s wings nor fed upon her milk. But lo, our Beauteous, Perfect Lord, ever in Sublime Bliss, (Feeds them too). [2]

The worm lives in stone, and finds not a way of escape: Him too, says Dhanna, the Lord Sustains: so fear not thou, O my mind. [3-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

ASA
(WORD OF SHEIKH FARIDJI)

They who love their Lord with their whole heart, alone are True, But they who say one thing and do another, they are reckoned as False. [1]

They who are Imbued with the Love of Allah are inebriated with His Vision. But, they who have forsaken the Lord’s Name are a burden to the earth. [1-Pause]
The True Darveshas are those whom the Lord Himself Owns. 
Blessed is their mother and fruitful is their coming into the world. [2] 
Thou art the Sustainer of the world; Infinite, Unfathomable, O Lord, 
And, they who have realized Thy Truth, their Feet I kiss. [3] 
O Lord, I seek Thy Refuge; Thou art our Forgiving God: 
So Bless Thou Farid, the Sheikh, with the Bounty of Thy Worship. [4-1] 

ASA

Prays Farid: "O my loved mates, cling to your Lord, 
For, this body will be reduced to the dust, and its home will be a humble 
grave." [1]

I would meet with my Lord today, if I could hold the wandering geese of my 
mind's Desires. [1-Pause]

If I knew I would die and come not again into the world, 
I would love not the False world to lose the Merit of this life: [2] 
And, would be Righteous and True in speech and speak no Falsehood. 
Yea, the Path that the Guru shows, that the disciple must follow. [3] 
Seeing the youths cross over (the Sea of Existence), the beauteous young 
soul is comforted. 
(For, they who love not the Lord) their gold-like sides are split. [4]

O Sheikh, no one lives for ever in the world, 
For, the seat I now occupy, it many have occupied before. [5] 
The swallows in the Kartik, the jungle-fire in the Chaitra, and lightning in the 
month of Shravan, 
And the loving arms of the bride round her spouse (stay not for ever). [6] 
Consider thou this in thy mind that the mortals stay not eternally, 
And the body that takes so long to mature, breaks with a click in a moment. [7]

The earth asks the sky, "How many boatmen have passed away?" 
(Replies the sky): "Many of them are rotting in the graves, and their souls are 
suffering admonition (in Hell)." [8-2]
RAG GUJRI


GUJRI M. 1, CHAUPADAS

Thy Name I would make the sandal-wood, and rub it on the stone of my mind.

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And as for saffron I shall offer the Good Deeds, and, thus, in my inmost Self will I worship Thee. [1]
True Worship is the Contemplation of the Lord’s Name: for, without the Name there is no Worship. [1-Pause]
We bathe the idols from without: but if instead one cleans one’s mind, The Dirt of the self is washed off, and we are Emancipated as we depart.

[2]
Blessed is the cattle that yields milk, though fed on grass.
But cursed is the man who does all (other) deeds, but utters not the Lord’s Name. [3]
The Lord is near, yea, think Him not afar; He takes care of thee ever.
And, we get only what He Gives, and He alone is the True One. [4-1]

GUJRI M. 1

Brahma (they say) was born of the navel of the lotus, and he uttered the Vedas in a melodious tone:
But, the Lord’s limit he found not, and coming and going, he abided in Darkness. [1]
Why forget thy Love, the Sustenance of thy vital breath,
Whom worship the Perfect ones and on whom dwell the sages through the Guru’s Word: [1-Pause]
Whose lamps are the sun and the moon, and whose Light pervades the three Worlds.
The Godmen are eternally Pure, while the Egotists are enveloped by the Darkness of the Night. [2]
The adepts grapple with their self in their trance, but nothing do they see with their eyes:
It is when the Inmost man is illumined, through the Melody of the Word, that the True Guru settles our strife. [3]
O Thou Master of angelic men, O Thou Infinite, Unborn, the True One, Usher me into Thy boundless Abode,
That Nanak attains to Thee, the Life of all life, through Equipoise, and, by Thy Grace, he is Emancipated. [4-2]
GUJRI M. 1, ASHTAPADIS

In the lone refuge (of the body) abide the five Thieves; though warned, they still go out to commit Theft.
And he alone, who keeps his Soul safe from the three (Modes) and the ten (sense organs), is saved. [1]
Cherish thou thy All-pervading God, the Wearer of the garland of woods, And, let Contemplation of thy Lord be thy rosary. [1-Pause]
The four Vedas cling to a God whose roots are in the air and whose branches hang down,
But he who knows the state of Equipoise alone is attuned to the Transcendent Lord. [2]
The Elysian Tree of God is in the very Courtyard (of my heart) with Truth as its branches, and leaves and fruit.
(Contemplate then) the All-pervading, Self-existent Lord, giving up all other involvements. [3]
Hear ye, listeners, Nanak prays: "Break ye the snare of Maya.
And contemplate the Lord in the mind, wholly attuned to Him, and then there is no coming back into the womb of Time." [4]
He alone is the Guru, he the Disciple, he the Physician, who Knows (the Quintessence).
Him deeds involve not; and he is a Yogi even if abiding in the household. [5]

He sheds his Lust, Wrath, Ego, Avarice and Attachment and Maya.
His mind dwells on the Essence of the Eternal Lord, and Him he finds by the Guru's Grace. [6]
He is Blest with Wisdom and Contemplation, and all Demons before him turn white (with fear).
For, he tastes the honey of the Lord's Lotus, and is ever awake (to God). [7]
This Lotus of the Lord is fathoms deep, its leaves are the nether regions, and it pervades all.
When I am instructed in His Wisdom by the Guru, I am cast not into the womb again, and forsaking Poison, I taste the Nectar of the Lord. [8-1]

GUJRI M. 1

Myriad of people ask Thy Blessings, yea, there is no count of them,
And whatever the nature of their hearts' Desire, that, O Powerful Lord, Thou Fulfillest. [1]
Meditation, Austerity, Self-control and Truth are my Mainstay:
O Lord, Bless me with Thy Name that I gather Gladness, for Thy Treasure of Worship is Inexhaustible. [1-Pause]
They who are attuned to Thee in a seedless trance, dwell on nothing but Thy Word.
For them, there is no earth nor water nor sky, and all that is, is the Lord alone. [2]
Then, there is no intoxication of Maya, nor the shadow (of Ignorance),
neither there is infinite light of the sun; nor, of the moon.
The Eyes that saw the whole universe (without), now look within, and view
the three Worlds at a single glance. [3] P. 504
Thou, O Lord, Created the air, water and fire and Created Thou Brahma,
Vishnu and Shiva;
And, seek Thee they all, for Thou, the Beneficent Lord, Blessest them as
Thou Willest. [4]
O Lord and Master, myriad of angels beg of Thee, and Thou Blessest them,
for Thy Treasure is Inexhaustible.
(But), it is not in to the downed vessel that Thy Nectar falleth, but into the one
that’s turned Thywards. [5]
The Siddhas, in their trance, seek from Thee the gift of miraculous powers,
and receiving it, they shout Thy Victory:
(For) as is the desire in one’s mind, such are the gifts Thou Blessest one with.
[6]
He who, by Good Fortune, serves the Guru, between whom and God there is
no distinction,
And dwells, within, on the Word, him the Yama eyes not to destroy. [7]
I seek not aught but the Love of the Immaculate Name: Nanak, the Chatrik,
seeks but the drop of the Lord’s Nectar:
So Bless him Thou, O Lord, with Thy Praise. [8-2]

GUJRI M. 1

Again and again, one is born and then he dies: for, without the Guru, one is
Emancipated not.
But the Godmen are imbued with the Lord’s Name, and, through the Name,
attain Honour and Deliverance. [1]
O brother, attune thyself to the Lord’s Name,
For such is the Glory of the Name that, attaining it, one seeks nothing but the
Lord, by the Guru’s Grace. [1-Pause]
One wears the garbs of mendicants to fill one’s belly,
But, without Worship of the Lord, there is no Peace; O man, without the
Guru, one loses not one’s Ego. [2]
Death stands ever over our heads; age after age, it is our enemy.
But they to whom is revealed the God’s Truth through the Guru, are Saved,
for they attuned themselves to the Word. [3]
In the Sanctuary of the Guru, the Yama eyes one not, and gives no Pain.
For here, one is attuned to the Unmanifest, Immaculate and Fear-free Lord.
[4]
Enshrine then the Name in the Mind, attune thyself to it, and lean on thy True
Guru,
For the Lord Doth as He Willeth, and His Doings no one can erase. [5]
When my Destiny is Awake, I seek the Guru’s Refuge, and, I seek no other,
And utter ever only the Name of the One Lord alone who has kept us company since the beginning of Time. [6]
I am Thine alone, O Lord, save me for Thy Name’s sake.
And, in Thy Mercy, lead me on to the Guru, that, through the Word, I burn down my Ego. [7]
What else shall I seek, friends, when nothing here stays and one enters into the world only to pass away.
Bless Thou me, O Lord, with Thy Name, that I wear it in my heart and utter it with the tongue. [8-3]

GUJRI M. 1

Neither we are high nor low, nor middling; we are all but the creatures of the one Lord.
And, when we are imbued with the Lord’s Name, we are detached (from Maya), and all our Sorrows, Separation and Ailments are gone. [1]
O brother, when the Guru is in Grace, one worships the Lord. [P. 505]
And when one enshrines the Guru’s Immaculate Word in the heart, Death overpowers one not, and there is no account left to be settled in the Yond.
[1-Pause]
When one utters the Lord’s Praise, being in His Presence, and accepts what spontaneously comes from the Lord,
(One knows then) that without the Lord’s Name, life is vain.
Yea, every moment that passes without the Lord is vain. [2]
The False one finds no Refuge within or without; and the slanderer finds no Peace,
But the Lord is Angered not, and Blesses them all, each day, more and more.
[3]
The Guru’s Blessing no one can erase, for the Blessings are the Master’s Own,
And, the black slanderers have (only) slander (to poison) their mouths, who love not the Blessings of the Guru. [4]
But when man surrenders to the Lord, He Forgives him and Unites him with Himself, and takes not a moment to Bless him,
For, He is the source of Bliss, the Lord of lords; but, through the Guru is He Attained. [5]
He is ever Beneficent and Pervades all as Mercy, and, through the Guru’s Word, do our wanderings cease.
And, as every metal becomes gold when rubbed with the philosopher’s stone: so also through the Glory of the Saints. [6]
Pure are the Lord’s Waters, in which the mind bathes, and the Guru it is that scrubs us Clean,
And we are born not again if we keep to the Holy Society; and our Light Merges in the All-light. [7]
Thou, O Lord, art the Supreme Person, the Infinite Tree, on which is perched the bird of my Soul.
Bless Thou Nanak with Thy Immaculate Name that he praises Thy Word ever. [8-4]
GUJRI M. 1

They who adore the Lord and thirst for His True Love,
They cry out in prayer to Him and, being in Love, are at Peace in the Mind. [1]
O mind, seek thou the Lord’s Refuge and contemplate His Name,
For this is the Boat that takes thee across the Sea of material existence; utter
thou then the Lord’s Name; yea, do this Deed alone. [1-Pause]
If one recites the Lord’s Praise, through the Guru’s Word, even Death wishes
one well.

Yea, if the Lord’s Name Abides in one’s Mind, one knows the Quintessence
of Wisdom and receives the Treasure of Gladness. [2]
The unstable mind wanders after riches, yea, the whole world is lured away
by its desire.

But the Lord’s Devotees know that the Lord’s Name alone is Eternal; and so,
through the Guru’s Instruction, they are imbued with the Word. [3]
The world wanders through transmigration, and its Doubt is stilled not,
But the world’s maladies sway not the Lord’s Abode,
So, to meditate upon the (Lord’s) Name is the only True Wisdom. [4]
This world is lured by Lust and Attachment, and is griped by the Pain of
birth and death.
So seek thou the Refuge of the True Guru; and enshrine the Lord’s Name in
thy heart. [5]
If thy mind is attuned to the Guru’s Eternal Wisdom, thy Mind accepts it and
reflects on it in Equipoise.

Yea, that mind alone is Pure within which is Truth, and which treasures the
Jewel of (the Lord’s) Wisdom. [6]
Swim across the Sea of Fear, O mind, through the Lord’s Loving Adoration;
steeped in His Fear, and attuned to the Lord’s Feet.
And enshrine in thy heart, the Lord’s Name, the Purifier of the sinners, and
pray:
“O Lord, I surrender myself to Thee”. [7]

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Stem the tide of thy Avarice, treasuring the Lord’s Name in thy Mind;
And pray: “O Immaculate Lord, I seek Thy Refuge; Stay Thou the
wanderings of my mind”. [8-1-5]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

GUJRI M. 3

Accursed is the life which yields not the Love of the Lord. P. 490
Accursed is the work that yokes us to another and we forsake our God. [1]
O my mind, dwell thou on the True Guru,
Contemplating whom one loves God and forsakes all else:
And the conscious mind clings to the Lord, and one fears not age, and mounts
to the State of Deliverance. [1-Pause]
Through God’s Love, a new Peace has dawned upon me: see, how splendid is
this Love!
And myself I have ‘eaten up’ my self, and so I’ve become Pure and my Light has merged in the All-Light. [2]
Without Destiny, one finds not such a Guru, long though one may wish and will:

For, it is He who rends the Veil of Falsehood betwixt me and my God, and I attain Eternal Bliss. [3]
Nanak: How else can a devotee Serve such a Guru but by surrendering himself to Him.
So enshrine thou His Will in the conscious mind and then the True Guru Blesses thee of Himself. [4-1-3]

GUJRI M. 3

Serve thy Lord, nay, serve not another.
For, serving the Lord, one receives one’s heart’s Desire: but serving another, one’s life is a waste. [1]
The Lord is my Love, my conduct; I hear nothing but the Gospel of the Lord.
With the Lord’s Grace is my mind inebriated: this, indeed, is the Service I render to my God. [1-Pause]
The Lord is my Smriti, the Lord my Shastra, the Lord is my Kindred, my only Brother.
I hunger for the Lord: with the Lord’s Name is my Mind satiated:
The Lord is my very own who Keeps me company in the end. [2]
Without the Lord’s, all other treasures are false, for they go not along with me as I pass away.
But the Lord’s Treasure keeps ever my company, and it goes along wheresoever I go. [3]
The False one is he who clings to Falsehood, and practises False deeds.
Says Nanak: “All that happens, happens in the Lord’s Will: else, one cannot tell what is why?” [4-2-4]

GUJRI M. 3

In the Kali-age, precious is the Lord’s Name; through the Guru’s Word, it is Realised.
Without the Lord’s Name, one is Emancipated not, try as well as one may. [1]
I am a Sacrifice to the Guru: yea, ever a Sacrifice to Him am I.
For, meeting with the True Guru, the Lord Comes into the mind, and one merges in Equipoise. [1-Pause]
When the Lord instils His Fear in us, we become Detached in the Mind,
And, through Detachment, we attain to the Lord, and Merge in the Lord Himself. [2]
He alone is Emancipated who has conquered his mind, and then Maya overwhelps him not.
Abides he then in the Tenth Chamber (of the Mind), and knows he the Essence of the three Worlds. [3]
Nanak: See thou the miracle that the seeker, by the Guru’s Grace, has himself become the Guru.
And, such is the Wonder of our Creator-God, that one's Light Merges in the All-light. [4-3-5]

GUJRI M. 3

Every one utters the Name of the Lord,
But through utterance (alone), one mounts not to one's God.
When by the Guru's Grace, the Lord is Enshrined in the Mind,
Then alone one gathers the Fruit. [1]
He who Loves the Lord, into him Comes the Lord.
Him the Lord Forsakes not who enshrines the Lord ever in the Mind.

[1-Pause]

He within whose heart is Deceit but is called a Saint,
His craving is stilled not, and he departs, grieving in the end. [2]
Nor avails him bathing at a myriad pilgrim stations, for his inner Dirt is cleansed not.
And, he loses not his Duality, and is punished at the hands of the Lord of Law. [3]
He on whom is the Lord's Grace, receives he Him, but rare are the Godmen who know this Truth.
Nanak: He alone Meets with his Lord, who slays his Ego. [4-4-6]

GUJRI M. 3

He who loses his Ego, his mind is ever held and is at Peace.
Yea, he alone is Pure, the Godman, who is attuned to the Lord's Feet. [1]
O Ignorant mind, contemplate thy Lord that thou receivest thy heart's desire.
And then, by the Guru's Grace, thou suckest in the Lord's Essence and art thereafter ever in Bliss. [1-Pause]
He who Meets with the Guru becomes the Light, and Illuminating others, he becomes worthy of Worship:
And, he who worships him, gathers the Fruit, and, instructing others, he reveals to them the Truth. [2]
Without becoming Meritorious, one is worshipped not,
For, if one's (own) mind is instructed not, how can one instruct the others?
If he, the Ignorant and Blind one, calls himself the Guru, whom can he show the Way? [3]
Nanak: Without the Lord's Grace, one receives not the (Real) Thing.
He, on whom is His Grace, he alone receives it.
And, he whom the Guru wants to Bless with Glory, him he Blesses with his Word. [4-5-7]

GUJRI M. 3, PANCHPADAS

Neither one gains by abiding in Kashi, nor loses one's wisdom being there.
Only, when one meets with the True Guru, one's mind is Awakened, and one Realizes the Truth. [1]
Hear thou the Gospel of the Lord, O mind, and enshrine the Word in thy Self. For, when the mind is held, thy Doubt from within is dispelled. [1-Pause] Enshrine the Lord’s Feet in thy heart, that thy sins are washed off, And thy mind overcomes the five elements: then, thy Mind abides ever at the holy of holies. [2]
This Ignorant mind is self-centred, and so the Truth is Revealed not to it, And it knows not the Lord’s Name, and so grieves in the end. [3] Kashi is the Mind itself, the holy of holies: contemplating the Lord, this truth becomes self-evident: And all the places of pilgrimage ever abide in him in whose heart Abides the Lord. [4]
Nanak: Meeting with the True Guru, one Realizes the Lord’s Will, and the One alone is Enshrined in one’s Mind. And then one loves whatever is His Will, and merges in His Truth. [5-6-8]

**GUJRI M. 3**

Let the One Name be thy Treasure, O Pundit, listen thou to this True Instruction. [P.492]
For, whatever one learns, steeped in Duality, through it one comes ever to Grief. [1]
Cling to thy Lord’s Feet, and thy mind will be awakened through the Guru’s Word.
Let thy tongue taste the Essence of the Lord, and thy mind will become Pure. [1-Pause]
Meeting with the True Guru, one’s Mind is contained in itself, and one sheds one’s craving and hunger.
And one receives the Treasure of the Lord’s Name, and knocks not then at another door. [2]
The Egocentrics utter and prattle, but know not the Real.
Through the Guru’s Word is their Mind Illumined, and they receive the Lord’s Name. [3]
One hears the Shastras, but knows not (the Lord), And, so wanders about incessantly.
For, he, the Ignorant one, who knows not the Self, loves not the Truth. [4]
The True Lord Himself has thrown the world in Doubt, then what is one to say?
Nanak: He does only as He Wills, and Wills He what He wishes to accomplish. [5-6-9]

**GUJRI M. 3**

Let me dance: let my mind dance,
And, so by the Guru’s Grace, lose my self.
And who holds his Mind, is Emancipated: he gathers what he wishes for. [1]
O my mind, dance thyself before the Guru.
For, if one dances in the Guru's Will, one gathers Peace, and when comes one's end, one fears not Death. [Pause]
When the Lord Himself makes us dance, that indeed is the Lord's Worship;
He Himself inscribes His Love in our minds.
Then He Himself Sings (through us): He Himself Makes us hear, and this Blind mind He Leads on to the Path. [2]
Let the mind dance thus forever and so overcome Maya, and enter the state of Enlightenment, where there is no Sleep.
But the world dances, bound down by Maya, and sings of what is False: how can the self-willed worship their Lord?[3]
Dance the angelic beings, the renouncers (of the world) and those dedicated to the way of works, the seers and those who dwell on higher Wisdom.
The ascetics and the seekers dance in their trance; and they who reflect on the Wisdom of their Masters. [4]
The universe too dances with its parts, and, dance the three Modes; for, they all seek to find Thee out.
Yea, the whole life dances, as dance the four sources of creation. [5]
O God, dance but they alone (truly) whom Thou Lovest, who are turned towards Thee, attuned to the Guru's Word.
They alone are Thy devotees, they alone the knowers of Thy Quintessence,
whom Thou Blessest to submit to Thy Will. [6]
This is the Lord's Worship that one is attuned to the True One; but without Thy Service, of no avail is Worship.
When one Dies to one's self and reflects on the Word, one attains Truth.
[7]
Many, O many, dance for Maya's sake, but rare is the one who Reflects on the Quintessence.
But, he alone attains this State by the Guru's Grace, on whom is Thy Mercy,
O Lord. [8]
If one forsakes the Lord, even for a moment, that moment but passes in vain.
Let us cherish our Lord, then, with every breath, that He, in His Will, Forgiveth us. [9]
They alone Dance whom Thou Lovest, the Godmen who Reflect on the Word.
Nanak: They Attain the Peace of Poise, on whom is the Lord's Grace. [10-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GUJRI M. 4, CHAUPADAS

I beseech Thee, O True Guru, the True Being, God's Own,
We, the humble and lowly, have sought Thy Refuge.
Take pity and awaken the Lord's Name in us. [1]
O my Friend, my Guru, Illumine my heart with the Lord's Name.
The Name revealed to me by Thee is the Friend of my life;
And to Meditate upon it is my daily routine. [1-Pause]
O God, they are Thy Own and their Destiny is high, who trust in Thee and are
athirst for Thee.
They are satiated only with Thy Name.
In the Society of the Holy, their Virtues shine forth. [2]
They who tasted not the Name of the Lord, they, the Unfortunate ones, are
handed over to the Yama.
They who sought not the Shelter of the Guru, in the Society of the Holy, fie on
them! O, fie is on their life to come! [3]
They who were received in the Sanctuary of the Guru, they were the ones so
destined by God.
Blessed, Blessed, is the Society of the Holy where I taste
The Essence of the Lord, and His Name is Revealed to me. [4-1]

GUJRI M. 4

Dear, O dear, is my Lord: in the Society of the Holy, He Bewitches us
through the Word.
Let's contemplate then the Lord of the earth: for, he alone Blesses us with
His Beneficence. [1]
O my friends, my brothers, the Lord is pleasing to my mind.
And so I sing the Praises of my Lord, and joining the Guru's Holy Society, I
look Beauteous. [1-Pause]
To be devoted to the Lord is to merge oneself in the Ocean of Peace.
Yea, through the Guru's Instruction, one overwhelms Maya and attains
miraculous powers.
The Seeker leans on nothing but the Lord's Name: it alone he sings and with it
alone he decks himself. [2]
Unwise and unfortunate men, having uncouth minds, are infuriated over the
Lord's Name.
Like the crow who tastes not the essence of nectar, but falls ever for dirt.

The True Guru is the pool of Nectar: Truth is his speech; dipping in it, even a
crow becomes a swan.
Nanak: Blessed, Blessed are those men of Destiny, who, through the Guru's
Instruction, cleanse the mind's Dirt with the Lord's Name. [4-2]

GUJRI M. 4

Sublime are the Lord's Saints, sublime is their speech.
For, when they speak, they speak for the good of all.
He who hears them with Love and Devotion, him the Lord Saves by His
Grace. [1]
O Lord, lead me on to Thy Saints.
O my Love, my Life-Breath, my True Guru, I am a great sinner: through
Thee alone am I redeemed. [1-Pause]
The Godmen are Fortunate, for they lean only on the Lord's Name,
And, they suck-in the Lord’s Essence: through the Guru’s Word, fulfilled is their dedicated Worship. [2]

They who saw not the Vision of the True Purusha, the Perfect Guru: they, the Unfortunate ones, were destroyed by the Yama.

They are the ‘curs’, the ‘swines’, they, the vicious ones, are cast into the womb again and again. [3]

O Compassionate Lord, be Thou Merciful to me. Thy meek slave, and Save me in Thy Grace.

Nanak but takes Refuge in Thee: Emancipate him Thou in Thy Will. [4-3]

GUJRI M. 4

Be Thou Merciful to me, O Lord, and Attune me ever to Thy Name, For, in contemplating Thee, I attain All Peace, All Merit, All Treasures (of Virtue) and am rid of all Hungers and Pain. [1]

O my mind, only the Lord’s Name is thy constant companion. Instructed in the Guru’s Word, I Praise the Lord ever, who is my end companion and Redeems me in His Court. [1-Pause]

Thou art the Beneficent Lord, the Inner-knower; in Thy Grace, Thou hast kindled Thy Desire in me. And now body and mind I crave for Thee; and in the Guru’s Refuge is my Desire satiated. [2]

I have received a man’s birth by great good Destiny, but accursed it is without the Lord’s Name and goes waste. Without the (Lord’s) Name, all tastes are bitter and painful; insipid they taste to our tongue like spittle. [3]

They who seek the Lord’s Refuge, them the Lord Honours in His Court. Nanak: Blesses them Lord the God on High, and Takes them He to His Bosom. [4-4]

GUJRI M. 4

O friends, O men of God, bless me that my Lord kindles the Life Divine in me.

I am ever a slave of the Seekers of God, who contemplate ever the Lord, the Purusha, the Master of the Universe. [1]

I feel the pangs of my Lord’s Love, for I sat awhile at His Seeker’s Feet. O my life-mates, dedicated to my God, lead me on, that I Unite with my Lord. [1-Pause] P.495

When the Lord Wills, He leads us on to His devotees, who love the Word of the Perfect and the True Guru. Fortunate are the beloved Seekers of the Guru, who’ve attained Nirvana through the Lord of Emancipation. [2]

The Society of the Guru-Saint is pleasing to the Lord, for to the Guru’s Mind, pleasing is the Lord’s Name. And, he who finds not the Society of the True Guru, he, the Unfortunate sinner, is wasted away by the Yama. [3]
When the Lord Himself is in Mercy, He Unites us with His Saint.
Nanak utters but the (Guru’s) Meritorious Word, for in the Guru’s Word
is Enshrined the Lord’s Name. [4-5]

GUJRI M. 4

He who has attained to the True Guru, the Lord, the Perfect Purusha, him I
beseech to instruct me that I love my God:
That my body and mind are comforted and all is green for me; and, by Good
Fortune, I dwell on the Lord’s Name. [1]
O brother, take me to someone who may enshrine in me the Lord’s Name.
I’d Offer my soul, mind and body to the one who recites unto me the Gospel
of my God. [1-Pause]
Through the Guru’s Word, I find the Path of Patience and Righteousness and
I am attuned ever to the Lord’s Name.
Nectar-sweet is the Guru’s Word, and he who utters it tastes the Nectar-
taste. [2]
The Lord’s Name is Immaculate, through it one gathers not Dirt,
And, when one contemplates it, he is attuned to the Lord.
They who have received not the Name they, the Unfortunate ones, are
wasted away by Death. [3]
The Lord is the Life of all life, the Beneficent Source of Bliss.
Contemplate Him then ye all, and be ye eternally in Joy.
Thou art the Beneficent Lord of all, all creatures are Thine, O God.
And Thou in Thy Mercy Unittest Nanak with Thyself through the Guru’s
Word. [4-6]

GUJRI M. 4

Our mother and sons are all the creation of the Lord:
He the Lord Himself has bound us with their bonds. [1]
O brother, I have given up all my pride,
For my body and mind wholly belong to my God. [1-Pause]
The Lord Himself puts Devotion in the minds of the devotees,
And they, therefore, remain Detached even while Attached. [2]
When one’s inmost Self is attuned to the Lord,
Then, whatever one does, is Pleasing to one’s God. [3]
To whichever work has our Lord Yoked us,
That work alone we do: for He Makes us do nought else. [4]
They whose Devotion is approved by the Lord,
They, Nanak, are attuned to the Name of the All-pervading God.
[5-7-2-7-16]

GUJRI M. 4

I live not without the Lord, as the child lives not without the mother’s milk.
That Unknowable, Unreachable Lord we attain through the Guru:
O Sacrifice am I to the True Guru. [1]
O mind, Swim across (the Sea of Existence) through the Lord's Praise.
Yea, through the Guru does one receive the Nectar of the Lord's Name on whomsoever is the Lord's Grace. [Pause]  
Thou, O Lord, art Served by Sanaka, Sanadana and Narada, the sage; and night and day they worship Thee, the Lord of the woods,
Who Saved the Honour of Prahlada, when he sought Thy Refuge. [2]
Thou the Immaculate, Unknowable Lord alone Pervadest all: for Thine is the Light (in all hearts).
The whole world but begs and supplicates at Thy Door: for, Thou art the only Giver. [3]
Magnificent is the Word of Thy devotees: through it, they sing ever Thy Unutterable Praise.
Blessed is the life of them: they Save themselves along with their whole generation. [4]
The self-willed are lured away by Duality and Evil intent, and within them is the Darkness of Desire.
They love not the Gospel of the Saints and are Drowned along with their 'kin'. [5]
The slanderer slanders others and thus washes off the Dirt of others: nay, he eats that Dirt, this worm of the world.
He slanders the Saints and so is neither here nor there. [6]
All this show, this play, is the Creator's: all Power is in the Hands of the Lord.
In the whole age, it is the Lord that threads through all hearts: when the thread is pulled out, the Creation falls, and there remains the One, the Absolute, alone. [7]
My tongue recites and relishes the Praise of the One Lord:
And, I seek no one but the Lord, for the Love of Lord's Essence is dear to me.  
[8-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER,

GUJRI M. S, CHAUPADAS

Why, O mind, thou thinkest of a life of effort,
When God Himself is engaged in thy care?
Even the life created in the stone, its feed the Lord Provideth. [1]
O Master of Maya, he who joined the Society of the Saints Swam across (the Sea of Existence).
Through Thy Grace he received the Supreme Bliss;
And the dry wood blossomed forth. [1-Pause]
Neither mother, nor father, nor friends, nor sons, nor wife are our mainstay.
It is God who gives Sustenance to all; why, O life, then care corrodes thy mind? [2]
Thousands of miles the swallows travel, leaving their offspring behind; Hast thou ever thought of this,
Who feeds them, takes them to their feed? [3]
('Tis God) who keeps them ever in the Mind.
The (nine) treasures, the eighteen miracles, the Lord keeps in the Palms of
His Hands.
Nanak, O Lord, is a Sacrifice to Thee, ever and for evermore,
Whose extent and expanse he knows not. [4-1]

GUJRI M. 5, CHAUPADAS

The men of the world are engaged in the six-fold way of works:
But from within they are cleansed not of the scum of Ego, and, without the
Guru, lose the Game (of life).[1]
O my Master, Save me in Thy Mercy.
Among millions, rare is the God's devotee, all others but trade in God.

[1-Pause]
I have read through Shastras, Smritis and the Vedas: all cry out but this:
That, without the Guru, one is Emancipated not. [2]
They who have wandered through the whole world and bathed at all the
pilgrim-stations,
And reflect day and night in a myriad ways, are enveloped still by Darkness
without the True Guru. [3]
I wandered through the world, but now I seek the Refuge of the Lord's Gate.
And lo, He has Obliterated my Evil nature, and Illumining my intellect, has
Saved me through the Guru. [4-1-2]

GUJRI M. 5

The Lord's Name is my worship, the Lord's Name is my austere living, the
Lord's Name is my food.
So my Mind forgets not even for a moment the Lord whose Word I receive
from the Society of the Saints. [1]
O mother, thy son is back home, earning a great Treasure (of the Lord's
Name).
And, he now cherishes it, waking as in sleep; walking as at rest. [1-Pause]
In the Lord's Name do I bathe; it alone is my wisdom and the object of
contemplation.
The Lord's Name is the Raft and the Boat, the Boatman too who Ferries me
across. [2]
Through the Lord's Name have I forsaken my Care, and abandoned my
Doubt.
Through the Lord's Name, I receive the Nine Treasures (of God) and the
Lord's Essence comes into my hands. [3] P.496
Expend (the God's Treasure) as well as I may, it is exhausted not, and keeps
my company here and Hereafter.
Says Nanak, "The Guru has Blest me with this Treasure, and my Mind is
imbued with the Lord." [4-2-3]
GURI M. 5

Contemplating whom we are rid of all our sins, and even our ancestors are Redeemed,
Contemplate that Infinite Lord forever. [1]
O son, thy mother blesses thee,
That thou may forget not thy Lord even for a moment, and contemplate Him ever. [1-Pause]
May the True Guru be Merciful to thee and thy love be for the Saints:
May thou be robed by God with Honour, and thy food be the constant Praise of the Lord! [2]
May thou drink the Lord’s Nectar and live eternally: Contemplating Him, be thou ever in immense Bliss!
May thou ever be in Joy, thy Desires be fulfilled and thou never may be worn by Care! [3]
Be thou the black-bee, hugging the Lotus-Feet of the Lord.
Nanak: Be thou pleased with the Lord as is Chatrik in bloom on receiving the swanti drop. [4-3-4]

GURI M. 5

One resolves to go west, and the Lord takes him east.
For, He can Disestablish what is Established, and Resolve all matters as He Wills. [1]
With Him, no contrivance, no cleverness works,
And whatever He judges to be right, that alone happens. [1-Pause]
To conquer countries and to gather riches: gripped by such desires one breathes one’s last,
And then one abandons one’s armies and royal assistants, and is driven to the Abode of Death. [2]
Of one-track mind, he forces his will, and emphasises he ever his Ego.
And that what is reprehensible, he reprehends once and then accepts it again. [3]
When God is in Mercy upon him, spontaneously the fetters of Death are cut off his feet.
Says Nanak: “When one meets with the True Guru, approved are both one’s household and renunciation”. [4-4-5]

GURI M. 5

They who contemplate the Lord’s Name, the Treasure (of Virtue), their Bonds are loosed,
And then they are rid of the vices of Lust and Wrath and Selfhood and Maya. [1]
When one sings the Lord’s Praise in the Society of the Holy,
One’s mind becomes Pure, by the Guru’s Grace, and one is eternally in Bliss. [1-Pause]
Then such is one's Devotion that one loves all that comes from the Lord,
And friend and foe become alike unto him: yea, this is what heralds the way
of true Yoga. [2]
Then one Sees the Perfect Lord all over, and sees not another.
And, one Sees Him in the inmost recesses of all hearts, revelling in utter Joy.
[3]
When the Lord of the earth becomes Merciful, one enters the Abode of
Fearlessness.
And, in an instant, one's Sorrow and Strife are over, and one merges in
Equipoise. [4-5-6]

GUJRI M. 5

To whomsoever I go to pray for sympathy, I find him crying out his own pain:
P. 479
But, he, who contemplates the Transcendent Lord, he Swims across the Sea
of Fear. [1]
No one without the Guru-God is there to dispel our Sorrow.
And, whosoever forsakes his God and Serves another, loses Honour and
Glory. [1-Pause]
The kindred bound to us by Maya are of no avail,
But the Lord's Servant, though low-born, is Highest of the high, and He
Fulfils all who seek his Refuge. [2]
Myriads of sensual joys are as poison: for they quench not our Thirst.
But one is Illumined utterly, contemplating the Lord's Name, and the
Incomprehensible One then is comprehended. [3]
Wandering out and about, I have come to Thy Door, O Thou, my Lord, my
King, the Destroyer of Fear.
I seek the Dust of Thy Saints' Feet; for Thou alone bringest comfort to my
Soul. [4-6-7]

GUJRI M. 5

Give up all thy cleverness and seek the Refuge of the Saint.
And sing the Praises of thy Transcendent Lord. [1]
O my mind, cherish the Lotus-Feet (of the Saint),
That you attain Peace and Emancipation, and all your woes depart.
[1-Pause]
Without God, there is no one that one may call one's mother, father, son,
brother or friend.
For, He is the only Companion of our Soul both here and Hereafter; He who
Pervades all. [2]
Myriads of contrivances and efforts are of no avail to thee:
For, purifying only is the Sanctuary of the Saints, and one is Emancipated
only by the Lord's Name. [3]
The Lord is Unfathomable, Compassionate, Highest of the high, the only
Refuge of the Saints,
(But), he alone receives Him, Nanak, in whose lot it is writ by God. [4-1-27]

GUJRI M. 5

Meditate ever on thy Guru; yea, utter the Praise of the Lord.
Contemplate ever thou thy Lord that thy mind becomes care-free. [1]
O my mind, Dwell thou on the Lord’s Name.
That, thou art Blest with Peace, Poise and Bliss, and Immaculate is thy station. [1-Pause]
In the Society of the Holy redeem this mind, and contemplate Him night and day,
That thy Lust, Wrath and Ego are stilled, and all thy Ailments are dispelled. [2]
Seek thou the Refuge of thy Eternal, Spotless and Mysterious Lord,
And cherish thou His Lotus-Feet in the Mind, and attune thyself to the One alone. [3]
Lo, the Transcendent Lord is Merciful and has Himself Forgiven me (for my sins),
And has Blest me with His Name, the Treasure of Peace, and so I Dwell on my Lord. [4-2-28] P.502

GUJRI M. 5

I Dwell on my Lord, by the Guru’s Grace, and my Doubt is stilled:
Yea, my Woes and Ignorance and Fear and Sins have all been dispelled. [1]
The Lord’s Name is my only Love,
And, meeting with the Saints, I Contemplate the Word of the Lord: for, this is the purest Way. [1-Pause]
All ‘meditation’ and ‘austerity’ and like deeds are contained in Contemplating the (Lord’s) Name.
For lo, by His Grace, the Lord Saves us and we are Fulfilled. [2]
Forget not thou Him even for a moment, for thy Lord is All-powerful.
What can the tongue utter when His Merits are indescribable and beyond count? [3]
The Lord is Compassionate and Merciful: He destroys the Woes of the Afflicted:
Contemplating His Name, Eternal becomes one’s station: so Nanak clings to the Refuge of the Lord. [4-3-39]

GUJRI M. 5

Selfhood and immense love of Maya are deep maladies.
Of them the cure is the All-powerful Lord’s Name which the Guru has Blest me with. [1]
Let me seek, then, body and soul, the Dust of His Saint’s Feet,
That my Sins, accumulated birth after Firth, are obliterated: and the Lord Fulfils my Desire. [1-Pause]
In the beginning, the middle and the end, we are dogged by wild Desire.
So, let us Dwell on the Guru’s Wisdom, and Praise our Lord, that the noose of Death is loosed. [2]
Cheated by Lust, Wrath, Avarice and Attachment, we are made to go the Round,
But, through the Lord’s Loving Adoration, yea, by Contemplation of our God, cease our ‘comings and goings’. [3]
Thy friends, sons, wives and well-wishers, are all being burnt by the ‘Three fires’,
Contemplate then thy Lord that thy Woes are past, and thou meetest with the Lord’s Saints.[4]
Men wander about in Ignorance in a myriad ways crying, “O, we are saved not by any means.”
The Lord’s Feet are their only Refuge: so Nanak seeks the Sanctuary of the Lord. [5-4-30]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

VAR OF RAG GUJRI, M. 3

(To be sung to the tune of the Ballad of Sikandar and Ibrahim)

SHLOKA M. 3

The world is being consumed by Ego: it knows not the Way of Life. 
But, he who walks in the Guru’s Will, is Blest with the Supreme State (of 
Bliss). 
They who are attuned to the Lord’s Feet live eternally and forever. 
Nanak: The Lord is enshrined in the Mind by His Grace, and the Godmen 
merge in the state of Equipoise. [1]

M. 3

We are afflicted by Doubt, and so are involved in Strife. 
They who are put to sleep by the sense of Duality, awaken not, for they are 
attached to the Illusion. P.509 
This is the conduct of the Egocentric that he Cherishes not the Lord’s Name, 
and Reflects not on the Word. 
And so attaining not to the Lord’s Name loses his life in vain; and him, 
Nanak, the Yama lays waste.[2]

PAURI

When the Lord Created Himself, then there was not another. 
He Consulted only with Himself and that alone happened what He Willed. 
Then, there was neither the sky, nor the underworld, nor the three Worlds. 
Then, there was the One Absolute Lord alone; and nothing was yet created. 
And as He Willed, so it came about; for without Him, there was not another. [1]

SHLOKA M. 3

The Lord Abides forever, but one sees His Presence only if one practises the 
Word. 
He Goes never: nor is He born, nor subject to Death. 
Contemplate thou Him forever who Pervades all. 
Why dwell upon another, O mind, who is born only to die? 
Vain is the life of those who know not their only Master and are attached to 
the Other.
Nanak: One knows not how severely they are Punished by the Creator-Lord. [1]

M. 3
Let us Contemplate the True Name; yea, the True One, whose Will alone works,
Nanak: One is approved only if one knows the Lord’s Will, and then alone one gathers the Fruit of Truth.
And, he who nothing but prattles, knowing not the Will, is Blind and False. [2]

Pauri
This indeed, is the basis of the Creation: that, Separated, one comes into the world; and United, one Merges in the Lord.
It is through the Lord’s Will that the universe came into being: and through the Will, it will Merge in its Essence.
The Word of the True Guru Reveals that it is through God’s Light that all hearts are Illumined.
Brama, Vishnu and Shiva are all engrossed in the three Modes.
And so was Maya created (for all); (but), it is in the Fourth State that one finds the Bliss. [2]

Shloka M. 3
That alone is Contemplation, that alone is Austerity, which is approved by the True Guru.
It is in the True Guru’s Will that one attains Glory:
And, if one loses one’s self, one Merges in the Guru. [1]

M. 3
Rare is the one who receives Instruction from the Guru.
He alone attains to it, whom the Lord Himself Blesses with Glory. [2]

Pauri
Ignorance leads to the love of Maya: hard it is to overcome it.
The (life’s) Boat is full of the stones of Sin: how shall it be ferried Across?
If one is imbued ever with Devotion to the Lord, the Lord takes one Across.
Then, one sheds one’s Viciousness and Ego and one’s mind becomes Pure, through the Guru’s Word.
Dwell thou, then, on the Lord’s Name, for through the Lord is our Emancipation.[3]
SHLOKA

Says Kabir: “The Door of Salvation is narrow, narrower than one-tenth of the sesame seed.
My mind’s Ego is inflated like an elephant’s: then how can it pass through it?”
“If one Meets with the True Guru, He in his Grace, Blesses one,
And, then the Door of Salvation opens wide, and one passes through it with ease.” [1-3]
Says Nanak: “The Door of Salvation is narrow, but he who is meek, passes through it.
But, if the mind is inflated with Ego, can it pass through it?”
Meeting with the True Guru, departs one’s Ego, and one is filled with the Light of God.
This Soul is (then) forever Emancipated, and it Merges in the Peace of Poise. [2]

PAURI

God Created the world and Kept it under His Sway,
No count there can be of the Lord’s (Merits) for so doing, one is deluded by the Other.
Meeting with the True Guru, one dies to one’s self, and knowing (one’s within) one Merges in Truth.
Through the Word is the Ego eradicated: and one Meets with the Lord.
The Lord, Himself Knowing all, Does everything; and Seeing what He Does, He is Pleased. [4]

SHLOKA M. 3

He who is attuned not to the True Guru and cherishes not the Lord’s Name in the Mind,
O, cursed be his life, of what avail is his living?
Maya is the false capital-stock: in an instant, its true nature is exposed.
When one loses (one’s life), the body is darkened and seems like a withered flower.
They who are attuned to the True Guru, within their Mind abides Peace.
They Dwell upon the Lord’s Name with Love; and, they are attuned only to the Lord’s Name.
Nanak: The True Guru Blesses us with such Riches as are embedded in our very Soul.
And then we are wrapt in utter ecstasy of the Lord’s Love and dyed in the Lord’s Colour. [1]

M. 3

Maya is a she-serpent, it clings to the whole world.
And he who serves her, him she eats!
Rare is a God-awakened charmer, who tramples her under his feet.
Nanak: He alone is Saved who is attuned to the (Lord’s) Truth. [2]

PAURI

The bard cries out at the Lord’s Door and the Lord Hears him.
And his inner Self is comforted and he attains to the Perfect (Lord).
That what is Writ by God, that deed one does.
And, when the Lord is in Mercy, one attains to the Lord’s Mansion as one’s
only Home.
That Lord of mine is Sublime: through the Guru is He attained. [5]

SHLOKA M. 3

The Lord of all is the only One: His Presence is seen all over.
But, Nanak, if one obeys not the Lord’s Will, then in one’s very Home, the
Lord seems far.
They alone submit to the (Lord’s) Will, on whom is the Lord’s Grace.
Submitting to His Will, one attains Bliss, and one becomes a True Bride in
the Lord’s Love. [1]

M. 3

The whole Night I passed in anguish, for the Lord’s Love I received not.
Nanak: The True Brides abide in Peace; for the Lord, their King, is their only
Love. [2]

PAURI

I have roamed the whole world: there is only but One Beneficent Lord.
One finds not Him through one’s own efforts, (for), the Lord Himself Bleses
(us) with the Fruit of our deeds.
Through the Guru’s Word, the Lord is Enshrined in one’s Mind, and
spontaneously is the Lord Revealed.
And, from within is the Fire of Craving extinguished, and one Bathes in the
Pool of Nectar.
Glory be to the Lord of Glory: it is by the Guru’s Grace that one utters
thus.[6]

SHLOKA M. 3

What kind is this love of the body and the soul, which breaks as soon as it
comes about.
Why then feed the body on Falsehood, when it keeps not our company in the
Yond?
The body is the blind dust: ask thou the Soul (that breathes life into it). (And it says): “I am enticed by Maya, and so I come and go. Yea, I knew not the Lord’s Will that I could Merge in His Truth”. [1]

M. 3

Eternal are the Riches of the Lord’s Name; all other riches but come and go. These Riches no thief can thieve, nor robber rob. These Riches are embedded in the Soul, and keep its company in the Yond. One attains these Riches through the Perfect Guru, (but) the Egotists attain them not. Blessed are the Traders, O Nanak, who reap the Profit of the Lord’s Name. [2]

PAURI

My Master is the Highest of the high – True, Deep, and Unfathomable. The whole world is under His Sway: and, all that seems is His Expanse. Through the Guru’s Grace, to Him one attains; eternal are the Riches He Blesses us with. Through the Lord’s Grace, the Lord is enshrined in one’s Mind (if) one Meets with the Great Guru. The men of Merit praise their Lord: for He, the Lord, is Eternal and Perfect. [7]

SHLOKA M. 3

Cursed is the life of those who forsake the God’s Peace, and commit Sins in Ego and so come to grief. The Ignorant Egocentric is engrossed in the love of Maya, and they know not (the Real). They attain not Bliss here or Hereafter, and they regret in the end. Rare is the one who, by the Guru’s Grace, Dwells on the Lord’s Name and from within him departs his Ego. Nanak: He in whose lot it is so writ by God, he alone repairs to the Guru’s Feet. [1]

M. 3

The Egocentric is like an inverted lotus; he has in him neither Devotion, nor the Lord’s Name. He works, goaded by Maya, and false is all his effort. His mind is imbued not (with the Lord’s Name), and he utters what is insipid and vain. He mixes not with the Righteous ones, for he loves Falsehood.
Nanak: The Lord Himself has Established what He has, and while the
Egocentrics are drowned in the Sea of Falsehood, the Godmen are Saved,
Dwelling on the Name. [2]

PAURI

Without Knowing (the Reality), one is ever on the Round, and comes and
goes again and over again.
Without Serving the True Guru, one comes to Grief in the end.
If the Lord be in Mercy, one attains to the Guru, and obliterates one’s Ego,
And, one overcomes one’s Thirst and Hunger, and Peace abides in one’s
Mind.
And one Praises ever the Lord, and attunes one’s Mind to God. [8]

SHLOKA M. 3

He who Serves his True Guru, him worship all,
The surest means (to Deliverance) is that one attains the Lord’s Name.
Contemplating the Lord’s Name, one is ever in Bliss, and Peace and
Contentment abide in the Mind.
And one eats and wears the Nectar-Name, and so, Nanak, one is Blest with
the Glory of the Name. [1]

M. 3

O man, hear thou the Guru’s Instruction and attain to thy Lord, the Treasure
of Virtue. P.512
And thy Beneficent Lord Comes into thy Mind and thou art rid of Ego and
I-amness.
Nanak: When one is Blest with His Grace, one is ever attuned to the Lord. [2]

PAURI

The one turned God-wards is Pure, and is the embodiment of Truth and
Contentment.
And one’s inner Guile and Viciousness depart, and one conquers one’s
mind, the natural way.
And one’s Mind is Illumined and abides in Bliss, and one loses one’s
Ignorance.
One sings ever the Lord’s Praise: and through the Lord’s Praise is he known.
The Lord is the only Beneficent God; yea, He is our only Friend. [9]

SHLOKA M. 3

He who Knows the Brahman, is known as a Brahmin; yea, he who is ever
attuned to the Lord.
And, instructed by the True Guru, he practises Truth and Self-discipline and is rid of the Affliction of Ego.

He sings the Lord's Praise, gathers the Lord's Praise and merges in God's Light.

Rare is the one who, in this age, is Wise-in-God, and who, eradicating his Ego, Merges in the Lord.

Nanak: Attaining to Him, he is ever in Bliss, yea, he who Dwells ever on the Lord's Name. [1]

**M. 3**

The Ignorant egocentric has Guile in him, and he utters nothing but falsehood.

But through Guile, the Lord is Pleased not, for He Sees and Hears all, with natural ease.

The world is instructed in Duality, and is rendered Unconscious by the poison of Maya.

Going thiswise, one suffers Pain ever, and comes and goes, birth after birth. His Doubt goes not and he is consumed by Filth.

He on whom is the Lord's Grace, him He Instructs in the Guru's Wisdom. And he Sings the Lord's Praise and Dwells on it, and, through the Lord's Name, is he Released in the end. [2]

**PAURI**

They who obey the Lord's Will, they are the Perfect ones in the world.
They Serve ever their Master by reflecting on the Perfect Word.
They serve their Lord, for they Love the True Word.
They attain to the Lord's Mansion, for they are rid of I-amness.
Nanak: they, the Godmen, who Dwell upon and Enshrine the Lord's Name in the Mind, are United with the Lord. [10]

**SHLOKA M. 3.**

In the God-awakened Soul, rings the music of Equipoise, and he is attuned to the True Name.
Yea, he is imbued ever with the Lord's Love: and the Lord's Name is pleasing to him.
He sees only the Lord, utters the Lord's Praise, and is attuned spontaneously to the Lord.
He is Blest with the Lord's Wisdom, and his stark Ignorance is dispelled.
(But), he (alone) on whom is the Perfect Lord's Grace, Dwells on the Lord's Name. [1]

**M. 3**

They who Serve not the True Guru and Love not the Word,
And contemplate not the Lord’s Name in the state of Equipoise: O, why did they come into the world?
Again and again they are cast into the womb, and are consumed by the Filth (of Desire).
They are lured by Greed and so are neither here nor there. P.513
Nanak: The Godmen are saved; for, them the Lord Himself Unites with Himself. [2]

PAURI

The Lord’s devotees look Beauteous at the Lord’s Gate, they are made Eternal by the True Word.
In their Mind is the Love of the Lord; (for), they are enticed by the Lord’s Love.
They abide ever in the Lord’s Love and their tongue tastes the Lord’s Essence.
They to whom the Lord is Revealed through the Guru, they Enshrine the Lord in their Mind.
Without the Guru, one Wails incessantly, and is Wasted away by the sense of the Other. [11]

SHLOKA M. 3

In the Kali-age, the Lord’s devotees earn the Treasure of the Lord’s Name, and attain to the Supreme State (of Bliss).
Serving the True Guru, they Enshrine the Lord’s Name in the Mind and Dwell ever on the Name.
Abiding in the world of Desire, they remain Detached, and still their Infatuation and Ego.
They Save themselves, nay the whole world; O Blessed is their mother.
Such a True Guru he alone attains, in whose lot the Lord has so Writ.
Nanak is a Sacrifice to his Guru, who has led those strayed back to the Path. [1]

M. 3

One is deluded by the Triad of Maya, as the moth is by light, and is thus Wasted away.
The Pundits too are deluded by Maya, and are ever on the look out if there is any one out to make an offering.
Lost in Duality, they utter but poisonous talk; the Lord has denied them the Glory of His Name.
The Yogis are deluded as much as are the Shaivites and the Sanyasins: for they too have spread the cult of Ego.
They accept not the God’s gifts, food or clothes; and forcing their minds, they waste their lives away.
Of these, he alone is the man of Poise who, by the Guru's Grace, Dwells upon the Lord's Name.
Nanak: Whom shall we go to tell when He the Lord Himself Does all? [2]

**PAURI**

Maya and Infatuation and Ego and Wrath and Lust are like the evil Spirits. On account of them, one is subject to the Yama; and one is Punished. The Egocentrics are led to the Yama's Path, for they love the Other. They are Punished at the Yama's abode, and no one listens to their wails. He on whom is the Lord's Grace Meets with the Guru; and, through the Guru is he Emancipated. [12]

**SHLOKA M. 3**

Ego and Selfhood entice and so consume the Egocentrics. As they who are attached to the Other, Maya clings to them. If one burns it down with the fire of the Guru's Word, then alone it leaves one off.

One's body and mind look Beauteous and the (Lord's) Name is Embedded in one's Mind.
Nanak: Maya is destroyed only through the Lord's Name, and through the Guru is it received. [1]

**M. 3**

My mind wavered for ages and was held not, and so was subject to coming-and-going. In the Lord's Will, I was so Deluded: for, He it is who puts up the Play. When the Lord is in Mercy, then the Guru is met with, and one's mind being held, one Merges in the Lord's Being. P.514
Nanak: Through the Mind is the mind satiated, and then nothing dies, nor goes. [2]

**PAURI**

The (human) body is the Fortress of the Infinite: it is when one's Destiny is awake that one attains to it.
For, in the body Abides He, the Enjoyer and the Relisher.
Yea, He who also is Detached: Attached and yet Separate.
All that He Wills He does; all that He does, happens.
When one Dwells on the Lord's Name, by the Guru's Grace, goes one's Separation from the Lord. [13]

**SHLOKA M. 3**

The True Lord Himself enables man to Praise Him, through the Guru's Word.
Through the Guru does one realise that to Praise Him is to merge in His Wonder.
Blessed is the Guru's Word; through it, one is United with the True one.
One attains the Lord through His Praise: (and), through His Grace is the Lord Attained. [1]

M. 3

Blessed is the tongue that utters the Lord's Praise through the Word.
For, through the Perfect Word is Met the Perfect Lord.
Fortunate are they who Praise their Lord.
They who Praise their Lord look Beauteous and the world comes to worship them.
It is through the Lord's Grace that one is Blest with the Lord's Praise; and one attains Glory at the Lord's Gate. [2]

PAURI

On the fortress of our body close the two hard doors — Falsehood and Ego.
(But), the Ignorant and Blind Egocentrics are deluded by Doubt: so they see them not.
Men assume various garbs and make many efforts, but they find them not.
It is through the Guru's Word that the Doors are opened and one dwells on the Lord’s Name.
The Lord is the Tree of Nectar; and they who partake of its Fruit are satiated. [14]

SHLOKA M. 3

Praising the Lord, one's Night (of life) passes in Peace.
O mother, Praising the Lord, one is ever in Bliss.
Praising the Lord, one is attuned to the Lord.
One Praises the Lord, if on one be the Lord’s Grace.
Praising the Lord, one gathers Glory.
Nanak: Praising the Lord, one acts as is the Lord's Will. [1]

M. 3

Blessed is the True Word; through the Guru is it revealed.
For, through the Word, one Praises one’s Lord, and the Lord’s Praise Abides in one’s Mind.
Praising the Lord, the Godmen attain to the Lord spontaneously.
Blessed are the ones, Nanak, who cherish the Lord in their Mind. [2]

PAURI

This mind is avaricious: one finds it ever engrossed in Greed.
The love of Maya and Craving entice away the mind, and the mind wanders in all directions. Hereafter, thy name or caste will go not along, and know thou that the Egocentric is consumed by Sorrow.
If the Lord’s Essence one’s tongue Tastes not, whatever one speaks is sour. Yea, they who, through the Guru, taste the (Lord’s) Nectar, are satiated and Content. [5]

SHLOKA M. 3

Glory be to the Lord who is Unfathomable and Deep. Glory be to the Lord, the Giver of Merit, and of Poised Mind. P.515
Glory be to the Lord who Pervades all.
Glory be to the Lord who Sustains all.
Nanak: Glory be to the One Lord, who was Revealed to me by the Guru. [1]

M. 3

The Godmen Praise their God ever, but the egotists eat the Poison (of Maya) and die.
For, they love not the Lord’s Praise, and they pass their days in Sorrow.
The Godmen drink the (Lord’s) Nectar, and, praising their Lord, they are attuned to the Lord.
Nanak: They who Praise their Lord are the Pure ones, and to them is revealed the Mystery of the three Worlds. [2]

PAURI

If the Lord so Wills, one Meets with the Guru, and Serves and Worships the Lord.
If the Lord so Wills, He is Enshrined in one’s Mind, and, in Poise, one drinks the Lord’s Essence.
If the Lord so Wills, one attains Gladness, and earns the Merit of the Lord. And then in the Lord’s Abode, one has one’s seat on the Throne; and, one abides ever in the Self.
(But), they alone accept the Lord’s Will, who Meet with the Guru. [16]

SHLOKA M. 3

They alone Praise their Lord whom the Lord Himself enables to realize (His Glory).
They become Pure of mind and rid their minds of Ego.
The Guru’s devotees who Praise their Lord, gather the Fruit of their hearts’ Desire.
Beauteous are they who Praise their Lord: O God, lead me on to them.
I hymn the Lord’s Praise with the heart, and also with the tongue.
Nanak: They who Praise their Lord, the God, to them I surrender my body and mind. [1]

M. 3

Glory be to the True Lord, whose Name is Nectar-sweet.
They who Serve their Master are Blessed: I am a Sacrifice to them.
Glory be to the Lord, the Treasure of Good: but he alone has His Taste who is so Blest.
Glory be to the Lord who Pervades the seas; through the Guru is He Attained.
Say ye all, O devotees, “Glory be to the Lord”, for the Perfect Guru is pleased with the Lord’s Praise.
Nanak: He who Praises his Lord with the whole mind, him the couriers of the Yama touch not. [2]

PAURI

The Lord alone is True: True is the Guru’s Word.
Through the True Guru is the (Lord’s) Truth Revealed, and, through Truth, one merges in Equipoise.
They keep ever Awake (to their Lord), and Waking, their Night (of life) passes.
Through the Guru’s Instruction, they taste the Lord’s Essence; yea, they are the Blessed ones.
Without the Guru, not one has attained to Him, and the Ignorant ones are Wasted away. [17]

SHLOKA M. 3

The Lord’s Word is the Lord’s Praise, nothing equals the Lord’s Praise.
The Lord’s Praise is deep and unfathomable; O, Blessed is the True Love.
Glory be to the Self-dependent Lord: Glory to the One who alone Does whatever He Wills.
Glory be to the Nectar-Name, but rare is the God-awakened Soul who is Blest with it.
The Lord’s Praise one attains through the Lord’s Grace; it is through His Mercy that one is Blest with it.
Nanak: Through the Guru is one Blest with the Lord’s Praise, and so utters he ever the Lord’s Name. [1]

M. 3

Without Serving the True Guru, one attains not Peace; and, there is no other place to go to.
One may long as long as one may, one attains not to Him, save through the Lord's Grace. They within whom are Vice and Greed, are wasted away by Duality. They escape not the cycle of births and deaths, and, abiding in Ego, they suffer Sorrow. (But), they who are attuned to the True Guru, they are bereft of nothing. Them, the Yama calls not, nor do they suffer Pain. Nanak: Through the Guru is one Saved and one Merges in the True Word. [2]

**PAURI**

The Lord's bard is he who loves the Lord. And, standing at the Lord's Gate, serves the Lord and Dwells on the Guru's Word. The bard attains to the Lord's Mansion and cherishes the (Lord's) Truth in his heart. The bard has a high station, for he loves the Lord's Name. To Dwell on the Lord's Name is to Serve the Lord, for thus is one Emancipated. [18]

**SHLOKA M. 3**

The human body, like the herdswoman, is of low-caste, but when she attains to her Spouse, She, dwelling on the (Guru's) Word, Contemplates ever her Lord: She attains to the True Guru (and) abides in the Lord's Fear: she (then) is a woman of high family. (For), he realises the Lord's Will, by His Grace. She who is of little Merit and Ill-mannered, and is Abandoned by her Spouse, When she too abides in the Lord's Fear, her Dirt is washed off and her Body becomes Pure. Illumined from within, her Mind becomes Sublime, and, Dwelling on the Lord, she becomes a treasure of virtues. She abides and works in the Fear of the Lord, And so is Blest with Peace and Glory here, and enters the Gate of Salvation Hereafter. From the Lord's Fear we attain to the Fear-free Lord, and our light Merges in His Infinite Light. Nanak: Blessed is she who is Pleasing to the Lord; on her is the Grace of God. [1]

**M. 3**

Praise ever thy Lord: be a Sacrifice to the True One. Nanak: Burnt be the tongue that, forsaking the One alone, is attached to the Other. [2]
PAURI

Only a particle of the Lord's Glory was manifested in His 'incarnations': for they loved the Other. And ruled they like the kings, and fought for pleasure and pain. They who serve Shiva and Brahma know not that these too had found not the limits of the Lord. For the Fear-free Lord, without Form, is Unknowable and is Revealed only through the Guru. And there where such a Lord is Worshipped, there is no Separation, nor Woe, and Eternal is such a world. [19]

SHLOKA M. 3

The world of form but comes and goes. He who knows this is approved (by the Lord). But, he who prides on his self is Ignorant and Unwise. [1]

M. 3

The mind is (like) the elephant: the Guru the elephant-driver, Wisdom is the goad; and howsoever the Guru instructs, so doth the mind follow. Nanak: The mind—elephant without the (Guru's) goad, strays from the Path. [2]

PAURI

My prayer is to the One who is my Creator-Lord. (For), when I serve (Him), the True Guru, I am Fulfilled. Nectar-sweet is the Lord's Name: I Contemplate it ever. Joining the Society of the Saints, I was rid of Woes: And then I became care-free, having gathered the eternal Riches of the Lord. [20]

SHLOKA M. 3

I have raised the embankments of the Mind's farm, and gaze at the high skies: O clouds, burst as ye must, why keep me in wait? When the Bride longs for the Spouse, steeped in Worship, the Spouse comes to her like an (unexpected) guest: Nanak is a Sacrifice to those who, by the Guru's Grace, have Enshrined the Lord in their Mind. [1]

M. 3

Sweet is that which pleases: a friend is he who becomes thee.
Nanak: He alone is Wise-in-God, whose Mind is Illumined by the Lord Himself. [2]

Pauri

To Thee I pray, O Lord, Thou art my True Master.
Thou art my Protector ever: I Dwell only upon Thee.
All creatures belong to Thee, and Thou Pervadest all.
He who slanders Thy Slaves, him thou Destroyest.
Yea, forsaking all cares, I become care-free, when I repair to Thy Feet. [21]

Shloka M. 3

The world builds hopes; and the hopes go not, nor die.
But he alone is Fulfilled who rests his Hope on God. [1]

M. 3

Desire and Hope will fade away if the Lord, who Produced these in the mind, so Wills.
Nanak: Nothing is eternal, save the Lord’s Name. [2]

Pauri

The Lord Himself Created the world in a perfect order.
He Himself is the Merchant, Himself the Tradesman, Himself is He the Store-house.
Himself is He the Sea, Himself the Boat, Himself the Boatman.
Himself is He the Guru, Himself the Disciple, Himself He Shows us the destined End (of life).
Nanak: Dwell thou on the Lord’s Name that all thy Sins are eradicated. [22-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

VAROF RAGGUJRI : M. 5

SHLOKA M. 5

Within me, I Contemplate the Guru: with the tongue, I utter the Guru’s Word.
With my Eyes, I See the True Guru: with my ears I hear His Word.
For, he who is imbued with the True Guru, has his Abode in the Lord’s Court.
He who is Blest with this Boon has the Grace of God upon him.
But, rare are such beings: they, verily, are the Creation’s cream. [1]

M. 5

The Lord Himself Protects all: it is He who Saves all.
He Leads us to the Guru and so Fulfils He all.
And becoming Compassionate, He Forsakes not (His Devotees):
And one joins the Society of the Saints, and is Ferried across the Sea of Existence.
The Shaktas and the vile traducers (of the Lord), He Destroys in a moment.
In my Mind, I lean only upon the One Lord,
Contemplating whom one is ever in Bliss, and all one’s Woes depart. [2]

PAURI

Kinless, Detached, Unfathomable and Infinite Purusha art Thou.
And True too: and, so art Thou Seen. P. 518
Of what Thou hast Established, nothing is False.
And, Thou Sustainest all whom Thou Greatest.
Thou Stringest all on Thy Thread: Thy Light Pervadeth all.
Through Thy Will are we cast upon the Sea of Existence: through Thy Will are we ferried Across.
O Lord, Thee only he Contemplates in whose Lot it is so writ.
Thy State but no one knows: O, I am a Sacrifice to Thee. [1]

SHLOKA M. 5

When Thou art in Mercy, O Lord, spontaneously Thou comest into my Mind.
When Thou art in Mercy, O Lord, I find the nine Treasures (of Thy Name) in my very Home.
When Thou art in Mercy, O Lord, I practise the Guru’s Word.
When Thou art in Mercy, O Lord, Nanak Merges in Thy Truth. [1]
M. 5

Some there are who sit on the thrones and the bugles shriek out their praise,
But without the True Name, Nanak, not one attains Honour (before God.)

[2]

PAURI

The followers of the Vedas and the Semitic texts contemplate Thee, O Lord,
standing at Thy Gate,
Nay, count there cannot be of those who lie at Thy Door.
Brahma dwells on Thee as does Indra on his Throne.
And the gods, Shiva and Vishnu, too utter Thy Praise:
And also the Pirs, the prophets, the sheikhs and the seers too.
For the Lord is woven in the texture of every heart, like warp and woof, and
ever He is in Bloom.
From Falsehood is our Destruction; from Righteousness is the Eternal Life.
(But), howsoever the Lord Yokes us, so are we yoked. [2]

SHLOKA M. 5

Man shuns Good, but is ever ready to practise Evil.
Awake, O Ignorant one, for today or the day after you will be fettered (by
death). [1]

M. 5

Bad be our ways of expression, but Thy Love is concealed not.
Says Nanak, “Thou art our Master, our True Friend, who Abides in us all.
So, Cover up our shame, O God.”

PAURI

I, the slave of Thy Slaves, seek Thee, O Compassionate One.
I live by uttering (Thy Praise): and so am I Blest as if with the nine Treasures
and Dominion over the earth.
The Treasure of Thy Nectar-Name is brimful for Thy Servants.
Through them I am Blest, and with my ears I hear the Lord’s Praise.
I serve them that my body becomes Pure,
And I wave the fan over their heads, fetch water for them, grind their corn,
and am in bloom washing their feet.
Of oneself one can do nothing; it is when the Lord is in GGrace that one is
 Saved.
Bless me, the Meritless one, O Lord, with a Place in the Abode of Thy Saints.

[3]
SHLOKA M. 5

O Friend, I crave to become the Dust of Thy Feet.

M. 5

Myriads of sinners become Pure, being attuned to the Lord’s Feet.
The merit of pilgrimage to the Holy Places is in the Lord’s Name, but he alone
attains to it in whose Lot it is so writ. [2]

PAURI

Contemplate thou ever the Name of the Lord who is thy Sustainer.
He on whom is His Grace, him He Forsakes not.
He Himself Creates: He Himself Destroys.
He Knows all and, with Discrimination, gives Thought to what He
Creates.

And through His Power, Assumes many, many forms.
He whom He Yokes to His Truth, him He Redeems.
And on whose side is He, he loses never.
Forever Eternal is His Court; so Him I salute ever. [4]

SHLOKA M. 5

Forsake thy Lust, Wrath and Greed; burn these in fire:
For, as long as one is alive, one must (only) Dwell upon the Lord’s True
Name. [1]

Contemplating my Lord, I have been Fulfilled.
I Dwell upon the Lord’s Name: through the Perfect Guru have I attained (to
the Lord). [2]

PAURI

He who is Instructed by the Guru is Redeemed:
His Doubt is stilled: his Sorrow is eradicated.
Seeing his Sight, the whole world is Blest.
The Dirt of one’s Sins is washed off in the Society of the Lord’s Saints.
There, one Contemplates the Nectar-Name of the Lord,
And one’s Mind is Content and one’s Hunger satiated.
He in whose heart abides the Lord’s Name, his Fetters are cut off.
But, rare is the one who, by the Guru’s Grace, earns the Riches of the Lord.
SHLOKA M. 5

I cherish this desire in my Mind that I make an effort each morn,
And get attuned to the Lord's Praise: O God, my Friend, Bless me with Thy
Praise. [1]

M. 5

The Lord has Saved me in His Mercy, and my body and Mind are Imbued
with the Real.
Nanak: They who are Pleasing to the Lord, all their Woes are destroyed.

[2]

PAURI

When thou art in Sorrow, pray to Thy God.
And, forsaking all cleverness, surrender to Him thy body and mind.
And, Worship the Guru's Feet, that Evil in thee is burnt off:
And, joining the Society of the Holy, cross thou the Sea of Existence.
And Serve thy Guru-God, that Hereafter thou fearest not the Yama.
The Lord Redeems in a moment, and Fills those that are Empty.
And their Mind is Content, Contemplating the Lord ever.
But, he alone is dedicated to the Guru's Service on whom is the Grace of
God. [6]

SHLOKA M. 5

The Lord hath Yoked me to the right object and United me to Himself.
Waves upon waves (of Sin) lash against me: but through the Grace of my
Beloved Lord, I'm Drowned not. [1]

M. 5

In the dreadful woods (of the world), I've found that my only Companion is
the Lord's Name, the dispeller of Sorrow.
I am a Sacrifice to the Saint who Fulfils me (thus). [2]

PAURI

Imbued with Thy Love, I attain all the Treasures.
Dwelling on Thee, I regret not, nor grieve.
Thy Servants lean on Thee: for no one can equal Thee.
Glory be to the Perfect Guru: cherishing Him in the Mind, one is in Bliss.
It is through Perfect Destiny that one receives from the Guru the Treasure of
the Lord's Praise.
And when the True Guru is in Mercy, we are Redeemed and go not the Round again.
The Lord Himself Protects His Servants in His Compassion,
And one lives ever, hearing the Lord's Name. [7]

**SHLOKA M. 5**

Thou, O Lord, hast Blest me with the silken gown of Love to cover up my shame. P. 520
For, Thou, O Lord, art All-wise, but, alas, we know not Thy Mystery. [1]

**M. 5**

Contemplating Thee, O Lord, I attain everything, and have to contend with no Sorrow.
He whose Honour Thou Protectest, him no one can humble. [2]

**PAURI**

We gather Bliss, contemplating our only Lord.
Singing the Lord's Praise, all our Afflictions are dispelled.
And, within us is Peace when we Cherish our Lord.
And our Hopes are fulfilled enshrining the Lord's Name in the mind.
And losing our self, all our Obstacles are overcome,
And our Mind receives Wisdom from the Guru.
He whom the Lord Himself Blesses, receives all these things.
(For), He is the Master of all, and He is our only Refuge. [8]

**SHLOKA M. 5**

I am Ferried across the Sea (of Existence) and my Mind's feet get not stuck in its Mud, for within me is Thy Love.
To Thy Feet, O Lord, is my heart attuned; (for), Thou alone art my Boat and Raft. [1]

**M. 5**

Says Nanak: “Seeing whom the Evil of my mind is eradicated, they alone are my friends.
I have searched the whole world through, but how rare are such beings?” [2]

**PAURI**

When I see Thy Devotees, O Lord, Thou Comest into my Mind.
When I abide with Thy Saints, the Dirt of my mind is eradicated:
And dispelled is the fear of birth and death, instructed in their Word.
And my Bonds are loosed and the Demons within me hide their heads in
shame.
The Saints make us love the One who Supports us all,
Whose Seat is on High and who is Unfathomable and Infinite.
With joined palms, I pray to Him ever, night and day, with every breath.
(But), we attain to the Society of the Saints when the Lord Blesses, us of
Himself. [9]

**SHLOKA M. 5**

In the wondrous woods (of the world), there is tumult and confusion all over
the path.
But when I am attuned to my Lord, I roam through the wood, enraptured
with Joy. [1]

**M. 5**

The True Society is that wherein one Contemplates the Lord's Name
So, seek not the society of those who are centred on their self. [2]

**PAURI**

That time is approved when one Meets with the True Guru.
And one joins the Society of the Holy, and then there is no Affliction for him.
And, one attains to one's Eternal Abode, and is cast not into the womb again.
And one is attuned to the Quintessence of Wisdom, and on it one fixes one's
Mind.
And whenever one utters, one utters the Lord's Name.
And realizing the Lord's Will, one is Redeemed and is Blest with Bliss.
Yea, Testing (all Coins), the Lord Casts the True ones in His Treasury, and
they become not False again. [10]

**SHLOKA M. 5**

The pangs of Separation smite me like pincers, and are hard to bear.
(But), if my Loved Lord Meets with me, then there is True Peace for me.
[1]

**M. 5**

(By the Lord's Will), the earth abides in waters; the fire is locked in the wood.
Love that Lord, O Nanak, on whom lean all things. [2]

**PAURI**

The works that Thou did, only Thou could accomplish, O God.
Yea, that alone happens in the world which is in accordance with Thy Eternal Will.
I am wonderstruck, seeing Thy Wonders, O Lord.
I, Thy Slave, seek Thy Refuge: if Thou Willest, I'll be Emancipated.
The Treasure is in Thy Hands: Thou Blessest with it him on whom is Thy Grace.
Yea, on whomsoever is Thy Mercy is blest with Thy Name.
Unfathomable, Unperceivable and Infinite art Thou: I know not Thy End.
O God, he to whom Thou art Beneficent, Dwells on Thy Name. [11]

SHLOKA M. 5

The spoons cruise through the food, but know not the taste thereof:
I seek to see those who are imbued with the Lord's Essence. [1]

M. 5

I have now from the Guru the news of one who had destroyed my Farm.
Now, I have fenced it with the Lord's Name, and no more will it be plundered. [2]

PAURI

Dwell thou on Him who has everything with Him.
Who is the Master of both ends, and in an instant rights all wrongs.
Abandon all thy efforts and seek His Refuge:
And, surrender Thyself to Him and in-gather Bliss.
The Merit of works and Dharma and the Quintessence (of the Real), one gathers from the Saints.
So, Dwell Thou on the Nectar-Name that thou comest not to grief.
He, on whom is the Lord's Mercy, into his Mind Comes God.
And he gathers all Treasures, (for), the Lord Blesses him with His Grace. [12]

SHLOKA M. 5

My Lord is in Mercy, and I have found the object of my search.
Nanak: the Creator-Lord is the One alone, for I See not another. [1]

M. 5

Aim the arrow of Truth at thy Sins and slay them all.
And cherish in thy Mind the Mantram of the Guru that thou comest not to Grief. [2]
PAURI

Glory be to the Creator-Lord who has brought Peace to my mind. 
So, Contemplate I Him ever who is Beneficent to all life. 
The All-pervading Lord is Compassionate to me, and all my Woes are past: 
And all pain, all ails, are over, through the Guru’s Grace. 
The Lord Protected me: and Established me He, the Sustainer of the poor, 
And Delivered me He, breaking all my Bonds. 
My Thirst was quenched, my Hopes were Fulfilled, and my Mind was 
Content and Comforted. 
Infinite, Highest of the high, is the Lord, who is affected not by 'virtue' or 
'sin'1. 

[13] 

SHLOKA M. 5

He on whom is the Mercy of the Lord, he only Contemplates Him, our only 
God. 
Says Nanak: "Repairing to the Society of the Saints, I am in love with my 
Lord." [1]

M. 5

O Fortunate ones, Dwell ye on the Lord: for, He (alone) Pervades the earth, 
the seas and the interspace. 
Says Nanak: "When one Contemplates the Lord’s Name, one is never 
(again) in Sorrow." [2]

PAURI

Approved is the speech of the Lord’s Devotees: for it is accepted at the Lord’s 
Court. 
The devotees lean only on Thee, O Lord, for they are imbued with Thy True 
Love. 
He whom the Lord Blesses with Mercy, all his Woes depart. 
O Compassionate Lord, Thy Devotees belong to Thee, Bless them with Thy 
Grace. 
P 522 
That no Woes afflict them, nor are they cursed with the great Malady (of 
Ego). 
The Devotees lean but on the Lord’s Praise: 
And they Contemplate the One Lord ever and forever more. 
And they drink ever the Nectar-Name and, through the Lord’s Name, are 
satiated they. [14]

1. i.e. the customary wishes and sins.
SHLOKA M. 5

Myriads of Afflictions afflict him who forsakes the Lord's Name. And He but wails like the crow in a deserted home. [1]

M. 5

Blessed is the season when I Meet with my Lord, Let me forsake Him not, even for a moment, and utter ever His Name. [2]

PAURI

Brave and mighty and irresistible are the Five 'hosts', Who have gathered—upon me. The ten sense-organs attach even the Detached ones to sense-pleasures: And they seek to conquer every one and so increase their following. The world of three Modes is under their sway and no one can stand upto them. So, how is one to overpower the fortress of Delusion, and cross the dyke of Maya? Contemplate thou the Perfect Guru and so destroy the irresistible hosts: And, stand thou with joined palms, at thy Lord's Door. [15]

SHLOKA M. 5

All my Sins are washed off if I sing ever the Lord's Praise: But when I forsake the Lord's Name, I'm infected by myriads of Afflictions. [1]

M. 5

Meeting with the True Guru, one knows the Right Way (to God); And, one gets Emancipated, even while enjoying the manifold joys of the world. [2]

PAURI

Glory be to the True Guru who has destroyed the Fortress of Doubt (within me). Glory be to the Lord who has attuned me to Himself. Inexhaustible is the Treasure of the Lord's Name: with this Cure-all, the Guru Blesses us all. And the Great Malady (of Ego), He, the Lord, Destroys. When the Lord Blesses us with the great Treasure of the Name, We attain to infinite Life and Realize the Self.

1. i.e. the Five Passions.
One can utter not the Glory of the All-powerful Lord. 
He alone my Guru is, the Transcendent Lord, Infinite, Unknowable and Mysterious, the God of gods. [16]

**Shloka M. 5**

Making an earnest effort (on the God's Way) live thou whole; and earning (His) Pleasure, abide thou in Joy. 
Contemplating thy Lord, Meet thou Him, and thy Anxieties will be dispelled. [1]

**M. 5**

O Lord, Bless me with Pure thoughts and Thy Remembrance, and the Pious Society of the Holy, 
O Lord, be Thou Merciful to me that I forsake Thee not, even for a moment.

**Pauri**

When what happens is the Thy Will, why shall I fear? 
So, I offer myself to him in whose society I contemplate Thy Name. 
When I Cherish my Infinite Lord and Master, I am Blest. 
Pray, who can touch him on whose side is the Absolute Lord? 
All are subject to His Will; not one is outside its pale. 
That Lord Comes into the Mind of His devotees, and through His Truth is Enshrined in their Minds. 
Thy Slaves Contemplate but Thee alone, O Thou Sustainer of all. 
Thou, the All-powerful Lord, art the Support of all, and with Thy Eye of Grace all are Blest. [17]

**Shloka M. 5**

O Lord, Bless me that I overcome my Lust, Wrath, Ego, Greed, Attachment and evil Desire. 
Protect me, O my God: I am ever a Sacrifice to Thee. [1]

**M. 5**

Eating, the mouth is worn out; wearing the wears, the limbs are tired. 
O cursed be the life of those who are imbued not with the Love of the Lord. [2]

**Pauri**

As is His Will, so will it happen: 
So, wheresoever the Lord Keeps me, there I abide.
With the Love of Thy Name, I wash off all my Evil.
And, Contemplating Thee, O Absolute Lord, all my Doubt and Fear are
dispelled.
They who are imbued with Thy Love, are yoked not to the Round:
And, without and within, they See no one but the One alone.
They who Realize Thy Will come not to Grief again.
And, they are Blest with Thy Name which they weave into their heart. [18]

SHLOKA M. 5

In life, man Cherishes not the Lord; dying, he is mixed with the dust.
Such is the Impious and Ignorant worshipper of Maya, who passes his life
thus (in vain). [1]

M. 5

He, who in life Cherishes the Lord in the Mind, and dying too is Imbued with
His Love:
He, by the Saint's Grace, Fulfills his life which is the priceless Bounty of God. [2]

PAURI

The Lord is our only Refuge from the beginning of Time.
He is the Creator-Lord who has Spread out as Truth, and whose Name is
Truth.
He takes care of all and no one is bereft of Him.
He is our Beneficent and All-powerful Lord: He Himself makes us Practise
(His Word).
He into whose Mind Comes He, is ever at Peace.
The Lord Himself Creates all, and Himself He Sustains all.
The Lord is all by Himself, Infinite and Boundless.
Yea, leaning on the Perfect Guru, I mount to my Lord. [19]

SHLOKA M. 5

The Lord Protected me in the beginning, the middle and the end.
The True Guru Blest me with the Lord's Name and so tasted the Nectar I
And, repairing to the Society of the Saints, I Praised ever my Infinite Lord.
I attained all the life-objects; and, Hereafter, I'll be cast not into the womb
again.
Everything is in the Hands of God: He alone Causes all to happen.
Prays Nanak: "O Lord, Bless me with the Dust of the Saint's Feet that I am
Emancipated." [1]
M. 5

Cherish Him in the Mind who Created thee.
For, they who Contemplated their Lord, attained Peace.
Fruitful and Approved is the human birth of an Awakened Soul.
For, Says the Lord: “He who Realizes My Will is Blessed”.
He on whom is the Lord in Grace, he strays not (from the Path).
And, whatever the God gives him, in that he finds his Joy.
Nanak: He on whom the Lord, our Friend, is in Mercy, he Realizes His Will.
But he whom He Strays (from the Path), for him is the endless cycle of births-and-deaths. [2]

PAURI

The traducers of the Lord’s Servant are instantaneously Punished; and they
can stay not Whole for a minute.
For, the Lord can suffer not the pain of His Servants, and He yokes his
traducers to the Round (of births-and-deaths).
He Seizes them by the forelock and abandons them on the Yama’s Path.
And afflicted by Woes, they Wail, cast into the deeps of Hell.
But the True Lord Saves His Servant, hugging him to His Bosom. [20]

SHLOKA M. 5

O Fortunate ones, contemplate the Lord, who Pervades all the earth.
For, Dwelling on the Lord, one is afflicted not with Sorrow.

M. 5

Myriads of Afflictions infest him who forsakes the Lord’s Name,
And he Wails night and day, like a crow in a deserted house. [2]

PAURI

Cherish thy Bountiful Lord that thou art Fulfilled.
And thy Desire is satiated and thy Sorrows are dispelled,
And thou attainest to the Treasure of the Lord’s Name of which thou art in
search:
And thy light Merges in the All-light; and thy Toil is over.
Peace, Poise and Bliss come into the Home of such a one,
And cease his comings and goings, births and deaths.
Says Nanak, “The Servant and the Master become one, and seem not
separate one from the other.
And, by the Guru’s Grace, the seeker Merges in the Truth (of God).”

[21-1-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GUJRI : THE WORD OF THE BHAKTAS

CHAUPADAS OF SRI KABIRJI

If you were to become a horned and mute quadruped, how, then would you sing the Lord’s Praise?
When, upstanding and downsitting, you will be struck, where will you hide your head? [1] Without (contemplating) the Lord, one is like a stray bull, With a torn nose and bruised shoulders, fed upon the straw of coarse grain! [1-Pause] The whole day one wanders in the woods, but his Hunger is sated not, For he listens not to the Instruction of the Lord’s Devotees, and receives the fruit of what he sowed. [2] And experiencing now pain, now pleasure, he falls a prey to the great Delusion and wanders through myriads of births. If one loses the opportunity of the human birth, forsaking his Lord, when will he come by it again? [3] He circles around like an oilman’s bull, and passes the Night (of life), without attaining Deliverance.
Says Kabir: “Without the Lord’s Name, one Regrets in the end, and Grieves.” [4-1]

GUJRI

Kabir’s mother sobs and wails: “O Lord, how will my grandchildren live, [1] When Kabir has given up spinning and weaving, And has inscribed (instead) the Lord’s Name in his Mind?” [1-Pause] (Says Kabir): “So long as I pass the thread through the shuttle, So long do I forget my Loved Lord. [2] My mind is low; my caste is a weaver’s, But I have reaped the Profit of the Lord’s Name. [3] O mother, listen to me: Mine and my children’s Refuge is our Beneficient Lord.” [4-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GUJRI: PADAS OF SRI NAMDEVIJI

If Thou Blessest me with a kingdom, it increases not my Glory. P. 515 Nor, if Thou makest me a beggar doth it make me any the lesser man. [1]
Dwell thou on thy Lord, for this is the state of Supreme Bliss. And then thou comest and goest not again. [1-Pause] Thou, O Lord, hast Created, and also Deluded, all, And, whomsoever Thou Blessest, he alone knoweth Thee. [2] When the True Guru is Met with, one is rid of one’s Doubt. And one Worships not the other, for he Sees not another. [3] One stone we worship (as an idol), another we tread upon, If one is a god, the other one also is. Says Namdeva: “I, therefore, serve (not the stone but) my only God.” [4-1]

GUJRI

He, our Lord, is Stained not; like fragrance (in flower), He Permeates all: No one has seen Him Come (into the world); so who can Know Him? [1] Who can describe Him, who can fathom His Deeps, yea, He the Casteless, All-pervading Lord. [1-Pause] As the bird flies in the sky; but one can keep not its trail; As the fish cruises through water, but one knows not its route; [2] As one is deceived by the mirage, one may mistake the sky for a pitcher (of water). So one knows not the Master of Namdeva, who Bears (the responsibilities of) the three Worlds. [3-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GUJRI: PADAS OF SRI RAVIDASJI

The calf has defiled the milk in the teats, The black-bee has defiled the flower, the fish the water. [1] O mother, what shall I now offer to my Lord, For, I see not a beauteous flower (that has been defiled not). [1-Pause] The Chandan-tree is girdled by the snakes: Lo, the nectar and the poison abide in one and the same place! [2] How then with incense, earthen lamps, foods and fragrant flowers, Is Thy Servant to Worship Thee, O God? [3] I’ll dedicate and make an offering of my body and mind to Thee: And so, by the Guru’s Grace, will I attain Thee, my Immaculate Lord. [4]

I can Worship not Thee in any otherwise. “Yet”, says Ravidas, “I know not what shall be my state Hereafter?” [5-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GUJRI: PADAS OF SRI TRILOHANJ

Within him is the Dirt, and he cleans not (his within); (but) from without he wears the garb of an ascetic.
Within his lotus-heart, he Knows not his God, why, then, has he become a Sanyasin, pray? [1]
O Pundit, the world is strayed by Ignorance, For, it has Realized not the Lord of Supreme Bliss. [1-Pause] P. 526
One begs from door to door to fatten one’s body, and creates the illusion of a yogi, wearing a yogi’s coat and ear-rings.
One besmears one’s body with the ashes from a crematorium, but, without the Guru, one realizes not the Quintessence (of Reality). [2]
Why contemplate then and practise austerities, why churn the waters (for the butter)?
Why not Dwell upon Him, the Lord of Nirvana, who Created myriads of species. [3]
Why, O man of ochre robes, roamest thou the sixty-eight pilgrim stations? Prayeth Trilochana: “Hark, O ye men, without the grain, what is it that ye thrash?” [4-1]

GUJRI

He who, while dying, thinks of money, and dies worrying so, He is born and reborn as a serpent. [1]
O love, let me not forsake the Name of the Master of the earth. [1-Pause]
He who, while dying, thinks of a woman, and dies worrying so, He is recreated again and over again, as a prostitute. [2]
He who while dying, thinks of the sons, and dies worrying so, He is born and reborn as a swine. [3]
He who while dying, thinks of his mansions, and dies worrying so, He takes re-birth as an evil spirit. [4]
He who Dwells upon the Lord and dies reflecting thus, He, says Trilochana, is Emancipated: within him Abides the ‘Lord of the Yellow Robes’. [5-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

GUJRI: PADAS OF SRI JAIDEVJI

Since the beginning has been the Purusha of incomparable Glory; yea, He who Loves Truth and like Virtues.
He is the Wonder of wonders, beyond Nature, and whosoever Reflects on Him, is Emancipated. [1]
Dwell then only on the One Name in thy Mind; yea, contemplate the Nectar-Name which is the Quintessence of the seeming world.
Cherishing Him, neither age wears one, nor is one under the sway of birth and death. [1-Pause]
If one seeks to humble the Yama, let him Praise the Lord, Glorify Him and do good Deeds.
For, the Lord is, was and will always be alike and the same, and he is the Embodiment of Supreme Bliss. [2]
If one seeks to have a Pious conduct, let him forsake Greed and cast not his eye on another man's household.
And abandon his evil ways and desires, and seek the Refuge of the Lord, the Wielder of the Chakra. [3]
O man, Dwell thou on the One Lord through word, deed and thought;
For, there is little merit in the yagnas, or in (customary) charities and austerities. [4]
O man, utter the Name of Govind that thou art fulfilled in every way.
Jaideva has come into the Presence of that Lord who has ever Emancipated all. [5-1]
RAG DEVGANDHARI


DEVGANDHARI M. 4

He who becomes the Servant of the Lord is Attuned to the Supreme Master.

He who utters the Lord’s Praise, through the Guru’s Word, his Destiny is awakened. [1-Pause]

His Bonds of Maya are loosed, and attuned is he to the God’s Name.

My Mind is captivated by the Guru-charmer; Seeing him, I go into Ecstasy.

[1]

The whole dark Night I slept through: but when the Guru was Merciful, lo, I found myself Awake.

Thou, O Beauteous Lord, art my only Master, I know not of another like Thee. [2-1]

DEVGANDHARI

How is my Beauteous Lord to be Met, O dears,
Show me the Way, ye Saints of the Lord; and I follow ye on. [1-Pause]

Then I cherish in my heart the Words of my Love; this then becomes the Right Way for me.

Of dishevelled locks, of stature short, but still beloved of the Lord I am, and lo, Comes He down to take me to His Bosom. [1]

There is but One Master, we all are the Brides of the Lord, and whomsoever He Likes, she alone is likeable.

What shall, pray, poor Nanak do? So he goeth as the Lord Willeth. [2-2]

DEVGANDHARI

O life, utter ever the Name of the Lord,
Through the Guru’s Grace, is thy skirt dyed Red, yea, in the Colour of the Lord’s Love. [1-Pause]

I wander about, like mad, seeking out all over my Love:
And, whosoever Unites me with my Lord, I'll be the Slave of his Slaves. [1]

Yea, shake up (thy mind) and drink thou the Nectar of the Lord, conciliating thyself to the Guru.

Says Nanak, “By the Guru’s Grace, you’ll find thy Lord within Thy very Self.” [2-3]
DEVGANDHARI

Now I go to surrender myself to my Master. 
O my Lord, now that I seek Thy Refuge, it is unto Thee to keep me or to 
destroy me. [1-Pause] 
The clever sycophancy of the world: this too I have cast to the fire. P. 528 
Now let them say good or evil of me, I have surrendered myself (to Thee 
God). [1] 
He who comes to seek Thy Refuge, O Lord, him Thou Keepest whole in Thy 
Mercy. 
Nanak seeks Thy Sanctuary, O Lord, now protect Thou his Honour, O Thou 
Destroyer of the Demons. [2-4]

DEVGANDHARI

Sacrifice am I to the one who sings the Lord’s Praise. 
I live by seeing the Guru-Saint, in whose heart is the Lord’s Name. [1-Pause] 
O Thou Immaculate, Pure Purusha, O Master, how can I, the Impure one, 
Meet with Thee? 
We, the False and Unfortunate ones, have one thing on the tongue, and 
another in the mind. [1] 
In appearance, we stick to the Master’s Name, 
While from within we are the most vicious of beings. 
O Master, keep me Thou as Thou Willest, for I have sought only Thy Refuge. [2-5]

DEVGANDHARI

Bereft of the Lord’s Name, the beautiful seems unseemly, 
As is the son of the prostitute, accursed is whose name. [1-Pause] 
They in whose heart the Master is not, they are of deformed features; yea, 
tormented are they like the lepers. 
They who are led not by the Guru, prattle overmuch, but, in the Divine 
Court, the Lord’s curse is upon them. [1] 
They on whom is the Master’s Mercy, they crave for the Feet of the Saint. 
Nanak: The impure ones, joining the Society of the Holy, are Emancipated 
through the Guru’s Grace. [2-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

DEVGANDHARI M. 5

O mother, let me cherish the Guru’s Feet, 
That the Lord is in Mercy upon me and the Lotus (of my mind) flowers, and I 
Dwell ever upon my God. [1-Pause]
He, our only Lord, is within and without; He the One Pervades all, all over, 
Yea, Permeates He the heart and the world outside, He, the All-perfect Lord 
is Seen wherever one Sees. [1] 
Thy Praise, O Lord, is uttered by ascetics and seekers, but to no one art Thy 
limits known. 
O Thou, our Bliss-giving Master, Destroyer of Sorrow, Nanak is a Sacrifice 
to Thee. [2-1]

DEVGANDHARI

O mother, the Lord's Will must come to pass. 
The Master has Created His diverse Creation: and while one loses, the other 
gains. [1-Pause] 
At one time man blooms in bliss, at another he wails in grief. 
At one time he gathers the Dirt of Ego, at another he washes it off in the 
Society of the Holy. [1] 
Yea, no one can obliterate the Master's Will, for I see not another like Him. 
Says Nanak, "I am a Sacrifice to the Guru, by whose Grace I rest in Peace."

DEVGANDHARI

O mother, as I reflect upon and hear of the (Yama's) Abode of Pain, I'm 
filled with dread. P. 529 
So shed I my sense of ‘my-ness’ and ‘thy-ness,’ and seek I the Refuge of the 
Lord, my God. [1-Pause] 
And I accept what comes in His Will, and say not ‘no’ to what He Bids me do, 
And, I forget Him not even for a moment, for, forsaking Him I live not. [1] 
The Perfect Creator-Lord is the Giver of Peace, and Suffers He my immense 
Ignorance ever. 
I am without merit, without beauty, and without caste, but I am Saved, for 
the Lord, the Bliss-incarnate, is my Spouse. [2-3]

DEVGANDHARI

O mind, utter ever the Lord's Praise, 
For, singing and hearing and contemplating Him, one is saved, caste or no 
caste. [1-Pause] 
I know this Way, for I'm Merged in my Creator-Lord. 
Whosoever has bound himself down to the ways of flesh, has remained not 
forever. [1]
(But), I've gathered Peace and my Fear and Doubt are dispelled, for the Lord is in Mercy upon me.
Says Nanak, “My Destiny was fulfilled, when in the Society of the Holy, I shed my Craving and Greed.” [2-4]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

DEVGANDHARI M. 5

O my Ever-powerful Lord, my Kindly Light, I am a Sacrifice unto Thee. I long for the Song of Thy Saints and cherish I their Feet. [1-Pause]
O Thou worthy of Praise, O Thou Fount of Mercy, O Thou Reveller in Poise, Thou art One and yet Infinite: Thy Abode hath no peer. [1]
All miraculous powers and all treasures are in the palms of Thy Hands, O Thou Life of all life, Master of all, of a myriad names, Be Thou Merciful to Nanak, O God, that he lives ever singing Thy Praise. [2-1-38-6-44]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

DEVGANDHARI M. 9

This my mind follows me not:
And goes its own way and shrinks not from Evil. [1-Pause]
Madly intoxicated by the Wine of Maya, one utters not the Lord’s Praise, And lures away the world through deceit, and thus fills his belly. [1]
As is the dog’s crooked tail, so is he, and listens not he to the Council of Wisdom.
Says Nanak: “Contemplate thou the Lord’s Name, that thou art Fulfilled.” [2-1]

DEVGANDHARI

Thy mother, father, sons, wife and kindred,
Are related to thee only while thou art alive. [1-Pause]
Yea, when thy breath leaves off thy body, they call thee a ghost,
And they keep thee not even for a moment and drive thee out. [1]
The illusion of the world is like the delusion of a deer, reflect thou on this in thy mind:
And Contemplate the Lord’s Name that thou art Saved. [2-2]
False, O, false are the loves of the world:
For, all are attracted to thee for their own pleasure, may it be thy friend or wife. [1-Pause]
Say they all: “Thou art mine, mine” and pretend to be attached to thee from the mind,
But they stay not with thee at the end; how strange are the ways of the world!
Thy foolish mind knows it not, though it is instructed, day in and day out.
Nanak: One crosses the Sea of Existence only when one sings the Lord’s Praise. [2-3-6-38-47]
RAG BIHAGARA


BIHAGARA M. 5, CHAUPADAS

I was ever in the company of the Demons. I abided with the Serpents. I tried all ways to shake them off, (but in vain). [1] And then I uttered the Lord's Name, And lo, I attained the Peace of Equipoise. [1-Pause] False is the love of the world, For it casts man on the Whirlpool (of coming-and going). [2] All men are but passers-by. Who have gathered under the shade of a tree. But getting attached to the Other, they are tied down to a myriad Bonds. [3] Eternal only is the Society of the Saints, Where are sung the Praises of the Lord. Nanak, therefore, has sought the Refuge of his only God. [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BIHAGARA M. 9

No one knows the State of the Lord: And even the yogis, the celibates and men of austerity and wisdom have found it not. [1-Pause] In a moment, the Lord Makes kings of beggars, and beggars of kings. And Filling, He empties, and the empty He Fulfils; this, verily, is the way of my God. [1] He Himself has Evolved His Maya, and watches himself He all: And Manifests He in many, many ways, and yet keeps Detached from all. [2] Infinite, Endless, Unknowable and Immaculate is the Lord, who has Lured away the whole world. Leave off then all thy Doubts, 0 man, and attune thyself to the Feet of the Lord. [3-2-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BIHAGARA M. 4, CHHANT

O my life, Contemplate the Lord's Name: for, Invaluable is the Name one gathers through the Guru.
My Mind is pierced through with the Name; it loves the Name, with the Name it has been washed clean. O life, if we hold our mind with the Instruction of the Guru, it wavers not again:
And it gathers the Fruit of the heart's Desire; and it sings only the Lord's Praise. [1]
O my life, through the Guru's Instruction, the Nectar-Name rains upon us, and with the tongue we utter the Song that is Nectar-sweet.
Yea, Nectar-sweet is the Word of the Lord's Devotees; Hearing it with the Mind, one is attuned to the Lord.
And the God, long separated from him, Hugs him instantaneously to His Bosom.
Says Nanak: "His mind is then in Bliss and within him Rings the Unstruck Melody of the Word", [2]
O my loved mates, lead me on to my Lord.
I'll surrender my mind to him who utters to me the Gospel of my God.
Contemplate the Lord, O life, through the Guru's Word; and gather the Fruit of thy heart's Desire.
So, hasten to the Lord's Refuge, O life, for it is only men of Destiny who Contemplate His Name. [3]
Be Thou Merciful to me, O Lord, and, Meeting me, Illumine my mind with the Name enshrined in the Guru's Word.
My Mind is saddened without Thee, as the lotus is sad without water.
When the Perfect Guru Unites me to Thee, O my Lord, seemest so near, so near, to me.
Blessed is the Guru who shows me the Path to Thee, O my God, and then I flower with Thy Name. [4-1]

**Bihagara M. 4**

Nectar-sweet is the Name of the Lord, O my life; but, this Nectar one gathers through the Guru's Word.
Poisonous is the lure of the self; it is through the Lord's Nectar that this poison is eradicated.
The dry wood of the mind then is in bloom, and the Mind Contemplates the Lord's Name.
The Lord by His Writ has made our Destiny great; O life, let us Merge in the Name of the Lord. [1]
My Mind is attached to the Lord, as the child is to the mother's milk.
We gather not Peace without the Lord, as the Chatrik-bird wails without the rains.
Seek the Refuge of the True Guru, O life, and He utters to thee the Merits of the Lord.
When one Unites with the Lord, O life, in one's home rings the eternal Melody of Bliss [2]
Ego separates the self-willed from the Lord, and bound down to the Poison, 

they are burnt by the sense of I-amness. 

As a pigeon falls into the net, O life, so are the self-willed trapped by Death. 

And they who are bound to Maya and Desire, they the self-willed ones, are 

Unwise wretches. 

The Lord's seekers cry out in distress for the Lord's Refuge and the Guru-

God gives them the Refuge. [3] 

The Devotees, attuned to the Lord, are Saved: and by great Destiny, they 

Attain unto the Lord. 

O my life, the Lord's Name is the Boat, and the Guru the Boatman who 

ferries thee Across with the oars of the Word. 

The Lord is ever Beneficent, ever Compassionate, O my life; through the 

Guru's Grace, He seems sweet to thee. 

The Lord, in His Mercy, Hears the seeker's prayer: and Nanak, His Servant, 

then Dwells on His Name. [4-2] 

BIHAGARA M. 4 

O my life, in the world, the only good deed is the hymning of the Lord's 

Name; for, through the Lord's Praise, the Lord is Enshrined in thee. 

O my life, the Lord’s Name is Purest of the pure: Contemplating it, one is 

Saved. 

All one's Sins and Sorrows are dispelled; and all one's Dirt is cleansed by the 

Guru, through the Name. 

One Cherishes one's Lord by great Good Fortune; through it, even the 

Ignorant wretches are Saved. [1] 

They who Contemplate their Lord overcome the five (Desires). 

Within them, they treasure the All-filling Treasure of the Name, yea, 

through the True Guru is the Unknowable Known. 

The Guru fulfils all thy Desires, O life; and through thy Lord all thy Hungrers 

are satiated. 

In my Lot, the Lord has so Writ that I sing ever the Praises of the Lord. [2] 

We the sinners, the deceivers and the betrayers of others, are beguiled by 

Maya. 

And if, by Good Fortune, we attain unto the Guru, through Him, we attain 

Salvation and the Way. 

O my life, when the Guru pours Nectar into thy mouth, thy dead Soul comes 

to life again. 

He who Meets with the Guru, O my life, all his Woes are dispelled. [3] 

Purest of the pure is the Lord's Name, O my life: Contemplating it, all thy 

Sins are washed off. 

The Sinners the Guru-God makes Pure, O my life, and one's name resounds 

throughout the world, through the ages. 

And then the Dirt of Ego is washed off, bathing in the Lord's Pool of Nectar. 

Yea, all the sinners and wrong-doers are Saved, if they are imbued with their 

Lord, even for an instant. [4-3]
Bihagara M. 4

Sacrifice am I to those whose Mainstay is the Lord’s Name.
The Name was Enshrined in my Mind by the True Guru: and through it, I was
Ferried across the Sea of Poison.
O my life, they who Dwelt on the Lord single-mindedly, everyone shouts the
Victory of those Saints. P.540
Nanak has attained Peace, dwelling on the Lord, and all his Pain is dispelled. [1]
Blessed is the tongue, O my life, which sings the Praises of my Lord:
Blessed are the ears, O my life, which hear the Songs of the Lord, the God.
Blessed is the head, O my life, which falls at the Feet of the Guru.
Sacrifice is Nanak to the Guru who has brought the Lord’s Name to his Mind.

Blessed and Approved are the eyes, O my life, which see the Vision of the
Guru-Saint.
Blessed and Pure are the hands, Of my life, which write out the account of the
Lord’s Praise.
O my life, of him I will Worship the feet who treads the path of
Righteousness.
Nanak is a Sacrifice unto those who, hearing it, believe in the Lord’s Name.

O my life, the earth, the sky and the underworld Dwell upon the Name of the
Lord.
And the air, water, fire too utter the Praise of the Lord.
And all the woods and blades of grass, yea, the whole world Dwells upon the
Lord.

Nanak: He the one is Robed at the Lord’s Court, who turns his face God-
wards and dedicates his mind to the Lord. [4-4]

Bihagara M. 4

They who remember not the Lord’s Name, O my life, they, the self-willed
ones, are Ignorant Wretchess.
They who set their minds on Desire and Maya, they leave the world
regretfully in the end.
They who are lured away by Sin here, get no Sanctuary Hereafter in the
Lord’s Court.
But they who are Emancipated, through the Guru, and Dwell upon the Lord,
Merge in the Lord’s Name. [1]
Go out ye all and meet the True Guru who brings the Lord’s Name to all.
And tarry not in Cherishing the Lord, for who knows when one breathes
one’s last.
Blessed, Blessed is the time, the auspicious moment and the hour, when one
remembers one’s God.
Nanak has dwelt upon the Lord’s Name, and now the couriers of the Yama
touch him not. [2]
The Lord sees and hears everything, ever. O my life, and he alone is afraid who commits sin.
But he whose heart is pure, he casts off all his fears.
His mind is filled with the Name of the Fearless Lord, and all his vile traducers yelp but in vain.
Nanak has served the Perfect Guru, and so all his traducers have fallen at his feet. [3]
Serve ever that Lord, O my life, who is the Highest of the high.
They who contemplate the One God, single-mindedly, O my life, they care not for another.
Serving the Guru, one enters the Castle of the Lord:
And one's vile traducers bark but in vain.
So Nanak has cherished the Name which the Lord had Writ in his Destiny. [4-5]

BIHAGARA M. 4

All men are thine, O my Lord, and Thou knowest what we do in our inmost selves.
Thou art with us, both within and without: so Seest Thou all, though we deny Thee in the mind.
Thou art distant far to the self-willed Disbelievers, and so all their effort goes in vain.
Nanak has contemplated the Lord, through the Guru’s Word, and he sees the Lord's Presence all over. [1]
They alone are the True devotees and the seekers of the Lord, whom the Lord Loves.
They are robed at His Court and they Merge ever in their True Lord.
In their company, one's Sins are washed off, and, imbued with the Lord's Love, the Lord's Grace and Approval is upon them.
Nanak prays thus to his Lord: “O God, Bless me with the company of thy Saints.” [2]
O my tongue, utter thou the Lord's Name that thou art rid of Desire.
On whomsoever is the Grace of the Transcendent Lord, into his Mind comes the Lord's Name.
He who Meets with the Perfect and True Guru, O life, he gathers the Treasure of the Lord.
By great Good Fortune, Nanak is ushered into the Society of the Saints, and he sings there the Lord’s Praise. [3]
The Lord pervades all space and interspace; the Transcendent Lord who is ever Beneficent.
No one can know His limits; He is the Creator Lord, Perfect, and, in all ways, the Builder of our Destiny.
He Sustains all life, O my life, as do father and mother their child.
Says Nanak: “He is Attained not by a thousand clever devices, and He is Met only through the Guru.”
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BIHAGARA M. 5, Chhant

I've seen a miracle of the Lord, O my love, that whatever He does is righteous and just.
The Lord has made this world his play-house, O my love, in which the players but come and go.

P. 542
It is He who Created the world and Destined us to be born and die.
And while the one He Unites to Himself, Ushering him into His Castle, the other He makes but to wander in Doubt.
Thou alone knowest Thy end, O Lord, Thou who Permeatest all.
Nanak speaks the Truth, hear ye O Saints, that whatever the Lord does is righteous and just. [1]

Come, let us get together, O my loved mates, let us Contemplate the Lord's Name,
And Serve our Perfect Guru that we overcome the terror of Death.
They who abandon the Treacherous Path, by the Guru's Grace, they are Honoured at the Lord's Court:
Yea, they, in whose lot the Lord so Writ, to them let us be attuned, night and day.
We shed our Ego and I-amness and Desire, when we seek the Society of the Holy.
Says Nanak: "He who Contemplates the Lord is forever Redeemed." [2]
Gather ye, O loved Saints, and, with joined palms, worship the Eternal Person.
(In vain) did I seek to attain Him, through worship of many kinds; now let me offer this body and mind to the Lord.
(But) when the body, mind and riches belong to the Lord, what is it that we can offer Him in Worship?

On whomsoever is the Mercy of the Beneficent God, he Merges in the Being of the Lord.
And in whose lot it is so Writ, he loves his Guru.
Says Nanak: "Repair thou to the Society of the Saints, and worship the Lord's Name." [3].
I searched for my Lord in all directions, but I found Him in my own home.
For, our Soul is the Temple of the Lord, and within it Abides our God.
The Master Pervades all, but Manifests Himself only through the Guru.
And then our Darkness is dispelled and our Woes depart and the Lord's Nectar drips in our mouths.
The Lord is wherever I See: He, the Transcendent Lord, Pervades all, all over.

Says Nanak: "When the Lord Unites us with the True Guru, we receive Him in our own Homes." [4-1]
Bihagara M. 5

The Lord is utterly Beauteous; Bewitching and Enticing is He, Illuminating all hearts; He is the Mainstay of all.
Magnificent is the Glory of the Munificent One, who is Yonder of the Yond. O Thou Compassionate, Beneficent and Beloved Lord, O my Spouse, meet Thou Thy meek Bride.
My eyes thirst for Thy Sight and I can sleep not, nor pass my Night, without Thee.
I apply the Collyrium of Thy Wisdom (to my Eyes) and feed myself on Thy Name: with this, indeed, I am bedecked.
I am the accursed of all, if Thou Meetest me not:
I try in a myriad ways to Meet Thee, none of my devices work.
Transitory are the world’s riches; without the Lord, I am satiated not.
And howsoever well I eat, drink and embellish myself, how can I live without my Lord?
Night and day, I crave for Him: I can live not without Him for a moment.
Says Nanak: "I am a Servant of the Saints, for through their Grace alone shall I Meet with my God." [2]
I seek to mount the Bed of my Lord, but See not His Sight:
For, countless are my Sins, how shall the Lord let me into His Presence?
Meritless am I, without support and humble, and I pray: "Meet me, O Lord, the Treasure of Virtue, That I shatter the Wall of Doubt and sleep in Poise, and in-gather Thee, the Master of Nine Treasures, even if I See Thee for a moment."
If my Beloved comes into my Home, and I, His Bride, receive my Spouse, I sing the song of Joy.
Prays Nanak: "I seek the Refuge of the Saints: O Lord, Bless me with Thy Vision." [3]
Through the Saints’ Grace, I attain to my Lord.
My Desire is sated, my Mind is cooled, the Fire within me is quenched.
And my days are Blessed as are my nights: and I enjoy the immense Bliss of Union with my Lord.
When my Loved Gopal, the Supporter of the earth, becomes manifest to me, how can I utter His Praise?
My Doubt is stilled: my Greed and Attachment are past, and meeting my mates, the Saints, I sing the song of Bliss.
Prays Nanak: "I Dwell upon the Lord’s Saints who have United me with My Lord." [4-2]

Bihagara M. 5

The Guru-God has Blест me and I utter ever the Lord’s Name,
I utter the Nectar-Word of the Lord, and Dwell upon His Praise that His Will seems sweet to me.
Be Thou Merciful, O Lord, for, without Thee, I know not of another. Thou art my All-powerful, Unutterable, Infinite and Perfect Lord, I surrender my body, mind and riches to Thee. Ignorant am I and unwise, and without support, of mercurial mind, powerless, of low birth and unknowing. Prays Nanak: “I seek Thy Refuge, O Lord, Save me from this ceaseless coming and going.” [1]
In the Sanctuary of the Saints, I attain to my Lord, and utter ever His Praise. When I apply the Dust of His Devotee’s feet to my body and mind, I, the Impure one, become Pure. One becomes a Saint from a sinner in the Society of those who’ve attained to the Creator-Lord.
Imbued with the Lord’s Name, they bless one with a Soul, and bless one with a Treasure which increases with each day. They, who Dwelt on the Lord and conquered their self, attained miraculous powers and all the Treasures of the earth. Prays Nanak: “It is through great Destiny that one meets with God’s loved Saints.” [2]
They who dealt in Truth, they alone are the Perfect Merchants. They attained the inexhaustible Treasure (of the Lord’s Name) and reaped the Profit of the Lord’s Praise. Them Lust nor Wrath nor Greed contaminates, who are imbued with the Lord.
They recognise but the One, accept the One, and are saturated with the One Lord alone.
In their Minds is joy, and they cling to the Feet of the Saints. Prays Nanak: “They in whose skirt is gathered the Lord’s Name, they alone are the True Merchants.” [3]
Dwell thou on that Lord, O Nanak, who by His Power holdeth all. P.544 And forsake thou not Him, the Creator-Lord, by the Guru’s Grace, who is the All-pervasive Destroyer of the Demons. For, them Sorrow ails not, nor Fear overpowers, who Dwell upon the Lord. And they, by the Saint’s Grace, Swim across the Sea of Material Existence, and fulfil their Destined end. Within them rings Joy, their mind is comforted, for they meet with their Infinite Lord, the God. Says Nanak: “Dwelling on my Loved Lord, all my Desires were fulfilled.” [4-3]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**BIHAGARA M. 5**

Be thou long, O Bliss-giving Night, for I am in Love with my Spouse. Be thou short, O Pain-giving Sleep, that I worship my Master’s Feet.
I crave the Dust of God's Feet, and seek Him ever; I am in ecstasy, satiated with the Essence of the (Lord's) Name.
Imbued am I with the Lord's Love in a state of Equipoise, and I have shed my false illusions.
The Lord takes me by the arm, and saturates me with His Love, and I walk on His True Path to Merge in Him.
Prays Nanak: "Be Thou Merciful, O Lord, that I cling to Thy Feet." [1]
O my loved mates, repair ye to the Lord's Feet.
In our hearts is the Love of the Lord: let us now dedicate ourselves to His Worship.
And dedicating ourselves, Meditate upon the Lord, and go out to meet His Saints.
And shed our Ego, Desire and Evil, and surrender our body, mind and riches to the Lord.
The Lord is Perfect and Magnificent and full of Merits; Meeting Him, the Wall of Doubt is felled.
Prays Nanak: "Hear ye this Mantram, O my mates, and Dwell ye ever on the Name of the Lord". [2]
She who is the Lord's Bride, enjoys all pleasures:
She is widowed not, for her Lord is of long age.
She is never in Sorrow, contemplating her Lord; Blessed ever is she.
She sleeps in Peace, destroying her Sins, and is ever awake to the Love of the Name.
She lives with her Lord in constant Love, and bedecks herself with the Lord's Name and the Word of the Lord is ever sweet to her.
Prays Nanak: "The Lord has Fulfilled my Desire and I attain to the Lord who dieth not." [3]
In that house rings ever the Wedding-song, and myriads of Joys there are,
Where the body and mind of man are imbued with the Lord of Supreme Bliss.
For the Lord, our Spouse, is Infinite and Beneficent, the Master of Maya, the Support of the earth, and the Purifier of Sinners.
And when He is in Mercy, we Swim across the Sea of material existence.
Whosoever seeks the Lord's Refuge, him He Hugs to His Bosom: this is the innate nature of the Lord.
Prays Nanak: "I've attained to my Loved Lord who ever Sports in Joy."
[4-1-4]

Bihagara M. 5

The Lord's Feet are the Pool (of Nectar): cherish thou them in the mind.
P.545

And bathe thyself in the Lord's Pool, and all thy Sins will be washed off.
Bathe ever in thy Loved Lord's Pool that thy Sorrow and Ignorance are dispelled.
And thou comest not again nor goest, and the Noose of the Yama (round thy neck) is loosed.
Go, join the Society of the Saints that thou art imbued with the Lord’s Name, and thy Desire is fulfilled.

Prays Nanak: “O Lord, be Merciful that I cherish ever Thy Lotus-Feet.”

There ever is Joy and Bliss and rings there the unstruck Melody (of the Word),
Where one shouts victory to the Lord and sings, in the company of the Saints, the Lord’s Praise.
For this pleases the Lord that one be imbued with the Lord’s Love.
And (then) one reaps the Profit of His Being, overcoming his self, and one is United with the Spouse, for long Separated from him.
He Holds him by the arm and is Merciful to him: for the Mercy of our only Lord is Infinite and Unfathomable.

Prays Nanak: “They remain forever Pure in whose Mind rings the True Word of the Lord.”

O thou Fortunate one, hearken to the Nectar-Word of the Lord: But, he alone cherishes it in the heart in whose Lot it is so writ.
Indescribable is the Lord’s Gospel, to him alone it is revealed on whom is the Mercy of the Lord.
And he becomes immortal and all his Sorrows and Woes are dispelled. And finds he the Refuge of the Lord who Forsakes him never, and he cherishes the Lord’s Love.

Prays Nanak: “Come ye, let us sing ever the Nectar-Word of the Lord.”

My body and Mind are in ecstasy, I can describe not my state.
For, from whomsoever I issued forth, in Him I have now Merged. My light is woven with the All-light, warp and woof: the drop has mingled with the Sea.
And I now see my Lord Pervading the earth, the seas and the interspace: now I See not another.
The Lord Permeates the woods, and all vegetation and the three Worlds: I can fathom not His State.

Prays Nanak: “The Lord alone knows His State who has Created all that there is.”

BIHAGARA M. 5

The Saints search for their Lord who is their life-breath.
They lose the strength of their being if they meet not their Lord, the God.
O my Lord, be Merciful to me, and gather me in Thy Skirt.
And Bless me with Thy Name that I contemplate it ever, and live seeing Thy Vision.

He the Lord is All-powerful and Perfect, Eternal, Highest of the high, Unfathomable and Infinite.
Prays Nanak: “O Lord, be Merciful, and Meet me Thou, O my life-breath.”

I practised Austerity and Contemplation to have the Vision of my Lord.
But the Fire within me was quenched not, without the Lord’s Refuge.
O Lord, now I seek Thy Refuge; cut my Fetters off that I Swim across the Sea
of material existence.
I am helpless, O Lord, Ignorant and without Merit, overlook Thou my
failings.
O Thou Merciful Lord of the meek, Supporter of the earth, All-powerful,
Creator and the Cause.
Nanak, the Chatrik, craves for Thy swanti-drop, for he lives only cherishing
Thy Feet. [2]
Drink, O man, the Lord’s Nectar; utter the Lord’s Name:
And, Contemplate the Name in the Society of the Holy that you are Fulfilled.
Thy Lord is the Fulfiler of all, the Destroyer of Sorrow: forsake Him not
even for a moment.
He is ever in Joy, ever True; and all Merits are contained in Him, the Lord of
the universe.
Infinite is He, the Highest, without end, the Master of all, Unreachable is
whose Abode.
Says Nanak: “My Desire is fulfilled, for I have Met the Lord of Lakshmi, the
All-pervading He.” [3]
The Merit of a myriad yagnas is his, who hears and sings of the Lord.
He who Contemplates the Name, his whole generation is Saved.
Beauteous he looks: his Praise is indescribable.
O Thou Loved Lord, forsake me not: my Mind ever prays for Thy Vision.
How glorious the day when the Lord Hugs me to His Bosom, yea, He, who is
the Highest of the high, Infinite and Unfathomable,
And I am Fulfilled on meeting my Loved Lord, the God. [4-3-6]

BIHAGARA M. 5, Chhant

Why art thou attached to the Other, for treacherous is this path:
O thou Sinning one, there is no one to stand by thee.
No one stands by thee, and thou regretest ever thy deeds.
For, thou recitest not the Lord’s Praise; and who knows, when will thy turn
come again?
Leaves that fall off the tree grow not again on it, and lone is one’s journey on
the Yama’s Path.
Prays Nanak: “Without the Lord’s Name, one wanders ever in Pain”. [1]
One practises Deceit in secret: but the Lord, the Inner-knoower, knows all.
And when one’s Account is settled before the Lord of Law, one is pressed
like sesame in the oil-press:
And one suffers for one’s deeds and is made to wander from birth to birth.
And intoxicated with Maya, the Enticer of all, one loses the Jewel of human
birth.
But for the one Name of the Lord, one is wise in every other thing.
Prays Nanak: “Such is the lot (of the vicious), that they choose not God, but
Doubt and Desire.” [2]
Now, who can plead on his behalf if the ungrateful wretch is separated from
the Lord.
And is held by the cruel, hard-hearted couriers of the Yama,
Who drive him on (to Hell) for his misdeeds: for he was attached ever to
Maya, the great Enticer,
And he uttered not the Lord’s Praise, through the Guru’s Word, and so
embraced he the molten steel.
And beguiled by Lust, Wrath and Ego, and being shorn of Wisdom, he
Grieved.
Prays Nanak, “He is led astray by his Destiny, for he uttered not the Lord’s
Praise with his tongue.” [3]
Without Thee, O Lord, there is not another whose Refuge I may seek.
Thou art the Purifier of the Sinners: this, verily, is Thy innate Nature.
Purifier of the Sinners art Thou, O Beneficent Master, Treasure of Mercy, I
seek Thy Refuge.
Take me out of the Blind Well, O Thou, the Sustainer of all hearts.
Seek I Thy Refuge that Thou break my chains and give me the Support of Thy
Name.
Prays Nanak: “Lend me thy Hand, O Compassionate Lord of the earth”.

Blessed is the day when I meet with my Lord, the God,
And within me is all Bliss and all my Woes are past.
And, within me is Peace, Poise and Joy, and I utter ever the Lord’s Praise.
And with devotion, I recite the Lord’s Name in the society of the Holy, and
am cast not again into the womb.
Spontaneously, He Embraced me to His Bosom, and lo, the Seed of my
Eternal Destiny sprouted.
Prays Nanak: “When the Lord Meets me of Himself, He Goes not away from
me again.” [5-4-7]

BIHAGARA M. 5, Chhant

Hearken Thou to my Prayer, O my Master:
Though full of Demerits, I still am Thy Slave.
Thou art my Beauteous Lord, the Dispeller of Pain, the Fount of Mercy, and
the Destroyer of Sorrow and Strife.
Now keep my Honour, for I seek Thy Refuge, O Thou Immaculate, All-
pervading Lord.
Thou, O Lord, Hearest all, Seest all, Thou art nearest of the near,
Hearken Thou to my Prayer, O my Master, and Save the Honour of Thy
Servant. [1]
Thou art the All-Powerful Lord: I am but a meek beggar at Thy Door:
I am in the grip of Maya, Release me of its stranglehold, O Lord.
Bound down by Greed, Desire and Vice am I, and commit I Evil and Sin:
Free of all Bonds and detached only art Thou, O my Creator-Lord, we men
but reap the fruits of our deeds.
Take pity, O Thou Purifier of Sinners, I’ve wandered through many births
and lost.
Thou art the All-Powerful Lord: I have but little Wisdom (to Know Thee).
Thou Sustainest even the ungrateful wretches, and All-seeing is Thy Eye of Grace.
Unfathomable is Thy knowledge, Infinite art Thou; I, the low-born, Know not a thing about Thee.
I throw away the Jewel and treasure the trite, yea, I of the animal mind, low and Ignorant.
I have gathered nothing but Maya, after a painful strife, but then it leaves me off, being of mercurial mind:
O Thou All-powerful Lord, Nanak seeks Thy Refuge, now Save Thou his Honour, pray. [3]
He from whom I was Separated, Him I Met through his Own Grace:
And joining the Society of the Holy, I uttered the Lord’s Praise.
Uttered I the Lord’s Beauteous Praise: and the Blissful Lord was Revealed to me.
And I mounted the Glorious Bed of my Spouse, and my Lord and Master made me His Own.
I abandoned all my cares and became care-free, and I suffered not Sorrow again.
Nanak lives now, seeing the vision of the Lord, and utters he ever the Praise of God who is the Treasure of Virtue. [4-5-8]

BIHAGARA M. 5, CHHANT

O righteous man, speak up: why are you silent so?
For, you have seen with your eyes the treacherous ways of Maya!
Yea, nothing of the world goes along with one, without the Name of the Lord.
And neither one’s lands, nor raiments, nor gold, nor silver are of any avail to him.
One’s wife, sons, worldly glory, elephants and horses, and other means of luxury keep not one’s company (in the end).
Prays Nanak: “But for the Society of the Saints, the whole world is false.” [1]

O kingly being, why are you asleep and wake not (to the Real)? P.548
For many like you have wailed in vain for Maya.
Wailed have many for this great Enticer, but there is no Peace except in the Lord’s Name.
And a myriad devices and clevernesses work not, and then man passes off, as is the Lord’s Will.
He the Lord, is All-pervading, in the beginning, middle and the end; yea, Pervades He all hearts.
Prays Nanak: “He who keeps the company of the Saints, goes with Honour to the Lord’s Abode.” [2]
O kingyly (Mind), know you that all your wise Courtiers are of no avail to you: You must separate from them: for, leaning on them leads you to Agony. You were deceived by the Mirage: how can you now attain Peace? And if you are involved in anything other than the Lord’s Name, you waste the human birth in vain.

Your thirst is quenched not by deeds of Ego, nor are you Fulfilled, nor attain Wisdom thus.

Prays Nanak: “Without the Lord’s Name, many have grieved in the end.” [3]

The Lord, in His Mercy, has made me His Own.

He has pulled me out (of the Mire), and Blest me with the Society of the Saints.

And there I Contemplate my Lord, and I shed all my Sins and Woes.

This indeed is the highest Religion, this the act of Charity, this the highest Merit, for it goes along with me.

My tongue utters the Lord’s Name: with it are my body and mind imbued.

Says Nanak: “Whomsoever the Lord Unites with Himself, he is the Man of True Repute.” [4-6-9]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAG BIHAGARA : M.4

SHLOKA M. 3

It is through the Guru’s Service and in no other wise that one Attains Bliss. If one pierces one’s Mind through, with the Guru’s Word, one lives ever with God.
Nanak: He alone Attains to the Lord’s Name whom the Lord Blesses with His Eye of Grace. [1]

M. 3

He whom the Lord Blesses with the Treasure of His Praise, expends it as well as he may.
(But), without the True Guru, it comes not to hand, no matter what works one does.
Nanak: The self-willed world is devoid of this Treasure, and remains Hungry in the Hereafter, with nothing to feed upon. [2]

PAURI

Thou belongest to all, O God, for all are Created by Thee.
Thou Pervadest all and all Thy creatures dwell upon Thee.
He with whom Thou art pleased, of his devotion Thou Approvest.
All that is in Thy Will happens, and all do that Thou Makest them do.
I Praise that Glorious and Sublime Lord who Saves ever the Honour of His Saints. [1]

SHLOKA M. 3

Nanak: The Wise have conquered the world: the world conquers all (save the Wise).
Yea, it is through the Lord’s Name that one becomes Wise but the Name comes to one the natural way.
The Mind, instructed in the Guru’s Wisdom, becomes stable; it no one can move nor perturb.
The Lord Owns His own devotees and so Fulfilled are they.

The Egocentrics He Himself Strays from the Path, for within them are Greed and Ego.
They pass their days in Strife and reflect not on the Word.
Their mind the Creator-Lord Confuses and what they prattle is Sinful and Vain.
Whatever the Lord gives them, they are satiated not; for, Blinded by Ignorance, within them is the immense craving for more.
Nanak: It is better to break with the egotists, for they are attached to nothing but Maya. [1]

M. 3

Fear nor Doubt can hurt one, if one’s Lord, the True Guru, Protects one. For, He the Saviour, has been the Protector (of His Devotees) since beginningless time.
Meeting with the Loved Lord, one attains Bliss, Reflecting on the True Word.
If one Serves the Bliss-giving God, He, of Himself, then Tests one (and Approves). [2]

Pauri

All creatures belong to Thee, O Lord; Thou art the Sustenance of all.
He whom Thou Blessest receives Thy Bounties, for there is no one to equal Thee.
Thou art the only Beneficent Lord of all: so, my prayer is to Thee alone.
He with whom Thou art Pleased, Thou Approvest everything of him; yea, Blessed is such a one.
O Lord, all that happens is Thy Wonder: so I place my pleasure and pain before Thee. [2]

ShlokA M. 3

Those turned God-wards are pleasing to their God; and, they ring True at the Lord’s Court.
In the minds of the God’s friends is Bliss, for they reflect on the Guru’s Word.
They enshrine the Word within, and so their Pain is dispelled and their Minds are Illumined.
Nanak: Our Lord, the Saviour, Saves His Devotees, Blessing them with His Mercy. [1]

M. 3

Dedicate thou to the Guru’s Service, imbued with the Lord’s Fear.
Yea, one becomes He whom one Serves if one walks in God’s Will.
Nanak: The Lord is All-in-all: there’s no other place for us to go, to. [2]

Pauri

Thou alone Knowest Thy Glory, O Lord; for there is no one to equal Thee.
If there be a rival of Thine, he would know: but Thou art Thy only equal.
They who Served Thee attained Bliss: O, who can reach up to them? Thou, our Beneficent Lord, hast the Power both to Create and to Destroy: so everyone begs of Thee, with joined palms. Yea, I know not any as Beneficent as art Thou, in the world or the underworld, in the spheres or in the stars. [3]

SHLOKA M. 3

If one believes not, and loves not one's Lord in the state of Equipoise, And relishes not the Word, but forces his will, what kind of Praise will he sing of his God? Nanak: His life alone is approved who merges in Truth, by the Guru's Grace. [1]

M. 3

One Realizes not one's Self, but hurts others (for their shortfalls). Himself, the Blind one abandons not his nature, and Separated (from God), he comes to Grief. He reshapes not his mind in the Guru's Fear that he may Merge in His Being. So his Doubt goes not and, without the Word, he writhes in Pain. Within him surge Lust, Wrath and Greed furiously, and his life passes in Strife. Tired are his feet, hands, eyes and ears: and his days come to an end. But, he loves not the True Name through which one receives the Nine Treasures (of God).

If living, one Dies (to the self) and, so Dying, lives, he is Emancipated forsooth. But, one is Blessed not by God, without Deeds: how could such a one be Blessed? Cherish then the Guru's Word, O ignorant one; for Redemption and Wisdom both come from the (Guru's) Word. Nanak: One receives the True Guru within oneself, if one sheds one's ego. [2]

PAURI

He who enshrines Thee, O Lord, within his Mind, why and what shall he fear? Our Lord Blesses us with everything, why then forsake His Contemplation even for a moment? He who dwells on the Lord, he lives eternally in Bliss, for he keeps ever the company of the Saints. All Woes and Hungers of the Lord's Devotees are eradicated: yea, all Bonds of the Saints are sundered. It is by the Lord's Grace that one becomes a Devotee of God; and, seeing him, others too are Redeemed. [4]
SHLOKA M. 3

Burnt be the tongue which tastes not the Essence of the Lord.
Nanak: The tongue, imbued with the Word, becomes sweet, if in one’s Mind
is enshrined the Name. [1]

M. 3

Burnt be the tongue which forsakes the Lord’s Name.
Nanak: The man of God utters only the Lord’s Name with his tongue, for he
loves the Lord’s Name. [2]

PAURI

The Lord Himself is the Master, Himself the Devotee, Himself is He
Devoted to Himself.
He Himself, Watching all, is Pleased; He himself Yokes all to their tasks in
His Will.
He Leads some on the Path; others He Strays from the Path.
True is my Lord, True is His Justice; and He Constructs and Sees all His Play.
Says Nanak: “Sing then thy True Lord’s Praise, by the Guru’s Grace.” [5]

SHLOKA M. 3

Rare is the one who knows who a Darvesh is.
He who goes about begging from door to door: O cursed be his life and his
robes.
If he sheds his hopes and fears, and, through the Guru, begs for the alms of
the (Lord) Name:
I’d wash the Feet of such a one and be a Sacrifice unto him. [1]

M. 3

Nanak: The Tree (of the body) yields the Fruit (of God’s Essence).
And the two birds, (Soul and the Oversoul), perch on it, and, wingless, they
come and then fly away, unseen.
(The Soul) enjoys all kinds of pleasures but, through the Word, remains
Detached (within).
Nanak: They who are imbued with the Fruit of the Lord’s Essence, on them is
the Grace of God. [2]

PAURI

The Lord Himself is the Farm: Himself is He the Farmer: Himself He Grows
and Grinds (the corn).
Himself He Cooks, Himself He Places it on the platter, and Himself He Eats
it too.
Himself is He the water, Himself the tooth-pick. 
Himself He Offers a handful of water (to clean the teeth). 
Himself He Calls the men to eat, Himself He Bids them off. 
Yea, he to whom the Lord is Merciful, He Makes him walk in His Will. [6]

**SHLOKA M. 3**

(Devoid of the Lord’s Name) all deeds, all righteousness, bind 
One to the fruit thereof, which may be Virtue or Sin. 
And one is bound to Selfhood and Desire, and is involved with one’s sons and wife. 
And, then wherever one sees, one sees the Rope of Maya, with which one gets Bound down. 
Nanak: Without the True Name, senseless are all one’s doings. [1]

**M. 3**

The mind of the Blind one is Illumined, if he Meets with the True Guru, in God’s Will. 
He then breaks off his Bonds and, abiding in Truth, the Darkness of his Ignorance is dispelled: 
And, (knows he that) all that he sees belongs to the Lord who Created all. 
Nanak: Seek thou the Refuge of thy Creator-Lord, and He will Save thy Honour. [2]

**PAURI**

When the Lord Created the Creation, He asked not the counsel of another. 
Then, what could anyone give or take, when He Created not another like Himself. 
Creating the Creation, the Lord Himself Blest all with His Bounties. 
He Himself Instructed us in His Service, and He, the Gurmukh, Himself drinks in His Nectar. 
The Absolute Lord Himself Manifested Himself in form, and that alone happens what He Will. [7]

**SHLOKA M. 3**

They who turn God-wards serve ever their True Lord through Love, in the state of Equipoise. 
Abiding in Bliss, they sing ever the True Praise of, and cherish in their hearts, 
the Lord who Pervades both here and There. 
Within them then Lives God: for such is the Lord’s Writ of Karma for them. 
Nanak: The Lord, in His Mercy, Unites us of Himself, with Himself. [1]
M. 3

One attains not unto the Lord (only) by one's utterance of Him, (though) one should sing ever His Praise.
One attains not unto the Lord without His Grace, and devoid of it, one Wails in vain.
When one's body and Mind are imbued with the Guru's Word, then the Lord comes to abide within one's Mind.
Nanak: It is through His Grace that one attains to the Lord, for the Lord of Himself Unites us with Himself. [2]

PAURI

The Lord Himself is the (Essence of the) Vedas, the Shastras and the Puránas: He Himself is the Utterer of them; Himself is He Pleased with this Utterance.
He Himself Worships Himself: Himself He Constructs His Play.
He Himself is the householder: Himself is He Detached from the world; yea, Himself He Utters the Unutterable.
He Himself makes us do the Virtuous deeds: Himself He withdraws from the act.
The Lord Himself Blesses us with Pain and Pleasure, and Himself He Blesses us (with Bliss). [8]

SHLOKA M. 3

O Sheikh, still thy selfhood and, abiding in the Fear (of the Lord), shed thy craziness.
(For), through the Guru's Fear many were Emancipated, and, living in His Fear, attained to the Fear-free God.
Pierce thy hard heart with the Word that Peace comes to abide within thee.
For, the deeds you do in Equipoise are Approved by the Lord.
Says Nanak: Ask if you may any man of Wisdom: Through Lust or Wrath, no one has Attained to the Lord. [1]

M. 3

The Egocentric loves the Illusion: For he loves not the (Lord's) Name. P. 552
He practises Falsehood, gathers Falsehood, and eats but Falsehood he.
He gathers the Poison of Maya, which, in the end, is reduced to the dust.
He does ‘deeds’ and ‘practises’ ‘righteousness’, ‘piety' and ‘self-discipline’; but, within him is the call of Vice and Greed.
Nanak: All that the Egocentric practises avails him not, and he is Dishonoured at the Lord's Court. [2]
PAURI

The Lord Himself Created the four sources of Creation and the power of
speech: He Himself Created all the universe and its parts.
Himself is He the Sea: Himself He Fills it with (His) Jewels.
Himself He Turns men His-wards: Himself He Blesses them with His
Treasure.
Himself is He the Sea, Himself the Boat and the Boatman; Himself He
Ferries Himself across.
The Lord Himself is the Creator and the Cause, and no one else can equal
Him. [9]

SHLOKA M. 3

Fruitful is the Service of the True Guru if one does it with a Devoted Mind.
One, then, attains to the life-object, which is the Lord’s Name; and the Lord
comes to Abide within one, all-too-spontaneously.
And then ceases the Pain of one’s coming-and-going, and one is rid of one’s
Selfhood and the sense of ‘mine-ness’.
And then one attains to the Supreme State (of Bliss) and merges one in the
True One.
Nanak: They in whose Lot it was so Writ by God, they (alone) are met with by
the True Guru. [1]

M. 3

The True Guru is imbued with the Lord’s Name, he is the (only) Boat in the
Kali-age to Ferry men Across.
And whosoever turns Guru-wards, reaches the Yonder shore; yea, he within
whom is He, the True One.
He cherishes the (Lord’s) Name, in-gathers the Name, and is acclaimed
through the Name.
Nanak: One attains to the True Guru, by God’s Grace. [2]

PAURI

The Lord Himself is the Philosopher’s Stone, Himself is He the (base) metal,
Himself He Transmutes it into gold.
Himself is He the Master, Himself is He the Devotee, Himself is He the
Destroyer of Sin;
Himself He Enjoys within all hearts, Himself He Casts the Net of Maya;
Himself He Discriminates and Knows in His Wisdom, Himself He Destroys
through the Guru (the Bonds of Maya).
O Creator-Lord, I cannot Praise Thee too often, for Thou art my Great,
Bliss-giving God. [10]
**SHLOKA M. 4**

Without the Guru's Service, all the deeds that one does are like the chains of the Soul.
For, without the Service of the True Guru, one gets no Peace, and comes and goes, and is born to die and re-die.
Without the Guru's Service, all that we talk is insipid, and the Name is enshrined not in the mind.
Nanak: Without Service of the True Guru, one is Punished at the Yama's Abode and one walks out of the world with a black face. [1]

**M. 3**

Some there are who Serve the Guru and are dedicated to the Lord's Name. Nanak: They Fulfil their lives and Emancipate their generation too. [2]

**PAURI**

The Lord Himself is the School: Himself is He the Teacher: Himself He brings in the scholars to be schooled.
He Himself is the Father and Mother; Himself He makes the Child-mind Wise.
Some are Wise and they get to Know all, while others He leaves Ignorant as ever.
Some He Calls into His Presence, when He, the True One, so Wills. P. 553
They whom the Lord Blesses with His Glory, through the Guru, they are acclaimed at the Lord's True Court. [11]

**SHLOKA MARDANA, 1**

The Kali-age is the pitcher, filled with the wine of Lust, and the mind drinks it deep.
And Wrath is the drinking-bowl, brimming over with Desire, with Ego as the bar-man.
And we have our drinking bouts in the society of Ego; and so are we wasted away.
Let Good Deeds be the pitcher and Truth the molasses and the wine be of the True Name:
And Virtues be the bread, Culture the butter, and Modesty the meats.
Nanak: These eats and drinks one receives through the Guru, and they destroy all one's Sins. [1]

**MARDANA, 1**

The body is the pitcher, selfhood the wine, and the society is of craving and the outgoings of the mind.
Desire is the drinking-bowl, brimming over with Falsehood: and the Yama is the bar-man.
Drinking such a wine, who will earn anything but Vice and Sin?
If Knowledge be the molasses and the Lord’s Praise thy bread, and the meats be of the Lord’s Fear:
Then, this fare is the True fare; for the True Name (then) is our Support. [2]
If body be the pitcher and Self-realization the wine, then (God’s) Nectar oozes out (of the Tenth Door):
And one’s Society is of the Saints, Attunement to God the bowl, and this Drink, for sure, dispels all our Evil. [3]

PAURI

Himself is the Lord the Angelic being, the Attendant of gods, the Divine Musician, the Utterer of the Six Shastras.
Himself is He the Shiva, Shankara and Mahesha: (but), it is through the Guru that one utters the Unutterable Gospel (of the Lord).
Himself is He the Yogi, Himself the Reveller, Himself is He the Sanyasin treading through the Wilderness.
Himself does He Converse with and Instruct Himself, Himself is He the Wisdom of the Wise.
Himself does He Work His Miracles and Know the inmost state of all. [2]

SHLOKA M. 3

That religious Service alone is approved which makes one cherish one’s God.
And one Loves one’s Lord and destroys one’s Love of Maya;
And smothers one’s Duality, by the Guru’s Grace; and the Mind being held, one Dwells on one’s God.
Nanak: If an Egocentric worships his Lord, his mind is held not, and he is wasted away, being ever on the Round. [1]

M. 3

I wander through the world, looking out for my Love, but my Thirst is quenched not.
Nanak: Meeting with the True Guru, my Desire is satiated, and I attain to my Lord, in my very Home. [2]

PAURI

The Lord Himself is the Essence, and the Quintessence of all things; Himself is He the Master and the Slave.
Himself He Created (the persons of) the eighteen castes; Himself is He the God, the Ruler of the universe.
Himself He Destroys, Himself He Redeems, Himself He Blesses (all) in His Mercy. And, He does no wrong, He is Strayed never, even is ever His Justice, for He is nothing but Truth. He whom the Lord makes to Realize Himself, his sense of Duality is stilled. [13]

**SHLOKA M. 5**

The body that Dwells not on the (Lord's) Name in the Society of the Saints scatters like the dust.
Nanak: He who Knows not his Creator-Lord, O cursed be his vain, insipid body! [1]

M. 5

He who in his heart enshrines the Lotus-Feet of the Lord, and whose tongue utters His Name: P. 554
Nurture well that body, O Nanak, for it cherishes thy God. [2]

**PAURI**

Himself is the Lord the Pilgrim-station, Himself He Goes out thither to Bathe.
Himself He Works through His own Ways, Himself He makes us contemplate His Name.
The Lord in His Compassion Dispels our Fear, Himself He Blesses us with His Bounties.
He whom the Lord Reveals Himself, through the Guru, is Honoured at the Lord's Court.
And, he whose Honour the Lord Saves is Acclaimed, for he Knows the True Lord. [4]

**SHLOKA M. 3**

Nanak: Without meeting with the Guru, the world is Blind, and does Blind deeds.
It cherishes not the Word which Blesses one's mind with Bliss.
Yoked ever to the Dark Passion, one burns in its Fire night and day.
(But), that what the Lord Wills happens, and no one can challenge it: nay, none. [1]

M. 3

Says the True Guru: "O man, do this deed; cherish your God through the Guru.
For, your Lord is Ever-present before you; He Tears off the Veil (of Ignorance) and Fills you with His Light. The Lord's Name is the Nectar: apply its Cure to all your Maladies. Enshrine the Lord's Will in the mind and let His True Love be your Way. Nanak: Here, He keeps you in Bliss; Hereafter, you enjoy with your Lord”.

[2]

PAURI

Himself is the Lord the Vegetation; Himself is He the Fruit that it yields. Himself is He the Gardener and Tends and Waters the Plants, and Himself it is who Eats their yield.
Himself is He the Creator, Himself is He the Expender: Himself He Blesses all with His Bounties.
Himself is the Lord the Protector and Master, Himself He Merges in what He Creates.
Nanak utters the Praise of the Lord who Needs nor Hungers for anything.

[15]

SHLOKA M. 3

One man offers and another pours himself (the drink):
And it makes him crazy and senseless and devoid of all reason.
Then one can distinguish not between one's own and another's and is cursed by God.
Drinking it, one forsakes one's Master, and is Punished at the Lord's Court.
Nay, one should drink not this vicious wine, as far as one can help.
If the Lord's Grace be upon one, one is blest with the True Wine.
And one is Imbued with one's God and is Ushered into the Lord's Presence.

[1]

M. 3

When this world Awakes, it Dies to its self.
When the Lord puts it to Sleep, it sleeps: but Awakened, it is All-knowing.
When the Lord Blesses, He Leads one on to the True Guru.
And then, by the Guru's Grace, one Dies to one's self, and then one dies not again. [2]

PAURI

He who Blesses all with His Bounties, what does He care for another? P. 555
O God, everyone is sustained by Thee, so everyone leans on Thee.
He who praises Thee is Blest in Thy Mercy with everything, O my Immaculate Lord.
He alone is the True Merchant, he the True Pedlar, who carries the 'load' of Thy Name.
O Saints, praise ye that Lord who Destroys thy sense of Otherness. [16]

SHLOKA

Kabir: Everyone dies in the end; but knows not how to Die (to one's self). For, he who Dies thus, dies not again. [1]

M. 3

I know not how to Die (to my self): what this (strange) Death is! If one forsakes not the Lord from the Mind, one Dies spontaneously (to the self).

Everyone is afraid of death and wants to live (eternally), But he who Dies in life, by the Guru's Grace, he alone Knows the Lord's Will.

Nanak: He who Dies thus, lives eternally and forever. [2]

PAURI

When the Lord is in His Mercy, He makes us Contemplate His Name. He Leads us on to the True Guru to Bless us with Peace: with His Servant, the Lord is ever Pleased. He himself Saves the Honour of His Devotees and makes the world fall at their Feet.

Dharmaraja, the Justiciar, too is the Creation of God; so he comes not near the Servant of the Lord. He who loves the Lord, him the whole world loves: the rest but come and go in vain. [1]

SHLOKA M. 3

Everyone utters the Lord's Name, but the Lord is Attained not thus. For, the Lord is Unfathomable, Unperceivable, Highest of the high and of Incomparable worth. Invaluable is He and cannot be bought for any price. One Knows His Mystery, through the Guru's Word; and thus is He enshrined in the mind.

Nanak: Infinite is the Lord but, by the Guru's Grace, He Comes into our Mind. He Meets with us of His Own: and, of Himself, He Unites us with Himself. [1]

M. 3

O mind, the Lord's Name is the True Treasure which Blesses us with Eternal Bliss. Dealing in it, one loses never and earns Profit for sure. Howsoever one expends this Treasure, it decreases not, for the Lord ever Gives more and More.
And one is afflicted not by Doubt: and one loses never.
Nanak: One attains to the Lord, through the Guru, if the Lord Blesses one with His Grace. [2]

PAURI

The Lord Himself is within all hearts and also without.
He Himself is Manifest: Himself is He Unmanifest.
For aeons of years, He Created the Chaos and Abided in it, Seated in Himself.
Then, there were no Vedas, nor Shastras, nor Puranas: and He the One Absolute Lord was all by Himself.
Withdrawn from all, He Sat in the heart of the Absolute Trance.
Yea, that Unfathomable Ocean (of Good) Knows Himself alone His own State. [18]

SHLOKA M. 3

In Ego is the world dying, dying, dying.
So long as one is alive, one cherishes not the Lord, O, what shall one do in the Yond? P. 556
The gnostic is conscious (of His Destiny): the agnostic in his confusion, commits Sin.
Nanak: That one sows here, one reaps Hereafter; and, nothing more one receives in the Yond. [1]

M. 3

Such is the Will of our Lord that one can cherish not one’s God, unaided by the True Guru.
Meeting with the True Guru, the Lord Pervades one’s inner core and then one is ever Attuned to Him.
One Cherishes one’s Lord then at all times, and wastes not even a breath.
One’s fear of life and death then ceases, and one attains to the State of Eternity.
Nanak: He alone is Blest with this state, to whom God is Merciful in His Will. [2]

PAURI

The Lord is All-wise, the Sublime, the Supreme.
He Himself Reveals His Presence: himself He is Attuned to Himself.
Himself He Abides in Silence: Himself He Utters His Own Wisdom.
He seems bitter to no one, and all are Pleased with Him.
One can say not His Praise: so, I am a Sacrifice to the Lord. [19]

SHLOKA M. 1

Nanak: The Kali-age gives birth to the goblins:
The woman is their master, and their progeny is also their like. [1]

M. 1

The Hindus have strayed from the Path: they go the wrong way.
And as Narada instructed them, so worship they (the images of God).
They are Blind and Deaf: for they are enveloped by Darkness.
And worship they the stones, these stocks and stones,
Knowing not that the stones themselves sink: so how can they Ferry others
Across? [2]

PAURI

Everything is Swayed by Thee, O God: Thou art our True King.
Thy Devotees are imbued with Thee, for they have faith in Thee.
They feed themselves on Thy Name to their heart’s content.
And they are wholly Fulfilled and reap the Profit of the Contemplation of
Truth.
Nanak: The Saints are the Beloved of the Transcendent God, who is
Unfathomable and Infinite. [20]

SHLOKA M. 3

Everything comes into being, through the Lord’s Will, and is dissolved too
through His Will.
If one, in his Ignorance, prides in himself, he commits the darkest of deeds.
Nanak: Rare is the one to whom is Revealed the Lord’s Will in His Pleasure
and Mercy. [1]

M. 3

He is the Yogi, yea, he alone Knows the Way, who attains to the Lord’s Name
by the Guru’s Grace.
Within him is every Treasure; through pretensions, one attains not to the
True Yoga.
Nanak: Rare is the Yogi who Sees the Lord’s Presence within his heart. [2]

PAURI

The Lord Himself Creates the creatures and Himself Sustains them all.
He is Subtle and also the Apparent.
He is now by himself; now Evolves He into a huge Family.
Nanak asks but the Dust of His Saints’ Feet:
For, he Sees no other Beneficent God but the One. [21-1]
RAG VADHANS


VADHANS M. 1

For the addict nothing equals an intoxicant; for the fish, nothing equals the water.

But he who is imbued with the Lord, he loves all. [1] Sacrifice am I to Thy Name, O my Lord. [1-Pause] Thou, my Master, art the Fruitful Tree: Thy Name is Nectar-sweet. And, whosoever Tastes Thy Taste is satiated, and I am a Sacrifice unto him. [2]

I see Thee not, though Thou Abidest in all. And, how can I quench my Thirst when between me and Thy Pool of Nectar stands the Wall (of Doubt)? [3] Says Nanak: I only deal in Thee, O Loved Master, for Thou art my only Merchandise. And, I am rid of my Doubt only if I Praise Thee, my Lord, in prayer. [4-1]

VADHANS M. 1

The woman of Merit enjoys her Spouse: the one without Merit wails but in vain.

But if she also gathers Merit, she too can revel with her Lord. [1] My Lord is All-loving: why, then, the woman goes to the Other? [1- Pause] Let Good Deeds be thy charm, strung on the Thread of the Mind. Yea, priceless is the Jewel (of Virtue): weave thou it in thy Mind. [2] I go not the way I was led to, and (in vain) I cry out my distress to my mother. But, I speak not to my Lord: how am I, then, to be ushered into His Presence? [3] Nanak: Save for the One, there is not another: And whosoever sticks to Him (the Lord of us all). Enjoys her Spouse. [4-2]

VADHANS M. 1

The peacocks dance: lo, the rains have come.

O Love, thy dagger-sharp eyes are alluring like a woman's, and I am enticed away by their lure.

I am a Sacrifice to Thy Vision, O God; I dedicate myself to Thy Name. It is on Thee that I pride: for, without Thee, whom can I lean upon?

Break thy cosy bed and thy ivory bracelets, O (lovely) woman, and thy arms, and the arms of thy bed;

For, even though thou bedeckest thyself so, thy Spouse enjoyeth with others.
Thou neither hast the bracelets nor the bangles (of Truth), nor Knowest the Pedlar who deals in them:  
But the arms that girdle not the Lord's Neck, O burnt be those arms!  
All my mates have gone out to Enjoy their Union with their Spouse, but I, the wretched one, know not where to go?  
O my friend, I wear beauteous looks, but the Lord Loves me not.  
I have woven my wavy hair in lovely plaits and saturated the parting with vermillion:  
But when I go to the Lord, I am Approved not; and so, in Anguish, I Grieve. When I weep in distress, the whole world weeps with me, and also the winged birds in the woods,  
But my sense of 'Separateness' weeps not, which has torn me from my Lord. I saw my Loved Lord come and go in the dream, and I weep for joy;  
But I can go not to Him, nor send Him word through another.  
Come then, O loved sleep, that I see my Lord at least in the dream.  
What will you offer him, O Nanak, who tells thee about thy Lord?  
"I'll chop my head off and make that His Seat; yea, I'll serve Him by surrendering to Him my head.  
But, how shall I live, if the Lord be (still) a stranger unto me?" [1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vadhans M. 3

If the mind be soiled, all is soiled; : by bathing the body, the mind is cleansed not.  
This world is led astray by Doubt, and rare is the one who knows the Truth. [1]

O my mind, contemplate the One Name of God:  
This is the Treasure with which the True Guru has Blest thee. [1-Pause]  
If one learns the postures of the adepts and disciplines his sex,  
The Dirt of one's mind is cleansed not, nor goes the Filth of one's Ego. [2]  
No other discipline works on this mind but the Refuge of the True Guru,  
Meeting with whom one's mind is transformed and one's state becomes indescribable. [3]  
Prays Nanak: "Meet then the Guru, and Live, Dying in the Eternal Word.  
And then goes thy Dirt of I-amness, and thy mind becomes Pure." [4-1]

Vadhans M. 3

It is through the Lord's Grace that one serves the Guru.  
It is through the Lord's Grace that one's mind is held and becomes Pure. [1]

O my mind, contemplate thy True Lord,  
For, if one Cherishes the One alone, one gathers Bliss and never comes to Grief again. [1-Pause]
Through the Lord's Grace, one Dies to the world, to live truly in Him; through the Lord's Grace, the Word is enshrined in one's Mind. Through the Lord's Grace, one Realizes the Lord's Will, and Merges in His Will. [2]
Burnt be the tongue that tastes not the Taste of the Lord: For, he who cherishes the taste of another is grieved, beguiled by Duality. [3]
He the Lord is Merciful to all and Discriminating too.
Nanak: He who meets with the True Guru reaps the Fruit, and gathers he the Glory of the Name. [4-2] P. 559

Vadhans M. 3

Maya and the sense of Attachment envelop us in Darkness: without the Guru, one is Enlightened not.
They who attune themselves to the Word, to them is Revealed the Lord; but they who are attached to the Other, are wasted away. [1]
O my mind, as is the Guru's Instruction, so do thou the deeds: For, if one Dwells ever on one's Lord and Master, one enters the Gate of Salvation. [1-Pause]
The One Lord is the Treasure of Virtue: he whom He Himself Blesses (with His Bounties), receives them he alone.
Without the Lord's Name, all are Separated (from their Source): the Union is through the Guru's Word. [2]
They who tried to possess things, they possessed nothing:
Meeting the True Guru, one attains to Truth and one Merges in the True Name. [3]
Our body is driven by Desire and Hope: but the Lord's Light also burns within us.
Says Nanak: "The Egocentrics are bound to Maya, while those turned Godwards are Emancipated." [4-3]

Vadhans M. 3

Pure is the Countenance of the True Bride, being endowed with the Guru-given Poise.
And so she Enjoys her Lord, ever, eradicating her Ego. [1]
O my mind, contemplate ever the Lord's Name,
For the True Guru has made thee Wise in this. [1-Pause]
The Deserted ones wail in Anguish and attain not to the Castle of the Lord. Lured by the Other, they look Ugly and Wild, and, Hereafter, they suffer Pain. [2]
The woman of Merit utters the Lord's Praise and enshrines the Lord's Name in the Mind:
But the one of Evil mind suffers Pain and Wails. [3]
The Spouse of everyone is the One Lord, His Praise is ineffable.
Says Nanak: "The Lord Himself has Separated some from Himself: the others He Himself Yokes to Himself." [4-4]
Vadhans M. 3

The Lord's Nectar-Name is ever sweet to me: through the Guru's Word, one knows its Taste.

For, through the True Word, one is merged in Equipoise, and the Lord is enshrined in the Mind. [1]
The Lord in His Mercy Leads us on to the True Guru,
And, by the Guru's Grace, we Dwell on the Lord's Name. [1-Pause]
Through Brahma dawned the light of the Vedas, but he himself was involved in the mazes of Maya and Desire.
Shiva is the great gnostic, absorbed in himself, but he too is full of Wrath and Ego. [2]

Vishnu is engaged in reincarnating himself: who, then, is it that will Emancipate the world?
The Wise of God are imbued with Wisdom in this age, and so are rid of the Darkness of Desire. [3]

Through the Service of the True Guru, one is Emancipated; he who turns God-wards Swims across the Sea of Life.
Truly Detached are those who are dedicated to the True Name, and they enter the Gate of Salvation. [4]
The True One alone Pervades all: yea, He Sustains all.
Says Nanak: "I know not of another: for my Kingly Lord is Compassionate to all." [5-5]

Vadhans M. 3

Through the Guru, one gathers Truth, Self-discipline, the Quintessence (of Reality) and Wisdom:
Through the Guru is one attuned to the Truth. [1] P. 560

O my mind, gather through the Guru, the Lord's Name,
Which lasts with thee, and goes along with thee (in the Yond). [Pause]
Those turned God-wards belong to the Caste of the True God.
For, within them Abides their Lord and Master who is their Bosom-friend.

[2]
He alone turns God-wards whom the Lord so Blesses;
Yea, whom He Himself Blesses with Glory. [3]
The Godman practises the Word and True Deeds.
“And”, says Nanak, “so does he Emancipate his kindred, too.” [4-6]

Vadhans M. 3

My tongue has acquired the Taste of the Lord, all-too-spontaneously.
My Mind is satiated, contemplating the Lord's Name. [1]
Dwelling on the True (Guru's) Word, one is ever at Peace.
I am a Sacrifice ever to the True Guru. [1-Pause]
Attuned to the One, my eyes are content:
And my Mind is content too, forsaking the sense of the Other. [2]
Through the Word, yea, the Lord's Name, one's body enjoys Gladness. And the Name, (fragrant like) the Chandan, abides in one's heart. [3] Says Nanak: "He on whose Forehead is Writ the great Lot, Becomes Detached the natural way, through the Guru's Word." [4-7]

VADHAN M. 3

Through the Perfect Guru, one attains to the Lord's Name. Yea, through the True Word, one Merges in Truth. [1] O mind, gather thou the Treasure of the Name: And submit to the Will of thy Guru. [1-Pause] Through the Guru's Word, the Dirt of one’s mind is cleansed: And the Immaculate Name comes to abide in one’s Mind. [2] The world wanders, beguiled by Doubt and Error, And is born to die again and over again and be wasted away by the Yama. [3] Blessed are they, O Nanak, who Dwell on the Lord's Name: And, by the Guru's Grace, enshrine the Name in the Mind. [4-8]

VADHANS M. 3

One can either love one's self or the Lord's Name: the two opposites stay not together. For, in Ego, one can Serve not (one's Lord), and the mind is devoid (of the Name). [1] Enshrine thy Lord's Name, O my mind, and practise the Guru's Word. For, when one obeys the Lord's Will, one is rid of one's Ego, and one unites with one's God. [Pause] The human body itself is individuation; all creation manifests itself in individuation. But individuation leads to utter Darkness, and so one knows not (the Unitive Experience). [2] In Ego, one realizes not the (Lord's) Will: nor adores lovingly one's Lord. To Ego, is the individual bound, and so within him abides not the Lord's Name. [3] Says Nanak: "Meeting with the True Guru, one is rid of one's Ego, and Truth abides in one's Mind. And so one practises the Lord's Truth, abides in Truth, and is dedicated to the Service of the True One." [4-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VADHANS M. 4

There is but one Master and He Comes to the one with a single mind.
Yea, he who is turned God-wards enjoys immense Bliss of the Master. [1] I seek to See my God for I am in Love with Him: P. 561

It is through the Perfect Guru that I Meet with my Loved Lord; I am a Sacrifice to my Guru. [1-Pause]

My body is infested with Inequities:
Then how may I meet with my Perfect Master? [2]
The Virtuous ones attained to the Lord,
But I have no Virtue: so how, O mother, shall I Meet my God? [3]
I am worn out trying this way and that,
So Protect Thou Nanak, the meek one, O Lord! [4-1]

Vadhans M. 4

Beauteous is my Lord and Master: but I know not His Worth. And have abandoned Him I, and am in love with the Other. [1]

How shall I, the Ignorant one, then, Meet with my Lord?

She who is Beloved of the Spouse is the only True Bride, she, the Wise one, alone Meets with her God. [1-Pause]

The Error is in me: how may I then attain to Thee, my Lord?

Thy Lovers are many, and I am not in Thy Remembrance. [2]

She who enjoys her Spouse, she alone is the True Bride.

Her Virtues I have not, what shall I, the Deserted one, do? [3]

She who eternally enjoys her Lord is forever acclaimed as the True Bride.

But will my Lord ever take me too in His Embrace? [4]

Thou, O Lord, art Meritorious; I am without any Merit.

So forgive Thou Nanak in Thy Mercy, for Nanak, the meek one, isshorn of all Virtue. [5-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Vadhans M. 4

O Lord, I immensely long for Thy Vision; (but) how shall I See Thee?
I go to ask my True Guru and so instruct my Ignorant mind.

The deluded mind Knows, through the Guru’s Word, and so Dwells ever on the Lord.

He on whom is the Lord’s Mercy, he attunes himself to the Lord’s Feet. [1]

I bedeck myself with many kinds of robes that my True Lord be Pleased with me.

But if the Lord’s Grace be not upon me, how shall I be content?
The Lord for whom I bedecked myself, is attached to the others:
Blessed is the Bride who enjoys her Stainless Lord. [2]
I go to ask the Brides: “How did ye attain to the Lord?”
Say they: “We abandoned the sense of ‘I and thou’ and so the True Lord was Pleased with us.
We surrendered our body and mind to our Lord, and thus did we Meet with Him."
When the Lord’s Grace is upon one, one’s light merges in God’s Light. [3]
He who brings me the message of the Lord, to him I offer my body and mind.
I wave the fan over his head and serve him meekly, and bring water for him.
Yea, I serve ever the Lord’s Servant who recites to me the Gospel of God.

Blessed is the Perfect Guru who fulfills the Desire of Nanak. [4]
O Lord, Lead me on to the Guru, my Friend, Meeting with whom I may
Dwell upon the Lord’s Name,
And ask the Guru about the Gospel of the Lord, and Associating with him, I
too sing the Lord’s Praise.
I sing ever the Lord’s Praise, for I live hearing the Master’s Name.
Says Nanak: “When I forsake my Lord, I can be not.” [5]
Everyone seeks to See his Lord: but he alone Sees Him whom God Blesses
with His Vision.
He on whom is the Lord’s Grace, he Cherishes ever his Lord.
He gathers in ever the Lord’s Name who is Met with by the Perfect Guru.
Says Nanak: “God and God’s Servants become one, for, Contemplating the
Lord, one Merges in the Lord.” [6-1-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

VADHANS M. 5

Highest of the high is my Lord’s Court:
Yea, Infinite and Boundless is He.
Though myriads of creatures seek to find Him out,
Yet none finds but even a particle of His Glorious Presence. [1]
How auspicious the time when one Meets with the Lord, [1-Pause]
Whom millions of Devotees contemplate.
And for whose sake millions of ascetics practise austerities,
And millions of yogis practise the yogic discipline,
And whose Bounties millions of Blissful men enjoy? [2]
Abides He in all hearts, yet Know Him only but a few.
But, is there no one to tear the Veil of Separateness for me?
I’ll try if such a one be Merciful to me,
And to him I’ll offer my body and mind. [3]
After fruitless wanderings, I sought the Refuge of the Saints,
Who rid me of all my Doubt and Afflictions.
The Lord then Called me into His Presence and Blest me with
His Nectar-(Name)
And lo, I Saw my God, the Highest of the high. [4-1]

VADHANS M. 5

Blessed is the time when I See my Lord.
Yea, Sacrifice am I to the Feet of the True Guru. [1]
O Thou Soul-giving, Bountiful Lord, my Love,
My Mind is activated, Contemplating Thy Name. [1-Pause]
Truth is Thy Mantram, Nectar-sweet is Thy Word:
Comfort-giving is Thy Person, All-seeing is Thy Eye. [2]
True is Thy Command, Thou who Sittest on Thy Eternal Throne.
Thou art my Eternal Lord for, Thou Comest not, nor Goest. [3]
Thou art my Beneficent God, I am Thy poor Servant.
Saith Nanak: "Thou art my All-pervading, All-filling Lord." [4-2]

VADHANS M. 5

Thou art Infinite; rare is the one who Knows Thee.
And it is by the Guru's Grace that Thou art Revealed through the Word.

This only is the Prayer of Thy Servant, O Loved Lord,
That he may live, Dwelling on Thy Feet. [1-Pause]
O my Beneficent Lord of Compassion, my Master,
He alone Knows Thee on whom is Thy Grace. [2]
Ever and forever more I am a Sacrifice to Thee:
I seek but Thy Refuge here and Hereafter. [3]
I am without Merit. O Lord, I know not Thy Glory,
But meeting with Thy Saints, my Mind is imbued with Thee. [4-3]

VADHANS M. 5

Our Lord, the Inner-knower, is our Perfect Master:
And He Blesses us with the Dust of the Saint's Feet. [1]
O Thou Beneficent Lord of the meek, Bless me with Thy Grace.
I seek Thy Refuge, O Thou Perfect Lord, Sustainer of the earth. [1-Pause]
Thou Fillest all -- the earth, the waters and the interspace:
Thou art so near to me and never far. [2]
He on whom is Thy Grace, he alone Dwells upon Thee;
And sings Thy Praise, night and day. [3]
Thou givest Sustenance to all Thy creatures:
And so Nanak seeks the Refuge of Thy Door. [4-4]

VADHANS M. 5

Thou art our Great Giver, the Inner-knower.
Thou Pervadest all, the Perfect Master of all. [1]
Thy Name is my only Support, O Lord,
I live only when I hear Thy Name. [1-Pause]
I seek Thy Refuge, O my Perfect Guru,
My mind becomes Pure, anointed with the Dust of the Saint's Feet. [2]
I cherish Thy Lotus-Feet in my heart, O Lord,
And I am ever a Sacrifice to Thy Vision. [3]
Be Merciful that I sing Thy Praise.
Says Nanak: “I am Blessed with Bliss, Contemplating Thy Name.” [4-5]

VADHANS M. 5

I drink the Lord’s Nectar in the Society of the Saints,
And then I Die not, nor am I wasted away. [1]
By great Good Fortune, one receives the Perfect Guru:
And, by the Guru’s Grace, one Dwells on the Lord. [1-Pause]
The Lord is the Jewel, the Ruby, the Pearl;
He who Contemplates Him is Redeemed. [2]
Wherever I see, I see no other Refuge but of the Saints.
He who sings the Lord’s Praise, makes stainless his Mind. [3]
In all hearts Dwells the Lord, my only Master,
And when He is in Mercy, Nanak (too) is Blest with His Name. [4-6]

VADHANS M. 5

Forsake me not, O Thou Lord of the poor,
For, I seek Thy Refuge, O Perfect, Compassionate One. [1-Pause]
Wherever I cherish Thee, that place is Blessed:
And, whenever I forget Thee, Sadness overtakes me. [1]
All creatures are Thine. Thou art our constant Friend.
Take me by the hand and Pull me out of the Sea of the transient world.

[2]
Thou it is who Caused our comings and goings:
But, he whom Thou Savest, for him there is no Sorrow. [3]
Thou art our only Master, there is not another;
And so Nanak prays only to Thee in utter humility. [4-7]

VADHANS M. 5

He to whom Thou Revealest Thyself, he alone Knoweth Thee.
And he then utters Thy Name with which he is Blest by Thee. [1]
Wondrous art Thou, O Lord: Wondrous is Thy Power. [1-Pause]
Thou art the only Cause of Causes: Thou art the only Doer. P. 564
In Thy Will are we born, in Thy Will do we die. [2]
Thy Name is the only Mainstay of my body and mind:
For, on Nanak, Thy Slave, such is Thy Beneficence. [3-8]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

VADHANS M. 5

Within me is the desire to Meet my Perfect Guru; how shall I attain unto
Him?
For, howsoever may the play distract the child’s mind, he lives not without the (mother’s) milk.
My inner Hunger is sated not, O loved Mate, even if all kinds of delicacies are laid before me.
I am imbued, body and mind, with the Love of my Loved Lord; O, how can I be comforted without seeing His vision? [1]
O my friend, my loved brother, lead me on to my Friend, the Bliss-giving Guru.
For, he knows the inner Pain of my heart, and Recites to me ever the Gospel of the Lord,
I can live not without Him even for a moment, as the Chattrik lives not without the Swanti-drop.
Which of Thy Merits, O Lord, shall I cherish? Thou Savest even the Meritless ones like me. [2]
I’ve become sad, longing for my Spouse, O my friend, when shall I see my Loved Lord?
I love no pleasures, for, without my Spouse, they are of no avail.
No raiments please my body: I can bedeck not myself with fine wear.
And, my friends who have enjoyed their Spouse, I salute them ever. [3]
I have embellished myself in all ways, but without the Lord, they are of no avail.
For, if the Lord heeds them not, one’s youthful bloom is wasted away.
Blessed are the Brides in whom Abides my Lord, the God,
I am ever a Sacrifice to such Brides, I seek to wash their Feet. [4]
So long as I was beguiled by Duality, so long I thought the Lord was far.
But, when I met with the Perfect Guru, all my Hopes and Desires were fulfilled.
Says Nanak: “I attained all Peace, all Gladness, when I Saw my Lord Pervading all.
And I enjoyed the Lord’s Love, repairing to the Guru’s Feet.” [5-1-9]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAG VADHANS, M. 4

(To be sung to the tune of Lalla-Behleema)

SHLOKA M. 3

They who are imbued with the (Lord's) Word, are the Paramhansas, for they enshrine the True Name in their hearts.
They in-gather the (Lord's) Truth ever, abide in Truth, and love the True Name.
They are forever Immaculate; and they are Stained not, for on the is them Grace of the Creator-Lord.
Says Nanak: "I am a Sacrifice to them, who Contemplate ever their God."

[1]

M. 3

I thought him to be (Pure like) a swan, and so I associated with him.
If I knew he was but a vile heron, I wouldn't have ever sought his touch! [2]

M. 3

Seeing the Swans Swim across, the Herons too were inspired (to follow suit).
But Ah! the poor Herons! they plunged themselves headlong, and were Drowned! [3]

PAURI

Thou art Thy Own Creation, O Lord, Thou art the Primal Cause.
Thou art the only Absolute Lord: there is not another without Thee.
Thou art All-powerful, the Cause of causes; and that alone come to pass which Thou Dost.
Thou Blessest, unasked, Thy Creatures with Thy Bounties.
Glory be to the True Guru who Blest us with the Thy Name. [1]

SHLOKA M. 3

The world of form works in the Lord's Fear; the Lord alone is Fear-free.

But, if one Serves the True Guru, the Lord Comes to Abide in the Mind, and then one lives in fearlessness.
No enemy can hurt him; nor Pain pain him.
He reflects in the Mind on God, by the Guru’s Grace: and, that what the Lord has Decreed, comes to pass.
Nanak: The Lord Himself Saves our Honour, and Fufils us He. [1]

M. 3

Some of my friends have left; some are now leaving off; the others will also pass away.
They who serve not the Guru, they regret their coming and going.
But they who are imbued with the Lord’s Truth, go not; and, through the Guru’s Service, Merge (in God). [2]

Pauri

Meet with that Guru within whom abides thy Efficacious Lord.
Meet with that Guru who has stilled his inner Ego.
Blessed is that Guru who has Fulfilled all creation, making it Wise in the Lord.
O Saints, Contemplate ever the Lord’s Name that ye are Ferried across the treacherous Sea of the world.
My Perfect Guru has Instructed me in the Lord; I am ever a Sacrifice to the Guru. [2]

Shloka M. 3

The Service of the True Guru is the Essence of all joys.
For, through it, one wins Glory here, and Emancipation at the Lord’s Court.
This indeed is the True task, the True wear and the True support.
Associating with the Lord’s Truth, one attains Truth and loves the True Name.
Through the True Word, one abides ever in Bliss, and rings True at the Lord’s True Gate.
Nanak: He alone Serves the True Guru, on whom is God’s Grace. [1]

M. 3

Accursed is the service of the Other: O, fie be on such a life and abode.
If one sucks Poison, forsaking the Lord’s Nectar, then one earns nothing but Poison.
He wears Evil, eats Evil; he feeds himself upon Evil.
He earns Pain here and, dying, he falls into Hell.
The Egocentrics have unclean countenances, for they know not the Guru’s Word and are consumed by Wrath and Lust.
For, they fear not the Guru, and forcing their will, they are Fulfilled not.
Bound, they are Punished at the Yama's Abode, and now no one hears their
wails.
Nanak: One practises what is Writ for one by God; and it is through the Guru
that one abides in the (Lord's) Name.

PAURI

Serve that Guru, ye Saints, who made ye Wise in the Lord's Name.
Worship ever that Guru who made ye contemplate the Lord of the universe.
Keep ye that Guru every moment in the heart who led ye on to the Lord's
Path.
Repair to the Feet of that Guru who dispelled the Darkness of your Desire.
Praise ever ye that Guru who Blest ye with the Treasure of Devotion. [3]

SHLOKA M. 3

Meeting with the Guru, one's Hunger is satiated. By wearing (a mendicant's)
garb, it is stilled not.
One is afflicted by Pain, and one begs from door to door and, Hereafter, one
is Punished all the more. P. 587
His within is not at Peace that he may be content with what he receives.
One has to force one's mind to beg of another, and he who gives also is
pained.
Than wear the robes (of a mendicant) it is better to be a householder, who
shares his bread with the others.
They who are imbued with the Word are awakened (to their Self), the others
are strayed from the Path through Doubt.
Such is the Writ of Karma for them; before it, one becomes speechless.
Nanak: Blessed are they with whom the Lord is Pleased, and who are
Approved by Him. [1]

M. 3

Serving the True Guru, one is ever in Bliss, and one is rid of the Pain of births
and deaths.
And one becomes Fear-free, and the Fear-free Lord comes to Abide in one's
Mind.
Within one is the Pilgrim-station of Wisdom, through the Guru is it
Revealed.
And one becomes Immaculate and Stainless, bathing in this Pool of Nectar.
The Soul meets with the Over-soul through Love of the True Word.
And, within one's Home one gets acquainted with the Self, and one's Light
Merges in God's light.
If one practises Guile, the Yama leaves one not; and, Dishonouring him,
drives him off.
Nanak: They who are imbued with the Lord's Name are Saved, attuned to
the True Lord. [2]
Go, join the Society of the Holy where they Reflect on the Lord's Name. Contemplate the Name seated in Equipoise that you lose not its Quintessence. Dwell ever on the Lord's Name that you are accepted at the Lord's Court. He alone is Blest with the Guru, on whose Forehead is so Writ. Salute ever thy Guru who has uttered the Gospel of the Lord. [4]

SHLOKA M. 3

The Saints meet with the Saints who love the True Guru. And, congregating together, they Dwell on the Lord with Love. And their mind is instructed by the Mind itself, through the Infinite Word of the Guru. These Friends then separate not, whom the Creator-Lord Himself brings together. Some there are who believe not even in the Lord's Presence, and Reflect not on the Word. How can these Separated ones be Separated (from God) again, for they love the Other. The friendship of such Egocentrics lasts only for a brief while. And then it breaks in a moment, for it leads to Vice and Sin. They who fear not the True One and love not the Name, How is one to befriend them, yea, they who are Strayed by God Himself? [1]

M. 3

Some are incessantly imbibed with the Lord's Name; to them I am ever a Sacrifice. To them I'll dedicate my body, mind and riches: and, in utter humility, cling to their Feet. Meeting with them is the Mind satiated, and one's Cravings and Desires cease. Nanak: Imbued with the Lord's Name, they are ever in Bliss, for they are ever attuned to the True One. [2]

PAURI

Sacrifice am I to the Guru who recites to me the Gospel of God. P. 588. I'd dedicate myself to the Guru who yoked me to the Service of the Lord. That loved Guru is ever with me and gets me Redeemed wherever it be. Glory be to that Guru who made me Wise in God. Nanak: I am forever a Sacrifice to the Guru who Blest me with the Lord's Name, and thus fulfilled the Desire of my Mind. [5]
SHLOKA M. 3

Burnt by Desire, the world wails.
But if it is met with by the True and Peace-giving Guru, it is burnt not again.
Nanak: Without the Lord's Name, no one becomes fearless, unless one Reflects on the Word. [1]

M. 3

Wearing (a mendicant's) coat, one's inner Fire of the mind is quenched not.
As, if one beats at the snake's hole, the snake within dies not thereby; so, without the Guru, one's deeds (are what they are).
If one serves one's Beneficent Guru, the Word is enshrined in the Mind.
One's body and mind are comforted and the Fire of Desire is quenched.
If one loses one's selfhood, one attains utter Peace.
Detached, by the Guru's Grace, is he who is attuned to the True One.
He then worries not, being satiated ever by the Lord's Name.
Nanak: One is Released not without the Name, and is consumed by Ego. [2]

PAURI

They who Dwell on the Lord's Name attain all Bliss.
Their Life is Fulfilled who crave for nought else but the (Lord's) Name.
They who Contemplate their God, through the Guru's Word, shed all their Sorrows.
Blessed are the Saints, the Devotees of the Guru, who care not a bit for one other than God.
Blessed also is their Guru whose mouth yields the Fruit of the Nectar-Name. [6]

SHLOKA M. 3

In the Kali-age, the Yama acts wildly; but works as is the Lord's Will.
For, those whom the Guru Saves are Saved, and He Punishes only the self-willed Evil-doers.
He has bound the whole world down, and no one can hold him.
But, if one Dwells on Him, who Created the Yama, he comes not to Pain by the Guru's Grace.
The Yama even Serves the Holy who enshrine the True Lord in the Mind. [1]

M. 3

This body is infected by the Malady of Ego; without the Word, one is rid not of it.
When one Meets with the True Guru, it becomes Immaculate, and one Enshrines the Lord's Name in the Mind.
Nanak: When one Dwells on the Bliss-giving Name, one is rid of one's Malady, all-too-spontaneously. [2]

**PAURI**

I am a Sacrifice to the Guru who made me Wise in the Life-of-all-life, I am forever Dedicated to the Guru from whom I Heard the Lord's Name, the Destroyer of the Demons. I surrender myself to the Guru, who rid me of the Affliction of Ego. Great is the Mercy of my Guru who eradicated my Evil, and instilled Virtue in me. (But), only he meets with such a Guru in whose Lot it is so Writ by God. [7]

*SHLOKA M. 3*

They who Die to the world, being Awake to their Lord, truly worship their God. Them the Lord Blesses with the Treasure of Worship which is exhausted not. Into their mind comes the Treasure of Virtue, yea, the True One alone. Nanak: He who Meets with the Lord, by the Guru's Grace, he is Separated not. [1]

**M. 3**

He who Serves not the True Guru, what shall he Dwell upon? For, he knows not the Essence of the Word, deflected from the Path by the Poison of Maya. The Unwise ones do many (good) deeds, but they love the Other. Being Meritless, they call themselves Meritorious, and so the Yama wastes them away. Nanak: Who else is one to ask when the Lord of us all, alone forgives all? [2]

**PAURI**

Thou, O Creator-Lord, Knowest everything, for everyone belongs to Thee. He whom Thou Blessest, him Thou Unittest with Thyself: what else can a poor creature do? Thou art my True, All-powerful, Creator-Lord, the Cause of causes. He whom Thou Unittest, he Unittest with Thee, Reflecting on the Guru's Word. I am a Sacrifice to the Guru who made me Realize Thee, my Mysterious Lord. [8]

**SHLOKA M. 3**

He who knows the worth of the Jewel (of the Lord's Name) Reflects on it.
But the Unwise one knows not its worth, for he is enveloped by stark Ignorance.
The Jewel is the Guru's Word: the Knower alone knows its worth.
The Ignorant fools pride on their self: they are born to die and thus be wasted away.
Nanak: He alone Attains to the Jewel (of the Lord's Name) who Loves (the Lord), by the Guru's Grace.
He utters ever the Lord's Name: he Deals only in the Lord's Name.
And when the Lord Blesses one, one enshrines the Lord in the Mind. [1]

M. 3

He who Serves not the Guru and Loves not (Lord's) Name,
Lives not: Him the Creator Lord Himself Destroys.
Ego is a great malady, for it makes one do deeds for love of the Other.
Nanak: The Egocentrics are dead even in life, and, forsaking the Lord, they come to Grief. [2]

PAURI

He whose heart from within is Pure, everyone salutes that Saint.
I am a Sacrifice to him who treasures the Lord's Name in the Mind.
He whose Intuition is awakened and Dwells on the Lord's Name,
That Guru is the Friend of all; he loves everyone.
When I reflected with the Guru-given Wisdom, I saw the All-pervading Lord, Filling all. [9]

SHLOKA M. 3

Without Serving the Guru, all the deeds one does in Ego are like the chains of the Soul.
Without Serving the Guru, one gets no Peace, and one is born to die; over and over again.
Without Serving the Guru, all one speaks is insipid prattle, and the Lord's Name is Enshrined not in such a mind.
Nanak: Without Serving the Guru, one is Punished at the Yama's abode: and one quits the world with a black face. [1]

M. 1

Go not the way which makes thee forsake thy Love.
Nanak: Blessed is the Love which builds thy credit with thy Lord. [2]

PAURI

Contemplate the One Lord: Dwell thou on the One Lord alone.
And ask only for thy One Beneficent God, that thy heart's Desire is fulfilled. If we beg of another, we are shamed and dishonoured. He who Serves (the Lord) is Fulfilled: all his Hunger is satiated. Nanak is ever a Sacrifice to those who Contemplate the Lord's Name in their heart. [10]

SHLOKA M. 3

The Loved Lord is Merciful to His devotees: He Attunes them Himself (to Himself). The Lord Blesses the Devotees with the Kingship (of the three Worlds), and over their heads waves the Canopy of the Lord's. They are forever Immaculate and at Peace, and they serve ever their True Guru. The kings are not those who are engaged ever in strife, and are cast into the womb, again and over again. Nanak: Without the (Lord's) Name, one is Dishonoured, and one attains not (True) Glory. [1]

M. 3

Hearing, and being instructed in the Word, one relishes it not, so long as one is Attuned not to it, through the Guru. Serving the Guru, the Lord's Name is Enshrined in the Mind, and one is rid of one's Fear and Doubt. If one Knows the Guru, one becomes like unto Him, and is Attuned to the True Name. Nanak: Through the (Lord's) Name, one is Blest with Glory, and one looks Beauteous at the Lord's Gate. [2]

PAURI

The devotees of the Guru love their Lord and (so) they worship the Guru. They deal in the Lord's Name with Love, and reap the Profit of the Lord's Name. Pure are their countenances and they are approved at the Lord's Court. The Guru is the Treasury of the Name; his fortunate disciples share it with him. I am a Sacrifice to the Devotees of the Guru who ever Contemplate the Lord's Name. [11]

SHLOKA M. 3

Nanak: The Lord's Name is the Treasure: it is Attained through the Guru. The Egocentrics know not their inner Treasure, and so the Blind ones yelp and wail in vain. [1]
M. 3

Immaculate is the golden body which is Attuned to the Lord’s Truth, through the True Name.
And it attains to the Detached Person of Pure Light and its Fears and and Doubts are dispelled, through the Guru.
Nanak: They who turn God-wards attain Bliss, being ever Detached, and imbued with the Love of God. [2]

PAURI

Blessed are the Devotees of the Guru who hear the Wisdom of the Lord.
They are instructed in the Lord’s Name through the Guru, and their Ego and Duality are stillled.
Without the Lord’s Name, there is no other Friend, the Lord’s Devotees have Reflected on this and seen.
They with whom the Lord is Pleased, they accepted the Guru’s Word. P. 59
They who Reflect on the Lord’s Name, by the Guru’s Grace, their Glory increases four-fold. [12]

SHPLOKA M. 3

The Ego-centric, bereft of the Lord’s Name, is a cringing Wretch, Ugly, and without Glory.
He is involved ever in Strife: and he gets not Peace even in dream.
Nanak: He who turns God-wards is Saved: else he suffers Pain, bound (to his Desire). [1]

M. 3

The Godmen look Beauteous at the Lord’s Gate, for they practise the Guru’s Word.
Within them is Peace: and they attain Glory at God’s Door.
Nanak: They are Blest with the (Lord’s) Name and they Merge in Truth, all-too-spontaneously. [2]

PAURI

Pralhada contemplated God, by the Guru’s Grace, and attained Deliverance.
Janaka too was attained to the Lord’s Name, Blest by the Guru.
By the Guru’s Grace did Vashishta teach the Wisdom of the Lord.
Without the Guru, no one attained to the Lord’s Name.
Yea, the Lord Blesses His Devotees with His Worship, through the Guru. [13]
SHLOKA M. 3

If one has no Faith in the Guru and lovest not the Word,
One attains not Bliss, even if one wears a human's robes a hundred times.
Nanak: If one is Attuned to the True One, the Lord Meets with one, all-too-
spontaneously. [1]

M. 3

O mind, search for such a Guru whose Service dispels the Pain of births and
deaths.
And then you fall not into Doubts, and through the Word is your Ego stilled.
The Veil of Illusion is torn off thy Soul's face, and Truth comes to abide in the
Mind.
Within you is then Peace and Bliss, and you walk in Truth.
Nanak: Through Perfect Destiny is the True Guru Met; the Lord Blesses us
so in His Mercy. [2]

PAURI

He who lives in the Presence of the Lord, has sway over the whole world.
He leans on no one else, for the Lord makes all to fall at his Feet.
One can run away from man's court; but where is one to go if one runs away
from the Lord?
So well is the Lord's Presence Enshrined in the Devotees' heart, that no one
can help repairing to his Feet.
It is by the Lord's Grace that one is Blest with the Lord's Name:
But rare is the one who Dwells on it, by the Guru's Grace. [14]

SHLOKA M. 3

Without Service of the Guru, the world is dead and wastes itself away in vain.
For, in Duality is utter Pain, and one is cast into the womb.
Nanak: Without the Name, the Yama punishes one, and, regretfully, one
quits the world. [1]

M. 3

There is only one Spouse in the world; the others are all His Brides.
He Pervades all hearts and is yet Detached: but the Unknowable Lord one
Knows not.
P. 592
The Perfect Guru Reveals Him to us and, through the Word, we Realize him.
They who Serve this Man themselves, become He, if they rid themselves of
Ego, through the Word.
He has no equal nor any rival to Pain Him.
Eternal is His rule: He neither Comes nor Goes.
His Servants serve Him ever, and sing ever the True Lord's Praise. Nanak has blossomed forth, seeing the Glory of the True God. [2]

**PAURI**

They in whose heart abides the Lord’s Name, the Lord Saves them through the Name.
The Lord’s Name is our Father, Mother and Friend, and our Savior too. I converse only with the Name, take counsel with the Name; the Lord’s Name ever takes care of me.
The Lord’s Name is our only Loved Society; the Lord’s Name is our Family and Lineage.
Nanak is Blest with the Lord’s Name by the Guru-God, and thus the Lord Redeems him, both here and Hereafter. [5]

**SHLOKA M. 3**

They who Met the True Guru, they ever Dwell on the Lord’s Praise. And all-too-spontaneously, the Lord’s Name abides in their Mind, and they Merge in the True Word.
They Emancipate their whole generation, and themselves too attain Deliverance.
The Transcendent Lord is Pleased with them who repair to the Guru’s Feet. Nanak is the Lord’s Slave, and the Lord, in His Mercy, Saves his Honour. [1]

**M. 3**

In Ego one is attacked by Fear; and one passes one’s life, afraid. For, Ego is a great malady; involved in it, one is released not from the Round. They, in whose Lot it was so Writ by God, they Met with the True Guru. Nanak: They are then Saved, by the Guru’s Grace, and dispel their Ego, through the Guru’s Word. [2]

**PAURI**

The Lord’s Name is our Unmanifest, Unperceivable and Eternal Creator-Lord.
We Serve, therefore, the Name, Worship the Name, and are Imbued with the Name.
We know not of a thing more efficacious than the Lord's Name; For the Name alone Redeems us in the end. Blessed is the Beneficent Guru and his father and mother, who Blest us with the Lord’s Name.
I Salute ever my True Guru, Meeting with whom I knew (the Mystery of) the Lord’s Name. [16]

SHLOKA M. 3

One Served not the Holy (Guru), and loved not the Lord’s Name.
And relished not the Word and was born only to die again and over again.
Being Egocentric, one is blind to God, O, why did such a one come into the world?
Nanak: They who were Blest by the Lord’s Grace, they were ferried across (the Sea of Existence). [1]

M. 3

The whole world is put to Sleep by Desire and Infatuation: only the Guru lies Awake.
They who Serve the Guru are Awakened too, and they assemble the True Name, the Treasure of Virtue.
The blind egocentrics cherish not the Name, and so are wasted away by the endless cycle of births and deaths.
P. 593
Nanak: They alone Dwelt on the Name, by the Guru’s Grace, in whose Lot it was so Writ by God. [2]

PAURI

The Lord’s Name is for me the delicacy of every kind, partaking of which I am satiated.
The Lord’s Name is my only wear; it covers the nakedness (of my Soul); and now there is no craving in me to wear aught else.
The Lord’s Name is our Trade; the Guru has engaged me in this only Profitable Task. I write out the Account of the Lord’s Name, and no more does the Yama’s Terror hang over my head.
Rare is the one who Contemplates the Lord’s Name, by the Guru’s Grace, in whose Lot it was so Writ by the Gracious God. [17]

SHLOKA M. 3

The world is Blind and knows not Wisdom, and acts, led by the Other.
And as many deeds one does for the love of the Other, one is afflicted instantaneously by pain.
But, if one practises the Guru’s World, by the Guru’s Grace, Joy wells up in one’s Mind.
And one walks in the Way of the True Word, and Contemplates ever the Lord’s Name.
Nanak: Howsoever the Lord Wills, that way one goes, for one can challenge not His Will. [1]
M. 3

In my Home is the Treasure of the Lord’s Name: I am inebriated with the Worship of the Lord.
The True Guru has Blest me with a Soul, and lives eternally He, the great Giver.
I am awake ever to His Praise, through the Infinite Word of the Guru.
I Dwell ever on the Guru’s Word, whose Will works through all the ages.
My Mind abides ever in Bliss, and Deals in the Lord’s Name in a state of Equipoise.
Within me is Enshrined the Guru’s Wisdom, yea, the Lord’s Jewel, which Emancipates me.
Nanak: He whom the Lord Blesses, attains (to the Lord), and then he rings True at the (Lord’s) True Court. [2]

PAURI

Blessed is the Guru’s Devotee who repairs to the Guru’s Feet.
Blessed is the Guru’s Devotee who utters the Lord’s Name with his tongue.
Blessed is the Guru’s Devotee who, hearing the Name, is pleased in the Mind.
Blessed is the Guru’s Devotee who, Serving the Guru, is Blest with the Lord’s Name.
I salute ever the Guru’s Devotee, who walks in the Guru’s Will. [18]

SHLOKA M. 3

Forcing one’s will, one attains not to the Lord; many were tired out doing the deeds.
They roamed the world, forcing their will, and donning their various coats, but suffered Pain, led by the Other.
To crave for the world’s treasures, or to become a miracle-man is vain:
For, it breaks not (the chains of) Desire, and the (Lord’s) Name comes not to abide in the Mind.
Through the Service of the Guru is the Mind rendered Immaculate: and the Darkness of Ignorance (within) is dispelled.
And the Jewel of the name becomes manifest in the Mind, and one Merges in Equipoise. [1]

M. 3

He who Cherishes not the Word and Loves not the Lord’s Name, P.594 All that he utters is Insipid: and he is Wasted away (by Desire).
Nanak : He too does as is the Writ of his Karma, and no one can erase it. [2]
PAURI

Glory be to my Guru, the True Purusha, Meeting with whom my Mind is at Peace.
Glory be to my Guru, the Eternal Person, who Blest me with Devotion to the Lord.
Glory be to my Guru, the Lord's Devotee, Serving whom I was attuned to the Lord's Name.
Glory be to my Wise Guru, who instructed me to look upon friend and foe with the same eye.
Glory be to my Guru, my eternal Friend, who inspired me to Love the Lord's Name. [19]

SHLOKA M. 1

For the Bride at home, the Spouse seems afar: and she Cherishes the desire for Him, Sad at heart.
But the Spouse is met with instantaneously, if she Cherishes Him with the right Mind. [1]

M. 1

Nanak: Without God's Love, all that one does is vain.
But man thinks God to be good only when he receives from Him. [2]

PAURI

He who Creates Life, also Protects it.
So, one should partake of the Lord's Name, the Fare that sustains Life.
With it one is satiated and all one's Hunger stilled.
The one Lord Pervades all, but rare is the one who knows.
Nanak is Blест, for he leans on his only God. [20]

SHLOKA M. 3

The whole world sees the Guru,
But attains not Deliverance, if it reflects not on the Word:
One's Dirt of Ego is cleansed not, nor one loves the Name.
Some the Lord Forgives and Unites with Himself, ridding them of the Sin of Duality.
They, seeing (the Guru), Die (to their self) in the Love of the Guru. [1]

M. 3

The Ignorant Wretches are blind to the Service of the Guru.
They suffer the Pain of Duality, and burning in its Fire, Wail.
And the things for whose sake they forsake the Guru, avail them not in the end.
Nanak: One is Blest with Bliss, through the Guru's Wisdom, if our Lord of Mercy Blesses one. [2]

PAURI

Thou alone art Doing all by Thyself: if there were another, I would proclaim him too.
Thou alone Utterest, and Makest us Utter: Thou alone Pervadest the waters and the earth.
Thou alone Destroyest, Thou alone Savest: so my Mind repairs (only) to Thy Refuge.
No one can slay thee, O life, without thy God, so be thou at ease and care-free:
And, Dwell on the Lord's Name ever, and attain to him, through the Guru. [21-1]
RAG SORATH


SORATH M. 1, CHAUPADAS

All are subject to death: all have to leave (the world): [P. 595]
Go, ask the Wise, who are the ones who'd Meet their Lord in the Yond?
They who forsake my Lord are in immense Grief. [1]
(So), praise thou that Lord,
By whose Grace one attains Eternal Bliss. [Pause]
Praise Him, for He is Great: and He is, and will forever remain:
And He is the Beneficent Lord of all: what can a man give (to another)?
And lo, all that He Wills happens: what can one achieve, wailing like a woman? [2]
Many there were who built their fortresses on the earth and beat their drums,
And they, whose pride vaulted like the sky, they too were driven along like slaves (in the end).
O mind, if only you knew it leads to Pain, why would you have tasted what seems sweet (but is not)? [3]
Nanak: As many the Vices there are in man, so many are the Chains round his neck.
One removes Vice with Virtue : for Virtue is our only Friend.
When one goes into the Yond, the Vicious man is Accepted not:
And is Driven out, being bereft of the Instruction of the (True) Guru. [4-1]

SORATH M. 1

Let thy Mind be the farmer, Good Deeds the farming and thy body the Farm:
And let Effort (in the way of God) irrigate thy farm.
Let the Lord's Name be the seed, and Contentment the furrowing, and let the fence be of Humility.
And, if thou dost Deeds of Love, thy Seed will sprout and Fortunate will then be thy home. [1]
O friend, Maya keeps not company with thee.
This Maya has lured away the whole world, but rare is the one who knows this truth. [Pause]
Make thy ever-increasing age as thy store-house, and stock it with the Lord's Name.
And let Concentration and Reason be the godowns, and treasure in there the Lord's Name.
And deal only with the Lord's Pedlars, the Saints, and reaping the Profit, be in Joy. [2]
'Hearing of the Sacred books', let this be thy trade: and load with thy Merchandise the horses of Truth.
And, carry thou with thee the fare of Merit and leave not this day's task till tomorrow.
And then when thou arrivest in the land of thy Formless Lord, thou enjoyest the Bliss of His Presence. [3]
'To attune thy mind to God' is the Service of the Lord: P. 596
'Belief in the Lord's Name' is the Deed of Service.
'And stilling the voice of Vice,' let this be thy urge: and all will call thee the Blessed one.
Nanak: If the Lord Favours thee with His Grace, then, fourfold will become thy Glory. [4-2]

SORATH M. 1, CHAUTUKAS

The parents like their son, the father-in-law the son-in-law.
The children like their father, the brothers like their brother.
When, however, the Lord Commands, one leaves every one behind, and all become alien to him.
The Egocentric neither Contemplates the Lord's Name, nor practises Charity, nor Cleans his within and so he rolls in dust. [1]
When one makes the Lord's Name one's friend, the Mind is comforted.
And one falls at the Guru's Feed and is a Sacrifice to Him who Reveals to him the (Lord's) Truth. [Pause]
The self-willed one is involved with the world and quarrels with the Servants of the Lord.
Wrapt in Maya, he walks ever on its path, and utters not the Lord's Name and so Poisons himself to death.
He is fond of vicious talk and is awake not to the Word.
He is imbued not with the Lord's Love; and so he loses Honour (with God).
He tastes not the Taste of Poise in the Society of the Saints: his tongue knows not the Relish (Of the Lord).
He thinks his body, mind and riches to be his own, and knows not a thing about the Lord's Abode.
He walks in Darkness, blind-fold, and sees not his True Home.
Bound down at the Yama's abode, he attains no Peace, and goes his own way. [3]

When the Lord is Merciful, I see (the Lord's Presence) with my own eyes: of this State what can one say or utter?
I hearken to the Guru's Word and praise it, and cherish the Lord's Nectar in the heart.
And I Merge in the Perfect Light of my Lord, the Fear-free, Formless He, who's the Friend of all.
Nanak: Without the Guru, one's Doubt is stilled not: and, it is through the Lord's True Name that one gathers Glory. [4-3]
Sorath M. 1, Dutukas

Thy one part is the earth, the other one the sky: thy Seat is in the Mansion of four directions. And, of the whole universe, there is but One Master, and His Mouth, like a mint, mints the True coins and dissolves the False ones. [1] O my Master, wondrous is Thy Play. Thou Pervadest the earth, the waters, the interspace, and all that is.

[Pause]

Wherever I see, I see Thy Light: (but) what kind is Thy form? Thou hast but one Form, though hid from the eye: and yet (in Thy Creation), no one is like another. [2] From Thee are the egg-born, the foetus-born, the sweat-born and all the creatures there are. And this is Thy Glory that Thou Pervadest all. [3] Thy Glory is great, I know not even a Particle of it: Bless me (with Thy Vision), O Lord. Prays Nanak: "Hear Thou, O my Master, Save this sinking stone that's me.

[4-4]

Sorath M. 1

I am a great Sinner, an Apostate, a Pretender; Thou art my Immaculate, Formless Lord. When I taste Thy Nectar-Name, I am imbued with Bliss: so, O Lord, I seek Thy Refuge. [1] O my Creator-Lord, Thou art the Pride of the meek. He who Merges in Thy True Word, gathers all the riches and glory in his skirt. [Pause] Thou art my Perfect Lord, I am imperfect: Thou art Deep and Unfathomable, while I am Shallow. With Thee, I am ever imbued, and my tongue utters and my Mind Reflects on Thee. [2] Thou art my only True Lord, my being is permeated with Thee: I have become True, knowing the Mystery of the Word. They who are inebrated ever with the Lord's Name are Pure: the others, who come and go, are False. [3] There is not another like my Lord, so who else is to be praised? Nay, no one equals my Lord. Prays Nanak: "I am the slave of the Lord's Slaves: it is through the Guru's Instruction that I Know my God." [4-5]

Sorath M. 1

Unknowable is my Lord, Infinite, Unfathomable and Imperceptible, who Dies not, nor is bound to the Writ of Karma.
His Caste is castelessness: He is incarnated not and is Self-existent: He is neither lured away by Doubt nor Attachment. [1]
I am a Sacrifice to my True Lord.
Who has neither form, nor colour, nor sign, nor mark, and is Revealed only through the True Word. [Pause]
He has neither father, nor mother, nor sons, nor kindred, nor wife, nor lust. Without family, Immaculate, Transcendent is the Lord, and His Light Pervades all. [2]
In all hearts is hid the Lord: all hearts are Illumined by the Light of the Lord.
When, through the Guru's Word, the adamant doors (of the mind) are flung open, one is attuned to one's Fearless Lord. [3]
The Lord Created all creatures and made them subject to death, and over all is the Sway of the Lord.
He who Serves the True Guru attains his life-object, and is Emancipated by Living the Word. [4]
In the Clean Vessel is the (Lord's) Truth contained, but how many are clean (from within)?
(When the Lord so Wills), the Light of the individual Soul merges in the Light of the Oversoul; and so Nanak seeks the Refuge of his Lord, the God. [5-6]

Sorath M. 1

As the fish dies without water, and the worshipper of power (without Maya),
So my Mind dies without the Lord, even when I waste a single breath without His Name. [1]
O my mind, Praise thy Lord:
(But), without the Guru, one Tastes not His Flavour: it is through the Guru that one attains to the Lord. [Pause]
For those turned God-wards, the Society of the Saints is the only 'place of pilgrimage'.
And when one sees the Vision of the Guru, one earns the Merits of ablution in all the holy waters. [2]
As is the yogi without Continity, and without Contentment and Truth,
austerities are of no account,
So is the body without the Lord's Name, and the Yama will Punish it, for, within it is Evil. [3]
The worshipper of power knows not Love; it is by attuning to the True Guru that one attains to the Lord.
And when the Guru, in whose hands are pain and pleasure, is met with,
Nanak Merges in the Lord's Praise. [4-7]

Sorath M. 1

O Thou Beneficent Lord, of Perfect Wisdom and Munificence, I am but a beggar at Thy Door.
But what shall I ask for, for nothing stays; so Bless me with Thy loved Name. [1]

My flower-girt Lord Pervades all hearts.
He Permeates the waters, the earth and the interspace; and though hid, becomes manifest He through the Guru’s Word. [Pause]

When the True Guru was in Mercy, he revealed the Lord’s Presence to me in the mortal world, the underworld and the skies.

Thy Lord is cast not into the womb; He is and will ever be: See thou Him within thyself. [2] P. 598

This world but comes and goes, and lured away by Maya, forsakes the Worship of the Lord.
When the True Guru is Met, one becomes Wise in His Wisdom; (but), the worshipper of Maya loses the game (of life). [3]

Lo, the True Guru has snapped my Bonds; and I’ll be cast not into the womb again.

For, within me is the Illumination of Wisdom, and the Formless Lord has come to Abide in me. [4-8]

The Treasure of the Nectar-Name that one comes into the world to gather, that Nectar one attains through the Guru.

Give up then thy cleverness and thy garbs; for, in Duality, one gathers not this Fruit. [1]

O my mind, wander not and abide in thy Self, (For), if one searches the Nectar without, one comes to Pain, for the Lord’s Nectar is within our Home. [Pause]

Shake off thy Evil and in-gather Merit: for by committing Evil, one Grieves. If one knows not the distinction between Good and Evil, one is sunk in the Mud (of Attachment) again and over again. [2]

Within us is the Dirt and Avarice and immense Falsehood, why then Cleanse (the body) from without?

When one dwells ever on the Immaculate Name (of God), through the Guru’s Word, then alone is one’s inself Emancipated. [3]

Forsake, O man, thy Greed, Slander and Falsehood that thou gatherest the Fruit, through the Guru’s Word.

O Lord, Keep me as Thou Willest; Nanak, Thy Slave, but Praiseth Thee through the Word. [4-9]

Sorath M. 1, Panchpadas

One knows not that while he robs the others, his own within is being robbed. And, he can save his ‘Home’ only if he Tastes the (Lord’s) Essence, and Serves the Lord, through the Guru’s Word. [1]

O my mind, Awake, and see what kind of Vanities you indulge in? For you forsake the Lord’s Name, and are enticed away by other tastes; and so being Unfortunate, you Grieve. [Pause]

You are happy when something comes to you and are bereaved when it goes: so you live now in pain, now in pleasure.
But the Men of God are Detached in Mind, knowing that both pain and pleasure come from the Lord. [2]
What else is above the Lord’s Essence? For, he who Tastes it, is satiated. He who, lured by Maya, forsakes this Essence, he, the man of Evil, is yoked to Sin. [3]
The Lord who Pervades thy body is the vital breath of the body, and the life of thy Mind. If He so Blesses one, one sings His Praise, and, getting attuned to Him, is satiated. [4]
In the Society of the Saints, one in-gathers the Lord’s Essence, and Meeting with the Guru, the fear of the Yama departs.
Nanak: Dwell thou on the Lord’s Name, through the Guru’s Word, and thou attainest to thy Lord: for, such is thy Destiny. [5-10]

SORATH M. 1

Over the heads of all is the Writ of the Lord; there is no one over whom this Writ is not.
(But) over the Lord is the Writ of no one; and He Works through His own Power.
His is the Writ that runs. [1]
O mind, dwell on the Lord’s Name and gather Bliss. P. 599
And Serve ever at the Feet of the Guru, (and know that) the Lord Himself is the Giver and the Expender. [Pause]
He that is within is also without: nay, there is not another without Him. See then, by the Guru’s Grace, that all are alike and in all is the Light of the One Lord. [2]
And, Meeting with the Guru, be instructed thus that you hold your mercurial mind in its own Home,
And See the Unseeable Lord and remain wrapt in His Wonder, and then shedding your Woes, you abide in Bliss. [3]
If you drink the Lord’s Nectar and in-gather the Supreme Bliss; you abide in your Self,
And, sing ever of Him who Destroys your fear and the cycle of births-and-deaths, and you are born not again (to die). [4]
Says Nanak: “The Immaculate Lord, the Essence of all things, Pervades all, and He is separate not from me.
And it is Him I have met, the Transcendent Lord, our Infinite and Supreme God, who is our only Guru.” [5-11]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SORATH M. 1

If the Lord so Wills I sing His Praise,
Then alone do I receive the Merit of hymning His Praise.
For one gathers the Fruit of singing (the Lord’s Praise)
If our Lord, the God, Blesses us so. [1]
O my mind, assemble thou the Treasure of the Guru’s Word,
And merge in (the Lord's) Truth. [Pause]
When our inside is Illumined with the Guru's Instruction,
We shake off the mercurial mind,
(But) when the Guru's Word Illumines (the Mind),
The Darkness (of Ignorance) is dispelled. [2]
And one is attuned to the Guru's Feet,
And then one treads not the Yama's Path.
In the Lord's Fear, one attains to the Fearless Lord,
And then one comes to abide in the House of Poise. [3]
Prays Nanak: "Reflect on this Truth, O ye men,
And know what is the Holiest Deed to be done?
The truest Deed is the Lord's Praise,
Which one does when the Lord, of Himself, Meets one." [4-1-12]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**SORATH M. 3**

O Lord, Thy Servants serve Thee to whom Thy Word tastes sweet.
Their Minds, by the Guru's Grace, become Pure, for they lose their Ego from within.
They Praise ever the Merits of their True Lord, and look Beauteous,
bedecked with the Guru's Word. [1]
O my Master, I am Thy child and seek Thy Refuge.
Thou art my only True Lord, the One and One alone. [Pause]
They who keep Awake, attain to the Lord, and still their Ego through the Word.
And they abide in Dispassion, even in the household and Reflect on the Quintessence of Wisdom.
They gather Bliss always, Serving the True Guru, and enshrine the Lord in their Minds. [2]
This mind wanders in the ten directions and is consumed by Duality.
(But), the self-willed fools cherish not the Lord's Name, and waste their lives away in vain.
When they Meet with the True Guru, they receive the Name, they shake off their Ego and Infatuation (with Maya). [3]
The Lord's Servants ever practise the Truth, Reflecting on the Guru's Word.
Then the True One Unites them with Himself, and they enshrine the True One in their Minds.
Nanak: Through the Lord's Name, one is Blest with Beatitude; and, this is one's only Mainstay. [4-1]

**SORATH M. 3**

The Lord has Blest His devotees with the Treasure of His Worship, brimful with the True Name.
Inexhaustible is this Treasure, and no one can find its Worth.
Blest with it, one’s countenance becomes Beauteous, and one attains to one’s True Lord. [1]
O my mind, it is through the Guru’s Word that one mounts to one’s God. Without the Word, the world is led astray and is Punished at the Lord’s Court. [Pause]
Within this body are hid five thieves – Lust, Wrath, Greed, Attachment and Ego.
They steal away the Nectar (within us); but, in our Ego, we know it not, and no one hears our Plaint.
The world is Blind and its working too is like the Blind; without the Guru, all are enveloped by Darkness. [2]
Men are wasted away in Ego, but nothing goes along with them in the Yond. But the Godmen Dwell ever only on the Lord’s Name, and Cherish they nothing but the Lord’s Name.
They praise their Lord, through the True Word, and they are Bless by the Beneficent Lord’s Eye of Grace. [3]
The Wisdom of the True Guru Illumines their hearts; the Lord’s Writ is over the heads of even the kings.
So the God-conscious beings worship their Lord, night and day, and reap the True Profit of the Lord’s Name.
Nanak: One is Emancipated through the Lord’s Name and, when one is imbued with the Word, one attains to the Lord. [4-2]

SORATH M. 3

When one becomes the Slave of the Lord’s Slaves, he attains to the Lord and sheds his Ego.
The Lord’s Devotees are engaged to the Lord of Bliss, and so they ever sing the praises of their Lord.
Imbued with the Word, they remain forever alike, and are merged in their Lord. [1]
O my Loved Lord, True is Thy Eye of Grace.
Be Merciful to Thy Slaves and Keep their Honour. [Pause]
I live by praising Thee, through the Word, and through the Guru’s Wisdom, all my Fears are dispelled.
My True Lord is utterly Beauteous; Serving the Guru, my mind is Attuned to Him.
True is His Word; through His True Word, one is ever awake (to the Real). [2]
The Lord is Deep, who Blesses all ever with Bliss; and no one can find His end.
When one Serves the Perfect Guru, one enshrines in the Mind the ever-Blissful Lord.
And one’s body and mind become Pure, and, within, one is filled with Bliss; and one sheds one’s Doubt. [3]
The Lord’s Path is ever hard to tread: one does so by reflecting on the Wisdom of the Guru.
And, imbued with the Love of the Lord, and Inebriated with the Word, one sheds one’s Ego and Evil.

Nanak: He, who is forever imbued with the Lord’s Name, is Beauteous, for he is bedecked with the Word. [4-3]

SORATH M. 3

They who Worship the Lord, by the Guru’s Grace, with them the Lord is Pleased, and they utter ever the Lord’s Name.
Thou, O Lord, Protectest Thy devotees whom Thou Likest.
Thou art the Giver of Merits, and art Revealed through the Word: And, uttering Thy Praise, we Merge in Thy Being. [1]
O my mind, cherish ever the Lord.
Who keeps thy company in the end and lasts ever with thee, [Pause]
The Vicious crowd ever practises Falsehood and knows not, nor Reflects (on the Real).
But, has slander ever yielded the Fruit (of Truth)? And was not Hiranyakashyapa (the Lord’s traducer) torn with the nails? (His son), Prahlada, the Lord’s servant Sang ever the Lord’s Praise and him the Lord Saved. [2]
The Egocentrics call themselves alone good, for they are Blest not with Wisdom.
They slander the Saints and so waste their lives away.
They cherish not the Lord’s Name and so they leave (the world), regretful in the end. [3]
The Lord Fulfils His devotees and Yokes them to the Service of the Guru.

SORATH M. 3

O Lord, I’d praise Thee at all times so long as I have life in me.
If I forsake Thee even for a moment that seems to me a span of long years.
We were ever Ignorant and Wild, O brother: our Minds were Illumined with the Guru’s Word. [1]
O Lord, Thou Thyself made us Wise (in Thee).
O God, I am a Sacrifice to Thee: I am ever a Sacrifice to Thy Name. [Pause]
We merged in the Word and were re-born through the Word; we were Emancipated through the Word.
Through the Word our body and mind became Pure, and the Lord was enshrined in our Minds.
Imbued with the Guru-given Word, we were Merged in our Lord, the God.

They who Realize not the Word are Blind and Deaf: O, why did they come into the world?
They tasted not the Essence of the Lord, and wasted their lives away, and were cast into the womb again and again.
They, the worms of Dirt, were consumed by Dirt; the Ignorant Egotists were enveloped by Darkness. [3]
The Lord of Himself Does everything and puts us on the Right Path: Without Him, there is not another.
And that what is Writ by God is obliterated not; and, that alone what God Does, happens.
Nanak: When the Lord is Enshrined in the mind, then one Sees not another. [4-4]

Sorath M. 3

He alone is the True Disciple and our Kinsman who walks in the Guru’s Will. But, he who is led by his own mind, is Separated from the Lord and suffers Sorrow,
Without the True Guru, one is Blest not with Bliss; and one is ever full of Remorse. [1] P. 602
The Lord’s Servants are forever in Joy:
Myriads of their Sins and Woes, gathered birth after birth, are eradicated, And them the Lord Unites with Himself. [Pause]
The kindred are like Bonds for thy Soul: the world is led astray by Delusion.
Without the Guru, the Bonds are snapped not: it is through the Guru that one is Emancipated.
One who does (good) deeds but knows not the Word, he is destined to be born to die again and again. [2]
The world is involved in ‘mine-ness’, but no one belongs to another.
If one finds one’s True Abode, through the Guru, one praises one’s Lord and abides within one’s Self.
If one knows the Truth here, one knows one’s Self; to him belongs the Lord, our Master. [3]
The True Guru is ever Compassionate, but without Destiny, how can He be attained?
He looks with His Eye of Grace on all alike, but as is the nature of one’s love for Him, so does He Bless.
Nanak: When the Lord’s Name is enshrined in the Mind, one loses one’s self. [4-6]

Sorath M. 3, Chautukas

True Worship is through the True Word of the True Guru.
He who Serves the True Guru, gathers Eternal Bliss and his Ego is stilled through the Word.
Without the True Guru, there can be no Worship, and the world in Ignorance is led astray.
The Egocentrics wander aimlessly about, and are ever in Sorrow, and waste away their lives in vain. [1]
O brother, seek ever the Refuge (of the Lord),
Who looks upon thee with His Eye of Grace, and Saves thy Honour and Blesses thee with the Glory of His Name. [Pause]
One knows one’s Self by Reflecting on the True Word, by the Grace of the Perfect Guru,
And in one’s heart Abides the Life of all life, and one is rid of one’s Ego, Wrath and Lust.

And one Sees ever the Lord’s Presence all over, and Enshrines the Infinite Name in the heart.

Through the Word, the Name tastes Sweet; this is how the Word is known, age after age. [2]

He who Serves the True Guru, to whom the Name is Revealed: Blessed is his human birth.

His Mind is satiated, tasting the Essence of the Lord, and, singing the Lord’s Praise, he is Content.

The lotus (of his heart) flowers, and he is ever imbued with the Love of the Lord, and in him Rings the Unstruck Melody (of the Word).

His body and mind become Pure, and through Truth, he Merges in (the Lord’s) Truth. [3]

No one knows the Essence of the Lord’s Name; through the Guru’s Wisdom, it is revealed to one’s Mind.

The God-man alone knows the Path, and so tastes the Essence of the Lord. All meditation, all austerities, all self-control is through the Guru, if one Enshrines the Lord’s Name in the heart.

(For), they who Cherish the Name, look Beauteous at the Lord’s Gate, and are Blest with Glory. [4-7]

Sorath M. 3, Dutukas

Meeting with the True Guru, the Mind turns its back upon the world; and dying to the self, it realizes (the Self).

(But), he alone is the Guru and he alone the Disciple, whose light the Lord Merges in His Own Light. [1]

O my mind, be attuned to thy Lord:

And the Lord will seem sweet to thee, and thou wilt be Approved by the Guru’s Grace. [Pause] P. 603

Without the Guru, Love springs not in the mind, and the Egocentrics are involved with the Other.

They thresh (not the grain, but) the chaff, and so gather nothing but nothing. [2]

Meeting with the Guru, the Name Pervades the Mind, and True Love springs in the mind.

And one utters ever the Lord’s Praise with the infinite Love of the Guru in the heart. [3]

His in-coming is Approved, he who is dedicated to the Service of the Guru. Nanak: One attains the Lord’s Name and is United to one’s God, through the Guru’s Word. [4-8]

Sorath M. 3

The three Worlds are involved with the three Modes: it is through the Guru that one knows the Truth:

And, one is Saved only through the Lord’s Name; ask thou the Wise ones, and know. [1]
O my mind, rise above the three Modes, and attune thyself to the fourth State (of Bliss),
That the Lord Abides ever in thee and thou singest ever His Praise.

Through the Lord’s Name are all created: forsaking the Name, all are overcome by Death.
The blind world abides in Ignorance, and, in sleep, men are cheated (of their consciousness). [2]
They who were awake to the Guru’s call, came up, and swam across the Sea of Existence.
The Lord’s Name is the Fruit they gathered, and they Cherished it dearly in their hearts. [3]
They who sought the Guru’s Refuge were Saved, and were Attuned to the Lord’s Name.
Nanak: The Name is the Boat, the Name the Raft, which Ferries one across. [4-9]

SORATH M. 3

The True Guru is the Ocean of Peace in the World: there is not another Abode of Peace.
The world is infested with the disease of Ego, and one comes and goes and Grieves and Wails. [1]
O man, Serve the True Guru and attain Bliss,
For, if one Serves the Guru, one gathers Gladness, else one loses one’s life in vain. [Pause]
One does myriads of deeds, led by the three Modes, but tastes not the Essence of the Lord.
He offers the usual prayers and makes water-offerings and hymns the Mantram of Gayatri, but Knowing not, he Grieves [2]
Blessed is he who Serves the True Guru, but meets He him, whom the Lord leads on to Himself.
And tasting the Essence of the Lord he is satiated, and purges he his within of his self. [3]
The world is Blind, and behaves like mad; without the Guru, it knows not the Path.
Nanak: When one Meets with the True Guru, one sees and finds the Truth within. [4-10]

SORATH M. 3

Without Serving the True Guru, one is in immense Pain, and, age after age, one is led astray.
O Lord, we are the Supportless ones and Thou art our ever-Beneficent Lord.
O God, Reveal Thou Thyself to me through the Word. [1]
O Lord, O Love, be Merciful to me, O Dear,
And lead me on to my bountiful Guru, and make Thy Name the Mainstay of my life, [Pause]
That I overcome my Desire and my sense of the Other, and, in Poise, I attain to Thy Infinite Name. P. 604
And, tasting the Essence of the Lord, my mind becomes Pure, and I'm purged of my Sins. [2]
He who Merges in the Word lives eternally, and he dies not again.
The Lord's Name is Nectar-sweet, but rare is the one to whom it is Revealed through the Word. [3]
The Giver has kept all the Bounties in His Own Hands, and He Gives to whomsoever He Pleases.
Nanak: Imbued with the Name one gathers Bliss, and one is acknowledged in the Lord's Court. [4-11]

Sorath M. 3

When one Serves the Guru, the Music of Equipoise rings in one's Mind, and one is Blest with Wisdom and Emancipation.
And he enshrines the Lord's True Name in the Mind, and, through the Name, he becomes one with the Name. [1]
Without the True Guru, the whole world behaves like mad.
The blind Egocentric knows not the Word, and is led astray by Delusion. [Pause]
The Maya of three Modes leads all astray, and one is bound to the bonds of 'I-amness'.
Birth and death dangle over his head, and cast into the womb (again and again), he suffers Sorrow. [2]
The whole world acts within the bounds of the three Modes, and, in Ego, all lose their Honour.
But the Godmen Realize the fourth State (of Bliss), and, through the Lord's Name, gather Gladness. [3]
O Lord, the three Modes are also Thy creation, and all that happens is in Thy Will.
Nanak: Through the Lord's Name is one Emancipated; and through the Word is one purged of Ego. [4-12]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Sorath M. 4

The Lord Himself Pervades all; and, He is Detached too from all.
Manifested as the world he Trades, but Trades He too with Himself, the Merchant-king.
He is Himself His own Credit: Himself the Trade and also the Trader. [1]
Contemplate, O my mind, the Lord's Name and Praise thy God ever.
It is by the Guru’s Grace that we attain to Him who is Deathless, Unknowable and Unfathomable. [Pause]
He Himself Hears and Sees and Utters He Himself from the Mouth. He Himself Leads us astray and Himself He Brings us back to His Path. Yea, my Loved, Care-free Lord is by Himself, alone. [2] He Himself Creates all; He Himself Engages all in their tasks. He Himself Builds all; and then if He so Chooses, He may Destroy all. He Himself is the Boatman and the Shore; He Himself Ferries all across (the Sea of Existence). [3] He Himself is the Sea, the Boat, and Himself, as the Guru, becomes the Boatman He. And He Himself takes Himself Across; lo, He, the King, Sees His own miracles. He Himself is our Compassionate Lord; and, when He Forgives, He Unites all with Himself. [4-1]

SORATH M. 4

The Lord Himself is in the egg-born, the foetus-born, the sweat-born, the earth-born; P. 605 He Himself is in all the continents and all spheres. He Himself is the (life)-Thread and all the (creature)-Beads strung on it are by His Power. He Himself Holds the Thread, and, when He Withdraws it, lo, all the Beads are scattered. [1] O my mind, there is not another for thee but thy Lord. In the True Guru is treasured the Treasure of the (Lord’s) Name, and, in His Mercy, He Blesses us with the Nectar-Name. [Pause] He, the Lord, is on all the earth and upon the waters; and that alone happens what He Wills. He alone brings sustenance to all, for there is not another without Him. He Himself makes all play His Play; He Himself Does what He Does. [2] He Himself is the Purest of the pure, Pure also is His Repute. He alone Sets value on all, for that alone comes about, what He Wills. We of ourselves can know not Him, the Unknowable; He Himself makes us know His Mystery. [3] The Lord is Deep and Unfathomable; Him no one can equal. He Himself Enjoys in all forms: His is the Light in men as in women. And though, Nanak, He is hid from the eye, becomes Manifest He through the Guru. [4-2]

SORATH M. 4

He, the Lord, is Himself All-in-all. He alone Establishes and also Disestablishes He. He Himself Works His miracles and then, Seeing them, is Himself Pleased.
He Himself is in the woods and glades, indeed, in everything, and, through the Guru, becomes Manifest He. [1] Meditate on the Lord’s Name, O my mind, that you are satiated. Sweet is His Nectar-Name, the Great-Essence; and through the Guru’s Word is its Taste Revealed. [Pause]
The Lord Himself is the pilgrim-station; He indeed is the raft and He the one who Swims across.
He Himself Casts the net; He Himself is the fish.
(But), He the Lord is Strayed not, I can see not another like Him. [2] He, the Lord, Himself is the (yogi’s) horn: He Himself the subtle Music and its Melody.
He, the Lord, Himself is the Yogi, the Purusha, and He Himself Practises austerities.
He Himself Instructs as the True Guru, He Himself is the Disciple who follows. [3]
He Himself makes us Contemplate the Name; He Himself Contemplates Himself.
He Himself is the Nectar, He Himself is the Great Essence.
He Lord Himself Praises Himself: Nanak is satiated with that Lord’s Essence. [4-3]

SORATH M. 4

The Lord Himself is the Balance, Himself He Weighs Himself.
He Himself is the Merchant, Himself the Pedlar; Himself, He Engages men in His Trade.
He Himself Creates the earth and weighs it with a copper (if He so Wills).

My Mind has attained Bliss, contemplating the Lord.
The Lord’s Name is the Treasure (of Good); it is through the Guru that it seems Sweet. [Pause]
The Lord Himself is the earth, the water; He Does all by Himself.

His Will Works in all; for lo, the earth is girdled by the waters.
He Himself Creates His Fear in the mind, and the Lion (of Desire) He Binds down, so that it is overcome by the Goat (of Dispassion within us). [2]
He Himself is the wood; He Himself the fire locked in the wood. And as the Lord Himself Pervades both, through His Fear, the fire (within the wood) does not consume the wood.
The Lord Himself Gives and Takes away life: we live only if such be His Will. [3]
His is all the Power, the Eternal Court, He it is who Yokes all to their work.
And, as the Lord Wills so do we act; we all work in His Will.
The Lord Himself is the Instrument, Himself the Musician; and He, Nanak, calls whatever Tune He Pleases. [4-4]

SO RATH M. 4

The Lord Himself Creates the universe, and Himself He Gives light to the sun and the moon.
He is the Power of the powerless, He the Pride of the meek.
He in His Mercy, Sustains all: He Himself is the Wisest of the wise. [1]
O my mind, contemplate the Lord’s Manifest Name.
Join the Society of the Holy and Meditate on thy Lord that thy comings and goings may cease. [Pause]
The Lord Himself Works through Good Works; Himself He Approves them too.
He Himself Blesses all; Himself He Approves all (with the insignia of Truth).
He Himself Obeys His Will; Himself He Gives the Command. [2]
He Himself is the Treasure of Worship; Himself He Blesses all (with it).
He Himself Yokes to His Service, Himself He Blesses (His Servants) with Glory.
Himself He Contemplates Himself, He Himself is the Treasure of Virtue. [3]
He Himself is the Greatest of the great; He Himself is the Supreme Overlord.
He Himself Values Himself, Himself being His own measure and weight. He, the Unweighable, is weighed by Himself; Nanak is ever a Sacrifice to his Lord. [4-5]

SO RATH M. 4

The Lord Himself Yokes all to His Service, Himself He Creates in all the joy of Worship.
He Himself makes all sing His Praise; Himself is He Merged in the Word.
He Himself is the Pen and the Scribe, Himself is He the Writing (of the Scribe). [1]
O my mind, Dwell on thy Lord’s Name with Joy,
That you become Fortunate and abide ever in Bliss, and reap the Profit of the Lord, through the Perfect Guru. [Pause]
He Himself is the Gopis, Himself the Krishna, Himself He grazes the cows in the woods.
Himself is He the bluish beauty (of Krishna), Himself He Plays on the Flute.
The elephant, Kuwaliapida, He Slays Himself in the form of child- Krishna. [2]
He Himself Puts up the Stage; Himself He is Pleased with His Play.
He Himself Creates Krishna and, through him, Slays Kansa and Chandoor and Kesi, the demons.
He Himself Blesses all with power, and Destroys He the power of the wild tyrants. [3] He creates the world, and Himself Keeps in His Hands the Way to uphold it. He Himself ties up all to His String, and as He Pulls the Strings, so one goes. He who prides on himself is destroyed:
So, Nanak Contemplates the Lord's Name and is (thus) merged in the Worship of the Lord. [4-6]  

Sorath M. 4, Dotukas

The Ego-centric was Separated from Thee, O Lord, birth after birth, and was in Woe, engaged in the deeds of Ego. But when he Saw the Vision of the Guru-Saint, he attained to Thee, O Lord: O God, I seek Thy Refuge. [1]
I am in Love with my Lord: how Blessed is this Love!
Yea, when I met with the Guru-Saint in the Society of the Holy, the Lord, the Embodiment of Bliss, came into my heart. [Pause]
Thou, O Lord, ever Abidest, hid within me: Thy Mystery is known not to the universe.
When I meet with the True Guru, the Purusha, the Lord is Revealed to me, and I sing and Reflect on the (Lord's) Praise. [2]
My mind is Illumined through the Guru and I am at Peace, and the Evil in my mind is dispelled.
And, knowing the Mystery of God and Soul, I am Comforted and I keep Company ever with the Guru-Saint, the Purusha. [3]

Saith Nanak:—
"When Thou art in Mercy, O Lord, Thou Leadest me on to the Guru, through whom I Meet with Thee, the Cosmic Being, my God.
And I attain the immeasurable Peace of Equipoise, for Thou, my flower-girt Lord, art ever Awake." [4-7]  

Sorath M. 4

My Mind is pierced through with my Lord; I can live not without my God. As the fish lives not without water, so I live not without the Lord's Name. [1]
O my Master, bless me with the waters of Thy Mercy.
I crave ever for Thy Name from my inmost Self, for I gather Gladness through Thy Name. [Pause]
As the Chatrik bird wails without the swanti-drop, and, without it, its thirst is sated not,
So it is through the Guru, that one is Blest with the Lord's Waters, and the Peace of Equipoise and one is in Bloom, through the Blessed Love of the Lord. [2]
The Ego-centrics are ever Hungry and wander about in the ten directions; for, without the (Lord's) Name, one Grieves.
One is born to die, and born again to be wasted away, and one Suffers at the Lord's Court. [3]
When the Lord is in Mercy, one sings His Praise, and one sucks-in the Essence of the Lord.
Nanak: The Lord is Compassionate to me, and He quenches my Thirst, through the Word. [4-8]

SORATH M. 4, PANCHPAD

When one eats up the Uneatable, one becomes a Siddha, and then on him dawns the Wisdom (of God).
When the arrow-heads of (God's) Love pierce through one's inmost self, one is rid of one's Doubt. [1]
O my Lord, Bless Thy slave with the Glory (of Thy Name).
Through the Guru's Instruction, awaken Thy Name in me that I ever Abide in Thy Refuge. [Pause]
O Ignorant mind, know this that the world but comes and goes.
O Lord, take Pity that I Meet with the Guru and I Merge in Thy Name. [2]
He whose is the Thing, the Name, He alone Knows and Blesses with it whomsoever He Blesses.

Of peerless Beauty is it, Unfathomable and Imperceptible: through the Perfect Guru is the Unknowable Lord known. [3]
P. 608
He who tastes it alone knows its Taste; it is like the dumb tasting the sweets. (But), this Jewel (of God) is hid not, try as one may. [4]
Everything belongs to Thee, O Thou Inner-knower, Thou art the only Lord of all.
And he alone is Blest whom Thou Blessest, O God, for there is not another like Thee. [5-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SORATH M. 5, TITUKAS

Whom shall I seek or contemplate when all are Created by Thee?
And whosoever seems great will return to the dust.
The Fear-free, Formless Lord, who Destroys our comings and goings,
Blesses us with all joys, yea, the Nine Treasures (of Virtue). [1]
O Lord, Thy Giving along alone satiates me.
Why shall I then praise the mere man: why shall I seek his support? [Pause]
They who dwelt on the Lord, everything belonged to them and their Hungers were stilled.
For, such is the Bounty of the Lord that it is exhausted never.
There is Bliss in my Mind and I merge in the Peace of Poise (when), through the True Guru, I Meet with (my Lord). [2]
O my mind, utter thou the Lord's Name, Contemplate the Name and Dilate upon the Name.
Hearing the Word of the Saints, one abandons fear.
(But, only) they on whom is the Mercy of the Lord, are dedicated to the Guru’s Word. [3]
O Lord, who can value Thee? Thou art Compassionate to all life,
And all that happens, happens in Thy Will; what am I, a mere child, before Thee, O Gopal!
Save Thou Nanak, Thy Slave, and be Compassionate to him, as father is to the child. [4-1]

SORATH M. 5, Chautukas

Praise the Guru and God and enshrine them in thy body, Mind and heart.
This alone is the Supreme Bliss that the True Lord Comes into thy Mind.
The body, from which springs not the Lord’s Name, is reduced to the dust:
I am a Sacrifice to the Saints who lean on the One Supreme Being alone. [1]
Contemplate thou Him alone who has the Power to do what He Will.
My Perfect Guru made it known to me that there is not another without Him.

Pause

Bereft of the (Lord’s) Name, (yea, the Lord’s Truth), myriads of creatures
were consumed (by Death):
For, without (the Lord’s) Truth, one becomes not Pure: the Lord of Truth is
my Unfathomable Master.
The pride of the worldly possessions is false: (attached to them), one’s
comings and goings cease not:
(But) the Guru Saves myriads of creatures, with even a particle of the Lord’s
Name. [2]
I searched through the Smritis and the Shastras: without the True Guru, one
is rid not of one’s Doubt.
One is tired of doing myriads of deeds, and is bound more and more to the
(earthly) bonds.
I searched the four corners (of the world): without the True Guru’s, there is
not another place to go to.

I attained to the Guru by Good Fortune and Contemplated I the Lord’s
Name. [3]
O brother, Truth is always Pure: and Pure are they who are True.
He on whom is the Lord’s Grace, he attains unto the Lord.
(But) rare is the one who Serves the Lord.
Nanak is imbued with the True Name; and hearing (the Lord’s Name) his
body and mind have become Pure. [4]

SORATH M. 5, DOTUKAS

So long as one is lured away by Attachment and Hate, hard so long is the
Meeting of the Lord.
So long as one discriminates between one’s self and another, so long doth
Duality remain in his mind. [1]
O Lord, instruct me so
That I serve only Thy Saints and seek the Refuge of their Feet and I forsake them not, even for a moment. [Pause]
O my foolish, mercurial and unconscious mind, you gave no thought to it. And forsaking the Life of life were dedicated to the Other, and kept the company of your enemies. [2]
If one establishes not oneself (in the world), there is no Sorrow for him: this is the Instruction I received from the Saints.
The utterance of the evil-doers is vain like the whiff of wind (that comes as it goes). [3]
What can one say when the mind is enveloped by a myriad Sins.
O Lord, Nanak, Thy humble slave, seeks Thy Refuge; so, call him not to account for his deeds. [4-3]

Sorath M. 5

Sons, wife, kindred and women are all bound to us by Maya.
For, in the end no one proves True and all relationships turn out to be False.

[1]
O man, why nourish thy body thus,
Which will vanish away like the cloud of smoke: dwell thou only on thy Loved Lord. [Pause]
In (any of) the three ways is the body consumed – by the waters, the dogs or the fire:
And yet one calls oneself immortal and abides in his mansions, forsaking the
Cause of causes. [2]
In a myriad ways has the Lord Created his creatures, the pearls, but has
strung them on the breakable thread (of breath):
And, when one’s thread breaks, the poor one grieves. [3]
He who Created man and Bedecked him, why does he not ever Dwell upon
Him?
Nanak: Only when the Lord was Merciful to him, he takes to the Refuge of
the True Guru. [4-4]

Sorath M. 5

I met my Perfect Guru, by Good Fortune, and my Mind was Illumined:
Now, no one can equal me, for I have the Support of my Lord. [1]
I am a Sacrifice to the True Guru:
There is Bliss for me now, and forever my home rings with Eternal Joy.

[Pause]
The Inner-knower, the Creator-Lord, is my only Master;
And leaning on His Name, and repairing to the Guru’s Feet, I have become
fear-free. [2]
Fruitful is His Vision: beyond Time is His Being: He is and shall also be.
He Save His servants in His Love, taking them all in His Embrace. [3]
Magnificent is His Glory; Wondrous His Splendour: (through Him), we are
all Fulfilled.

P. 610
Lo, Nanak has Met with the Perfect Guru, and all his Woes are dispelled.

[SORATH M. 5]

The joyous man sees everyone in joy; the sick man sees everyone in pain.
(But), the Lord is the Creator and the Cause, and He Keeps all as He Wills.

[1]

O my mind, he who is rid of his illusions,
For him, no one is lost forever, for he sees the Lord in all. [Pause]
He whose Mind is comforted in the Society of the Saints, he seeks to see all in Peace.
But he whose mind is overwhelmed by Ego, he Wails and is born only to die.

[2]

He who applies the Collyrium of Wisdom to his Eyes, his Soul is Illumined.
But he who is enveloped by the Darkness of Ignorance, his wanderings cease not. [3]

O my Master, hear Thou my Prayer, I seek this Boon from Thee:
That wherever the Saints praise Thee, let my Mind be attuned to that Haven of Peace. [4-6]

[SORATH M. 5]

I have Surrendered my body and mind and riches to the Saints,
And, by the Saints’ Grace, I Dwell on the Lord’s Name, and so I am ever in Bliss. [1]

Without the Saints, there is no other Benefactor.
And whosoever repairs to the Saints’ Feet, he is Ferried across (the Sea of Existence). [Pause]
Myriads of sins are eradicated by Serving the Saints, and one sings the Lord’s Praise with Joy.
And one gathers Bliss here, and Glory Hereafter; it is by Good Fortune that one is Blest with the Society of the Saints. [2]

I have but one tongue, the Merits of the Saints are many; how far am I to praise the Saints?
For, it is in the Sanctuary of the Saints that one attains to the Unfathomable, Eternal and Unperceivable Lord. [3]
I am a low wretch, without Merit and Supportless, I’ve sought the Refuge of the Saints.
I’m being drowned in the Dark Well of (blind) attachment to the household, so Save Thou me, O my Lord. [4-7]

[SORATH M. 5]

He in whose heart Abidest Thou, O Creator Lord, him Thou Fulfillest.
O God, Forsake not me, Thy Slave; for I Cherish the Dust of Thy Feet.

[1]
Thy Gospel is Unutterable: I can utter it not:
O Thou Treasure of Virtue, Giver of Bliss, O my Master, Infinite is Thy Glory. [Pause]
Thy creature doth only what Thou hast Writ in his Destiny.
Thy Servant Thou Blessest with Thy Service: and he is Fulfilled, seeing Thy Vision. [2]
Thou Fillest all, and he whom Thou makest so to realize,
He alone is a man of Wisdom and Intuition and of Good heart.
His Ignorance is Dispelled, by the Guru's Grace, and he is acclaimed all over. [3]
And, he to whom Thou art Compassionate, he forsakes Thee not. [4-8]

SORATH M. 5

The whole creation is overwhelmed by Attachment and so (in spirit), one is now high, now low.
And so one is Purified not by any efforts, and reaches not one's Destined end.

O my mind, thou art Emancipated, if thou seekest the Refuge of the Saints.
Without the Perfect Guru, thy comings and goings end not, and thou art ever on the Round. [Pause]
That what is called Delusion, in it is the whole world involved:
But the Perfect Devotee of the Lord remains Detached from all sensual desires. [2]

Deride not the world on any account, for it is the Creation of the Master:
He on whom is the Grace of my Beneficent Lord, he Dwells on the Lord's Name in the Society of the Saints. [3]

The True Guru is our Transcendent Lord, the God of gods, (for) He Emancipates all.
Says Nanak: "Without the Guru, we are Ferried not Across; this indeed is the Essence of all Wisdom." [4-9]

SORATH M. 5

Searching and searching, I found that the only Reality in the world is the Lord's Name:
Which if one contemplates even for a moment, one's sins are dispelled and, turning God-wards, one is Emancipated. [1]

O thou Wise one, partake of the Lord's Essence:
Hearing the Nectar-Word of the Saints, thy Mind is wholly satiated. [Pause]

Emancipation, participation in life's joys and the Right Way, one gathers from the Lord, the Giver of Bliss.
He Blesses us with His Devotion, He, the Perfect Builder of our Destinies.
Hear and utter His Praise and Dwell upon Him in thy heart,
For, He is the Creator and the Cause, our Perfect Master, without whom there is nought else. [3]
By Good Fortune have I attained to the Jewel of the human birth; have Thy Mercy upon me, O Thou Compassionate One,
That Nanak sings Thy Praise in the Society of the Saints, and Dwells ever on Thee. [4-10]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAG SORATH, M. 4

Shloka M. 1

Blessed is Sorath if (through it) the True Lord Abides in the Bride’s Mind:
And her teeth sparkle without soil, and her mind is split not, and her tongue
utters nothing but the True (Name).
And she abides in that Lord’s Fear here and Hereafter: and Serves the Guru,
without demur.
And even if she has to forego her worldly embellishments to receive her
Lord, she does so with joy.
Thus is she truly bedecked with the Lord’s Name Embedded in her Mind, and
Evil touches her not.
No more for her is tyranny of her mother-in-law, nor of brothers-in-law.
If she’s pleasing to the Lord, O Nanak, she is Blest with a Jewel-like Destiny,
and all that she does is Good and Holy. [1]

M. 4

Sorath is Blessed if (through it) the (Bride) seeks out the Lord’s Name.
And Pleases her Guru, the Purusha; and through the Guru’s Word, utters the
Lord’s Name.
She is attuned ever to the Lord’s Love, her body dyed in His Colour.
For, like the Lord, there is not another: I’ve searched the whole world
through.
The Guru has Blest me with His Name; so my Mind wobbles not for the love
of another.
Nanak is the Lord’s Slave; Nay, he is the Slave of the Guru’s Slaves. [2]

PAURI

Thou art my only, only Creator-Lord.
Thou hast Thyself Constructed Thy Play, and Embellished it too.
Thou art my Beneficent Lord: Thou Thyself Enjoyest Thy Bounties.
Thy Writ runs throughout, O Thou who Brought all Thy Creation into being.
I am a Sacrifice to the Guru through whose Grace I Praise Thee, my only
God. [1]

SHLOKA M. 3

They who were burnt by Ego and strayed by Duality,
Them too the Guru made His own and Saved them.
This world I saw on fire, when I Dwelt on the Guru’s Good-intentioned Word.
(But), they who are imbued with the Word are Comforted, and practise ever the Truth. [1]

M. 3

Fruitful is the Service of the Guru: Blessed is such a life.
He who forsakes not the Guru in life or death, he alone is sagacious and wise.
He Emancipates all his ‘kindred’ and is Approved (by the Lord).
Those turned God-wards are Approved in life as in death; the Egocentrics are born only to die.
But they, Nanak, die not who are Merged in the Guru’s Word. [2]

PAURI

Serve thy Immaculate Lord: Dwell thou on the Lord’s Name.
And join the Society of the Saints that thou Mergest in the Lord’s Name.
O God, Great is Thy Service: Yoke me, the Ignorant one, to it, in Thy Mercy,
O Lord, I’m Thy Slave: Command me Thou about as Thou Willest;
And I’ll Serve Thee; by the Guru’s Grace, as the Guru instructeth me. [2]

SHLOKA M. 3

As is the Lord’s Writ of our past, so do we act:
Drugged with the potion of Attachment, we forsake the Treasure of Virtue.
Think not that the world liveth: for it is Dead, being lost in Duality.
They who Cherish not the Lord’s Name, by the Guru’s Grace, they attain not the nearness (of God).
They suffer immensely, for neither their sons nor wives keep their company.
They are dishonoured by the world, and, in distress, they sigh and wail.
No one has faith in the Egocentrics: for they have lost their trust.
Nanak: The Godmen are Blest with immense Bliss, for within them abides the Lord’s Name. [1]

M. 3

They alone are my kin, my friends, who meet me with Love, through the Guru’s Door.
And act as is the Guru’s Will and are merged ever in (the Lord’s) Truth.
They who, in their Ego, do Evil and are strayed by Duality are no one’s friends.
For, the Egocentrics serve their own ends: so, how can they Fulfil anyone else?
Nanak: Such is God’s Writ of their past; so, how can anyone erase it, pray?[2]
Thou Thyself Created the world: all this is Thy Play.
Thou Thyself Created the three Modes and accentuated men's love of Maya.
And one does deeds in Ego and, being called to Account (by God), is cursed with coming and going.
They whom the Lord Blesses with His Grace, they know the Quintessence, through the Guru.
Sacrifice am I to my Guru: I'm forever Dedicated to his Presence. [3]

SHLOKA M. 3

Maya and Selfhood entice away the mind: surreptitiously, they have eaten up the whole world.
The Egocentrists are eaten away, but the Godmen are Saved, for they are attuned to the True Name.
Without the Lord's Name, the world wanders about like mad: through the Guru have I known this Truth.
One wastes away one's life is Strife and enshrines not the Bliss-giving Lord in the Mind.
(But), they alone attain to the Lord's Name, Nanak, in whose Lot it is so Writ by God. [1]

M. 3

Within one's Self is the (Lord's) Nectar, but the Egocentrists know not its Taste,
As the deer knows not the flavour of the musk within and wanders about, guiled by Doubt.
So doth the Creator-Lord Destroy such a one: that he, forsaking the Nectar, in-gathers Poison.
Some there are who're awakened to Reality, by the Guru's Grace, and so they See, within, the Supreme Lord.
Their body and Mind are Comforted, and their tongue Tastes the Flavour of God.
Through the (Guru's) Word, wells up the (Lord's) Name within us: through the Word is our Union with the Lord.
Without the Word, the whole world wanders about like mad, and wastes away the opportunity of life.
Nanak: The Word is the only Nectar, and through the Guru is it received. [2]

PAURI

Unfathomable is our Lord: so, how is one to attain unto him?
He has neither form, nor sign: Unseen is He; then, how is He to be dwelt upon?
He is Formless and Detached and Unknowable: then, which of His Attributes is one to sing?
He to whom the Lord Himself Reveals His Path, he alone knows its Mystery.
It is through the Perfect Guru that one Sees (one’s Lord); it is through the Service of the Guru that He is attained. [4]

**Shloka M. 3**

If my body is crushed in a crusher, it yields not a drop of blood.
(For), my Soul is a Sacrifice to the Lord: it is deeply in Love with the True One.
Says Nanak: I live in the Presence of my God, night and day. [1]

**M. 3**

O, Wondrous is my God: He Entices away my Mind with His Love.
And His Love wears not off: nor do I take to another:
As the cloth, when cultured, and dyed in madder, loses not its colour. [2]

**Pauri**

The Lord Himself Pervades all: Himself He makes us utter (His Name).
He Himself Creates the Creation and Yokes each to his task.
Some He Attunes to Himself: others He Himself Wastes away.
Some He Leads on to the Path: others He Himself Strays away.
Nanak Dwells only on the Lord’s Name: (and) through the Guru(’s Word),
he sings the Lord’s Praise. [5]

**Shloka M. 3**

Fruitful is the Service of the Guru, if one does it with the whole Mind.
And, one attains the Fruit of one’s heart’s Desire; and Ego goes from within one.
One breaks one’s Bonds and is Emancipated, and is merged in the True One.
The (Lord’s) Name in this world is hard to attain: through the Guru is the Name enshrined in the Mind.
Nanak: He who Serves his Guru, I’m a Sacrifice to him. [1]

**M. 3**

The Egocentric can conquer not his mind, for he clings to the Other.
He gets no Peace even in dream, and passes from one Pain to another.
All over, the Pundits have been worn out reading, and the adepts going into a trance.
But, this mind is not under their sway, and they’ve been tired out, doing such deeds.
Some have worn many kinds of mendicant’s robes, and washed themselves at all the pilgrim-stations.
But they know not the state of their minds, for they are beguiled by Ego and Doubt.

Others, by the Guru’s Grace, are filled with the Lord’s Fear; and, by Good Fortune, God comes to Abide in their Minds.

Through God’s Fear, they control their minds and, through the Word, they destroy their sense of selfhood.

They, who are imbued with Truth are Immaculate, and their Soul merges in the Over-soul.

And, Meeting with the Guru, they are Blest with the (Lord’s) Name, and they merge in Bliss. [2]

PAURI

The glory of the kings and emperors stays but for a few days.
(For), the colour of Maya is like the colour of safflower, and it wears off after a brief moment.

It goes not along with one, and one carries the load of Evil on one’s head.

How dreadful one looks when Death drives one alone.

And then one can get not the opportunity again, and so, regretfully, one Grieves. [6]

SHLOKA M. 3

He who turns his back upon the Guru, suffers Sorrow, bound (to one’s Desires).

He’s born only to die over and over again, and Meet not with his God.

His mind is split by Doubt, and Pain leads to more Pain.

Nanak: (When) the Lord Forgives in His Mercy, through the Word Unites He him with Himself. [1]

M. 3

They who turn their back upon the Guru, get no Refuge,

As the deserted woman goes from door to door and, being low, earns a bad name.

Nanak: If one is forgiven by the Guru, he Unites one (with the Lord). [2]

PAURI

He who Serves one’s True God, he’s Ferried across the Sea of Existence.

He who utters the Lord’s Name, him the Yama passes by.

They who Dwell on their Lord, are Robed at the Lord’s Court.

O God, they alone Serve Thee on whom is Thy Grace.

I'd utter Thy Praise ever, O Lord, for I’m rid of my Doubt and Fear, by the Guru’s Grace. [7]
SHLOKA M. 3

In the salver (of the mind) are the three things: yea, this is the ambrosial food of God.
Partaking of it, the Mind is satiated, and one arrives at the Door of Deliverance.
This fare one can find not, O Saints, save if one reflects on the Guru's Word. How is then one to solve this riddle? (for) it puzzles ever our minds.
The Guru has set this problem before us: and its solution, his Devotees have found.
Nanak: He whom the Lord Blesses, knows this Mystery, and attains he to the Lord, seeking Him, through the Guru. [1]

M. 3

They whom the Lord of Himself United with Himself, are attuned to the Guru.
But, they whom He tore apart from Himself, they were wasted away for their love of the Other.
Nanak: What can one attain without Destiny? (For), one earns what is Writ for one by God. [2]

PAURI

Come, O mates, let us together Praise our Lord.
Let us Praise His Name and be ever a Sacrifice unto Him.
They who heard and believed in the Name, I'm forever dedicated to them.
O Lord, lead me on to my mates, who've turned to Thee, that I too may Meet with Thee.
I'm ever a Sacrifice to them who See before themselves the Guru's Presence forever. [8]

SHLOKA M. 3

Without the (Lord's) Name, all are strayed by Doubt: and they lose ever in life.
And becoming self-willed, they do the deeds, enveloped by the Darkness of Ego.
But turning God-wards, one drinks Nectar, by reflecting on the Word. [1]

M. 3

(The Godman) sleeps in Poise; he is in Poise, even while awake.
And he Praises ever his Lord, the God.
The Egocentric abides in Doubt, beguiled by Illusions,  
And within him is Anxiety and he sleeps not (in Peace).  
The Wise of God sleep and wake in Equipoise,  
I'm a Sacrifice to those who are Imbued with the (Lord's) Name. [2]

PAURI

They alone Dwell on the Lord's Name who are imbued with Him.  
They Contemplate the One Lord alone: for He alone is Eternal and True.  
He alone Pervades all: from Him alone is all Creation.  
They who Contemplate the Lord's Name are purged of all Fears.  
The Lord Himself Blesses us with the Guru's Word: by the Guru's Grace, do we Dwell upon Him. [9]

SHLOKA M. 3

When one is possessed not of Wisdom, one knows nought,  
Nor sees. So, being Ignorant and Blind, how will one Praise the Lord?  
Nanak: When one Realizes the Lord, the (Lord's) Name abides ever in the Mind. [1]

M. 3

There is but one Word, uttered by the only Guru; so Reflect thou on His Word.  
True is this Store-house; True its Wares; (for) its Treasures are full with the Jewels (of the Lord's Name).  
It is by the Guru's Grace that we are Blest with the Word,  
And dealing in this True Merchandise, we earn the True Profit of the Name.  
Abiding in Maya, one is Blest with the Nectar-Name by the Lord's Grace.  
Nanak: Let's Praise the True One. O, Blessed be our God who Bedecks us (with His Blessed Name). [2]

PAURI

They, within whom is Falsehood, love not the (Lord's) Truth.  
If someone utters the Truth, the False one is burnt.  
As the crow feeds itself upon dirt, so does the False one on Falsehood.  
He on whom is the Lord's Mercy, Dwells on the (Lord's) Name.  
(Yea), he who, by the Guru's Grace, Contemplates the Name is rid of Falsehood and Sin. [10]

SHLOKA M. 3

O wavering, wobbling Sheikh, bring thy mind back to thy only Home.  
Give up thy fruitless quibbles, and Realize the Guru's Word.
Surrender thyself wholly to the Guru, for He is thy All-wise, Inner-knower. Still thy Hope and Desire and live (in the world), as if you were a guest. If you follow the Guru's Will, you are Honoured at the Lord's Court. Nanak: They who Cherish not the Name, O, cursed be their wears and eats. [1]

M. 3

Infinite is the Lord's Praise, beyond value is He. Nanak: The Godmen utter ever the God's Praise and merge in His Virtues. [2]

PAURI

The Garment of the body becomes Beauteous, if one Worships one's Lord. Its Silk is (then) woven of myriad threads, in myriad ways. Rare is the Knower who knows its Mystery, Reflecting (on it) in the Mind. (But), he alone has this sense of Discrimination, whom the God Himself so Blesses. Nanak proclaims after a great thought: "Hark, O men, the Lord is ever True: Ever-true is our God." [11] P. 647

SHLOKA M. 3

Great men speak in terms of the particular: but their Wisdom is applicable to the whole world. He who turns God-wards fears his God and knows his Self. And, by the Guru's Grace, Dies he to his Ego: and then his Mind is content within itself. Nanak: They who have no faith in their own Mind, what kind of Wisdom will they impart to the others? [1]

SHLOKA M. 3

They who have attuned not their Minds to their God, come to Grief in the end. They are Blind from within and without, and in no-wise are they Awakened. O Pundit, the whole world is Emancipated for the sake of those who are ever imbued with the Lord's Name: They who Praise the Lord, through the Guru's Word, their beings are merged in their God. O Pundit, Duality avails one not: one earns not the (Lord's) Riches thereby. He who reads but is contented not, burns ever in his inner Fire. His Wailings end not, nor departs his Doubt from within. Nanak: Without the Lord's Name, one quits the world, dishonoured and unsung. [2]
Pauri

O Love, lead me on to my Guru, my Friend, that I know Thy Path.
He who shows me Thy Path, O Love, I'm a Sacrifice to that Friend.
I will share his Virtue and, in His Society, dwell on Thy Name.
I will Serve Thee ever, O Love, and be Blest with Thy Peace.
My life is dedicated to the Guru who made Wise in my God. [21]

Shloka M. 3

O Pundit, one's Scum is cleansed not even if one reads the Vedas through the four ages.
The three Modes are the source of Maya, and, scourged by Ego, one forsakes the Lord's Name.
The Pundits are deluded, being attached to the Other, and dealing as they do in Maya.
Within them is Craving, and so famished by their Hungrers, they are Wasted away.
When one Serves the Guru, by Reflecting on the True Word, one attains Bliss,
And one's Craving is then stilled in the Love of the True Name.
Nanak: They who are imbued with the (Lord's) Name are satiated all-too-spontaneously, yea, they who've enshrined the Lord in their heart. [1]

M. 3

The Egocentric Dwells not on the Lord's Name, and so he comes to immense Grief.
Within him is the Darkness of Unwisdom, and he's Awakened not to his God.
He forces his will, and sows not the seed of Poise: how will his Hunger be satiated in the Yond?
He forsakes the (Lord's) Name, the Treasure of all Good, and clings to the Other.
Nanak: Through the Guru one attains Glory, if the Lord of Himself Unites one with Himself. [2]

Pauri

Beauteous is the tongue if it utters the Lord's Praise.
He whose mind, mouth and body resound with the Word is pleasing to the Lord.
He who, by the Guru's Grace, participates in God, is satiated.
He sings ever the Praise of his Lord and instructs himself in the Lord's Virtues.
(But), he on whom is the Guru's Grace, he alone utters the Guru's Word.
SHLOKA M. 3

As the elephant surrenders its will to the goad and the anvil to the smith, So should one surrender one’s body and mind (to the Guru), and be ever alert in the Service of God. P. 648
So should one still one’s Ego, and thus have sway over the whole world.
Nanak: One knows this only through the Guru, when God is Merciful to one. [1]

M. 3

They who Dwelt on the (Lord’s) Name, by the Guru’s Grace, Approved is their coming into the world.
Nanak: They are Honoured at the Lord’s Court, and they Emancipate their whole lineage. [2]

PAURI

The Guru’s Devotees are United by the Guru with himself. Some he keeps in his Presence: others he yokes to his Tasks. They who cherish the Guru in the Mind, them the Guru Blesses with the Love of God.
The Guru loves his devotees like his friends, sons and brothers. Utter ye all the Guru’s Name: for thus are ye Blest with (Eternal) Life. [14]

SHLOKA M. 3

Nanak: The Unwise Dwell not on the Lord’s Name and do other deeds. They are Punished at the Yama’s abode: and, they are cast again into the womb and wasted away by Sin. [1]

M. 3

Nanak: They who Serve their True Guru are Approved of by God. (For), they are merged in the Lord’s Name, and ceases their coming-and-going. [2]

PAURI

We gather illusory riches and, in the end, come to Grief. We build mansions and palaces, but they go not along with us, We nurture many kinds of horses, but of what avail are they? O ye Saints, attune yourselves to the Lord’s Name which keeps your company in the end.
Nanak has Dwelt on the Name and lo, he’s Blest with Bliss. [15]
SHLOKA M. 3

Without the Lord’s Grace, one attains not to the (Lord’s) Name: it is through Perfect Destiny that one is so Blest.
Nanak: If the Lord is Merciful to us then He, through the Guru’s Word, Unites us with Himself. [1]

M. 1

The dead may be cremated, or buried, or thrown to the dogs, Or, cast to the water, or thrown into the well: But, no one knows, O Nanak, where merges one’s Soul in the end?

PAURI

Blessed are the eats, wears and riches of those who are imbued with the Lord’s Name.
Blessed are their homes, temples, palaces and rest-houses, dedicated to the Devotees and Mendicants of God.
Blessed are their horses, saddles and horse-cloths which are yoked to the service of the Saints.
Pure are all their deeds who utter ever the Lord’s True Name.
They who treasure Piety, repair to the Guru’s Feet. [6]

SHLOKA M. 3

Nanak: He who forsakes the (Lord’s) Name, loses both here and Hereafter. All his contemplation, austerities, and self-discipline, is wasted, and he is beguiled by the Other. He is Punished at the Yama’s Abode: and comes to immense Grief. [1]

M. 3

They who bear enmity to the Saints and love the sinners, They get no Peace here or Hereafter: they are born to die again and over again. Their Craving is stilled not: they are wasted away by Duality. Their countenances are blackened in the Lord’s True Court.
Nanak: Without the (Lord’s) Name, one finds Refuge neither on this side nor that. [2]

PAURI

They who Contemplate the Lord’s Name, their Minds are imbued with the Name.
They who enshrine Him in their Mind and heart, see not any but their Lord. 
But they alone serve the Lord in whose Lot it is so Writ by God. 
They sing the Lord’s Praise and instruct their mind in the Virtues of the Lord. 
Glory be to such godly beings who merge in the Lord’s Name, by the Guru’s Grace. [17]

SHLOKA M. 3

Hard is the Service of the Guru: it is through Self-surrender that it is attained. 
He who Dies in the Word dies not again: then, his Service is of account to the Lord. 
He who touches the philosopher’s stone, becomes like it, and he is attuned to the (Lord’s Truth.)
He in whose lot it was so Writ in the past, he meets with the Guru and God. 
Nanak: God accepts in His Service no one for his mere deeds, but him whom He Forgives and makes His Own. [1]

M. 3

The Unwise know not Good from Bad, misdirected by their self-interest. 
(But), if they realize the Word, they attain to their True Home, and their light merges in the All-Light. 
In their Minds is (then) enshrined the Fear of the True One, and their intuition is awakened. 
The Guru plays within them, and of himself he attunes them to their God. 
Nanak: Meeting with the Guru one is wholly Fulfilled, but this Union is through the Lord’s Grace. [2]

PAURI

Blessed are the Devotees who utter the Lord’s Name. 
Blessed are the Saints who hear the Lord’s Praise. 
Blessed is the Destiny of the Holy, who sing their God’s Praise to become Virtuous. 
Blessed is the lot of the Godmen, who conquer their minds, through the Wisdom of the Guru. 
Most Fortunate is the Destiny of the Devotees who repair to the Guru’s Feet. [18]

SHLOKA M. 3

He who knows Brahma, his Brahminhood avails, and he is attuned only to the Word. 
They who enshrine the Lord in their Mind, them seek out the extra-psychic powers and all treasures of the world.
Without the Guru, one attains not to the (Lord's) Name: Reflect thou and see.
And it is through Perfect Destiny that one attains to the Guru, and gathers Bliss through the four ages. [1]

M. 3

Whether young or old, the Craving of the Egocentrics is stilled not.
But they who turn God-wards are imbued with the Word, and losing their selfhood are Calmed and Cooled.
They have inner Contentment and Hunger no more.
And whatever they do is approved (by the Lord), yea, they who're attuned to the Lord's Name. [2]  
P. 650

PAURI

I am a Sacrifice to the God-conscious Devotees of God.
I seek to see their sight who contemplate the Lord's Name.
And hearing the Lord's Praise, I seek to utter it too and to inscribe it in my Mind.
I seek to praise the Lord's Name with Devotion and to uproot all my sins.
Blessed, Blessed is the body, wherein are planted the Feet of my Guru. [19]

SHLOKA M. 3

Without the Guru, there is no Wisdom, nor Peace abides in the mind.
Nanak: Shorn of the (Lord's) Name, the Egocentrics waste their lives in vain. [1]

M. 3

The ascetics and the seekers all seek to attain to the Name, and practise concentration therefor.
But without the True Guru one attains it not, for the Name is received through the Guru.
Without the Name all miracles, all extra-psychic powers, all eats and wears are vain.
That, indeed, is the miracle, and the extra-psychic power, which the Lord Blesses us with, all-too-spontaneously.
Nanak: The True Miracle is this that one enshrines in the Mind, the (Lord's) Name, by the Guru's Grace. [2]

PAURI

I am the Lord's bard, for I sing ever the Song of God's Praise.
I utter and hear ever His Word who is the Master of Maya.
The whole world begs at the Door of the Beneficent Lord; yea, all His creatures seek His Bounties.
O Lord, Bless me in Thy Mercy, for Thou Blessest even the worms in the stones.
Nanak has Contemplated the Lord’s Name and so gathered the Lord’s Riches, through the Guru. [20]

SHLOKA M. 3

To gather knowledge is no more than to follow the way of the world, if one has Craving and Sin within.
In Ego, one is wasted away even by knowledge, for then one loves the Other. He alone is Wise who Dwells on the Guru’s Word, Who Searches his within and gathering the Quintessence, attains Deliverance.
He attains to God, the Treasure of Virtue, and, in Equipoise, Reflects on Him.
Blessed is the Merchant, Nanak, whose Capital-stock is the Lord’s Name.

M. 3

No one wins (the Game of life) if one overpowers not one’s mind.
But one’s mind is overpowered not, even if one roams through all the pilgrim-stations, wearing all kinds of garbs.
This mind is overcome in one’s life, through the Guru, if one is attuned to the (Lord’s) Truth.
Nanak: Thiswise is the soil of the mind eradicated, that one burns off one’s Ego through the Word. [2]

PAURI

Meet me, O Saints, and bless me even with a particle of the Lord’s Name. Bedeck me with the Presence of my Lord and let my wear be of Forgiveness. For, the Lord Loves such Embellishments which make one love one’s God. He who utters the Lord’s Name, night and day, his Sins are eradicated instantaneously.
He to whom the Lord is Beneficent, he, through the Guru, wins the Game of life, Contemplating the Lord’s Name. [21]

SHLOKA M. 3

The Sins of a myriad births stick to this mind and black is now its countenance.
Like the oilman’s duster it is cleansed not, even if it be washed a hundred times.
By the Guru’s Grace, one Dies to the self, and one’s mind’s current is turned.
Nanak: The mind is then soiled not and one is cast not into the womb again.  

M. 3

Of the four ages, the Kali-age alone is cursed, but there is a Sublime state too in this age:
By the Guru's Grace, one is Blest with the Lord's Praise, in whose Lot it is so Writ by God.
Nanak: By the Guru's Grace, then, one utters the Lord's Praise, and in it one Merges. [2]

Pauri

O God, lead me on to the Society of the Saints, that I utter the Holy Word with my tongue.
And I utter the Lord's Praise ever and enjoy ever the Lord's Love, through the Guru's Word.
He who ministers to his Soul the Cure-all of the Lord's Contemplation, is rid of all Sorrow and Pain.
They whom the Lord Forsakes not, they are the Perfect ones, the Lord's Own.
They who, by the Guru's Grace, Dwell on the Lord, are no longer under the sway of the Yama. [22]

Shloka M. 3

O man, oppressed by the Nightmare (of Desire), the Night (of thy life) has passed off.
You were Awakened not by the Guru's Word, nor were you ever inspired by God.
O cursed be the body without Merit, which practises not the Guru's Word.
I've seen the world burnt by Ego and the sense of Otherness.
Nanak: He who seeks the Guru's Refuge is Saved, for he Contemplates the True Word in the Mind. [1]

M. 3

Imbued with the Guru's Word, the (Lord's) Bride is rid of Ego and she attains Glory.
She walks in her Lord's Will; yea, this is the Embellishment she decks herself with.
Beauteous is the Couch (of her Mind), where she Enjoys her Spouse, her God,
Her Spouse dies not, nor she grieves for Him: and she too becomes His Eternal Bride.
Nanak: The Lord Unites her with Himself, for she loves the Guru (through) His Word. [2]

PAURI

They who identify themselves not with the Guru, O cursed be such beings. O God, let me not see their sight, for they are the great Sinners who silence the voice of their Souls.
Like an abandoned woman, they go from door to door, with an Evil mind. By Good Fortune, they repair to the Society of the Saints and are Blest by the Guru.
O God, lead me on to the Guru that I be a Sacrifice unto him. [23]

SHLOKA M. 3

Through the Guru’s Service wells up Gladness and then Sorrow touches one not.
And cease one’s comings and goings, and Time obliterates one not.
And one’s Mind is imbued with the Lord, and it Merges in the True One.
Nanak: I am a Sacrifice to those who walk in the Guru’s Will. [1]

M. 3

Without the (Lord’s) Word, the Bride is Purified not, even if she embellishes herself in myriad way,
She knows not her Lord, for she loves the Other. [2]
Nanak: Impure and Meritless and Unwomanly is such a Bride. [2]

PAURI

O God, be Merciful that I utter only Thy Word.
And Contemplate Thy Name, and utter only Thee and reap Thy Profit.
They who Dwell on the Lord, night and day, Sacrifice I am to them.
They who Dwell on the True Guru, them I seek to see with my eyes.
Sacrifice am I to the Guru, who United me with my God, my Friend and Kindred. [24]

SHLOKA M. 4

The Lord Loves His Servants: He is the Friend of His Slaves.
The Lord is swayed by His Servants, as is the instrument in the hands of the player.
The Lord’s Slaves Contemplate the Lord, and they Love and Adore Him.
O God, hearken to our Prayer, and let Thy Mercy rain on the whole world.
The Praise of the Lord’s Devotees is indeed the Praise of the Lord.
The Lord Loves His Praise, so He Loves His Servants being Acclaimed.
That Servant too contemplates nothing but the Lord’s Name, and between him and God there is no separateness.
Nanak is the Lord’s Slave: O God, Save Thou his Honour. [1]

M. 4

Nanak Loves the True Lord and Lives not he without Him.
When the True Guru is Met with, one Meets with the Perfect God, and one tastes the Essence of the Lord. [2]

PAURI

O God, I sing Thy Praise, night and day, and in the morn,
All thy creatures Contemplate but Thy Name.
Thou art our only Giver, O God, we are Blest with what Thou Givest.
In the Society of Thy Saints, all our Sins are eradicated.
Nanak is a Sacrifice myriad times to Thee, O Lord. [25]

SHLOKA M. 4

When Ignorance fills one’s mind, one’s intellect is dimmed, and one knows not the Guru.
Within one is then Deceit, and so one sees Deceit all over, and is thus wasted away.
One enshrines not the Guru’s Will in the Mind, and roams about to serve one’s own ends.
But, if the Lord is in Mercy, then one merges in the World. [1]

M. 4

The Egocentric is shot through with the love of Maya, and, being yoked to the Other, his mind is held not.
He burns in its Fire, day and night, and by Ego is he consumed.
Within him is Greed, the Great Darkness, and no one comes near him.
He is Unhappy himself and gathers no Gladness, and is born to die again and over again.
Nanak: The True Lord Forgives him too, if he is attuned to the Guru’s Feet. [2]

PAURI

That Devotee, that Saint, is approved whom the Lord Loves.
They alone are Clever and Wise who Dwell on their Lord, the God.
They feed themselves on the Nectar-Name, the Treasure of all Good.
They apply the Dust of the Saints’ Feet to their foreheads.
And so, Nanak, they become Immaculate, for they bathe in the Fount of the Lord (within). [26]
Shloka M. 4

The God-conscious being is at Peace, for his body and mind are merged in the Lord's Name. He Contemplates the Name, utters the Name and is attuned only to the Name. He gathers the Bounty of the Name, and all his cares are past. Meeting with the Guru, the Name wells up in his Mind and cease his Hungers and Cravings.

Nanak: Imbued with the Name, he gathers only the Name in his skirt. [1]

M. 4

He who is cursed by the True Guru, the Purusha, he wanders about, forsaking his Home. He gets a bad name here, and his face is Blackened Hereafter. He raves like mad, and slandering others, he dies. How can one help him, when God Himself has Writ such a Lot for him. Wherever he goes, he lies, and thus is pleasing to no one.

O Saints, see ye the Glory of the Lord that as one does, so is one rewarded. This is the Eternal Truth of God, which one learns at the Lord's Door, and which Nanak proclaims here and now, to the whole world. [2]

Pauri

The Guru has himself established the True Abode (of the Saints) and guarded it with his own hosts. Thus is our Hope fulfilled, and we are imbued with the Love of the Guru's Feet. How Compassionate is our Infinite Guru who demolishes all our Sins. The Guru has been Merciful to us, and he has made us his own. Nanak is a Sacrifice to the Guru, whose Merits are infinite. [27]

Shloka M. 1

Whatever be in the Lord's Will, that we receive: and nought else, O Pundit, avails us. As is the Lord's Command, so it happens; and so do men act and move. [1]

M. 2

The Lord Holds in His Hands the Yoke (of His Will), but as is our past, so Drives He us (in the present).

And, then wherever is our Feed, thither we go: this, O Nanak, is the whole Truth. [2]
PAURI

It is the Lord Himself who Establishes everything. 
He Himself Brings all into being, and Himself Destroys He too. 
He Himself Creates the creatures and Sustains them too. 
He takes His Slaves to His Bosom, and Blesses them He with His Eye of Grace. 
Nanak: His Devotees are ever in Bliss, for they have burnt off their sense of the Other. [28]

SHLOKA M. 3

O man, Dwell on thy God in His Love, with a single Mind. 
Glorious is thy Lord: He Regrets not what He Gives. 
I'm ever a Sacrifice to the Lord, Serving whom one is ever in Bliss. 
Nanak: They who Meet with their Lord, by the Guru's Grace, shed their Ego, attuned to the Word. [1]

M. 3

The Lord Himself Yokes us to His Service, Himself He Blesses. 
He Himself is the Father and Mother of all, and takes care He of all, Himself. 
Nanak: They who Dwell on the (Lord's) Name abide in their Self, and their Glory is acclaimed through the ages. [2]

PAURI

Thou, O Creator-Lord, art the Cause of causes: there is not another without Thee. 
Thou Thyself Created the world: Thou Thyself will Destroy it too. 
Thy Word alone Prevails: and that alone happens what Thou Dost. P. 654 
Thou Blessest us with Glory, through the Guru, and we attain to Thee. 
Nanak Contemplates Thee, O Lord, by the Guru's Grace; O, Blessed, Blessed is our Guru. [29-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG SORATH: WORD OF BHAGAT KABIRJI

The Hindus are worn out worshipping the idols, and the Muslims bowing their heads (to the Kaaba). 
Some are cremated, while the others are buried; but none, O God, has found Thy True State. [1] 
O my mind, the world is but a blind well,
And the Yama has cast its net on all sides, far and wide. [1-Pause]
The poets passed off reciting their poetry; the Kapris repairing to
Kedarnatha,
And the sanyasins raising a tuft of matted hair; but not one of these has found
Thy True State. [2]
The kings were wasted away, gathering riches, and burying their treasures
under the Earth:
And the Pundits wasted their life reading the Vedas and men of lust feeding
their eyes on the beauty of women. [3]
Without the Lord's Name, all are lost: search ye within, and see.
Says Kabir: "Hark, O men, no one has been Emancipated without the Lord's
Name." [4-1]

Our body is burnt to ashes: that what remains is eaten up by the worms.
As the mud pitcher breaks if filled with water, so does our body (if it abides in
time). [1]
O man, why do you pride thus, and on what?
Why have you forgotten the abode of the womb, where you stood for long
months on thy head? [1-Pause]
As does the bee collect honey, so the foolhardy his riches.
But when he dies, all yell: "O take him, take him away, why are you keeping
this ghost here?" [2]

Upto the threshold accompanies the wedded wife, and thereafter the
friends.
The kindred accompany the hearse to the crematorium, but the swan-soul
flies alone. [3]
Says Kabir: "Hark, O men, ye are trapped in the well of death,
And are bound to Maya, through Ignorance, as the parrot is caught in the
reed." [4-2]

Hearing the Vedas and the Puranas, I too sought to go the Way of Works,
But seeing the wise being trapped (this-wise) by Death, I came away from the
Pundit, in dismay. [1]
O mind, your only task remains unfulfilled,
For, you Dwelt not on your God. [1-Pause]
You repaired to the woods and took to austerities and Yoga, and fed yourself
only on the roots.
But, be you a Yogi or a follower of the Veda, a man of silence or of one word,
you are released not from the Yama's noose. [2]
You took not to the Loving Adoration of God, and taking to this symbol and
that, you handed over your body to the Yama.
He who pretends to be lured away by (empty) sounds, O, how is he to be
attached to God? [3]
The whole world is under the sway of the Yama: the deluded man of
knowledge also goes the same way.
Says Kabir: "Man is Emancipated only if he knows the Loving Adoration of
God." [4-3]
But See not any but the Lord.
My eyes are in Love with my God,
And so they See not another. [1]
My Doubt is dispelled; my Fear is gone,
Now that my Mind is attuned to the Lord's Name. [1-Pause]
When God, the Magician, Beats His Drum,
Then all the creatures turn up to see His Play.
But, when He Assembles His Play,
Then He Remains alone, absorbed in Himself. [2]
Through mere words, our Doubt is dispelled not,
For many have uttered a myriad words before (and lost).
He to whom the Mystery is revealed through the Guru,
In his heart does the Lord Abide. [3]
The Guru has been a bit Merciful and Blest me;
And my body and Mind are now immersed in God.
Says Kabir: "Now that I'm attuned to God's Love.
I've Met with my Beneficent Lord, the Life of all life." [4-4]
The religious books are the milk of God:
Or, the pitcher in which one may churn the milk of God's Wisdom.
But, only if one churns, one attains the Quintessence of God.
And then (even) the 'butter-milk' is wasted not. [1]
O love, why seek you not thy God for thy Spouse?
Thy Lord, the Life of all life, is the Mainstay of thy vital breath. [1-Pause]
On thy neck is the Halter: on thy feet the Fetters,
And you have traversed through myriads of wombs.
O love, why not Dwell on thy God.
When you are being eyed constantly by the Yama. [2]
The Lord is the Doer and the Cause:
What is it that lies in thy hands, O life?
You are awakened out of your slumber,
And are yoked to whatsoever thy God yokes thee. [3]
O love, wherefrom have you gathered this Wisdom.
That all your signs of Doubt are dispelled?
Says Kabir, "I've Tasted that Essence (of God)
With which my Mind is comforted, by the Guru's Grace." [4-5]

He without whom one can live not,
And Meeting whom one's Effort is fulfilled,
And one is Blest with eternal life and one is called Good, (attain thou to Him).
But without dying (to thy self), such a Life is Attained not. [1]
Now, what kind of Wisdom am I to utter and dwell upon,
When before my eyes, the whole world is passing away? [1-Pause]
As the chandan is mixed with saffron, (so one's soul merges in the Oversoul).
And without seeing, one Sees the Reality of this world.
The son (of the Mind) gives birth to the father (of Wisdom).
And without the ground (of matter) the city (of Eternal Life) is established!

[2]
And His Giving one cannot wholly expend.
Neither can one forsake it, nor is it exhausted.
And then, one goes not to another to beg and ask. [3]
He who knows how to Die to his self,
He alone walks through life with ease,
Kabir is Blest with such riches (of Wisdom),
That he has obliterated his self, Meeting with his God. [4-6]

What shall we read, what shall we Dwell upon?
Of what avail is the hearing of the Vedas and the Puranas?
And, why should one read and hear (the sacred books),
When one is Blest not (through them) with Equipoise? [1]

The Ignorant fool Dwells not on the Lord’s Name,
Then, what is it that he reflects upon, again and again? [1-Pause]
In Darkness, one needs that Lamp for light,
That one comes upon the Incomprehensible Thing,
And one’s Inside is Illumined. [2] P. 656

Says Kabir: “Now I know (the Mystery),
And knowing thus, my Mind is pleased.
But though the Mind is pleased, the people are not.
But if they are pleased not, why should I care?” [3-7]

If within one is Guile and outwardly one pretends to be wise,
One Churns only but water and gathers froth. [1]
Of what avail is the purification of the body,
When within one is the scum of ages? [1-Pause]
The gourd may bathe in all the holy waters,
But its bitter taste goes not thereby. [2]
Says Kabir, after a great thought:
“O Lord, make me Swim across (the Sea of material existence).” [3-8]
BY THE GRACE OF THE ONE SUPREME BEING,
THE ETERNAL, THE ENLIGHTENER.

SORATH: WORD OF BHAGAT NAMDEVJI

When I See my Lord, I sing His Praise,
And then I, his Slave, become Content. [1]
Meeting with my Guru, I Merge in His Word. [1-Pause]
Where I see the dazzling Light (of God).
There I hear the Unstruck Melody (of Bliss).
There, I see the All-Pervasive Light of God.
It is through the Guru’s Grace that I’ve known this. [2]
In the lotus-mind are treasured the Jewels,
Whose Light dazzles like lightning.
There, one Sees God near, not far,
And, one Sees Him Pervade one’s Soul. [3]
Where sparkles the undying Sun (of God).
There, the lamps (of the sun and the moon) appear insignificant.
Thus have I known through the Guru’s Grace,
And Namdeva is wrapt in a state of Equipoise. [4-1]

SORATH

The neighbouring woman asks Namdeva: “Pray, who has built thy tenement?
I will pay him double the wages, if you’d tell me of that mason”. [1]
Says Namdeva: “O woman, I can tell not of the Mason.
For, see you not that He Pervades all?
That Mason is the Mainstay of my vital breath. [1-Pause]
The Mason demands the Wages of Love, if one wishes Him to put up one’s Tenement.
And, if one breaks with the people and even one’s kindred, then the Mason comes of His own. [2]
I can describe Him not, for He Abides in the hearts of all, all over:
And, pray, how can the dumb one describe the Taste of Nectar? [3]
Hear thou the Merits of the Mason who has bounded the seas and made Dhruva Eternal.
And rescued Sita from the clutches of Ravana, and handed over Lanka to Bibhishana.
Yea, such indeed is my Lord, the God.” [4-2]

SORATH

(In the Awakened Mind), the Skinless Drums produce the Music (of Bliss),
And the Clouds rumble without the rainy season.
And lo, without the Clouds, it Rains,
If only one Reflects on the Quintessence (of the Word). [1]
I have Met with my Lord, my Love,
Meeting with whom I’m wholly Fulfilled. [1-Pause]
With the touch of the Philosopher’s stone, I too have become Gold:
And, I have weaved the Jewel (of the Lord’s Name) into my mind and mouth.
Now I love my God as my own, and my Doubt is dispelled,
And, being instructed in the Guru’s Wisdom, my Mind is Content. [2]
In the seas (of God) is the pitcher (of my mind) immersed,
And, now I see my All-Pervading Lord, all over.
Now the Mind of the disciple is content with the Guru’s Instruction.
And Namdeva, God’s servant, has found the Quintessence of Reality.
[3-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SORATH: WORD OF BHAGAT RAVIDASHI

When I am, Thou art not: now that Thou art (within me), I am not.
The winds raise the waves in the high seas, but these too are nothing but water. [1]
O God, Doubt is such a delusion
That it makes us believe in what is not. [1-Pause]
It is like a king, falling asleep on his throne, and becoming a beggar in his dream:
For, lo, he has the kingdom but (in dream) he has it not, and he grieves: such, too, is the state of my mind. [2]

(In darkness), one mistakes a string for the snake;
(P. 658
(Awakened), I have learnt the Mystery a bit:
(How strange that) seeing the different bangles, one is led to believe that their gold too may be different: [3]
Though in different forms, the One God Pervades all and experiences every state.
Says Ravidas: “Though God is near at hand, He Meets thee in His own good time”. [4-1]

If I’m bound, O God, to Thee in Love, so art Thou to me.
But while I’m Delivered Contemplating Thee, Thou art yet to try for Thy Release. [1]
O Lord, Thou Knowest the intensity of my Love for Thee.
Now, Thou canst say not this and that to me. [1-Pause]
As the fish is caught, and cut up into bits and then cooked,
And then eaten up, bit by bit, but still it craves more and more for water, (so I for Thee). [2]
The Lord fathers no one but him who is in love with Him.  
The whole world is fettered by Attachment; only the Lord's Devotee is  
Saved. [3]

Says Ravidas: "Thy Devotion is ascendant (within me); but who shall I go to  
tell of my state:  
That what I contemplated Thee to get rid of, that Pain (of Love) pains me  
still". [4-2]

A Virtuous past fruited into the precious human birth, but, without  
Wisdom, it goes in vain.  
Even if one has (the god) Indra's throne, without Devotion to the Lord, of  
what avail could it be? [1]  
I have reflected not on the Essence of the Lord,  
Dwelling on which all other tastes one forsakes. [1-Pause]  
Wisdom has escaped me, and my days pass in Thoughtlessness and  
Ignorance.  
Overpowered by sense-desires, I am weak in Discrimination, and I enter not  
into God. [2]  
I say one thing and do another; yea, I know nought, deluded by Thy Infinite  
Maya.  
Says Ravidas: "This makes me sad at heart, O God; but be not wrathful: be  
thou Merciful to me." [3-3]

He who is the Ocean of Peace, the Tree which yields all Fruits,  
The wish-fulfilling Jewel, the Master of the Kamadhenu,  
In whose Hands are the four life objects, the eighteen extra-psyhic power  
and the Nine treasures. [1]  
That Lord thou telllest not with thy tongue,  
And, forsaking Him, thou art involved with the (empty) words. [1-Pause]  
All epics and Puranas and Shastras are but mere words.  
Vyasa, the seer, said the last word after a great thought, that nothing equals  
the Name of God. [2]  
They who, by Good Fortune, are attuned to the Lord, wrapt in the seedless  
Trance of Equipoise,  
They are Illumined from within: and no more is the fear of births and deaths  
for them. [3-4]

If Thou, O God, art a mountain, I'm Thy peacock.  
If Thou art the moon, I'm Thy devoted Chakori. [1]  
O God, if Thou breakest not off from me, I won't,  
For, if I break with Thee, with whom am I to be United? [1-Pause]  
If Thou art an earthen lamp, I'm Thy wick,  
If Thou art the pilgrim-station, I am the pilgrim. [2]  

O God, I'm truly attached to Thee:  
And attaching myself to Thee, I've broken off with all else. [3]
Wheresoever I go, I go to Serve Thee.  
For, like Thee, there is not another God. [4]  
Contemplating Thee, the Yama's noose is loosed for me.  
O God, it is to attain to Thy Devotion that Ravidas sings Thy Praise. [5-5]

The body is the wall of water, supported by the pillar of wind: the plaster is of  
the ovary and the sperm.  
The frame-work is of the flesh, bones and veins: Lo, in it resides the poor bird  
(of our Soul). [1]  

O man, what is it that is thine or mine:  
It is like the bird perched on the tree for a lone night! [1 Pause]  
Deep we dig our foundations and high we raise our walls:  
But the limits (of our graves) are a mere three-and-a half hands. [2]  
Beauteous is our hair; round the head is wrapped the turban that proudly  
slants.  
But this our body will one day be reduced to the dust. [3]  
High are our mansions, beauteous our brides,  
But, without the Lord's Name, we lose the game of life. [4]  
Low is my caste, low my birth:  
But Ravidas, the cobbler, seeks Thy Refuge, O Ram, the King of kings! [5-6]

I know not how to cobble the shoes,  
But the people come to get their footwear mended by me. [1-Pause]  
I have neither the awl to thread the shoes;  
Nor the scraper to scrape. [1]  
The people have wasted away their lives mending others' cuts,  
But I've attained to my Lord, doing nought (but the Contemplation of God). [2]

Ravidas Dwells on the Lord's Name,  
And, lo, he'll have to deal not with the Angel of Death. [3-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

SORATH: WORD OF BHAGAT BHIKHAN

Water wells up in my eyes: my body has become weak; my hair has grown  
grey:  
My throat is choked, and I've become mute; O, what shall I do now?  
O God, be Thou my Physician,  
And Save me, Thy Saint, and Ferry me Across. [1-Pause]  
My forehead aches; my body burns; in my heart is pain,  
With such a malady am I gripped of which there is no cure. [2]  
The Lord's Immaculate Nectar-Name is the Cure-all for the Maladies of the  
world.
Says Bhikhan: "By the Guru's Grace, I attain to the Door of Deliverance".

Such is the Precious Jewel of the Lord's Name which I've attained through various deeds.

I've tried to treasure it in the heart, but it is hid not. [1]

O God, I can describe not Thy Virtues,
As the mute one can describe not the taste of the sweets. [1-Pause]
The tongue uttering, the ears hearing, the mind cherishing the Lord is pleased.

Says Bhikhan: "Both my eyes are now Content, for, wheresoever I See, the One Lord alone I See." [2-2]
RAG Dhanasri

By the Grace of the One Supreme Being, the Eternal, the All-Pervading, Purusha, the Creator, without fear, without hate, the Being Beyond Time, not-incarnated, Self-Existent, the Enlightener.

Dhanasri M. 1 Chaupadas

My mind (oppressed by its Sins) is afraid: to whom shall I go to tell of my Woes? P. 660

So I Serve my God, the Dispeller of Sorrow, who is ever, ever Beneficent to me. [1]

My Master is Ever-new, Ever-fresh; He is ever Benevolent to me. [1-Pause]

So I serve Him, my Overlord, who Redeems me in the end.

Hearing His Name, O my mate, I am Ferried Across (the Sea of material existence). [2]

O Merciful Lord, Thy Name makes me Swim Across, so I am ever a Sacrifice to Thy Name. [1-Pause]

The True Lord of all is the One alone: there is not another.

And he alone serves Him on whom is His Grace. [3]

O Love, how can I be without Thee?

Bless me Thou with Glory That I’m attuned to Thy Name.

There is not another that I may go to, to tell (of my inner Pain). [1-Pause]

I Serve my only Master: I seek not another.

I am the Slave of my Master and I am every bit a Sacrifice unto Him. [4]

O God, let me be every bit a Sacrifice unto Thy Name. [1-Pause-4-1]

Dhanasri M. 1

We are men of brief moments: we know not the span of our days.

So let us Serve our God to whom belong our Soul and the vital breath. [1]

O Blind one, see how brief is thy stay in the world! [1-Pause]

O God, my breath and flesh and Soul belong to Thee: I am deeply attached to Thee.

Nanak, the poet, says thus, O Thou, the True Sustainer of all life. [2]

If Thou, of Thyself, Givest not to one, of what avail are one’s merits?

Prays Nanak: “We receive only what is in the Writ of our past.” [3]

One Cherishes not God, and practises Deceit,

But when one is driven towards the Yama’s Abode, one Regrets and Grieves. [4]

So long as one lives in the world, O Nanak, one should hear and tell (the Lord’s Name).

And, as one stays not in the world for ever, one should Die to the self, while yet alive. [5-2]
Dhanasri M. 1

How am I to Dwell upon my God, for I cannot rest my mind upon Him, Though my mind is anguished and my Soul wails? 
He, the True One, Creates and then Embellishes He: 
Then, how can I become Good, forsaking that God? 
Neither through cleverness nor through command is He to be Attained: 
Then, O mother, how I am to Meet with my True Lord? [1-Pause] 
Rare is the one who goes out to search for the Thing, yea, the Lord’s Name. 
And none there is who practises it. 
If one pleases the people, one is Honoured not (by God), and, one attains True Glory (only) if the Lord so Blesses. [2] 
Wherever I See, I See the One Lord Pervading all. 
O God, there is no other Refuge for me to seek but Thine. 
If someone tries, will he ever succeed? 
For, he alone is Blessed, whom Thou, O God, Blessest. [3] 
I have to leave in a moment, in the clapping of hands. 
How am I to face my God when I am devoid of all Virtues? 
As the Lord Blesses, so is one blest. 
Says Nanak, “Without the Lord’s Grace, not one is Redeemed.” [4-1-3]

Dhanasri M. 1

When the Lord is in Mercy, one Contemplates Him: 
And tender becomes one’s Soul, and one is attuned to Him. 
And then one’s Souli merges in the Oversoul, 
And the complexes of the mind are reabsorbed in the Mind. [1] 
It is through the Guru’s Grace that one attains unto the Lord: 
And, Cherishing God in the Mind, Death destroys one not. [1-Pause] 
When one Cherishes the (Lord’s) Truth, one’s mind is Illumined: 
And, then, one remains Detached in the midst of attachments. 
Such is the Glory of the True Guru, 
That, in the midst of the household, one is Emancipated. [2] 
Such Service the Servant renders unto his Lord, 
That he surrenders his life to the One to whom it belongs, 
And accepts whatever is in the Will of his Lord: 
Then, such a Servant is accepted in the Court of God. [3] 
He enshrines the Image of the True Guru in his Mind, 
And then whatever he wishes for, unto that he attains. 
When the True Master is Merciful to one, 
One attains to the Gate of Salvation, 
Prays Nanak, “If one Reflects on the True Word with Devotion, 
One attains to the Gate of Salvation, 
For, in the Contemplation of the Lord’s Name is contained the essence of all penances and meditations.” [5-2-4]
Dhanasri M. 1

My Soul is in immense Anguish
And this Anguish leads to Pain and Sin.
He, who forsakes the Word,
Wails like one gripped by a chronic malady. [1]
Why prattle overmuch, all prattle is vain:
For, the Lord Knows all, without being told. [1-Pause]
He who Blest us with the ears, eyes and nose,
And the tongue too, which speaks with a flourish,
And Built and Saved our bodies in the mother’s womb,
And made the wind carry to the ears the speech on its wings,
(Let us Reflect upon Him). [2]
All attachment and its snares
Are but black spots that stain our immaculate Souls.
He, who stains his Countenance with Sin,
Gets not Refuge in the Lord’s Court: [3]
Through Thy Grace, O God, we utter Thy Name:
This is how we are Emancipated, yea, in no other wise.
He, who is drowned, is also Saved thus:
For, the True Lord is Beneficent to all. [4-3-5]

Dhanasri M. 1

If a thief praises one, it impresses no one:
And if he slanders someone, then too it is of no account.
No one defends a thief:
And, whatever the thief does is of no avail. [1]
Hear thou, O my mind, O thou Blind and False cur,
That the True Lord Knows even if one speaks not. [1-Pause]
Even if a thief is handsome and poses to be clever and wise,
He remains false without honour and is worthless,
If one mixes up the false with the true coins,
Whenever the coins are tested, the false one rings false. [2]
As one does, so is one rewarded:
As one sows, so also one reaps.
If one praises oneself over much, it is of no avail:
For, as is the state of one’s consciousness, so does one follow the Way. [3]
Even if the False one tries a hundred tricks,
And even if the world is led to believe in what he says, (he is Approved not by God).
Even the Unwise one is Approved, if Thou Approvest of Him, O God!
For, Thou, the Wise Lord, Knowest all. [4-4-6]

Dhanasri M. 1

The body is the paper; the mind, what is writ on it.
But the fool reads not the Writ inscribed in the Mind.
It is in the Lord's Court that the Writ of three kinds is forged.
And lo, the False one is of no account to anyone. [1]
But, if there be silver in some coin,
Then everyone proclaims: 'It is true, it is true'. [1-Pause]
The Qazi utters falsehood and so eats Dirt.
The Brahmin slays life and then bathes (at the pilgrim-stations).
The Blind Yogi knows not the Way:
And so all the three are laid waste. [2]
He alone is a Yogi who Knows the Way,
And, by the Guru's Grace, Knows the One alone.
He alone is a Qazi who turns his mind away (from Sin):
And, by the Guru's Grace, Dies (to his self) even while yet alive.
He alone is a Brahmin who Reflects on the Brahma,
And so Saves himself and also all his 'kindred'. [3]
He alone is Wise who purges his mind (of Evil),
He alone is a Muslim who scrubs his mind clean.
He alone is a man of Knowledge who is also Wise,
And who is stamped with the Mercy of the Lord. [4-5-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

DHANASRI M. 1

Those times are past when men knew the True way of Yoga and Truth.
All places of worship are now polluted, and so is the world being Drowned. [1]

In the Kali-age, the most sublime thing is the lord's Name,
But some men beguile others by closing their eyes and nostrils (to pass for a
Yogi). [1-Pause]
They close the nostrils with their three fingers and say they've Seen the three
Worlds,
But they see not even what's behind them: O, strange is this lotus-posture!
The Kshatriyas have given up their moral duty, and taken to the foreign
tongue:
The distinction of Good and Bad is obliterated, and no one thinks of
Religion. [3]
Knowing all the rules of analysis and grammar, they study the Puranas and
the Vedas,
But, prays Nanak, the God's Servant: "Without the Lord's Name, no one is
Emancipated.” [4-1-6-8]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

DHANASRI M. 1

The sky is the salver, the sun and the moon are the lamps;
The spheres of stars are studded in it as jewels:
The chandan-scented winds from the Malai mountains wave,
And scatter across the fragrance of myriads of flowers. [1]
(Thus) is Thy Worship performed,
O Thou Destroyer of Fear.
The Unstruck Melody rings,
And makes music of the Word as if on the tender lips of a flute! [1-Pause]
Thousands are Thy eyes, yet hast Thou eyes?
Thousands are Thy forms, yet hast Thou a form?
Thousands are Thy lotus-feet, yet hast Thou feet?
Thousands are Thy noses to smell, yet hast Thou a nose,
O Wonder of wonders? [2]
Thou art the Spirit that Pervades all.
It is Thy Light that lights all hearts.
Through the Guru’s Wisdom does Thy Light burnish,
And that what Pleases Thee becomes Thy Worship. [3]
(Like the bumble-bee), I crave day and night for the honey of Thy Lotus-feet.
Grant Nanak, the Chatrik, the Nectar of Thy Mercy, O Lord,
That he Merges in Thy Name. [4-1-7-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

DHANASRI M. 3 CHAUPADAS

Inexhaustible is the Treasure (of the Lord’s Name); it increases as it is expended.
It is through the Perfect Guru that I have seen this Treasure.
I am ever a Sacrifice unto the True Guru.
It is by the Guru’s Grace that I have enshrined my God in the Mind. [1]
They alone are Rich who are attuned to the Lord.
It is through the Perfect Guru that one becomes aware of the Lord’s Treasure, and enshrines it in the Mind, by God’s Grace. [Pause]
One rids oneself of Demerits and cherishes Merit,
Attaining to the Poise of the Perfect Guru.
True is the Word of the Perfect Guru,
(Through which) the Sushmana rests in a state of Equipoise. [2]
See the Wonder of it all, O friends,
That one slays one’s Duality and enshrines the Lord in the Mind!
The Priceless Name one attains not in any other wise:
But, through the Guru’s Grace, the Name is enshrined in the Mind. [3]
The One God Permeates the hearts of all:
(But), it is through the Guru’s Wisdom that one Sees the Lord in the heart.

He, who Knows the Lord all-too-spontaneously,
He, Nanak, attains to the Lord’s Name and his Mind believes. [4-1]
Dhanasri M. 3

Infinite and Immaculate are the Riches of the Lord's Name. Yea, it is through the Guru's Word that one treasures them. Without the (Lord's) Name, all other riches are as poison, And the Egotist burns in the Fire of Maya. [1] Rare is the one who, by the Guru's Grace, tastes the Essence of the (Lord's) Name, And is ever in Bliss. But, it is through Perfect Destiny that one attains to the Name. [Pause]
The Light of the Word Permeates the three World:
And, whosoever basks in it, becomes Immaculate. The Immaculate Name washes off the Dirt of Ego:
And, through True Devotion to God, one is ever in Bliss. [2] He, who tastes the Lord's Essence, belongs to the Lord, And he is ever in Bliss and never in Sorrow. He is himself Emancipated and Emancipates others too,
And, Contemplating the Lord's Name, he receives Bliss from God. [3] Without the Guru's Grace, all are wasted away, Wailing:
They are ever in Fire, and are never at Peace.
Meeting with the True Guru, ended is all one's Craving,
And, one is Blest, O Nanak, with Bliss and Peace. [4-2]

Dhanasri M. 3

One should Cherish within one the Lord's Name:
Yea, the Lord, who Sustains all life, all creatures. They alone are Blest with the bounty of Emancipation,
Who are imbued with the Lord's Name, and attuned to it. [1] It is through the Guru's Service that man is Blest with the Treasure of the (Lord's) Name,
And his within is Illumined and he Dwells on God. [Pause]
Intense is this Love of the Lord, like a bride's for her groom:
Yea, the Bride who Decks herself with Poise, enjoys the Love of her Lord. In Ego, one finds not the Lord,
And one wastes one's life away; for, one strays away from the Path. [2] Through the Guru one attains Contentment, Poise, Bliss and the Guru's Word. True is the Service of the Guru, through which one merges in the Lord's Name.
When one is Blest with the Word, one Dwells on the Lord:
Through the True Name, one is Blest with eternal Glory. [3] The One Creator-Lord Abides through the ages,
And when He is in Mercy, one Meets with one's God.
Through the Guru's Word is the Lord Enshrined in the Mind. Nanak: He, who is Imbued with (the Lord's) Truth, him the Lord, of Himself, Unites with Himself. [4-3]
Dhanasri M. 3

The world is soiled; so one attached to the world is also soiled;
And one comes and goes, lured by the Other.
The sense of Duality has wasted away the whole world:
Yea, the Egocentric is Punished and loses his Honour. [1]
It is through the Guru’s Service, that one becomes Immaculate;
And within one is enshrined the Lord’s Devotion in the Mind.
Through Devotion, the Devotee attains Glory,
And, imbued with Truth, he merges in the Peace of Poise. [2]
Rare is the Customer of Truth in the world:
(And) it is through the Guru’s Word that one realizes oneself.
True is the Trade, True the Capital-stock:
Yea, Blessed is the one who loves the Lord’s Name. [3]
Some the Lord has Yoked to the Service of Truth,
And they hear the Sublime Word:
Such is the True Task of the True Lord.
Says Nanak, “The Lord Embellishes us through His Blessed Name.” [4-4]

Dhanasri M. 3

I am a Sacrifice unto those who Serve their Lord,
They enshrine Truth in their hearts and on their tongues is the True Name.
Cherishing the True One, they are rid of their Pain:
And, through the True Word, the Lord comes into their Minds. [1]
Hearing the Guru’s Word, their Soiled minds are cleansed,
And, all-too-spontaneously, the Lord’s Name enters their Minds. [1-Pause]
Their Craving is stilled; their Evil intent is eradicated,
And, within them abide Peace and Poise and Bliss.
If they walk in the Guru’s Way, their self is silenced,
And they attain unto the Lord’s True Mansion and sing the Lord’s Praise. [2]
The Egocentric knows not the Guru’s Word,
And so he, the Blind one, passes his days in Woe.
When he meets with the True Guru, he attains Bliss.
And lo, the Ego within him is stillled. [3]
To whom shall we go to tell when the Beneficent Lord is the One alone?
And it is when He is in Mercy that one is attuned to the Word.
Meeting with the Loved Lord, I sing His Praise.
Nanak says: “It is by being True that one loves the True Lord.” [4-5]

Dhanasri M. 3

If one overpowers one’s mind, one’s outgoings cease:
But, if the mind remains unconquered, how is one to attain to the Lord?
Rare’s the one who knows how to subdue his mind:
But he, who knows that it is through the Lord’s Name that one overcomes the mind, alone knows. [1]
He, whom God Blesses with Glory,
Into his Mind Comes God, by the Guru’s Grace. [Pause]
One then goes only the Guru’s Way,
And then alone knows he this Mind.
The mind is intoxicated like the elephant’s,
And, the Guru is the goad that keeps it straight on the Path of Life. [2]
Wild is the mind; it is disciplined only by some:
It is when one eats the Uneatable, that (the mind) is purged (of Evil).
Through the Guru is this mind embellished,
And one sheds from within the Vice of Ego. [3]
They, whom the Lord Himself Attunes to Himself,
They are Separated not and they Merge in the Word.
Yea, the Lord alone Knows His own Powers;
And, it is through the Guru that one Realizes the Lord’s Name. [4-6]

Dhanasri M. 3

O, ye Unwise folk, why ye gather that what is Illusory and False?
O, ye Egocentrics, ye are strayed from the Path, being Blind.
Ye treasure up the False Riches and so come to Grief:
For, they go not along with ye, nor yield any yield. [1]
The True Riches are in the Guru’s Word,
But the False Riches go as they come. [Pause]
The Egocentrics stray away from the Path, and so are Wasted away:
They are Drowned in the middle, and get neither to this Shore nor That.
By Good Fortune, they meet with the True Guru,
And, imbued with Truth, they are eternally Detached. [3]
Through the four ages, the True Word is the only Nectar.
But, it is through Good Fortune that one Merges in the Lord’s Name.
The seekers and the adepts, yea, the (three) Worlds, all crave (for the Lord’s Name):
But, it is through Perfect Destiny that one attains to it. [3]

All is He – the True One –
But rare is the one who Knows Him.
True is He and He makes us imbibe the Truth.
Nanak: The Lord Himself Seeth all and Yoketh all to His Truth. [4-7]

Dhanasri M. 3

One can say not how Precious is the Lord’s Name.
Yea, blessed are they who are attuned only to the Name.
True is the Guru’s Way, True its Contemplation:
The Lord Himself Blesses one with its Contemplation. [1]
Wondrous is the Lord’s Name which we hear from the Lord.
In the Kali-age, it is the God-conscious being who attains to it. [1-Pause]
We are Unwise O God; Our minds are filled with Unwisdom,
And we act ever in Ego.
It is through the Guru’s Grace that this Ego is eradicated,
And Thou, of Thyself, Forgivest us and Unittest us with Thyself. [2]
The riches of the world are as Poison: they give rise to Ego,
And one is Drowned and loses Honour.
When one forsakes the sense of the self, one is ever at Peace,
And, through the Guru’s Word, one Praises one’s True Lord. [3]
He, the Creator-Lord, Himself Creates all,
For there is not another without Him.
He alone is dedicated to Truth who by God is made so to be dedicated.
Nanak: One is ever at Peace, through the Lord’s Name, (even) in the Yond.

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

RAG DHANASRI M. 3

I am but a beggar at Thy Door, O Lord; Thou art the only Beneficent,
Self-dependent Being.
Be Merciful and Bless me with Thy Name that I am ever imbued with Thy
Love. [1]
O God, I am a Sacrifice unto Thy True Name.
For, Thou art the Cause of causes: and there’s not another without Thee.

[1-Pause]
I, the Unwise one, have wandered through many lives.
O God, Bless me with Thy Vision: and be Thou Beneficent to me. [2]
Says Nanak, “The Partition of Doubt is removed when, by the Guru’s
Grace, one Knows one’s God.
And one’s within is truly attuned (to one’s Master), and one’s Mind is
pleased with the Guru.” [3-1-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
The ENLIGHTENER.

DHANASRI M. 4 CHAUPADAS

The Devotees who serve Thee, O God, all their Sins Thou Washest off.
Be Thou Merciful to us (too), O Master, and keep us in the Society which
is dear to Thee. [1]
O God, I can say not all Thy Praises.
We are great Sinners, yea, the Sinking Stones; be Merciful and make us
Swim across. [Pause]
The Poisonous Soil of ages sticks to us: Lead us on, to the Society of the
Saints that we are rid of it.
As gold, heated by fire, is rid of its impurities. [2]
O God, let me Dwell on Thee ever, and enshrine Thee in the Mind.

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For, Thou art the only Cure of my Maladies, and it is through Thee that I am rid of my Ego. [3]
Thou, O Lord, art Unfathomable, Unknowable, Transcendent and Infinite.
O Life of all life, Bless me Thou with Thy Mercy and Save my Honour. [4-1]

Dhanasri M. 4

The Lord's Saints Dwell on the Lord and they get rid of their Woes, Doubt and Fears.
The Lord Yokes them to His Service and the Guru's Light Illumines their hearts. [1]
He alone is truly Detached who is imbued with the Lord's Name;
For, he hears and loves the Gospel of the Lord, and is attuned to the Guru's Word. [1-Pause]
The Lord is the Caste of the Saints: For, He is the Prime-player and they His Puppets.
O God, I utter as Thou Instructest me. [2]
We are but as little worms: Thou art the most Sublime Master, the Person on High.
I can visualise not Thy State, O Lord: how am I, the Unfortunate one, to Meet with Thee? [3]
O God, Bless me with Thy Mercy that I am yoked To Thy Service.
O Lord, make me a Slave of Thy Slaves that I ever utter nothing but Thy Name.[4-2]

Dhanasri M. 4

The Lord's Saint is the True Guru, yea, the True Purusha who utters ever the Lord's Word.
For, he who hears or utters the Lord's Word is Emancipated, and I am ever a Sacrifice unto him. [1]
O Lord's Saints, hear ye the Lord's Praise with your ears:
Hear ye the Lord's Word even for a moment, that ye are Purged of all your Sins. [1-Pause]
He, who attains to such a Saint, he is the Person Sublime.
O Lord, I seek but the dust of the feet of such beings, for I crave ever to See Thee (in them). [2]
The Lord is the Fruit-bearing Tree, and whosoever Dwells on Him is satiated:
All his hungers are sated, drinking the Nectar of the Lord. [3]
They, whose Destiny is awake, Dwell on the Lord.
O God, let me be in their society, for I seek to become the Slave of their Slaves. [4-3]
Dhanasri M. 4

We, the Blind ones, are attached to the Poison (of Illusion): Oh, how are we to walk in the Guru’s Way?
If the True Bliss-giving Guru be in Mercy, we cling to his Garment. [1]
O Devotees of the Guru, walk ye in the Guru’s Way,
And whatever the Guru Utters, accept ye its Truth: for Wondrous is the Gospel of the Lord. [1-Pause]
Hearken, O Lord’s Saints, Serve the Guru here and now,
And, Serving the Guru, treasure the Lord in the heart to Sustain ye on the Journey in the Yond, for one knows not when is one to be no more. [2]
O Lord’s Saints, Dwell on the Lord; for, the Lord alone goes along with ye.
They, who Contemplate the Lord, become like unto Him, and Meets them He, the Lord of Wonder. [3]
I crave to Meditate on Thee, my Lord; O God, Bless me with Thy Mercy.

O, Lord, lead me on to the Society of the Saints, for I’ve become the dust for Thy Saints to tread upon. [4-4]

Dhanasri M. 4

The Lord is the (swanti) drop: I’m but a chatrik-bird Craving to receive it.
O God, Bless me with Thy Mercy: and let me drink Thy (swanti) drop even for a moment. [1]
I can live not without Thee, O Lord, even for a brief little while:
As the addict dies without the intoxicant: so do I die without Thee.

Thou art the Unfathomable Sea: we can fathom not Thy Deeps.
Thou art our Transcendent Lord, Yonder of the yond: and Thou alone
Knowest Thy own State. [2]
The Lord’s Saints Dwell on the Lord, and they are imbued with His crimson colour as is the Lalla-flower.
Meditating on the Lord, the Devotees attain Glory and Sublime Honour.

The Lord Himself is the Master and the Servant, He Himself Creates the atmosphere for His Service.
Nanak seeks the Refuge of Thee, O Master: now Save Thou the Honour of Thy Devotee. [4-5]

Dhanasri M. 4

O friend, define thou the religion of the Kali-age: say how are we to be Emancipated: yea, we, who seek to be Emancipated?
The Lord’s Contemplation is the Boat and the Raft: Dwelling on the Lord, one is Ferried across (the Sea of Existence).
O God, Save Thou the Honour of Thy Slave:
And let him Contemplate but Thee alone, for he craves for naught else but Thee. [Pause]
The Lord’s Servants are dear to the Lord, for they Dwell on the Lord’s Word.
And all that is writ by the conscious-unconscious of the mind is erased, and the Account with the Yama is settled. [2]
The Lord’s Saints Dwell ever on the Lord, abiding in the Society of the Saints;
And the Sun of Craving is down, and the cool Moon of Wisdom rises (within them). [3]
Thou art the Sublime Purusha, the Unfathomable, Unreachable Lord:
Thou art all by Thyself.
O God, be Thou Merciful to me: and make me the Slave of Thy Slaves.

[4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

DHANASRI M. 4, DUPADAS

Dwell on thy Lord in thy heart: Contemplate the Name of thy God, the Enticer of hearts.
The Lord is Unseen, Transcendent, Unreachable, but through the Perfect Guru, becomes Manifest He.[1]
Our God is the philosopher’s stone that transmutes our iron into gold: He is the Chandan tree that makes our dry wood fragrant. [1-Pause]
Even if one were to utter by rote the nine grammars and the six Shastras, Our Master is Pleased not thereby.
Says Nanak, “Contemplate Him ever in thy heart: thus is my Master pleased with thee.” [2-1-7]

DHANASRI M. 4

Say ye the Praises of God; yea, know your Lord and Serve the True Guru: thus are ye to Dwell on the God’s Name, P. 669
And ye are accepted at the Lord’s Court and are cast not into the womb again; and ye merge in the Lord’s Light. [1]
Contemplate the Lord’s Name, O mind, and be thou at Peace:
Yea, the Lord’s Praise is the most Sublime Deed indeed: this indeed is the Lord’s Service which Emancipates all. [Pause]
My Lord, the Treasure of Mercy, has Blest me with Devotion to the Guru; and through Him now I Love my God.
He has rid me of my Fear and I enshrine His Name in my Mind: yea, my Loved Lord has become my Saviour and Friend. [2-2-8]
Dhanasri M. 4

Read of the Lord: write of Him and hymn and Contemplate Him alone that thou art Ferried across the Sea of Existence:
Through word, thought and emotions, Dwell upon Him that the Lord is Pleased with thee; thus is the Lord's Name Contemplated. [1]
O mind, Dwell thou on the Lord of the Universe, joining the Society of the Saints, thy Friends,
And then thou art ever in Bliss, Praising thy God. [Pause]
When the Lord's Eye of Grace fell upon me, my Mind was dedicated to the Lord's Name and I was Redeemed.
O God, Save the Honour of Nanak, Thy Servant, for he seeks only Thy Refuge. [2-3-9]

Dhanasri M. 4

The eighty-four Siddhas, and many, many Buddhas, and myriads of sages, all crave to receive Thy Name, O Lord!
But rare is the one who receives it, by the Guru’s Grace, in whose Lot Thy Loving Adoration is Writ by Thee. [1]
Contemplate the Lord's Name, O mind, for the Lord's Praise is the most sublime of deeds.
And whosoever sings or hears His Praise, I am but a Sacrifice unto him.
[Pause]
O Thou Life-giving Lord, I seek Thy Refuge: I receive only what Thou Givest.
O Beneficent Lord, Bless me with Thy Mercy; I crave only to Contemplate Thy Name. [2-4-10]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Dhanasri M. 5, Chaupadas

Thou art the Destroyer of Pain of births and deaths, the Lover of Thy devotees, the formless He.
And when one Cherishes Thy Name, through the Guru, one is rid of myriads of one’s Sins. [1]
My Mind is attuned to my Loved Lord.
The Beneficent Lord has been Merciful to me, and I’ve overcome my five Passions [1-Pause]
Blessed, O, God, is Thy Abode, Blessed Thy Form; Thy Devotees look Beauteous at Thy Court.
O Thou Beneficent Lord of all, be Merciful and Save me. [1]
One can know not Thy form nor Thy Colour; O, who can know all Thy Powers?
Thou Pervadest the earth, the waters and the interspace, O Unfathomable Thou! [3]
Everyone sings Thy Praise, O Thou Eternal Person!
Nanak but seeks Thy Refuge, O Lord, Keep him Thou as Thou Willest.

DHANASRI M. 5

Without water the fish loses its life, for, it loves the water.
Involved with the Love of the lotus, the bumble bee dies, lost in its mazes. [1]
My Mind too Loves the One Lord alone,
Who goes not, nor dies, and is ever with us, and is Known through the Guru’s Word. [1-Pause] P. 671
The elephant is lured by lust to his enslavement and he goes as he is led by another.
And the deer is lured to death by the sweet melodies of music. [2]
Seeing his family, the man is enticed away by the sense of possessiveness and the love of Maya,
And then one becomes a part of it and owns it he, but it for sure leaves him in the end. [3]
Without God, all other loves are Painful.
Says Nanak, “The Guru has made me Wise this wise that the Love of God leads one to Eternal Bliss.” [4-2]

DHANASRI M. 5

The Lord, in His Mercy, has Blest me with His Name and Loosened all my Bonds;
And, I’ve now forsaken all my involvements and repaired to the Guru’s Feet. [1]
In the Society of the Saints, I have given up the care of all else,
And have buried fathoms deep the Ego, the Attachment and the Desires of the mind. [1-Pause]
No one is now my enemy, nor is anyone inimical to me:
For, the Lord Pervades the inner core of my Mind: this is the Wisdom I’ve gathered from the Guru. [2]
I’ve befriended everyone: unto everyone I’m a friend.
The Separation of my mind has been removed, and I’m now United with my God, my King. [3]
The obstinacy of the mind is now gone, Nectar rains upon me, and,
The Guru’s Word seems sweet to me.
And Nanak has seen his God Pervade all hearts on the earth, the seas and in the interspace. [4-3]

DHANASRI M. 5

Since I saw the sight of the Saints, Blessed have become my days.
And I am ever in Supreme Bliss and sing the Lord’s Praise and have attained to my Creator-Lord. [1]
Now, I sing the Lord’s Praise with the Mind:
And my Mind is Illumined and is ever in Bliss; (for), I’ve attained to the True Guru. [1-Pause]
My God, the Treasure of Virtue, is now enshrined in my Mind and my Doubts, Fears and Sorrows have vanished;
And I’ve attained to the Thing Unattainable, and my Mind is Imbued with the Love of God. [2]
I am now rid of my cares; the outgoings of my mind have ceased and all my Sorrows, Greed and Attachment have gone.
And in His Mercy the Lord has Cured me of my Ego, and death is no longer a terror unto me. [3]
The Guru’s Service and His Command now seem sweet to me.
Says Nanak, “I’m a Sacrifice unto the Guru, who has Released me from the Yama’s Noose.” [4-4]

DHANASRI M. 5

He alone is All-wise to whom belong our body, mind and riches:
That God alone Hears my joys and sorrows, and and my mind becomes whole. [1]
My Mind is satisfied with my only Lord.
I made many other efforts too, but my Mind valued them not a bit. [Pause]
The Lord’s Nectar-Name is the Priceless Jewel; His Mantram I received from the Guru.
This Mantram is deeply embedded in my Mind, and the mind, wholly satiated, neither wavers nor wobbles. [2]
The desires of the mind that tore me from my God are stilled: P. 672.
And as the golden ornaments melted into a lump, all gather into gold again, (so do I in my God). [3]
My Mind is Illumined with the Light of God and is filled with Bliss, Poise and God’s Praise; and within me rings the Unstruck Melody of the Word.
Says Nanak: “I’ve built for myself an Eternal Abode, by the Grace of the Guru, the architect of (our Destiny)).” [4-5]

DHANASRI M. 5

The craving even of the great kings and masters of lands, was quenched not, And they got themselves involved in Maya, for their eyes saw not. [1]
No one could satiate their thirst of Desire,
As the fire is satiated not with any quantity of firewood: (but), who can be Content without the Lord? [Pause]
Each day, one eats more and more and yet becomes not Content,
Though, like a dog, one runs now for this, now for that, in all directions.
The man of lust is satiated not with any number of women, and breaks into others' homes.
He sings and then regrets; and so is made to wither away by Sorrow and Greed. [3]
Infinite and Invaluable is the Lord's Name: it is the Treasure of Nectar.
Nanak: All Bliss, all Poise, all Peace is with the Saints; this is the Wisdom that the Guru has imparted to me. [4-6]

**Dhanasri M. 5**

Nothing that one runs after, equals the Lord.
But he alone attains to the Lord's Nectar whom the Guru Blesses. [1]
He, who tastes the Taste of the Lord alone,
Is rid of all Hungers, and his Mind is Content. [Pause]
He, who is Blasted even with a particle of His Glory, his body and mind are in Bloom:
His Greatness is indescribable: his Worth is priceless. [2]
He, our Lord, Meets not through (forced) effort, nor (show of) service, but Meets He all-too-spontaneously;
And he, on whom is the Mercy of God, practises the Mantram of the Guru. [3]
The Lord is Beneficent to the poor, ever Merciful: He Sustains all life,
And He Permeates me, warp and woof, and Cares for me, as does the mother for her tender child. [4-7]

**Dhanasri M. 5**

Sacrifice am I unto my Guru who has Inscribed the Lord's Name in my Mind;
And who led me on to the Straight Path in the deep woods (of the world). [1]
My Lord, the Support of the earth, is to me my vital breath;
For, He Cares for all I need both here and Hereafter. [1-Pause]
Meditating on Him, one is Blasted with all the Treasures, and one attains Honour and Glory;
And telling His Name, myriads of Sins are washed off: yea, the dust of His Feet all His devotees crave for. [2]
If one seeks the fulfilment of all the mind's desires, one should Serve this Treasure (of Virtue).
For, He is our only Transcendent and Infinite Master, Dwelling on whom one is Ferried Across. [3]
I was Blasted with immense Bliss and was at Peace and Content, when I Sought the Refuge of the Saints.
So I treasured and partook of only the Lord's Name: (and now) this is the feed of my Life. [4-8]
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**Dhanasri M. 5**

That which brings shame to you, that you do:
You slander the Saints and worship the worshippers of Maya: such, indeed are your vicious ways! [1]

Strayed by the love of Maya, you love the Other:
And love the Mirage or the (fading) leaves of the woods; such is thy state [1-Pause]

One may plaster a donkey with the chandan-paste, but he loves only to roll in the dust,
He likes not the Nectar and loves the Potion of Poison. [2]
The Sublime Saints are met with by great Good Fortune; they alone stay Pure is this age.
Our lives are being wasted away in vain, and are being brought over for a trite. [3]
When the Guru Bless me with the Collyrium of Wisdom, myriads of my Sins and Sorrows were eradicated;
And, joining the Society of the Saints, I loved the One alone and was rid of all my Sorrows. [4-9]

DHANASRI M. 5

I fetch water for the Saint, wave the fan over him, and grind his corn, and sing the Praises of the Lord,
And Cherish ever the Lord’s Name in the Mind; and am Bless with the Treasure of Peace. [1]

O God, be Merciful to me,
And Bless me with the Wisdom that I ever Dwell upon Thee. [1- Pause]
Through Thy Mercy, I am rid of my Ego and Attachment and Doubt,
And I see my God, the Embodiment of Bliss, Pervade all, all over. [2]
O Lord, Thou art ever Beneficent and Merciful to me, the Purifier of the Sinners, the Master of the earth.
I would attain utter Bliss and Joy and dominions, if Thou makest me utter Thy Name even for a moment. [3]
That alone is Perfect Contemplation and Austerity and Worship which our Lord Approves.
(For through True) Contemplation of the Lord’s Name, our Desires are stilled and we are wholly Fulfilled. [4-10]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER:

RAG DHANASRI: THE WORD OF BHAGAT KABIRI

Neither Brahma’s sons,
Nor Shiva, nor Sheshnaga knows Thy Mystery, O God! [1]
It is in the Society of the Saints that man Cherishes Thee, O Lord.

Neither Hanumana, nor Garura,
Nor the god of the angelic beings, nor kings Know Thy Attributes, O God. [2]
Neither the four Vedas, nor the Smritis, nor the Puranas,
Nor Vishnu, nor Lakshmi Knew (Thy whole content). [3]
Says Kabir, “He, who seeks the Lord’s Refuge,
Strays not from the Path.” [4-1]

From days, quarters; from quarters, hours; so our life wears off.
For, Death, like a hunter or a butcher, walks abroad: what is one to do to Save oneself? [1] P. 692

Near, near, at hand is that day:
And of our father and mother and sons and wife, who is it that remains with us
in the end? [1-Pause]

So long as there is life in one’s body, the quadruped realizes not one’s Self,
For, he sees not and does all he can to prolong his days. [2]
Says Kabir, “Hear ye men, dispel the Doubts of your minds;
And Contemplate only the One Name and seek but God’s Refuge”. [3-2]
He, who knows how to adore his God with Love, for him it is no wonder (to
Unite with his Lord).

For, lo, as water mingles with water, so have I, the weaver, Merged in my
God. [1]

O men of God, I am but of simple mind,
(So tell me, pray) if I breathe my last at Kashi (and get emancipated of my
own), then why should I feel obliged to my God? [1-Pause]
Says Kabir, “Hear, ye people, be not cheated by Doubt.
If the Lord Abides in one’s heart, it matters not whether one dies at (the
blessed city of) Kashi or (the cursed city of) Maghara.” [2-3]

If one is ushered into Indra’s or Shiva’s heaven,
One comes again (into the mortal world): so illusory is the Fruit of frivolous
austerities. [1]

What shall I ask for, when nothing stays in the end?
So I shall Enshrine the Lord’s Name in my Mind. [1-Pause]
The glory, dominions and riches of the world
Go not along with one in the end. [2]
The sons, the wife, and all one’s treasures are but an illusion;
For, no one has attained Peace through them. [3]
Says Kabir, “All other works I’ve found to be vain:
The riches of my mind (only) are the Lord’s Name.” [4-4]

Contemplate thy Lord; Dwell on thy God:
For, without Contemplation of the Lord’s Name, myriads have been
drowned (in the Sea of Existence). [1-Pause]

Thy wife, sons, body, home and riches seem to bring thee Peace:
Of these, nothing belongs to thee when the time of death comes near. [1]

Ajamal and Gaja and Ganika committed deeds of Sin,
But uttering the Lord’s Name, they were Ferried Across. [2]

O cur, O swine, you wander through wombs and are ashamed not!
Why have you forsaken the Nectar-Name of God, and suck Poison? [3]

Cast off thy Doubt and thy superstitions about the way of works, and utter the
Lord’s Name.

Says Kabir, “Love only thy God, O man, by the Guru’s Grace.” [4-5]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.**

**Dhanasri: The Word of Bhagat Namdevji**

One digs up a deep foundation for one’s home and raises upon it a
magnificent structure:
But, is there any greater than Markanda, the sage, who passed his days
keeping a handful of straws on his head? [1]

Our Creator-Lord is the only Loving God of all.

O man, why are you proud of your body which passes off in the end?

[1-Pause]

The Kauravas, Duryodhana among them, were so proud of their
possessions:
And their royal procession covered twelve Yojanas, (but) their bodies were
eaten up in the end by the vultures. [2]

And how great was Ravana with his Lanka of gold.
And with stables of elephants: but, with what shame did he lose it all? [3]

The Yadavas, who made fun of Durbasa, the sage, know you not how were
they rewarded?

God is Merciful to Namdeva that he sings but the Lord’s Praise. [4-1]

I disciplined the ten sense-organs and stilled the five Desires.
I filled the seventy (veins) with the Lord’s Nectar, and dispelled all Poison
from within. [1]

And, now, I’ll come not again into the world of form:
I Contemplate the Nectar-Name with all my heart and therewith instruct my
Soul. [1-Pause]

After a great many entreaties, I have been Blest with a mighty Axe
wherewith I chop off my love (of Maya).
And, turning my back upon the world, I have become a Slave to the Saints
and I fear no one but the Devotees of God. [2]

I am Released from the world only when I am involved not with Maya:
For, through Maya, one is cast into the womb, and only by forsaking it, do I see the Vision (of God). [3]

If one worships (the Lord) thus, all his fears are stilled.

Says Namdeva, “Why wander without, O man, for this discipline one is Blest with only by God.” [4-2]

As in the desert of Marwara one craves for water; as the camel seeks out the creeper,

As at night the deer is lured by music, so am I by my God. [1]

Beauteous is Thy Name, Thy Form, Thy Love, O Lord! [1-Pause]

As the earth longs for the rains; as the black-bee is enticed by fragrance,

As the Koel is drawn towards the mango-grove, so am I to Thee, my God. [2]

As the Chakvi bird loves the sun and as the hansa seeks to abide at the lake Mansarovara,

As is the groom dear to the bride, so is my God to my Mind. [3]

As the child is in love with milk and as the Chatrik bird cries out for the Swanti drop,

As water is the life of fish, so is my God to me. [4]

All ascetics and all sages seek out Thee, O God; but rare is the one who Sees Thy Vision.

Yea, all places crave for Thy Name: so do I for Thee, my Lord. [5-3]

At first, in the woods (of the world) bloomed only the lotuses;

And men were as if the swans:

And the One Lord Attracted them towards Himself, and they all danced (to His Tune). [1]

At first, the Purusha became Manifest.

And from Him then came forth Maya.

So, whatever belongs to Maya, indeed, belongs to God.

For, this world is the Lord’s garden that dances (to His Tune) like the pots of the Persian wheel. [1-Pause]

Men dance before God as do the Gopis before Krishna.

For, without the Lord, there is not another.

Be not critical of this statement, for this criticism is born of Doubt.

It is the Lord’s Utterance that ‘This world and I are one’. [2]

As the pots on the Persian wheel come up and go down, so have I wandered through myriads of births and now seek God’s Refuge.

“Who art thou”, says the Lord: 

“I am Namdeva”, say I.

O God, Save me thou from the clutches of Maya, which ties me down ever to the agony of Death. [3-4]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

DHANASRI OF BHAGAT RAVIDASJI

There is no one as forlorn as am I, nor no one as Beneficent as art Thou; there is no need to know more.
And, as in Thy Word I have put all my trust, so Fulfil me Thou. [1]
O God, I am forever a Sacrifice unto Thee;
But how is it that Thou Speakest not to me? [Pause]
I was Separated from Thee for myriads of births, O God, this birth now I dedicate to Thee.
Says Ravidas, “I live on Thy Hope, O Lord: (for) it is long since I Saw Thy Vision”. [2-1]
My Mind is meant to Cherish Thee, my eyes to see Thy Vision, my ears to fill my being with Thy Praise.
I’d make my Mind the black-bee and enshrine Thy Feet in my Mind, and with my tongue utter Thy Nectar-Name. [1]
Let me never forsake the Love of my Lord:
For, I’ve bought it over dearly, in exchange for my Soul. [1-Pause]
Without associating with the Saints, Lord’s Love wells up not in the mind; without Love, there is no Worship.
Says Ravidas: “O Lord, my King, I pray Thee: Save my Honour, O Thou.” [2-2]

The Contemplation of Thy Name is my Worship (of Thee):
This is also my ablution in the holy waters.
For, without Thy Name, everything is an illusion, O God. [1-Pause]
Thy Name is my seat, and the stone at which I rub the saffron; and also the anointing (of Thee) with it.
Thy Name is the water, the chandan and the sprinkling of the chandan-paste on Thee. [1]
Thy Name is the earthen lamp and also the wick:
Yea, Thy Name is the oil with which I fill the Lamp (of the Self).
The Light that burns in it is also of Thy Name: and lo, the three Worlds are Illumined. [2]
Thy Name is the thread: Thy Name the garland of flowers; and the eighteen loads of vegetation (too) are all contained (in Thy Name).
I dedicate to Thee what Thou Thyself hast Created.
Thy Name is also the fly-brush that I wave over Thy Sacred Head. [3]
The whole world is involved with the eighteen (Puranas), the sixty eight (shrines) and the four sources of creation.
Says Ravidas, “For me, Thy Worship is to Contemplate Thy Name.
Yea, Thy True Name is the only offering with which Thou art Pleased.” [4-3]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

DHANASRI – THE WORD OF THE BHAKTAS: TRILOCHAN

Why curse thy God, O Ignorant woman,
When the good and the bad one receives, is the fruit of one’s deeds. [1-Pause]

Though (the moon) is set in the forehead of Shiva and bathes he (each day) in
the Ganga,
And though in his clan was born Krishna, the incarnation of Vishnu,
Its face (still) is spotted black due to its own misdeed! [1]
Though Aruna is the charioteer of the sun and his brother Garura is the king
of the birds,
Yet Aruna, due to his own misdoings, was rendered a cripple²! [2]
Shiva, the destroyer of a myriad sins, and master of the three Worlds,
wandered through all the pilgrim-stations, but he knew not the end:
For, the sin of chopping off (Brahma’s) head he could shake not off his soul.

Though the Nectar, the moon, the Kamadhenu cow, Lakshmi, the Kalpa
tree, Shikkha (the horse), and Dhanvantri the clever physician, all came
from the sea:
But lo, the sea itself can get not rid of its saltiness due to its own misdeed³! [4]
Hanumana burnt down Lanka, and laid waste the fortress of Ravana, and
brought the life-saving herb to please Lord Rama.
But he himself could not be rid of his loin-cloth, due to his past deeds! [5]
The Writ of the past deeds can be erased not, O my woman, so I Contemplate
the Lord’s Name.
Prays Trilochana, “O Lord, Bless me with Thy Name.” [6-1]

SRI SAIN

I am a Sacrifice unto the Master of Lakshmi:
This, for me, is the worship of the deity with incense, the earthen lamps and
ghee. [1]
I utter only the Lord’s Song of Joy:
Yea, of my Lord, my King, my God. [1-Pause]
O God, Thou alone art the Stainless Wick, the Sublime Lamp,
And our Detached Lord, Master of Lakshmi. [2]
Ramanand, my Guru, knows how truly to worship God:
And he describes God as Sublime and Perfect Bliss. [3]

1) For the moon gave help to Indra when he violated the chastity of Ahaliya, Rishi
Gautama’s wife.
2) For Aruna had broken the feet of a bird and revolved it on a spindle.
3) For the sea had refused to join the feast of Agyasta, the sage.
O my Bewitching Lord, who Ferries us across the Sea of Existence, Master of
the earth,
I say but this, that one must Contemplate (only) Thee, the Lord of Supreme
Bliss. [4-2]

PIPA

The human body is the embodiment of God, His Temple, the Yogi, the
Pilgrim:
The body is the incense, the earthen lamp, the food, the flower and leaf-
offerings to God. [1]
I've searched many parts of the whole universe but found the Nine Treasures
in the body itself.
I say, in the Name of God, that nothing there is that comes and goes:
[1-Pause]
That what is in the microcosm is also in the macrocosm; and he, who seeks,
finds,
Says PIPA, "Our God is the Quintessence of all, and Reveals He unto us His
Self through the Guru". [2-3]

DHANNA

I Adore Thee, O Gopal, my Love;
(For), Thou Fulfillest all whom Worship Thee. [1-Pause]
I beg of Thee to Bless me with wheat flour, lentils and ghee.
That my heart keeps ever pleased with Thee.
And I beg of Thee for silken wear and also footwear,
And the foodgrains too, grown by tilling the land seven times over. [1]
And, hark, I ask also for a milk cow and a buffalo too,
And a fine Arabian horse for me to ride (through Thy wondrous earth).
And I ask for a dutiful wife to look after my household:
These are the needs of me which I seek from Thee, O my Beneficent God.
RAG JAITSRI

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

JAITSRI M. 4 CHAUPADAS

In my Mind is Enshrined the Jewel of the Lord's Name, and the Guru has Blest me:

And my Sins and Sorrows, accumulated birth after birth, have been washed off: the Guru has Blest me with the Lord's Name and my Debt (to my God) is paid off. [1]

O my mind, Contemplate the Lord's Name which Fulfils thee in every way: The Perfect Guru has Embedded the Lord's Name in thee, and, without it, thy life is of no avail. [Pause]

Without the Guru, the Egocentric is stark Ignorant, and is involved in the love of Maya.

He stands not at the Saints' Feet and so his life goes Waste. [2]

He, who Serves the Saints, Fulfils himself, and belongs he to the Lord

O God, make me the Slave of Thy Slaves and thus be Merciful to me, O Lord of the universe! [3]

We are but blind, without Wisdom and Light; then, how shall we walk on Thy Path?

O Guru, let me, the Blind one, hold the edge of Thy Skirt, that I keep my step with Thee. [4-1]

JAITSRI M. 4

Precious, too Precious, is the Jewel (of the Lord's Name): but without a discerning Customer, it is but a stone.

But when I Meet with the Guru-Saint, I know its Glory. [1]

In my Mind lies buried the Treasure of the Lord's Jewels:

The Beneficent Lord, in His Mercy, Led me on to the Guru-Saint; and lo, the Light of the Jewel blazed within me, and I Knew. [Pause]

The minds of the Egocentrics are shot through with Darkness, and they know not where lies the Jewel.

And so they, the Wild ones, are strayed by Doubt, and are Stung by the Scorpion of Maya. [2]

O God, Lead me on to the Pious Saints: and keep me ever in their Refuge.

O Lord, Own me as Thy very Own: for, I have Crossed over to Thy side.

What can my tongue utter of Thee, for, Thou art Unfathomable, the Person on High. [3]

Lo, God is Merciful to Nanak, His Slave, and so He has Saved him, the Sinking Stone. [4-2]
JAITSRI M. 4

We are Thy children, O God; being Unwise, we know not Thy State,
So be Merciful to us and Bless us with Thy Sublime Wisdom, and make us
Wise in Thee. [1]

My mind lazes and dozes,
O God, it is when Thou Leadest me on to the Guru-Saint, that the Doors (of
my Mind) are opened wide. [Pause]

Pray, fill my Mind ever with the Lord’s Love, O Guru; for, His Name is the
Life of my life.
O Master, I live not without the Name, as the addict lives not without the
intoxicant. [2]

He, whose Mind is Attached to the Lord, his Destiny is fulfilled.
I would worship ever the Feet of him to whom the Lord seems sweet. [3]

My Lord is Merciful to me who has United me, for long Separated from him.
Blessed is the Guru who has Embedded the Lord’s Name in me; O, I am a
Sacrifice unto the Guru.

JAITSRI M. 4

I have received the True Guru, the Sublime Purusha, my Friend, and this
Union has fruitioned into the Love of God.

Man is involved with the Scorpion of Maya, and it is through the Guru’s Word
that its Poison is neutralised. [1]

My Mind is imbued with the Essence of the Lord’s Name.
The Lord has Purified me, the Sinner, Uniting me with the Guru-Saint, and I
have tasted the Lord’s Essence, through the Lord’s Name. [Pause]

How Fortunate am I that I have Met with the Guru-Saint, who has attuned
my Mind to the Sublime State (of Bliss).
The Fire of Desire is quenched and my Mind is stilled, and I utter the
Immaculate Praise of God. [2]

How ill-destined are they who have seen not the Vision of the True Guru!
For, lured by Duality, they are cast into the womb (again), and their life is
thus wasted away. [3]

O God, Bless me with that Stainless Wisdom that I serve at the Feet of the
Guru-Saint; and Thou, my Lord, seemest Sweet to me.
Nanak seeks but the Dust of Thy Saints; Feet: O Lord, Bless him Thou with it
in Thy Mercy. [4-4]

JAITSRI M. 4

O Lord, they, who Enshrine not Thy Name in their Minds, let their mothers
become sterile;
For, devoid of Thy name, they wander about without Light, and Waste their
lives away, Wailing and in Woe. [1]
O my mind, contemplate the Lord’s Name ingrained in thee:  
The God is (then) Merciful to thee and thy Mind is well Instructed in the  
Guru’s Wisdom. [Pause]  
The Lord’s Praise is the highest State of Bliss in the Kali-age; (but), the Lord  
is Met with through the Guru’s Grace.  
I am a Sacrifice unto the True Guru who has made Manifest to me the hidden  
(Treasure of the Lord’s) Name. [2]  
By Good Fortune have I Seen the Lord’s Vision, and all my Sins are now past.  
And I’m Blest with the True Guru, my All-wise King; and I share, through  
the Lord’s Mercy, the Merits of my Guru. [3]  
P. 698  
They whom the Lord so Blest, Enshrined the Lord in their Mind.  
And in the Court of the Lord of Dharma, the Account of their deeds was torn  
off: and thus were they Redeemed. [4-5]  

JAI TSRI M. 4

I found the Society of the Holy by Good Fortune, and ceased the outgoings of  
my mind.  
And within me rang incessantly the Unstruck Melody (of the Word), and I  
Sucked-in the Nectar of the Lord. [1]  
O my mind, Contemplate the Name of thy Beauteous Lord.  
Lo, I’m imbued with His Love, through the Guru’s Grace, and the Lord has  
taken me into His Loving Embrace. [Pause]  
The worshippers of Maya are bound down with Maya’s chains, and strive  
hard to gather Poison.  
(And as) they can expend not a thing in the name of God, so they suffer the  
pangs of Death. [2]  
They, who dedicate their bodies to the Guru-God Lovingly, I anoint my  
Countenance with the Dust of their Feet.  
They attain Glory both here and Hereafter, through the Lord, and are  
imbued deeply with their God. [3]  
O God, Lead me on to Thy Saints, for, I am but a worm before them.  
Nanak, therefore, clings to the Saints’ Feet, and meeting with the Guru-  
Saint, his stone-mind blooms like a flower. [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.  

JAI TSRI M. 4

Contemplate thy Unfathomable and Infinite Lord,  
Dwelling upon whom we are rid of all our Sorrows.  
O God, lead me on to the True Guru, the Purusha, Meeting with whom I  
abide in Bliss. [1]  
O my friend, sing thou the Lord’s Praise,  
And Cherish the Lord’s Name in thy Mind,
And utter the Lord's Nectar-Word: Meeting with the Guru, the Lord
Becomes Manifest to thee. [2]
The Lord is my life-breath,
And His Nectar seems sweet to my body and Soul.
O Lord, be Merciful and Lead me on to the Guru, who is indeed the
Immaculate, Detached Purusha.
Ever Bliss-giving is the Lord's Name.
My Mind is imbued with the Love of God.
O God, Unite me with the Guru, the Sublime Man; for the name of Nanak,
the Guru, is my Pledge of Peace. [4-1-7]

JAITSRI M. 4

O mind, Contemplate thou the Lord’s Name,
And reap ever, by the Guru’s Grace, the Profit of the Name.
O Lord, make me Wise in Thy Worship, and let me ever be zealous of Thee,
my God. [1]
O mind, dwell thou on the Name of the Beneficent Lord,
And sing the Lord’s Praise, Imbued with God’s Love.
Yea, Dance thou the Praises of thy Lord, and, Meeting with the Saints, be
charged with Devotion to thy God. [2]
Come, O friends, let us Meet with our God,
And, hearing His Gospel, gather the Riches of (His) Name. P. 699
O God, be Merciful and Lead me on to my Guru, for, meeting with the Guru,
Thou, my God, weltest up in me. [3]
Sing thou the Praise of the Lord, who is Unfathomable and Infinite:
Sing thou every moment the Praise of thy God.
O Beneficent Guru, Meet me Thou in Thy Mercy that within me wells up
Devotion to my God. [4-2-8]

JAITSRI M. 4

Praise thy God with Love and utter Devotion,
That thy Mind is imbued with the Lord's Name, and thou gatherest the Fruit.
And be ever Devoted to thy God: through the Guru’s Word wells up (within
thee) the Joy for the Lord's Worship. [2]
Sing ever the Praises of thy God:
Yea, earn the Profit of the Word and conquer thy body and mind.
Through the Guru's Word, the five Demons are overwhelmed, and in the
body and Mind wells up the Joy of God. [2]
The Name is the Jewel; so dwell thou on the Lord's Name:
Sing thou the Lord’s Praise and reap the Profit of Eternal Life.
O Beneficent God, be Merciful that within me wells up Thy Name. [3]
O man, Contemplate thou the Lord of the universe in thy Mind:
(For), the Lord is the only worthwhile object of life.
Blessed is the Great Master: so Contemplate thou Him with utter Devotion.
[4-9]
JAITSRI M. 4

The Lord Himself is the Yogi, Himself the Way in all ages,
Himself is He the Fearless Lord, Contemplating Himself in a Deep Trance.
Himself He Pervades all, and Himself He Blesses us with Bliss, through the
Name. [1]
Himself is He what He Creates, and Himself He Informs all the worlds with
His Light.
Himself is He the Guru; Himself He Churns the oceans.
Himself He Churns up the Quintessence: and, whosoever Dwells on the
Jewel of the Name, in him wells up Joy. [2]
O friends, let's get together and sing the Lord's Praise:
And, Contemplate the Lord's Name, by the Guru's Grace, and reap the
Profit of God,
And be Dedicated to the Lord's sweet Worship that the Joy of the Lord's
Name wells up in us. [3]
The Lord is All-wise, the King of kings.
I've received the Treasure of the Lord's Name through the Guru.
O God, be Merciful that Thy Virtues seem sweet to me, and within me wells
up the Joy of Thy Name. [4-4-10]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

JAITSRI M. 5

Rare is the one who Knows who, indeed, is our True Friend in the world.
P. 700
(For), he alone Knows the Mystery on whom is the Grace of God.
[1-Pause]

Father and mother, wife and son, loved kindred and brothers
Are met with through Destiny, carved in a previous birth, but they go not
along with us in the Yond. [1]
The necklaces of pearls and gold and rubies and diamonds are but the illusory
pleasures of the mind:
And yet to possess them, one passes one's days in agony and attains not
Peace. [2]
One may have elephants and chariots and horses, swift like the wind, and
riches and lands and four kinds of armed support,
But nothing of these goes along with one, and one quits the world, naked like
a beggar. [3]
The Lord's Saints are Beloved of God: let us sing the Lord's Praise in
association with them.
Says Nanak, "One earns Peace here and Glory Hereafter, such is the Merit of
associating with the Saints." [4-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

JAITSRI M. 5 DUPADAS

O loved mates, pray, tell me something of my Loved God.
I'm wonderstruck hearing of His myriad Wonders: so, say something of Him unto me. [1-Pause]
Some say, He is beyond the world, others that He pervades all:
But one knows not His colour nor sign: so, tell me, what indeed is the Truth? [1]
Yea, He Pervades all, He Informs all hearts and nothing contaminates Him.

JAITSRI M. 5

I'm in Peace only when I hear of my God: [1-Pause]
And when I See Him near, so near, I dedicate my life and body and mind to Him. [1]
Infinite, Beneficent and Boundless is the Lord: I treasure Him in the Mind when I see His vision. [2]
I attain to what I seek: and, all my Desires and Hopes are fulfilled,
Contemplating the Lord. [3]
By the Guru’s Grace, He is Enshrined in the Mind, and I Grieve never,
Knowing the Mystery of my God. [4-2-3]

JAITSRI M. 5

I need my Loved Lord, my Only God.
O ye men, sing the Lord’s Praise in every home, for the Lord Abides in all hearts. [1-Pause]
I Contemplate Him in joy and sorrow; and the Lord I forsake not even for a moment.
And, Dwelling on His Name, a myriad suns blaze in the firmament of my Mind and the Darkness of Doubt is dispelled from within me. [1]
The Lord is everywhere, in space as in interspace, and all that seems Belongs to Him.
And, he, who attains to the Society of His Saints, is cast not again into the womb. [2-3-4]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

JAITSRI M. 5 DUPADAS

I have attained Peace, Meeting with the Guru:

P. 701
And have abandoned my Cleverness, and stilled my Anxiety, and dispelled my Ego. [1-Pause]

Seeing everyone gripped by Attachment, I have repaired to the Refuge of the Guru;
And He, in his Mercy, has yoked me to the Service of God, and now I am beyond the sway of the Yama. [1]
I have Swum across the Sea of Fire and, by Good Fortune, have met with the Saints.
Says Nanak, “Now I have attained to all the Joys (of heaven and earth), for my Mind is attuned to the Lord’s Feet.” [2-1-5]

JAI'TSRI M. 5

I Cherish the True Guru in my Mind:
(And), in it I enshrine the Lord’s Wisdom, (contained in) His Mantram: such is the Mercy of my God on me. [1-Pause]
Now, the bonds of Time and Maya are trapped and the fear of death is dispelled from within me.
And I seek the Refuge of my Merciful God, the Destroyer of Sorrow; I seek the Sanctuary of His Feet. [1]
The Society of the Saints is the boat wherewith I Cross the Sea of the (material) world.
And I Drink in the Lord’s Nectar and my Doubts are shattered; and so I contain myself with the Immense Bliss that the Lord Blesses me with. [2-2-6]

JAI'TSRI M. 5

He whose Friend is Lord, the God,
He is Blest with Peace and Poise and is afflicted not by Sorrow. [1-Pause]
He seems with all but remains Detached, and Maya impinges not on him.
He lives ever imbued with the Love of God, and Knows the Quintessence:
(And) he is Blest with Wisdom by the True Guru. [1]
They, on whom is the Mercy of God, alone are the Sanctified Saints.
Nanak: One is Saved in association with them who sing the Lord’s Praise with Joy. [2-3-7]

JAI'TSRI M. 5

The Lord is my Life, my Riches, my Beauty,
And while man is enveloped by the Darkness of Ignorance, it is the Lord’s Light that Illumines him. [1-Pause]
O God, Fruitful is Thy Vision: and of incomparable Beauty are Thy Lotus-Feet.
I pay obeisance to Thee a myriad times, and burn the incense of my Mind before Thee. [1]
Tortured and tired, I have sought Thy Refuge, and held on to it with a firm grip.
O God, pull out Nanak, Thy Own Servant, of the deep Well of Fire.

JAITSRI M. 5

How I wish someone United me with my God!
I’d worship at his feet, speak lovingly to him and dedicate my wholesome life to him. [1-pause]
If one makes clean the furrows of one’s body and mind and saturates them with the Lord’s Nectar, yoking oneself to God,
By the Lord’s Grace, one is then wrapt in the Lord’s Essence, and snapped are one’s Bonds of Maya. [1]
I seek Thy Refuge, O Destroyer of Sorrow: I think ever of Thee.
Bless me with the state of Fearlessness and Thy Contemplation, that all my Bonds are loosed. [2-5-9]

JAITSRI M. 5

The Chatrik longs for the rains and lo, it rains.
Thus be Merciful to me, O Ocean of Compassion, that I crave for nothing but Thy Loving Adoration. [1-Pause]
The Chakvi is pleased not with a myriad other joys, but is in bliss only on seeing the day break.
The fish lives not without water: and without it, she dies. [1]
We, the Supportless creatures, seek but Thy Refuge, O God; be Merciful to us,
That we cherish only Thy Lotus-Feet and seek no other Support. [2-6-10]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

JAITSRI M. 9

Man is enticed away, and is involved in Maya:
And, whatever deeds he does, goaded by Greed, they bind him down (to the world of Desire). [1-Pause]
He knows not, lured by the taste of Poison, and forsakes he the Lord’s Praise.
The Lord is with him, and yet he goes out to the woods to seek Him out.

The Lord’s Jewel is within his heart, and yet he Knows not Him.
Says Nanak: Without Contemplating the Lord, one loses one’s life in vain.

[2-1] P. 703
O God, save my Honour:  
I dread the Yama, within my heart: so, O Merciful One, I've sought Thy  
Refuge. [1-Pause]  
I am a great Sinner, Greedy and Unwise: I have Sinned, but now I surrender  
myself to Thee.  
The fear of death is ever with me, and its anxiety consumes me from within.  
[1]  
I have striven hard to Emancipate myself, and have wandered about in all  
directions,  
But, the Immaculate Lord that Lives within me, His Mystery I know not.  
[2]  
I have no merit, nor (true) austerity, nor Contemplation to commend me:  
what deeds shall I do to Please Thee, O God!  
So, I have surrendered myself to Thy Refuge: O God, Bless me Thou with the  
gift of Fearlessness. [3-2]  

O mind, gather this True Wisdom:  
That save for the Lord, all else is but an Illusion. [1-Pause]  
He, whom the Yogis search in vain, but find not his end,  
That God is so very near thee, though shorn of sign and form. [1]  
Purifying is the Name of the Lord and yet one Cherishes it not:  
I surrender myself to the Sublime Lord of the earth; O God, now Fulfil Thy  
Own Innate Nature (and Save me). [2-3]

JAITSRI M. 5 VAR WITH SHLOKAS

SHLOKA
Our Lord Pervades the beginning, the middle and the end.
He the Lord of the universe who Permeates all things; Him Contemplate the Saints, for, He is the Destroyer of Sin. [1]
To See (God), and hear and utter (His Praise), one must enshrine His Truth in the Mind:

PAURI
Sing thou the Praise of the only In-dwelling God.
For, He is the only All-powerful Doer and the Cause; and that alone happens what He Wills.
He Establishes and Disestabhishes, in a moment, for, there is not another without Him.
He Pervades the whole universe, the underworlds, the worlds and the islands.
(But), he alone knows this, whom the Lord makes thus to know: he alone is the Man of Purity. [1]

SHLOKA
The Lord Created man, casting him into the mother’s womb.
And man therein Dwelt upon God every moment, and he was preserved even in the great Fire. [1]
When (in the mother’s womb) thou, O man, abided, upside down, in filth, And yet were Saved, Meditating upon God’s Name, why forsakest Him thou? [2]

PAURI
You were built with the father’s sperm and the mother’s ovary in the fire of the womb:
You stood on your head in the dark, dismal and terrifying ‘hell’:
And yet dwelling upon God you were burnt not; why you Cherish Him not now?
He who kept you whole in this treacherous oven, why forsake Him even for a moment?
For, if you forsake your Lord, you are denied Peace and lose the Game of Life. [2]
SHLOKA

God Blesses us in accordance with our heart’s Desires, and He Fulfis all our Hopes.
He Destroys all our Sorrows: Contemplate Him, for, He is not far. [1]
He, through whom one enjoys all joys, why Love Him not?
Pray, why forsake Him, even for an instant, who Created our precious body? [2]

PAURI

The Lord Blest thee with body, life, vital breath and riches, and all joys of the earth;
And houses and mansions and chariots and horses, and built a great Destiny for thee:
And Blest thee with sons and wife and friends and servants: yea, the Lord is worthy of giving to all.
Contemplating Him, thy body and mind are in bloom, and thy sorrow departs.
Praise thou Him, Associating thyself with the Saints, that all thy Ailments are past. [3]

SHLOKA

Man strives hard for his family and to gather riches,
But he forsakes his God and so he is no better than a ghost. [1]
All other loves break, save thy Lord’s;
Pray, know thou: the True Way is only to Love thy God. [2]

PAURI

Forsaking thy God, thy body becomes but dust, and all call thee a ghost,
And permit thee not to stay with them even for a moment more; yea, they whom thou loved so well!
One gathers riches through false pretences: but of what avail are these, now?
One reaps only what one sows: such is the field of Karma.
The Ungrateful Wretches forsake their God, and (so) they wander through a myriad wombs. [4]

SHLOKA

He, who utters the God’s Name with his (faithful) tongue, all his Sins are washed off:
A myriad (customary) charities and ablutions Purify one not (as does the Lord’s Name.) [1]
A stack of wood one fires only with a little spark:
So does a little of God’s Remembrance, wherewith one overcomes all one’s Woes. [2]
PAURI
A myriad Sins are dispelled, contemplating the Lord's Name. P. 707
All one's Desires are fulfilled, singing the Lord's Praise.
The fear of births and deaths is overcome, and one finds an Eternal Seat in (the Abode of) Truth:
Such is the Writ for him that he is Attuned to the Lord's Feet.
O God, Save me in Thy Mercy, for, I am ever a Sacrifice unto Thee. [5]

SHLOKA
They, who are lost in their magnificent households or lured by the desires of the mind,
And contemplate not their God, are but the worms of dirt. [1]
He, who has everything with him and is attached to the pleasures of the world,
If he forsakes his God, he is reduced to the dust. [2]

PAURI
A beauteous couch and the perfect enjoyment of a myriad other joys,
And a house of gold, inlaid with rubies and pearls and plastered with the Chandan-paste,
And the relishing of the heart's desires and no sorrows,
Make one but the worm of dirt, if one Cherishes not God.
For, without the Lord's Name, one is Comforted not; O, how is then the mind to find its Peace? [6]

SHLOKA
He, who loves the Lord's Lotus-Feet, seeks Him out in all directions,
And, forsakes he the Illusion of Maya, and finds Bliss in the Society of the Saints. [1]
The Lord being in my Mind, I'd utter His Name with my tongue and See Him in all the lands:
(For), I live to hear of Him, (without whom) all else is an illusion and a dream. [2]

SHLOKA
If one abides in a broken tenement, and in tatters,
And has neither caste nor honour, and wanders about, alone, in the wilderness,
And has neither friends nor a beloved, nor beauty, nor riches, nor kindred to lean upon,
He, indeed is the King of the universe, if his Mind be imbued with the Lord's Name.
It is with the Dust of his Feet that one is Saved, for the Lord with him is Pleased. [7]
SHLOKA
If one be a monarch enjoying a myriad joys, seated upon a throne, with a canopy waving overhead.
If he be attached to them, he’d be stark Unwise and Blinded in the Mind’s eye, for, he loves but the dream of Maya. [1]
In a dream, one enjoys all kinds of joys and one’s attachments seem sweet to one.
“But,” says Nanak, “bereft of the Lord’s Name, the glamour of Maya is but an Illusion.” [2]

PAURI
He, who knows not, is in love with the dream.
And, forsakes he the Joys of (the Lord’s) Dominions: he babbles incoherently, even though awake.
Thus he is Fulfilled not, lured by Maya.
But what can the man do on his own, when it is God who has Strayed him thus!
[8]

SHLOKA
If one abides in a heavenly land and the whole world submits to him,
If he forsakes his God, he wanders (as if) in the wilderness. [1]
In the midst of a myriad joys, if one Cherishes not the Lord’s Name,
One lives (as if) in the deeps of Hell: Nanak, that place is no better than a wasteland. [2]

PAURI
The dark and the wild woods I took to be a habitat:
And, I deemed to be True what indeed was but an Illusion.
Lured by Lust, Wrath and Ego, I roamed through the world like mad:
Only when the Yama hit me on the head, I grieved.
Know ye that without the Perfect Guru, one’s life is wild, like that of Satan.
[9]

SHLOKA
The pride of dominions, beauty, riches and caste is vain.
Nanak: One gathers the sinful Poison of Illusion, for nothing stays with one, without the Lord. [1]
Why are you deluded by appearances? The gourd is beautiful to look at,
But it is worthless: so is Maya, which goes not along with thee. [2]

PAURI
Why gather that which keeps not thy company in the Yond?
Why strive for that which one has to forsake in the end?
How can one be Satiated, forsaking the Lord? How can one be Pleased? For, he who takes to another in lieu of the Lord, falls in Hell. O God, be Merciful and dispel my Fear. [10]

**SHLOKA**

There is no Peace in dominions, nor in the joys of Maya. Sweet is the Society of the Lord’s Saints and the Lord’s Vision for Nanak, the Lord’s Slave. [1]

My Mind is imbued with the Lord’s Love. Yea, my Mind is pierced through with the (Lord’s) Truth, and the Lord seems Sweet to me. [2]

**PAURI**

To the Lord’s devotees nothing seems Sweet but the Lord: All other flavours are insipid for them, for, they have tasted and seen. When the Pain of Doubt and Unwisdom is dispelled, the Guru becomes one’s Intercessor; And the Lord’s Lotus-Feet Pierce through one’s Mind and one is dyed deep-Red, like madder’s hue; And one’s body, mind and the vitals (then) belong to God, and all one’s illusions fade away. [11]

**SHLOKA**

Forsaking the waters, the fish lives not; nor the Chatrik without the ‘sphere’ of clouds. The deer is enticed away by the ‘arrows’ of music, the bumble-bee by the fragrance of flowers; So does the Saint love the Lotus-Feet (of God), and is enticed away by naught else. [1]

If I See Thee, even for an instant, O God, then I’ll See not another. Yea, one lives truly only with the Lord, who is the Friend of the Saints. [2]

**PAURI**

As the fish lives not without water, As the Chatrik lives not without the Swanti-drop, As the deer, lured by music, walks straight into the trap, As is the bumble-bee, enticed by fragrance, trapped in the bud, So does the Saint love his God and, seeing His Vision, he is Satiated. [12]

**SHLOKA**

The Saint Dwells upon, and cherishes, the Lord’s Lotus-Feet every moment. He forsakes not the Lord’s Name, nor his Eternal God, the Fulfiller of all his Wishes. [1]
The Lord abides in the Saint’s Mind and He never goes out of it.
Nanak: The Lord Fulfils all his Hopes: yea, the Lord ever takes Care of him.

PAURI

I rest my Hopes on Thee, O Master, Fulfil my Hopes.
Pray, Meet with me, O God of the universe, that I Grieve not.
Let me See Thy Vision that all my Sorrow departs.
And my body is Sanctified, anointed with the Dust of Thy Feet.
O Transcendent Lord, the Guru-God, Thou art ever Present before me.

SHALOKA

They who utter the Lord’s Name (faithfully) with their tongue and hear the
Nectar-Word with their ears, P. 709
Says Nanak, “I’m ever a Sacrifice unto them, who remain absorbed in their
Transcendent Lord.” [1]
All other works are false but for the Lord’s Name.
Says Nanak, “Blessed are they who love their only God.” [2]

PAURI

I am ever a Sacrifice unto those who hear the Gospel of the Lord:
They are the Perfect ones, the Sublime beings, who bow to their God.
They, who write out the Lord’s Infinite Praise, O Blessed are their hands.
Blessed, Blessed are the pious feet which walk on the Lord’s Path.
Yea, everyone is Emancipated by the Saints, who dispel all our Sorrows.

SHLOKA

It is through Good Fortune that our Destiny is awakened, and we utter the
Lord’s Praise.
Blessed, Blessed, is that auspicious time, when one Sees the Lord. [1]
I can value Thee not, O God, Infinite is the Bliss Thou Blessest us with.
Says Nanak, “That time alone is Approved when we Meet with our Love.” [2]

PAURI

Which is that auspicious moment when one attains to one’s God?
Blessed is that auspicious moment when one Meets with one’s Lord: Blessed,
Blessed, is one’s Destiny.
He, who Contemplates ever his Lord, his Wishes are Fulfilled.
It is by Good Fortune that one repairs to the Saints’ Feet, to which I pay my
obeisance with deep bows.
Says Nanak, “In my Mind is the Desire to See the Lord’s Vision, unto which I
am ever a Sacrifice.” [15]
SHLOKA

The Lord is the Purifier of the Sinners, the Dispeller of all Sorrows: He's our Chivalrous Lord, Worthy of giving Refuge: so I Contemplate Him ever. [1]
I have forsaken my selfhood and repaired to the Lord's Feet, And all my Woes are dispelled, seeing the Vision of God. [2]

PAURI

I surrender myself at Thy Door, take me into Thine Arms, O Thou Compassionate to the meek, Save me; I have wandered long enough and feel lost.

It is Thy Innate Nature to Love Thy Devotees and to Save the Sinners. Without Thee, there is not another: so I pray to Thee.
O God of Mercy, lend me Thy Hand and Ferry me Thou across the Sea of the world. [16]

SHLOKA

He, who Ferries the Saints Across, His Praises I sing: on Him alone I lean. For, by associating with the Saints and seeking the Lord's Refuge, one becomes Immaculate. [1]
Neither the wintry cold, nor the moon, nor the chandan-paste make one cool:
One is in cool comfort only if one contemplates the Lord's Name. [2]

PAURI

Everyone is Emancipated, seeking the Refuge of the Lord's Lotus-Feet. Hearing of the Lord's Glory, the Mind becomes Fearless.
If one gathers the Riches of the Lord's Name, his Treasure is inexhaustible. (But), one attains to the Society of the (Lord's) Saints through Pious deeds. (So), Contemplate thou thy God ever, and hear ever His Praise. [17]

SHLOKA

When one sings the Praise of the Lord’s Name, the Lord is Merciful and Dispels one’s Sorrows.
The Lord is Compassionate, and one is contaminated not by Maya. [1]
His inner Fire is quenched: the Lord Himself Saves him.
Contemplate thou Him, O Nanak, who Created the world. [2]

PAURI

When the Lord is Merciful, Maya impinges not upon us:
And myriads of our Sins are washed off, Contemplating the One God. Immaculate becomes our body, bathing in the Dust of the Saints’ Feet, And our body and Mind are Comforted, and we attain to the Perfect Lord,
And we are Emancipated, along with all our associates. [18]

**SHLOKA**

The Guru Sustains the earth: the Guru is the Perfect God. He is the All-powerful and Compassionate Lord of the Universe; He is the Purifier of the Sinners. [1]

Treachero us and Deep is the Sea of 'coming and going'; one is Ferried across only in the Guru's Boat.

Nanak: Perfect is one's Destiny if one repairs to the Guru's Feet. [2]

**PAURI**

Blessed is the great Guru who makes us Dwell upon God; When the Guru is Compassionate, all our Sins are dispelled. The Guru, our Transcendent God, makes the low high: And, snapping the Bonds of Maya and Pain, he makes us his Slaves. And one's tongue then utters the Infinite Praise of God. [19]

**SHLOKA**

Only the One I See, only the One I Hear: only the One Pervades all. Nanak seeks from his Compassionate Lord only the Bounty of His Name.

I'd Serve and Cherish but the One God and pray to Him alone. He, who treasures the Riches of the (Lord's) Name, treasures the True, Everlasting Thing. [2]

**PAURI**

My only Lord is Compassionate, Infinite and All-pervading: He is all-in-all: why then say, there is also another. He Himself Blesses us with His Bounties: Himself He Receives them too. In His Will is all coming and going, He Himself being Eternal and Everlasting.

Nanak seeks but the Bounty of the Lord's Name: O Lord, Bless him Thou with it, in Thy Mercy. [20]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**JAITSRI: THE WORD OF THE BHAKTAS**

O God, I know naught: And my mind is sold out to Maya. [1-Pause] Thou art the Guru, the Master of the Universe, While I am a mere Sinner of the Kali-age. [1] The five Demons have led my mind astray,
And have removed me far from Thee, my God. [2]
In whichever direction I see, I see nothing but Pain,
And though even the Vedas testify, my mind believes not in thee. [3]
(As when) Shiva tried to cut off Brahma’s head and Indra mated with
Gautama’s wife,
The head of Brahma stuck to Shiva’s hand,
And Indra was cursed with a thousand yonis! [4]
So have I been fooled by the (five) Demons,
But how shameless am I that I forsake them not! [5]
Says Ravidas, “What am I now to do, without Thee, O Lord:
Pray, whose refuge am I to seek, my God?” [6-1]
RAG TODI


RAG TODI, M. 4

Without the Lord, my mind stays not:

But when, through the Guru, I meet with my God, I am cast not upon the Sea of Existence again. [1-Pause]

My Mind craves for the Lord, and lo, I See Him with mine Eyes.
The Beneficent True Guru has embedded the Lord's Name in my Mind; for this is the Path that led me on to Him. [1]

Lo, I receive the Loved Lord's Name: the Name I receive through the Lord.
And to my body and mind the Name tastes sweet; for, on my Countenance and Forehead is writ the Glorious Destiny. [2]

They, who are lured away by Sin and Greed, forsake the Beauteous Man.
They, the Egocentrics, are enveloped by the Darkness of Ignorance, and in their Forehead is writ a wretched lot. [3]

I receive the Discriminating Intellect from the Guru; through the Guru's Wisdom the Lord is Revealed unto me.
Nanak, the God's Slave, received the Name through the Guru, for, in his Lot it was so Writ (by God). [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TODI M. 5 DUPADAS

The Saints know not but another:
And leaning on the Support of the One Master, they remain Fear-free in His Love. [Pause]

High is the Canopy stretched over Thee, O (my Royal) Master: before Thee who else has Power?

Eternal is the Rule (even) of Thy Devotees, for they, the Wise ones, are imbued with Thy Love. [1]

Yea, Pain and Sorrow and Age and Death come not near unto the Servants of the Lord,
(For), they are Fear-free and are ever attuned to the One alone with whom their mind is Pleased. [2-1]

TODI M. 5

Forsaking the Lord, one wastes one's life away:
But, how can he be deceived whose Mainstay art Thou, O Lord! (Pause)

P. 712
Without Contemplating the Lord, one's life is ever on Fire, even though one lives long like a serpent,
And even if he has dominion over the nine divisions of the earth, in the end he loses the Game. [1]
But, he alone sings the Praise of the Lord, the Treasure of Virtues, on whom is His Grace.
He is ever at Peace, Blessed is his birth, and Nanak is ever a Sacrifice unto him. [2-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TODI M. 5: CHAUPADAS

The mind wanders in ten directions, Enraptured by Maya, and lured away by Infatuation and Greed. (But), man is led thus astray by the Lord Himself. [Pause]
He is attracted not by the Gospel of the Lord, nor the Society of the Saints, nor the Lord's Praise, even for a moment.
He is joyed, seeing the (transient) colour of the safflower, and has an eye on another's woman. [1]
He loves not the Lotus-Feet (of the Lord), and Pleases not the Man of Truth. He circles round Desire, as does the oilman's bull round the oilpress. [2]
He Contemplates not the (Lord's) Name, nor ministers Charity, nor cleans his mind, and sings not the Lord's Praise even for a little while.
With myriads of Falsehoods, he pleases his mind, and Realizes not his Self. [3]

He does no good ever to another, nor does he Contemplate the Lord's Name, through the Service of the Guru.
Intoxicated by the wine of Maya, he keeps the company of the five Demons who lead him by the nose. [4]
Nanak prays to his Lord in the Society of the Holy; and, knowing Him to be the Lover of the devotees, he seeks His Refuge, And runs after Him, saying, "O God, Own me and save my Honour." [5-1-3]

TODI M. 5

Without Wisdom, man's life is vain, And, all his embellishments are as the decking of a carcass. [Pause]
With utmost effort, the miser hoards his riches, But ministers not he Charity, nor Serves the Saints, and so these are of no avail to him. [1]
The woman decks herself with ornaments and lies on a beauuteous couch, But if she gets not the company of her spouse, seeing (all her embellishments), she is grieved. [2]
Man labours all day long, as with the thresher one threshes the chaff, And like one forced to labour, he is of no use to his home. [3]
Says Nanak: “He, on whom is the Lord’s Grace, in his heart is Embedded the Lord’s Name.
He follows the Way of the Saints, and tastes he the Taste of God.” [4-2-4]

**TODI M. 5**

O Thou Fount of Mercy; abide ever in my heart,
And Awaken that Intuition in me that I begin to Love Thee. [Pause]
O God, Bless me with the Dust of the Saints’ Feet, that I apply it to my Forehead,
And from the Fallen one, I become Purest of the pure, and I sing ever Thy Praise.” [1] P. 713

That Thy Will seems sweet to me, and am pleased with what Thou Doest,
And, whatever Thou Givest pleases me, and I wander not about to knock at another’s door. [2]
Know thy Master to be near thee, O man, and be the Dust for all men to tread upon,
And join the Society of the Saints, that thou attainest to thy Master. [3]
We are ever Thy children, O Lord, Thou art our Master and King.
Nanak is Thy child, O Father and Mother, and in his mouth is the Milk of Thy Name. [4-3-5]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**TODI M. 5: DUPADAS**

O Master, I seek from Thee the Bounty of Thy Name;
(For), naught else goes along with me: O God, be Merciful that I sing Thy Praise. [1-Pause]
Dominions and possessions and all other enjoyments are like the (passing) shade of a tree.
One runs after this and that, but all this effort is vain. [1]
Yea, seeking one other than God is of no avail.
Says Nanak, “I seek the Dust of the Saints’ Feet that my mind becomes whole.” [2-1-6]

**TODI M. 5**

The Master’s Name gives sustenance to the mind.
The Lord’s Name is its life-breath, and I expend it ever (to buy my Peace).
[1-Pause]
The Name is my Caste, the Name my Honour, the Name, also, is my Kindred.
The Name is ever my Company, the Name is the Emancipator of me. [1]
The pleasures of senses are many, but not one goes along with one.
The choice-object of my Worship is the Name, my mate; Nanak: The (Lord’s) Name is my Treasure too. [2-2-7]
Sing thou the Praise of the Pure One that thy Ailment departs.
That thy mind and countenance become Pure, and thou art Saved both here and Hereafter. [1-Pause]
Wash thou the Guru's Feet and thus Serve him and make an offering to him of thy mind,
And give up thy self and contentious nature and Ego, and accept what comes from God. [1]
He alone is dedicated to the Service of the Saints, in whose Lot it is so Writ.
Nanak: Other than God, there is not another that does or can do what He does. [2-3-8]

I seek Thy Refuge, O True Guru!
Rid me of my care that I attain to Peace and the Glory of Thy Name.
[1-Pause]
I know not of another Sanctuary, so I lie prostrate before Thy Door.
Call me not to account, for thus I am Saved not: without Merit am I; so Save me as I am, my Lord. [1]
Ever-Forgiver art Thou and ever Beneficent, and Thou art the Support of us all.
Nanak, Thy Slave, follows the Way of the Saints; so Save him Thou, O Lord, within this birth. [2-4-9]

When my tongue utters the Praise of Govind, the Treasure of all Good,
My Mind is at Peace and in Poise and Ever-joy, and I am rid of all my Sorrows.
[1-Pause] P. 714
I gather what I seek when I Serve at the Lord's Feet, the Cure-all, and I am Released of the Bondage of birth and death, and cross the Sea of Existence. [1]
Delving into the nature of things, I found that the Lord's Servant abides but in the Refuge of the Lord.
O Nanak, if thou seekest Eternal Bliss, Dwell thou ever on thy God.
[2-5-10]

How shall I describe my low nature?
I was involved with the flavours of gold and women, and recited not ever the Lord's Praise. [1-Pause]
I considered the false world to be True, and was lured away.
And He, the Lord, who is Beneficent to the meek, on Him I Dwelt not; Yea, He, who Keeps ever our company. [1]
Night and day, I was enveloped by Maya, and my mind was cleansed not of its Scum.
Says Nanak, "I am Saved not, if I seek not the Refuge of the Lord." [2-1-31]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TODI: THE WORD OF THE BHAKTAS

Some say the Lord is near, others that He is far.
But how can a fish of the waters climb up a tree? [1]
O men, why shout you so much (about your Loved Lord)?
For, he who attains to His Love, confides not the secret of his Love to another. [1-Pause]
Becoming a Pundit, one discourses on the Vedas:
But I, Namdeva, the 'Ignorant'one, know naught else but my Lord, the God.

Whose Sin, pray, is washed not off, if he utters the Lord's Name?
For, every Sinner is Purified by the mere utterance of the Name of my God. [Pause]
In the Company of the Lord, Namdeva has reinforced his Faith,
And no more does he consider fasting, or the pilgrimages, to be of any avail.

Prays Namdeva, "By Good Deeds, I have become wise in this:
"That whosoever has uttered the Lord's Name, has entered His Haven of Bliss." [2-2]
This my verse reveals the three-fold play. [1-Pause]
In a potter's home there are pitchers.
In a king's home there are camels.
In a Brahmin's home there are widows.
(Only) the widows, the camels, the pitchers have they! [1]
The grocer's home has asafoetida.
The he-buffalo has horns on the forehead.
The Shiva's temple houses a lingam.
So (only) the lingam, the horns, and asafoetida have they! [2]
The oilman in his home has oil.
The forests are full of creepers,
The gardener has planted the banana in his garden.
So (only) bananas, the creepers, and oil have they! [3]
The Saints treasure within themselves no one but the Lord,
As is Krishna cherished by the city of Gokula.
So, in the heart of Namdeva is Ram:
And utters he the Name of Ram, Shyam and Govind. [4-3]
RAG BAIRARI

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG BAIRARI M. 4: DUPADAS

O mind, hearken to the indescribable Gospel of the Lord’s Name: [P. 719]

For, Contemplating the Lord, one gathers (the Lord’s) Wisdom and all His Treasures, all extra-psychic powers, and all Peace. [1-Pause]
Myriads of legends and Puranas, and six Shastras but sing the Sublime Praise of the Lord.
And Dwell upon Him millions of Shivas. but know not the Mystery of God. [1]

And sing of Him godly men, and heavenly singers, and attendants of gods; and all His Creatures.

(But), says Nanak: “On whomsoever is the Lord’s Grace, he (alone) is the Sublime Saint of the Lord.” [2-1]

BAIRARI M. 4

O mind, they, who have uttered the Lord’s Praise, joining the Society of the Holy.
They are Blest with the Precious Jewel of the Lord’s Name, by the Guru’s Grace. [1-Pause]
I offer my body and mind to the one who makes me Wise in the Lord’s Name; And, I surrender my riches and possessions to him who Unites me with my Friend. my God, [1]
The Lord of the universe when He Blesses me even for a moment. I Dwell upon His Praise.
Yea, when I Meet my Lord, the God, my Ailment of Ego departs. [2-2]

BAIRARI M. 4

The Lord’s Servant ever sings the Praise of the Lord’s Name. [P. 720]
And if one slanders him, he forsakes not his Merit, [1-Pause]
Whatever happens, happens through the Master for, He is the only Doer and the Cause.
(For), the Lord Himself Makes us Wise in Himself, and Causes us to utter what we utter. [1]
He Himself Causes the evolution of the (world of) five elements, and Himself Fills ‘the five’ with His Essence.
And He Himself Unites us with the Guru, and Himself He stills the Pulls (of our mind). [2-3]
Bairari M. 4

O mind, contemplate the Lord's Name that you are Emancipated,
That you are rid of the Sins of a myriad births, and Swim across the Sea of Existence. [1-Pause]
Our Lord, the Absolute, without fear, without hate, Lives in the city of our body.
He Lives so near, yet we See Him not, (for), He is Revealed only through the Wisdom of the Guru. [1]
The Lord Himself is the Great Merchant, the Jeweller and the Jewel: the entire Expanse is His.
And on whomsoever is His Grace, Nanak, he deals in His Name and he alone is the True Dealer. [2-4]

Bairari M. 4

O mind, dwell on the Immaculate, Formless Lord:
Yea, Dwell ever on Him, the Peace-Giver, the Infinite He, [1-Pause]
Who kept thee whole in the fiery womb when, downwards bent, you were attuned to Him.
Contemplate such a One who is thy Deliverer in the end [1]
And, pay obeisance to him in whose heart Dwells thy Lord:
(For), by the Lord's Grace are we Blest with His Name, which is our Eternal Support. [2-5]

Bairari M. 4

O mind, contemplate ever thy Lord's Name,
And, in-gather the fruit of thy heart's Desire; and Pain thereafter touches thee not. [1-Pause]
This is the (true) Contemplation, this the (true) Austerity, this alone (true) Worship and Fasting, which Attunes thee to thy Lord.
For, without the Lord's Love, every other love is false, for, it forsakes us in a moment. [1]
Thou art Infinite, All-powerful, O God, Thy Value one cannot utter.
Nanak seeks Thy Refuge, O Lord: Emancipate him the way Thou Chookest. [2-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Rag Bairari M. 5

Utter the Lord's Praise, associating with the Saints;
(For) thus you are cleansed of the Sins of the myriads of (past) births. [1-Pause]
And you receive what is thy heart's Desire:
And, in His Grace, the Lord Blesses thee with His Name. [1]
Great is the glory of the Lord's Name; it yields all-Peace;
And, by the Guru's Grace, O Nanak, one is made Wise (in God). [2-1-7]
RAG TILANG

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ALL-PERVADING, PURUSHA, THE CREATOR, WITHOUT-
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER.

RAG TILANG M. 1

My prayer is to Thee alone, O Lord, hear me Thou. P. 721
For, Thou art True and Great and Beneficent and Spotless, the Sustenance
of all. [1]
The world is a passing vanity, enshrine thou this Truth, O my mind.
But, though my forelocks are in the Yama’s grip, my mind knows not the
Truth. [1-Pause]
My wife, son, father, brothers — not one will hold my hand;
And when I fall in the grave, not one will come to my rescue, when the last
prayer is read. [2]
Night and day, I was lured away by Greed, and in my thought ever was Evil,
And, I did not do a pious deed; such, indeed, is my state. [3]
Of low destiny am I, a back-biter, Ignorant, shameless and without Fear.
“But,” says Nanak, “I am Thy Slave, O Lord; nay, the Dust of Thy Slaves’
Feet, (So Save me Thou).” [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

TILANG M. 1

Thy Fear, O Lord, is my hemp; my mind the purse which holds it.
And I have become intoxicated thus with Thy Love, Detached and Alone.
My hands are the begging bowl, and I crave for nothing but Thy Vision:
And, for this I beg at Thy Door, day after day, ever and forever more. [1]
I practise the Way that Illumines me with Thy Vision.
O Lord, I beg at Thy Door; Bless me Thou with Thy Grace. [1-Pause]
As saffron, flowers, musk and gold embellish the bodies of all, (without
distinction),
And as also does the scented chandan, of the Saints too, this, indeed, is the
merit that they make fragrant all who come unto them. [2]
Does anyone ever curse or slander butter or silk?
So does Lord love His devotees of whatever caste they be.
They, who surrender themselves to Thy Name and are attuned to Thee,
Nanak but begs at their door (for the Glory of Thy Name). [3-1-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TILANG M. 1

My body's (cloth) is mercerized by Maya, and is dyed in the colour of Greed. Then how can my Lord like this my Skirt, and accept me as His Bride on His Joyous Bed? [1]

I am a Sacrifice unto the Beneficent ones, who utter Thy Name, O Lord: Yea, they who utter Thy Name, unto them I am a Sacrifice a myriad times. [1-Pause]

If the body becomes the dye-stuff and is imbued with the fast colour of the Madder, (Thy Name), And if Thou, the Master, be the Dyer, then wondrous is the Glory of the Colour it takes on. [2]

They, whose Skirts are dyed Red thiswise, the Lord is ever with them. Nanak seeks but the Dust of their Feet; and, for this alone he prays. [3]

He, the Lord Himself imparts us His Colour, in His Grace. Nanak: If the Bride be pleasing to the Lord, then He, of Himself, Enjoys her in His Pleasure. [4-1-3]

TILANG M. 1

O thou Ignorant Bride, why pridest thou,
And enjoyest not the Love of thy Spouse in thy own home? For, all-too-near is thy Lord, whom thou seekest out and afar.

Apply the Collyrium of His Fear to thy eyes, and deck thyself with His Love; For, then alone art thou the True Bride, when thou Lovest thy Lord. [1]

O Ignorant one, what use is thy beauty when thy Lord likes it not. Thou criest out for Him in vain, but mountest not to thy Lord's Mansion Without True Deeds, what, indeed, can one find, run about though one may as one wills?

Intoxicated with Ego, Greed and Selfness, the Bride is immersed in Illusion: But, thiswise, the Ignorant Bride finds not her Spouse. [2]

Go, and ask the True Brides, how did they attain unto their Lord, And they say that whatever the Lord does they submit to His Will, and neither argue with Him, nor force their will.

Through whose Love one finds the (life's) Object, they Cherish His Feet in the mind, And do as He Commands and surrender their body and mind to Him: this is the Fragrance they apply to their bodies.

Say the True Brides, "O sister, thus is our Lord Attained." [3]

If we lose our selves, we attain to our Lord: by no other clever device is He Attained:
And the day the Lord Looks with Grace upon the Bride, she gathers the Nine Treasures (of Bliss).
Says Nanak: “She, who is the Beloved of the Lord, alone is the True Bride, she alone is the True Sister of Brothers.
Imbued thus with the Lord’s colour and Equipoise, and merged, night and day, in His Love,
She is Beauteous, Glorious, Brilliant, Wise and Awake.” [4-2-4]

TILANG M. 1

O Lalo, as I receive the Word of God, so do I utter its content. (Babur, the Moghal) has come from Kabul with Sin as his Wedding Party, and bids us by force to gift away (our Motherland). Righteousness and the sense of shame have hid themselves and falsehood walks abroad.
The days of the Qazis and the Brahmans are over, and, the Devil himself plays the priest.
The Muslim women read the Quran, and, in misery, pray to their God: And also pray (in distress) to Him the Hindu women of all castes.
Yea, the Wedding Song reeks with blood, And (not with saffron, but) with blood, are the Wedded ones anointed!

Nanak utters the Lord’s Praise in this land, littered with the dead, and says this thought:
“He, who Creates all and Yokes all to His Love, He Oversees this all, Sitting Detached and Alone.
(But, as) He the Master, is True, His Justice will be upon Truth, and True also will be His command.
But only when our body’s garment is torn into shreds, will Hindustan give thought to my Word.
Coming in seventy-eight, they’ll quit in ninety-seven, for, another Son of Man will then arise (to uproot them)¹.”
Nanak utters the speech of Truth, for, now is the time to utter the Truth.

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TILANG M. 4

All Creation was Created in the Lord’s Will; and all work within His Will. True is the Lord, True, True is His Play, and the Master of all is He alone.

¹ Babur came to conquer India first in Samvat 1578 (1521 A.D.) and the Guru’s prophesy was that the Moghals would be overpowered in 1597 (or 1540 A.D.) when Sher Shah Suri (“the son of Man”) indeed overthrew Humayun.
Praise ye all the Truth, for over and above all is the True Lord of all.
No one is His rival: of what account am I? [1-Pause]
The air, the water, the earth and the sky, are but the homes, the temples, of
God.
Says Nanak: Within them Plays He His True Play, and Falsehood before
Him is of no avail. [2-1]

TILANG M. 4

Each day, man does vain works, and is puffed up he, the man of Evil mind.
And when he brings home the spoils of Deceit, he thinks he has won victory
over the world. [1]
Vain is the play of the world, if one Dwells not on the Lord:
For, all this vanity-show disappears in a moment: so Contemplate thou thy
God. [Pause]
One remembers not the time when the thorn of Death will pierce one
through.
Nanak: Him the Lord Saves, in whose heart, by His Grace, He Himself
Dwells. [2-2-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

TILANG M. 5

My God has breathed His Light into the dust and so brought the world into
being.
It is He who Created the sky, the earth, the waters, and all vegetation. [1]
O man, whatever one sees passes away;
But, the world usurps another’s due and is forgetful of God. [Pause]
It is the world of the animal, nay of the ghosts and goblins, and it eats the
forbidden fruit, usurping what belongs to another.
Hold thy mind, O man: or, God will burn thee in the Fire of Hell. [2]
Thy benefactors, thy brothers, thy courts and kingdoms and thy homes,
Of what avail to thee are these, when the Angel of Death holds thee in his
grip? [3]
My Lord, Purest of the pure, Knows all this is within thee.
Nanak: Pray thou to His Saints (that they lead thee on to the True Path).

TILANG M. 5

Without Thee, there is not another:
And, that alone happens what Thou Willest, O Creator-Lord!
Thine is the Power, Thou art our Mainstay:
And Nanak dwells upon Thee, ever and forever more. [1]
Over all art Thou the Transcendent, the Beneficent Lord,  
And thine is the support for all: Thou alone Sustainest us all. [Pause]  
Thou alone art; Thou alone will be,  
The Unknowable, Incomprehensible, the Supreme, the Infinite.  
For those, who Serve Thee, there is no Fear, no Sorrow.  
Sing therefore, O Nanak, the Lord’s Praise, by the Guru’s Grace. [2]  
That which seems is but Thy Manifestation,  
O Thou, the Treasure of Merit, Govind, of Infinite Beauty.  
Contemplating Thee, one becomes like unto Thee.  
And, by Thy Grace, Thou Enterest our Hearts. [3]  
He, who Contemplates the Lord, unto Him I am a Sacrifice;  
For, in his company the world Swims Across.  
Says Nanak: “The Lord is the Fulfiller of us all:  
“And, I seek but the Dust of His Saints’ Feet.” [4-2]

TILANG M. 5

Beneficent is my Lord,  
Yea, Beneficent is He, the All-merciful.  
He Blesses all with His Grace. [Pause]  
Why waver, O man, when thy Creator for sure will Sustain thee.  
For He, who Brings all into being. He Supports also whom He Creates.  

He, who Creates the earth, He takes care of it too.  
He is the Master of all hearts, the True Sustainer of us all. [2]  
His Power we cannot evaluate, He is the Self-dependent Lord of us all.  
(So) Meditate on thy Lord till thou hast breath in thee. [3]  
O Lord, Thou art the All-powerful, Unreachable and Unutterable Master,  
and my body and Soul are thine:  

[4-3]

TILANG M. 5

O Creator-Lord, seeing Thy Creation, I have become Thy Lover,  
For, in matter as in spirit is Thy Light, and yet Thou art Detached from all.  

[Pause]  
In a moment, Thou Createst and then Destroyest; how wonderful are Thy Manifestations.  
To whom can all Thy Mysteries be revealed, O Thou, who art the (only) Light  
in abysmal Darkness? [1]  
Thou art the Master of all, the Allah of the whole universe, the Beneficent,  
our only God.  
And he, who Dwells on Thee, night and day, why shall he be thrown into  
Hell? [2]  
He, who seeks Thy Support, of him the Angel of Death is a friend;  
And all his Sins are forgiven, and he, Thy Servant, sees Thy Vision. [3]  
The world’s phenomenon is but for the present, the now; the Eternal Bliss is  
in Thy Name.
Meeting with the Guru, I have known Thee, my only Lord, and I sing of Thee alone. [4-4]

**TILANG M. 5**

O Wise friend, give thought to thy Lord in thy Mind,
And cherish with thy body and Mind the Love of the True Emancipator of all. [1-Pause]
The Joy of His Vision one cannot evaluate:
He is the Purest of the pure, the sustainer of all, Incomparable, the Man.

O Chivalrous One, my Master, Hold my hand, for Thou alone art,
And Thine is all the Power, O Creator: I lean on no one but Thee. [2-5]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL; THE ENLIGHTENED.**

**TILANG M. 9: KAFI**

Contemplate thy Lord now, O man, night and day,
For, with every breath wears away thy life, like the broken pitcher that is emptied soon of its water. [1-Pause]
Why, sing not, O unwise fool, the Lord’s Praise,
And remember not death, lured by false craving? [1]
There is time still for thee to sing thy Lord’s Praise;
For, Contemplating Him, one mounts to the state of Fearlessness. [2-1]

**TILANG M. 9**

Awake, Arise, O mind, why sleep thus, lured by Ignorance?
For, the body that came with thee, that too keeps not thy company in the end.

Father, mother, sons and the kindred, whom one loves,
Cast one into the flames, when the Soul separates from the body.

The whole world deals with thee whilst thou art alive;
Nanak: Praise the Lord, for the rest is but a dream. [2-2]

**TILANG M. 9**

O mind, sing the Lord’s Praise that keeps ever thy company.
Thy time is wearing itself away: so hearken to what I say. [1-Pause]
The riches, the chariots, the possessions and the dominions which thou cherishest,
All become strangers to thee when the Noose of Death grips thy neck. [1]
Knowingly, O mad one, thou hast spoiled thy Game:
For, in sinning, thou tarried not, nor slayed thy Ego. [2]
The way the Guru Instructs thee, hearken thou to it, O brother.
Nanak cries out to thee, "O man, arise, awake, and repair to thy Lord."

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

TILANG: THE WORD OF THE BHAKTAS: KABIRI
The Vedas and the Semitic Texts are a mere make-believe, O dear, (if) cease not the outgoings of the heart.
But if one keeps one's heart content and whole, even for a moment, lo, there is before him the Presence of the Lord. [1]
O man, search thy heart, each day, and live not, torn by Doubt:
This world is a magic-show; within it there is no one to hold thy Soul's hand.

[1-Pause]
Reading Falsehood, men are pleased; and, in Ignorance, talk like mad.
(But), the Lord of Truth, the Creator, is within His Creation, and is not incarnated as the dark-hued Krishna. [1]
In the (Mind's) sky flows the River (of Peace); bathe thou in it thy Self.
And be like a Mendicant ever, and See with thine Eyes, and there is thy Lord, here, there and everywhere. [3]
The Lord is the Purest of the pure; I would doubt if there be another.
Kabir: All is due to the Lord's Grace, and He alone knows who Does it all.

NAMDEVI
For me, the Blind one, Thy Name, O Creator, is the only Support:
I am a poor, meek Soul, O Lord, and my Mainstay is Thy Name. [1-Pause]
Thou art the Beneficent Lord, the Allah, the Contented One,
The Living Presence, here before me. [1]
Thou art the Giver (of all), the River (of Life) and Limitless is Thy Treasure.
Thou Alone Givest and Takest, for, there is not another but Thee. [2]
Thou art the Wise One, the Seer; how can I make Thee an object of thought?
O Lord, Thou art the Master of Namdeva, the Beneficent One, the
Destroyer of Fear. [3-1-2]
Greetings, O friend, O mate, how goes the world with thee?
Sacrifice, O Sacrifice am I unto thee.
Blessed is thy forced labour, great is thy name. [1-Pause]
Whence comest thou, wheroeto art thou bound?
Pray, tell me the truth in the city of my Lord. [1]
How beauteous is thy turban, how sweet thy tongue!
O, wherefrom have come the Mongols in the city of my Lord! [2]
Myriad are the worlds, but the Master is the One alone,
And thou lookest like my Lord, the dark-hued Krishna. [3]
O Thou Master of Namdeva, my Sun, my Indra, my Brahma,
Thou, my Lord, art the Emancipator of all. [4-2-3]

1. Namdeva was forced to do hard labour for a Moghal Soldier. He sees in him too the image of Krishna.
RAG SUHI


SUHI M. 1: CHAUPADAS

One washes the vessel and disinfects it with incense before one gathers milk in it.

Yea, the milk is of the Deeds; our conscious Mind the ferment, and the milk is curdled through Disinterestedness (in the result). [1]

Dwell thou on the One Name (of the Lord):
For, all other works are fruitless and vain. [1-Pause]
Let this Mind be the holding-ends of the cord, and the churning-stick be of being ever-Awake.

And let the churning be the uttering of the Lord’s Name with the tongue; thus wilt thou gather the Butter, yea, the Nectar of the Lord. [2]

Let thy mind be the Abode (of God), washed in the pool of Truth, and make leaf-offerings of Devotion to Please (thy God);
And dedicate to Him even thy life: thus wilt thou enjoy thy Union with thy Lord. [3]

Many but say Thy Praise, O Lord, and many more will say and leave off, but there is no one to equal Thee.

Nanak is devoid of Thy Devotion but prays he to Thee: “O God, I Praise but Thee, the True One alone.” [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SUHI M. 1

The Lord Abides within thee, (O Mind), so why wander in search of Him, out and afar,
And forsake the Lord’s Nectar and lick the Poison? [1]
Reflect on such a Wisdom, O my mind,
That you become the devotee of the True One alone. [1-Pause]
Everyone talks of Wisdom and Cogitation.
But bound to the Bonds (of Desire), everyone beats his wings in vain. [2]
He who Serves the Lord alone is His Servant.
The Lord (alone) Pervades the waters, the earth and the interspace. [3]
(Then), how can I call myself good and another bad?
Prays Nanak: “Hearken ye, O men, the Emancipation is through the Lord alone.” [4-1-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SUHI M. 1

Bright sparkles the bronze, but rub it and its soil comes off; Wash it as well as one may, but its inner impurity goes not. [1] He alone, O dear, is our Friend who goes along with us in the Yond, And wherever is the Account (of deeds) asked from us, there he stands (as our Pledge). [1-Pause] Our houses and mansions, may they be painted from without, But if they crash but once, they are of no avail, for they are a yawning emptiness from within. [2] The heron is robed in white feathers and abides he in a pilgrim-station, But he devours life like a devil; how can his whiteness proclaim his purity? [3] My body is like the Simmal-tree, and men are taken in by my vain majesty, But as are its fruits fruitless, so are my ‘virtues’ without virtue. [4] The Blind one is carrying a load uphill on a long, winding road, But his eyes see not the way: O, how shall he then reach his destined End? [5] Of what avail is any other service or goodness or wisdom. Save the Lord’s Name? So Cherish thou it, O Nanak, that thy Bonds are snapped. [6-1-3]

SUHI M. 1

Build thou the Boat of Contemplation and Self-control that thou goest Across unobstructed, As if there were no Sea to cross, nor Tides to contend with: such then will be thy easy Path. [1] O Love, Thy Name, like madder, dyes the Skirt (of my body) in Thy Eternal Colour. [1-Pause] Friends have gone out in search of their Love: but, how shall they Meet with their Love? Only if they have gathered Merit, the Lord will Unite them with Himself. [2] One is Separated not, if one is United in spirit; And then cease one’s comings and goings: such is the Truth of our Lord. [3] He who overcomes his Ego, he stitches up for himself a (Pious) Robe; And he, through the Guru’s Word, gathers (in it) the Nectar-Word of the Lord. [4] Says Nanak: “O my mates, our Lord is lovable forsooth, And, we are like His maid-servants, and Eternally True is our Spouse”. [5-2-4]
SUHI M. 1

They, within whose Mind is the Love of the Lord, them the Lord Blesses With Bliss and dispels their Woes.
No doubt in it there is that He'll Redeem them for sure. [1]
Them the Guru meets in whose Lot it is so Writ (by God);
And them the Guru blesses with the Nectar-Name of the Lord:
And, they walk in the Guru's Will, and wander no more for the Alms (of
He, who lives in the Lord's Presence, why shall he bow down to another?
At the Lord's Gate, he is prevented not from being Ushered into His Court.
One is Redeemed through the Word of such a one, on whom is the Grace of
God. [3]
He, the Lord it is, who Sends us out into the world and, so doing, takes no
 counsel with another.
He it is who Demolishes and Reconstructs all, and Knows the inner state of
all.
And He it is who Blesses us with His Name; yea, it is through His Grace that
we are all Blest. [4-3-5]

SUHI M. 1

That (body's) Vessel alone is good which the Lord Loves.
But if the Vessel be utterly soiled, it is cleansed not even if it be Washed.
It is through the Guru's Door that one is Blest with the Inner eye.

P. 730

And (only) if one washes one's Vessel with the Guru's Wisdom, it sparkles clean.
Even the distinction between the pious and impious is for the Lord to make.
So let not one delude oneself that one for sure will be Approved:
As are one's deeds, so will one become.
The Lord's Name is the Nectar, and the Lord alone Blesses one with it.
Such a one then passes out of life Redeeming himself, and his Glory rings through the ages.
Not only through the world of man, but through all the three Worlds,
He is himself Blest, O Nanak, and will Save all who belong to him. [1-4-6]

SUHI M. 1

A Yogi practises Yoga; a reveller revels in sense-pleasures:
The man of austerity practises austerities, and washes his body clean at the
pilgrim-stations. [1]
I but seek to hear Thy Call, O Love, only if someone were to utter it for me.
[1-Pause]
Yea, whatever one sows that one reaps; whatever one earns, that one eats.
And, Hereafter, of him no Account is asked, who goes thither with the Password (of the Lord’s Name). [2]
One is known, as are one’s deeds;
And, the moment one cherishes not the Lord, that moment is of no avail.

I’ll be a sell-off to the Lord, if He were only to Buy me over.
Says Nanak: “Of no avail is the body, which Enshrines not the Lord’s True Name.” [4-5-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SUKH M. 1

Yoga is neither in the patched coat, nor in the Yogi’s staff, nor in smearing oneself with ashes
Nor in wearing the ear-rings, nor close-cropping the head, nor in blowing the horn:
Only if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. [1]
One becomes not a Yogi by mere talk.
If one looks upon all the creation alike, he is acclaimed as a true Yogi. [1-Pause]
Yoga is not in abiding at the tombs or the crematoriums, nor in entering into a pseudo-trance.
Yoga consists not in roaming the world, nor in bathing at the pilgrim-stations.
Only if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. [2]
If one meets with the Perfect Guru, one’s Doubt is dispelled, and cease the outgoings of one’s mind;
And then oozes (Nectar) out of the (Mind’s) Spring, and one is attuned to the Music of Bliss, and one Sees one’s Lord in one’s very Home.
Yea, if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. [3]
Says Nanak: “Die thou to thy self while yet alive; practise thou such a Yoga: That without being blown, the Horn rings (within thee) and thou attainest to the state of Fearlessness.
For, if one remains Detached in the midst of attachments, then alone one attains to the (True) state of Yoga.”[1-4-8]

SUKH M. 1

Is there a Balance, or a Weight, O Lord, (to weigh up Thy Glory): is there a Tester (to test Thy Magnificence)?
Pray, which teacher shall I go to, to get instructed in Thy Wisdom? Whom shall I ask to evaluate Thy Majesty? [1]
O my Loved One, I know not Thy End. Thou who Pervadest the earth, the waters and the interspace, and who Fillest all. [1-Pause]
My mind is the Balance, the consciousness the Weights: Thy Service is the Tester. P. 371
If I weigh Thee up thiswise, within my heart, I can hold my wandering mind. [2]
Thou Thyself art the Balance, Thou Thyself the Weights, Thou Thyself the Weigher,
Of Thyself Thou Seest, of Thyself Thou Knowest: Thou Thyself art the Pedlar (of Thy Virtues). [3]
My mind is Blind, of low caste and a stranger unto me: it is now here, now there.
Nanak lives with such a mind; then, how shall he, the Ignorant one, attain (unto Thee)? [4-2-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SUHI M. 4

My mind Dwells on the Lord’s Name through the Word of the Guru; And all my Mind’s desires are fulfilled, and the fear of the Yama is dispelled. [1]
O my mind, praise the Lord and the Lord’s Name, And thy Guru, in his Mercy, will Instruct thee in the Lord’s Wisdom, and thou wilt drink the Essence of the Lord in Joy. [1-Pause]
Blessed is the Society of the Guru-Saint which makes one sing the Praises of the Lord.
O God, be Merciful and lead me on to the Society of the Holy: I’ll wash the feet of Thy Saints. [2]
All through (the universe) rings the Lord’s Name: through the Guru’s Wisdom, I relish its Taste:
Yea, I’m Blest with the Nectar of the Lord, which has quenched all my Thirst (of Desire). [3]
The Guru is my Caste, my Honour; I’m a sell-off to the Guru.
Nanak is called the devotee of Thee, O Guru-God, pray, Save Thou his Honour. [4-1-10]

SUHI M. 4

I Contemplate the Name of the Lord, the Sublime Purusha, and am rid of all the Poverty (of my mind).
And my fear of birth-and-death is dispelled through the Guru’s Word:
Contemplating the Eternal Lord, I have merged in Peace. [1]
My Mind contemplates the Lord's Loved Name.
I'm dedicated to my Guru, body and Soul; Selling my head off to him, I've
bought Him dearly. [1-Pause]
The kings indulge in revelries, but without the Lord's Name, they are seized
by the Yama;
And the Dharmaraja strikes them on the head, and then they Regret and
Grieve over what they earned. [2]
Save us, O God, Save us, we are Thy humble Slaves, we are in Thy Refuge, O
our Sustainer.
And Bless me with the Vision of the Saint that I attain Peace: Fulfil me, O
Lord, for I belong to Thee. [3]
Thou art our All-powerful Sublime Lord, the Purusha; Bless me Thou with
humility,
And Bless me with Thy Name that I attain Peace; O Lord, I'm a Sacrifice unto
Thy Name. [4-2-11]

SUHI M. 4

The Lord's Name one finds in the Love of the Lord: the Lord's Love, like
madder, is of fast colour.
Yea, the Guru in His Mercy dyes us in the Lord's Colour and then that colour
fades not. [1]
O my mind, revel in the Lord's Love:
The Guru in his Mercy, has Blest thee with his Wisdom, and you'll meet for
sure with thy Lord. [1-Pause]  P. 732
The Ignorant Bride abides in Ego and, so, comes and goes:
She Cherishes not her Lord, the God, for, she is attached to the Other. [2]
We are the soiled Sinners, of low culture, O God, merge us in Thy Being.
Lo, the Guru Bathed me in the Pool of Nectar and all the Scum of my Sins was
washed off. [2]
Thou art the Support of the meek: pray, lead me on to the Society of the
Saints.
For, thiswise, I am attached to Thee, my God, and my body and Mind are
imbued with Thy Love.

SUHI M. 1

Man utters the Lord's Name but practises Evil ever, and so his mind is never
Pure.
One does all kinds of deeds but gets not Peace even in a dream. [1]
O wise one, one can worship not one's Lord, without the Guru's Grace:
For, the Uncultured Cloth¹ sucks in not the Lord's Colour, even if one wishes
for it. [1-Pause]
Contemplation, austerities, self-discipline, fasting and worship of the
Egocentric rid him not of his Malady:

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¹ i.e. the impious human body.
For, within him is the Disease of Ego, and he is wasted away by the sense of the Other. [2]
From without, he seems clever, decked in (saintly) garbs, but his mind wanders in all directions.
And, engrossed in I-amness, he Reflects not on the Word, and so is cast into the womb over and over again. [3]
Says Nanak: "On whomsoever is the Lord's Grace, he Knows it all, and Contemplates he (only) the Lord's Name:
"And, by the Guru's Grace, he Knows the One Supreme Being, and merges in the One alone." [4-4-13]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SUHI M. 4

Instructed by the Guru, I searched the Township (of my body).
And found therein the Treasure of the Lord's Name. [1]
The Lord brought Peace to my Mind:
And, the Fire of Desire was quenched in an instant, and, meeting with the Guru, all my Hungers were satiated. [1-Pause]
O my mother, I live only if I Praise my Lord!
When the Guru, in His Mercy, Blesses me with His Name, I become Awake to the Merits of my God. [2]
I search my Loved Lord ever,
And, meeting with the Saints, I'm Blest with the Essence of the Lord. [3]
Such is the Writ of my Destiny that I will mount to my Lord.
Yea, when the Guru is Compassionate, he leads us on to our God. [4-1-5]

SUHI M. 4

The Lord, in His Mercy, Fills one with His Love;
And then one turns Godwards and Merges in the Lord's Name. [1]
Imbued with the Lord's Love, the Mind revels in Joy;
And, night and day, one is in Bliss, and one Merges in the Guru's Word. [1-Pause]
Everyone craves for the Love of God;
But he alone who turns Godwards is dyed in the Colour of God, which, like the red of the Lalla-flowers, fades not.
The Ego-centric in his stony Ignorance has a vacant mind;
And, even if he wishes, he is Blest not with the Love of the Lord. [3]
When the Lord is Merciful, one is led to the True Guru,
And, tasting the Lord's Essence, one merges in the Love of God. [4-2-6]

SUHI M. 4

My tongue is satiated, tasting the Essence of the Lord:
He who turns Godwards partakes of it, and he Merges in Equipoise. [1]
O brother-devotee, if one were to taste the Essence of the Lord,
Then, one would love not another taste. [1-Pause]
Cherish thou the Lord’s Love in thy heart,
For, they who are imbued with His Love, remain ever in Bliss. [2]
The Egocentric loves not the Taste of the Lord,
For, he acts in Ego, and (so) comes to Grief. [3]
It is by His Grace that one is Blest with the Essence of the Lord;
And then, O Nanak, one sings the Lord’s Praise, imbued with His Love.

[4-3-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SUKH M. 4

Contemplating the Lord, men of low caste attained a High Station:
Pray, ask thou Vidura, the son of the slave-girl, with whom Krishna chose to abide. [1]
O brother! Hear thou the Unutterable Gospel of the Lord, which rids thee of the Doubt and Woes and Hunger. [1-Pause]
Ravidas, the tanner, praised his Lord for a brief time,
And he from a low-caste wretch was Purified, and all the four castes repaired to his feet. [2]
Namdeva loved his Lord, though people called him a calico-printer,
Yet, the Lord turned his back upon the high castes, and Hugged him, His devotee, to His Bosom. [3]
Even the sixty-eight pilgrim-stations anoint the Foreheads of the Devotees of the Lord.
Nanak seeks to see their Vision every moment, only if the Lord Blesses him so. [4-1-8]

SUKH M. 4

They alone Contemplated the Lord in whose Lot it was so writ.
Who, pray, can slander him on whose side is my Lord, the God? [1]
Contemplate thy Lord, O my mind; and, He would rid thee of thy Afflictions of ages. [1-Pause]
They whom the Lord Blesses with His Devotion, they partake of the Treasures of the Lord’s Nectar (-Name).
He who tries to rival them is an Ignorant wretch; his Face is blackened both here and Hereafter. [2]
And, he alone is the Devotee of the Lord who loves the Lord’s Name.
Through his Service, one attains to one’s Lord, and his slanderer is humbled and shamed. [3]
That what has happened in the house of Nanak, the Enlightener of the world, reflect ye on it:
And know ye that despair awaited the slanderers of his House, and only those with a sense of Devotion were Emancipated. [4-2-9]

**SUHI M. 4**

Where the Lord is dwelt upon, there is He, thy Protector and Friend: And it is by the Guru's Grace that the Lord abide in thy Mind: in no wise else is He attained. [1]

Gather thou the Riches of the Lord, That thy God befriended thee both here and Hereafter. [1-Pause] P. 734

It is in the Society of the Saints that one earns the Lord's Riches, and in no other wise. 

He, who deals in the Lord's Jewel, buys only it; but they, who trade in Falsehood, attain not the Lord through vain prattle. [2]

The Lord's Name is the Jewel, the Pearl, the Ruby, and it is attained when the morn is young and one is attuned to God, in utter devotion. Sowing at this time the Lord's Name, the devotee reaps an inexhaustible Harvest.

Both here and Hereafter, the Devotees are Blest with the Glory of the Lord's Riches. [3]

Our Fear-free and Eternal Lord Blesses us with His Riches, which no waters can drown, nor fire burn, nor thieves steal, nor death destroy. No robber can rob it, nor the Yama, the Tax-gatherer, can Tax it (in the Yond).

The Evil ones gather the riches of Poison by sinning, and these go not along with them even a step (into the Yond). The Evil-doers come to Grief in this world, for, they lose their possessions; while Hereafter too, they get no Refuge. [5]

The Lord alone is the Blesser of His Riches, O Saints! he whom He Blesses with these, alone attains to them. And these Riches are exhausted not: this is the Wisdom that Nanak has learnt from the Guru. [6-3-10]

*BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.*

**SUHI M. 5**

The Juggler Performs His many Feats, And Exhibits Himself in many Roles, But, when He lays aside the Mask, and ends His Play, Then the One alone Remains, yea, the One alone. [1]

How many forms became manifest and then disappeared: Pray, where did they come from and whither did they go? [1-Pause] Many are the waves that arise in the sea; The gold is beaten into a myriad patterns;
The seed spreads out in a myriad branches,
But when it fruitions, the fruit yields but the same seed! [2]
In a thousand pitchers is reflected the same sky,
But, when the pitchers break, they break into the same light.
And lo, Delusion and Greed, and Attachment and Maya and Sin,
All dissolve in the end into the One Lord, when one’s Doubt is shattered. [3]

The Lord is Eternal; He goes not:
He is born not, nor does He die.
The Perfect Guru has washed the Dirt of my I-amness,
“And so,” says Nanak, “I’ve attained Emancipation.” [4-1]

SUHI M. 5

O Lord, whatever thou seekest to do, that alone happens,
For, there is not another without Thee.
He, who Serves Thee, is Fulfilled.
O Lord, Save Thou the Honour of Thy Slave. [1]
I seek but Thy Refuge, O Perfectly Compassionate One;
O God, who is going to Sustain me, without Thee? [1-Pause]
The Lord Pervades all waters, the earth and the interspace:
He Lives so near and is never far.
Of what avail is our pleasing the world?
But, if one is attuned to (God’s) Truth, one’s Ego is eradicated. [2]
He, whom the Lord Yokes to His Service, he alone is so Dedicated,
And his Mind is Illumined with the Light of Wisdom.
His Evil is dispelled, and he attains the Sublime State (of Bliss);
And he, by the Guru’s Grace, Dwells on the Lord’s Name. [3]
I pray to Thee, with joined palms,
Pray, Fulfil me, my God, if Thou so Willest.
P. 737
Bless me, in Thy Mercy, with Thy Devotion, O my Lord,
That Nanak ever Dwells on Thee alone. [4-2]

SUHI M. 5

Blessed is the Bride who knows her true Lord,
And submits to the Command of her Master and sheds her Ego:
And imbued with her Lord, revels in his Love. [1]
O my loved Mate, know thou the signs of the Union with the Lord:
That, she alone is United who dedicates her body and Soul to her Lord,
And cares not for what the world says. [1-Pause]
And she instructs others too like herself in the Lord’s Widom:
And practises she what the Lord wills:
That Bride merges in the Being of the Lord. [2]
The Ego-centric mounts not to the Castle of the Lord,
And Grieves when the Night (of life) is past:
Yea, she the Unfortunate one, who turns selfwards, suffers Pain. [3]
I would pray to my Lord if I would consider Him far.
(But) our Eternal Lord fills all, all over:
And Seeing His Presence before me, I ever sing His Praise. [4-3]

SUHI M. 5

I, the Lord's Bride, have now assumed full control of my (Mind's) Household, by the Guru's Grace.
And, through my Lord's Mercy, my ten sense-organs slave for me.
I've assembléd all the faculties of myself (on a single point),
And crave only to see my Loved Lord. [1]
What Merits of my Lord shall I utter, pray,
Who is Wise and Beauteous and Compassionate and the Destroyer of Evil?
[1-Pause]
I've embellished myself with (the Lord's) Truth, and applied the Collyrium of (the Lord's) Fear (to my eyes);
And His Nectar-Name is the betel-leaf in my mouth.
I am decked with the Bracelets and Raiments and Ornaments (of Virtue):
And, I, the Lord's Bride, attain all the Happiness when the Loved Lord Comes into my Home. [2]
Through the charms of Virtue, I bewitched my Lord,
And, dispelling my Doubt through the Guru, I've captivated His heart.
Now Highest of the high is my Abode.
And forsaking all others, the Lord has Owned me as His very own. [3]
The Sun has burst in its full splendour,
And in immense Faith have I spread out the Bridal Bed for my Lord.
My Ever-new Lord then Comes to Enjoy me:
And I, the Lord's Bride, attain All-Peace from my Spouse. [4-4]

SUHI M. 5

Desire has welled up in my Mind to meet with my Lord.
And, I go out to search my God.
Hearing His Word, I've spread out the Couch (of my heart) to receive Him,
But, though I searched for Him far and beyond, I Saw Him not. [1]
Now, how shall my poor heart be Content without Him?
O God, my Friend, Meet with me, pray, for, I'm a Sacrifice unto Thee.
[1-Pause]
The same is the Bed for the Bride and her Lord,
And while the Bride is in Slumber, the Lord is Ever-awake.
The Bride is intoxicated as if with the wine (of Desire),
But she is shaken out of her Slumber if the Lord gives her the Call. [2]
The Bride loses Hope, if she meets not the Lord for long.
And goes out to find Him, in far, far lands.
She can hold not her Mind, if she is inebriated not with the Lord's Feet.
But lo, the Lord, in His Compassion, Meets with her, and her Destiny is Awakened. [3]

The Lord, in His Mercy, leads her on to the Society of the Holy,
And her Fire is quenched and she attains to the Lord within her Home,
And all her Embellishments now seem auspicious and becoming.

So doth the Lord Dispel our Doubt; [4]
And then wherever we See, we See the Lord alone,
And He opens unto us our inner Door, and our mind is held. [1-Second Pause-5]

**SUHI M. 5**

Which of Thy Merits shall I cherish, O Lord? Thou art the Bountiful Lord of me, the Meritless one.
I’m a sell-off to Thee, O Lord, so how can I play clever with Thee; all this body
and Soul are thine. [1]

O Thou Loved Lord, the Great Reveller, the Enticer of my mind, I’m a Sacrifice unto Thy Vision. [1-Pause]
Thou art my Compassionate Lord; I am a poor beggar at Thy Door: Thou art ever Merciful to me.

I, can, on my own, do not a thing, O my Infinite, Unfathomable Lord! [2]
What Service shall I render Thee: how shall I Please Thee, O Lord; in what way shall I See Thy Vision?

Says Nanak: “We can find not Thy Limits, nor Thy Extent, so my mind craves to fall at Thy Feet. [3]
I persist in my prayer and lo, I’m Blest with the Dust of the Saints’ feet.
“The Guru is Merciful to me, and my Lord, the God, has lent His Hand to Emancipate me”. [4-6]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**SUHI M. 4**

One Serves one’s God but little, and asks for more and more:
He attains not to His Castle and says: “I’ve reached (my Destined end)”. [1]

He who rivals the one who is Approved by God,
Is Unwise in his stubbornness. [1-Pause]
He who practises not Truth, but wears a (saintly) garb,
Remains far from the Lord’s Castle, though proclaims he, “I’ve Arrived, I’ve Arrived.”

He is enveloped by Maya and calls himself the Detached one;
He Loves not with the heart and says: “I’m Imbued with the Lord.” [3]
Says Nanak: “O Lord, hearken to my prayer,
“And Emancipate me, the Sinner, the hard-hearted one, the man of Lust”. [4]
Such is the Glory of Seeing Thy Vision
O Lord, Thou art my Ever-compassionate God who Blesses me with Bliss.

SUHI M. 5

Man is ever awake to commit Sin,
But when it comes to Contemplating the Lord's Name, he falls asleep. [1]
He, the Ignorant one, realizes not his (only) opportunity (to meet his God),
And is ever engrossed in the love of Maya. [1-Pause]
He rides the waves of Greed with joy,
But Sees not the Vision of the Saints. [2]
He, the Unwise one, knows not ever (the Wisdom of the Lord),
And is involved over and over again with the world. [1-Pause]
Soothing seems to his ears the music of Sin,
But his mind lazes to hear the Lord's Praise. [3]
O thou Blind one, seest thou not,
That thou leavest off all thy false involvements (in the end)? [1-Pause]
Says Nanak: "O Lord, be Merciful,
And lead me on to the Society of the Saints". [4]
We attain something only if we become (humble like) the Dust.
And, he alone utters the Lord's Name, whom the Lord Awakens to its Glory.

SUHI M. 5

Man sees not the Lord within his self,
And displays the stone-god upon his neck. [1]
The worshipper of Maya wanders about, deluded by Doubt,
And churns water (for butter), and so wastes his life away. [1-Pause]
The stone that he calls his god,
Drowns him in the end along with itself. [2]
O Lord, I am a great Sinner, who has betrayed thy salt.
I ride the boat of stone, and seek to reach the far end! [3]
Meeting the Guru, I Knew my Lord,
And Saw the Perfect Builder of our Destiny, Pervading the earth, the waters
and the interspace. [4-3-9]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

VAR OF RAG SUHI WITH SHLOKAS OF M. 3

SHLOKA M. 3

Widowed is that Bride who, robed in the red bridal trousseau, goes out to enjoy the bed of one other than her Lord.
(Thus) she deserts her own home, enticed by the love of the Other.
It tastes sweet to her, (but) her enjoyments lead to Pain.
For, she abandons her Immaculate Lord, and suffers the pangs of Separation.
She, who goes the Guru’s Way, turns her back on other ways, and is Embellished with the Love of God:
And weaves His Name into the heart and, through Equipoise, enjoys her True Lord.
She who obeys her Lord enjoys ever the wedded state; and the Lord, of Himself, Unites her with Himself.
Nanak has attained to his True Lord, for, he is for ever Wedded to his God.

M. 3

O meek Bride, robed in the Red Bridal Trousseau, Cherish ever thy Lord.
For, thus thou art Emancipated, and even thy whole generation is Saved.

PAURI

The Lord, of Himself, Established His Throne on the earth and the sky.
In His Will, He Established the earth, the True abode of Righteousness.
He, the Compassionate Lord, Himself Creates and also Annihilates.
And Brings He Sustenance to all: O, Wondrous is His Eternal Will.
Our God Himself Supports all and Pervades He all, all over.

SHLOKA M. 3

The True Bride draped in her Red Trousseau is Blessed, if she accepts (the validity of) the (Lord’s) True Name:
And earns the Pleasure of her True Guru and naught else; and so becomes doubly Beauteous.
O Bride, Embellish thyself thus that thy robes are stained not, and thou ever Lovest Thy God.
Nanak: The characteristics of the True Bride are that she cherishes (the Lord’s) Truth within, has a Pure Countenance and is merged in her Lord.
Hark, O ye men, though I am robed in my Red Bridal dress. Through (distinctive) robes, one Meets not with God. Says Nanak: “She alone Meets with the Groom who hears the Guru’s Word, And does as is the Lord’s Will: thus does she Meet with her God.” [2] P. 786

PAURI

Thou, O Lord, Created the world of myriad kinds in Thy Will. O Thou Infinite, Unfathomable God, I know not how far-reaching is Thy Command.

Some Thou Unittest with Thyself, for, they Reflect on the Guru’s Word. They, who are imbued with Thy Truth, are Immaculate, and are rid of the Sin of Ego.

He whom Thou Unittest with Thyself Meeteth Thee; and he alone is True. [2]

SHLOKA M. 3

O thou red-robed (false) bride, all seems beauteous to thee in the world, for, thou loveth the Other. But the false illusion vanishes as does the shade of the tree. The God-conscious beings are Dyed deep in God’s Love, like madder that has a fast colour.

Their Minds are turned away from Maya, and they enter into God, and in their Minds is enshrined the (Lord’s) Nectar-Name. Says Nanak: “I am a Sacrifice unto the Guru, Meeting with whom one sings the Lord’s Praise.” [1]

M. 3

Vain are the Red Robes if the Bride attains not to her Lord. For, their colour goes off in a moment and, loving the Other, she is Separated from her Spouse. Such a bride is double-minded, being Unwise, and is attracted only by the Red Robes of the Wedded Brides. If she loves the True Word, and Embellishes herself with the Love-in-Fear of God, she is Dyed (truly) in God’s colour. Says Nanak: “She, who walks in the Guru’s Way, is forever a True Bride.” [2]

PAURI

The Lord Himself Creates Himself: Himself He Evaluates Himself.

1. Red robes are symbolic of the wedded state of a bride.
No one can know His End: through the Guru's Word is His Mystery Revealed.
Maya and Attachment have enveloped man in Darkness, and they are strayed by the Other.
The Egocentric gets no Refuge and comes and goes again and over again.
And, all that God Wills happens, and everyone is subject to God's Will. [3]

SHLOKA M. 3

Vicious is the Red-robed woman who forsakes her Man and loves the Other.
She neither has continence nor Grace, and uttering Falsehood ever, she is wasted away by Ill-deeds.
She, in whose Lot it is so Writ by God Meets with Him, the True Guru, the Eternal Groom.
She casts off her (false) Red robes and wears only the apparel of Mercy.
The whole world worships her and she attains Glory both here and Hereafter.
She is Enjoyed by her God, the Groom, and she stands out as God's Own.
Says Nanak: "She, who turns Goodwards, is for ever a True Bride, for her Groom is the Eternal Lord." [1]

M. 1

The red robes (of Maya) are like the night's dream, like a garland without a string.
One wears Red, (fast) like madder, if one reflects on God, by the Guru's Grace.
Nanak: Imbued with the Lord's Love, all one's Sins are dispelled. [2]

PAURI

The Lord Himself Created the world: O, wondrous is His Play.
Of the five elements, He Created the body and infected it with Attachment, Ego and Falsehood.
In Ignorance, the Egocentric comes and goes, and eternally wanders about thus.
Some the Lord has made Wise in His Wisdom, through the Guru.
And Blest them with His Name and the Treasure of His Devotion. [4]

SHLOKA M. 3

O Bride, cast off thy (false) Red robes and love thy God. P. 787
For, through the Red robes alone, no one has attained to Lord, and the Unwise Egocentric is wasted away.
Meeting with the True Guru, one casts off one's (false) Red robes and stills one's Ego.
And one's body and mind are dyed Red (truly) and one's tongue is replete with Virtue.
Thus one becomes one's Lord's Eternal Bride with the Word enshrined in one's Mind; and one Embellishes oneself with the Love-in-Fear of God. Nanak: One is then Blest with the Lord's Presence, and one keeps the Lord ever in the Mind. [1]

M. 3
O Bride, cast off thy false Red Robes and wear the Eternal Red of the Lord, Thus do cease thy comings and goings, and thou Reflectest on the Guru's Word. That Bride is Beauteous into whom Comes the Lord through Equipoise. Nanak: If the Lord Enjoys the Bride, that indeed makes her a True Bride. [2]

Pauri
Illusory is the love of the family; it is the Egocentric who is involved in it: And, saying, 'it is mine', he is destroyed by the Ego and he carries nothing along with him. He knows not Death, and is misled by the love of the Other. And, when Death seizes him, he gets no opportunity to escape. (But), as was writ in his Lot, so did he commit the deeds. [5]

Shloka M. 3
A 'Sati' is not she, who burns herself on the pyre of her spouse. Nanak: A 'Sati' is she, who dies with the sheer shock of separation! [1]

Shloka M. 3
A Sati is one who lives contented and embellishes herself with good conduct: And serves her lord with all her heart and cherishes him ever. [2]

M. 3
The widows burn themselves on the pyres of their lords, But if they love their spouses well, they'd suffer the pangs of separation even otherwise. Nanak: She who loves not her spouse, why burns she herself in fire? For, be he alive or dead, she owns him not! [3]

Pauri
O God, such is Thy Writ that Thou Created Pleasure along with Pain. (But), like Thy Name there is no other Bounty, (though) Thy Name has neither form nor sign. Thy Name is the Unfathomable Treasure; it is Enshrined in the Mind by the Guru's Grace. And he, whom Thou Blessest with Thy Name, in Thy Mercy, he is called not to account. He, who Serves God like a slave, Meets with Him; yea, he, who Contemplates his Lord, the God. [6]
They who know Death, why should they spread their feet wide?
For, they alone are involved in their own affairs, who know life to be everlasting.

M. 2

For a mere night (of life), we treasure our riches, and then we depart in the morn.
And then our riches go not along with us, and we grieve! [2]

M. 2

He, who does deeds under compulsion, earns no merit.
Nanak: The true deed is that which one does with all one's heart. [3]

M. 2

Try as one may, one wins not (God) over, through one's mere effort:
One wins (God) over only if, with an honest Mind, one Reflects on the Guru's Word. [4]

Pauri

He who Created the Creation, alone Knows its Mystery.
Himself He Created the world: Himself He Dissolves it (into Himself).

Through the ages, men have tried in vain to evaluate Him, but who could?
The True Guru Revealed the One God to me and my body and Mind were Comforted.
So let's Praise our God, by the Guru's Grace (for), that alone happens what the Lord Does. [7]

Shloka M. 2

They, who fear their God, fear naught else; they, who fear not God, have many other fears.
Nanak: This Mystery is revealed only when one is ushered into the Lord's Court. [1]

M. 2

That what flows, mingles with what is flowing.
That what blows, mingles with what is blowing.
Life merges in life, death in death.  
So let us praise the one from whom every thing cometh. [2]

**Pauri**

They, who Contemplate the (Lord's) Truth, alone are True: they Reflect on the (Guru's) Word.  
They still their Ego and so Purify their minds, enshrining the Lord's Name in their hearts.  
It is only the Unwise who are attached to their houses and mansions: They are enveloped by Darkness, for, they know not their Creater-Lord.  
He alone Knows Thee, O True Lord, whom Thou makest to Realize Thyself: else, what can a mere man do? [8]

**Shloka M. 3**

O Bride, bedeck yourself only after you have Pleased your Lord,  
Lest thy Groom comes not to thy Bed and you waste away your life (in vain): When the Bride is Pleased with her Lord, then alone is she truly Embellished: When the Groom Loves his Bride, then alone is her Embellishment (of avail) Let the Bride Bedeck herself with the Lord's Fear and let His Love be her food and the betel-chewing.  
(For) if she Surrenders her body and mind to her Lord, He gathers her in His Embrace and becomes Intimate with her. [1]

**M. 3**

The (false) bride applied collyrium to her eyes; weaved flowers (in her hair), and made fragrant her mouth with the betel-leaf.  
But the Groom came not her Bed: and her decorated body fell an easy prey to Sin. [2]

**M. 3**

The bride and the groom are not those,  
Who, though together in body, are in spirit alone.  
It is when the two bodies have a single Soul,  
That they become one.

**Pauri**

Without the Lord's Fear, one can worship Him not, nor love the Lord's Name.  
Meeting with the True Guru, Love wells up in one, and one is Embellished with the Love-in-fear of God.  
Thus are one's body and Mind imbued with the Lord's Love, and one stills one's Craving and Ego.  
And one becomes Beauteous and Pure, and Meets with one's God.
He, to whose Love and Fear one submits, He, the True One, Pervades the whole world. [9]

**SHLOKA M. 1**

Blessed art Thou, O God, who Created me and the whole universe.
We are related to Thee as is the sea to the waves: as is the rain to the creeper.
Thou Thyself Createst and then Sustainest Thy Creation, with Thy Presence within it: O, Thou art all-in-all.
And, our Service is Approved if, in a state of Poise, we Dwell on Thy Quintessence.
Thus are we Blest with the Wages for our labour (of Love) from the Lord's Door.
For, the Lord's Treasures are brimful: and no one comes away empty from His Door. [1]

**M. 1**

Teeth beauteous like pearls, eyes sparkling like jewels,
Die, when age wears them out. [2]

**PAURI**

Praise ever thy God and Dedicate to Him thy body and mind. P. 789
Thou attainest to thy True, Unfathomable Lord, through the Guru's Word.
He, thy Lord, the Jewel of Jewels, Permeates thy body, mind and heart.
And (contemplating Him) ceases the Pain of birth and death, and thou comest not again (into the world of form).
Nanak: Praise thy Lord, for, He is the Unfathomable Ocean of Virtue. [10]

**SHLOKA M. 1**

Nanak: Cursed be the body which forsakes the Lord's Name.
For, when the low-lying pool (of the body) gathers Dirt, it is beyond the reach of the human hand to cleanse it. [1]

**M. 1**

Nanak: Vile are the doings of thy mind; one can count them not.
Insufferable is the Pain they bring; but, if the Lord Forgives thee, thou art wholly Saved. [2]

**PAURI**

True is the Lord's Command: True is the Lord's Will:
Eternal is He, the True One, the Wise Presence who Pervades all,
We serve Him, by the Guru's Grace; and are anointed with the True Word:
Perfect in every way is what He Establishes: through the Guru's Instruction, one enjoys the Lord's Love. The Lord is Unfathomable, Incomprehensible and Infinite, and is Known only through the Guru. [11]

**Shlok M. 1**

The (mind's) Purse, full of Coins, is placed in the Lord's Court: But lo, the False coins are instantly set apart from the True ones. [1]

**M. 1**

One goes out to bathe at the pilgrim-stations with an Evil mind and the body of a thief. So, while one part (of one's body) is washed, the other parts are sullied twice over. From without one is cleansed like a gourd, but within one is pure Poison. The Saint is Blessed even without such a wash, for, a thief remains a thief, even after the ablutions. [2]

**Pauri**

The Lord Himself Commands all, and Yokes all to their tasks. Some He, of Himself, Unites with Himself, and they receive Gladness from the Guru. This mind that wanders all about then is held by the Guru's Grace. Everyone seeks the Lord's Name, but it is through the Guru's Word that one is Blest with it. And, no one can obliterate what the Lord has himself Writ in our Destiny. [12]

**Shlok M. 1**

The sun and moon are the lamps that light the fourteen spheres of the universe. And as many are the living beings, so many are the customers. Here, the stores are ever open: the trade ever goes on; And no sooner that one comes in from one end, than one quits from the other. The Dharmaraja is the broker, who Approves (or Disapproves). But, with him, only the Profit of the Lord's Name that one earns, is of any account. When one reaches back Home, one's Victory is acclaimed: And one is Blest with the Glory of the True Name. [1]

**M. 1**

If the night be black, that what is white remains white:
If the day be heated white, the black remains but black.
The Unwise are Blind: for their ‘wisdom’ sees not a thing.
Nanak: They, who are denied the Lord’s Grace, are never Blesi with Glory.

PAURI

The True Lord Himself Builds the fortress of the body.
Some in love with the Other He Wastes away, for, they are enveloped by Ego.
Precious is the human birth; but the Egocentric is in Pain.
And, he alone knows his God Whom the God makes so to know, and whom the True Guru Blesses.
The world, is, indeed, the Lord’s Play, and He alone Permeates all. [13]
P. 790

SHLOKA M. 1

Thieves, illicit lovers. prostitutes and touts keep company together.
As do men of irreligion, who eat out of the same bowl.
They know not the Lord’s Praise; for within them abides Evil.
If an ass be pasted with sandal-paste, he’s still roll in dust.
Nanak: With the threads of Falsehood, only the patterns of falsehood can one weave.
If one buys the cloth of illusion, vain indeed is its wear and pride. [1]

M. 1

The criers, the flute-players, the blowers of horns, the drummers,
All beg at the doors of their benefactors: but Thou, O God, Acceptest only the Contemplators of Thy Name.
Says Nanak: “They, who hear and accept Thy Name, I am a Sacrifice unto them.” [2]

PAURI

False is Maya, false the Attachment: for, thus one hugs only the Illusion.
Through Ego, one is involved in Strife, and thus is one wasted away.
By the Guru’s Grace, one settles one’s mind and one Sees the One Lord Pervading all.
Thus, the All-Pervading Lord one Knows and one crosses the Sea of Existence,
And one’s Soul merges in the Oversoul; and lo, one merges in the Lord’s Name. [14]

M. 1

O True Guru, Bless me with Thy Bounty: for Thou Art my All-powerful, Beneficent Lord.
Bless me that I overcome my Ego and ‘I-amness’ and still my Lust, Wrath and 
The Pride of self: 
And overwhelm my Greed and make Thy Name my only Mainstay. 
For, thus, each day, I purge myself of Evil and become Immaculate and Pure. 
Says Nanak: “Thus am I Released: through Thy Grace, O God, I attain 
Bliss”. [1]

M. 1

All who stand at the Lord’s Door have only God as their Spouse: 
And they ask about Him from those who are imbued with His Presence. [2]

M. 1

All are imbued with the Love of their Lord; O why I alone am Separated? 
For, I am so full of Evil that my God turns not His Mind to me. [3]

M. 1

I’m a Sacrifice unto those in whose mouth is the Lord’s Name. 
For, they enjoy the Nuptial Love of their Lord, while I pass my Night 
Separated from Him. [4]

Pauri

O God, Bless me with Thy Bounties in Thy Mercy: 
Unite me with Thyself, through the Guru, and Bless me with Thy Name; 
And merge my light in Thine that the Unstruck Melody (of the Word) Rings 
within me; 
And, I sing Thy Praise with all my heart and shout the Victory of Thy Word; 
And I love Thee, my God, who Pervades the whole world. [15]

Shlokam. 1

They, who Love not, know not the Taste of God. 
For, if one is a guest in an empty house, he shall return as empty as he went in. [1]

M. 1

I’m cursed a hundred times in the day, a thousand times in the night, 
For, I’ve abandoned my swan-like activity of the Lord’s Praise and eat the 
Carcass. 
Cursed is the life which one leads only to swell one’s belly. 
Nanak: Without the True Name, even our friendly faculties serve us ill. [2]

Pauri

Thy Bard, O God, sings Thy Praise to Bless his life.
And keeps he Thee in the heart, O True One, Serving ever and praising Thee.
And loving Thy Name, he attains to Thee, his True Home.
It is through the Guru that one attains to the Lord’s Name; O, I’m Sacrifice unto the Guru.
O Creator-Lord, Thou Thyself Embellishest all. [16]

SHLOKA M. 1

When the lamp is lit, darkness is dispelled.
So when one reads the Vedas, one’s mind must be purged of Sin.
As when the sun rises, the moon seems not:
So when Wisdom dawns, Ignorance must not be.
(But), the reading of the Vedas has become a matter of form,
The Pundit reads them and discourses on them,
But Knowing not their Essence, he comes to Grief.
Says Nanak: “It is through the Guru, that one is Ferried Across.” [1]

M. 1

One loves not the (Guru’s) Word, one loves not the (Lord’s) Name.
And one’s speech is insipid, and so one is Wasted away.
Says Nanak: “One does as is the Writ of his wrought deeds, and no one can cancel it out.” [2]

PAURI

He, who Praises his God, attains Glory.
He stills his Ego and enshrines the Lord’s Truth in the Mind.
Through the True Word, he utters the (Lord’s) Praise, and is Blest with True Gladness.
And He is United with his God after a long Separation, by the Guru’s Grace.
Thus is the Soiled mind purged, and one Dwells on the Lord’s Name. [17]

SHLOKA M. 1

If the fresh leaves of the body bear the flowers of Merit, and of these one weaves a garland:
His offering the Lord Accepts: why, then, search for flowers without? [1]

M. 2

Nanak: “Spring is in the hearts of those within whom Abides the Lord.
But they whose Spouse is estranged from them, they burn in Fire.” [2]

PAURI

The Lord of Himself Forgives, in His Mercy, if one Dwells on the Guru’s Word;
And One serves Him ever, hymning His Praise, and to the True One, one’s Mind is Attuned. Infinite and Indescribable is my God: O, who can know His End? If one Clings to the Guru’s Feet, one Dwells on the Lord’s Name: And, then, all one’s wishes are fulfilled in one’s very Home. [18]

SHLOKA M. 1

The spring brought bloom first, but God was in bloom earlier still. (For), he, through whom everyone blossoms, needs no one else for Him to Flower. [1]

M. 2
He, who Came before the first spring, Reflect thou on Him. Nanak: “Praise thou Him who brings Sustenance to all.” [2]

M. 2
One may meet and yet meet not, for one meets only If one meets in spirit. Thus alone is God Met with, when the Soul meets with the Oversoul. [3]

PAURI
Let us Praise the Lord’s Name and do this Pure Deed: For, if one is dedicated to other tasks, one is cast again into the womb. Imbued with the Lord’s Name, one attains unto the Name, and, through the Name, sings the Lord’s Praise. And, one merges in the Lord’s Name, hymning His Praise, through the Guru’s Word. Fruitful is the Service of the Guru, (for), Serving Him, one is Blest with Bliss. [19]

SHLOKA M. 2

Some have some others to call their own: but for me, Thou alone art. Then, why shall I not Grieve myself to death if Thou Comest not into my Mind? [1]

P. 792

M. 2
In pleasure as in pain, Cherish thou thy God. Says Nanak: “O Wise Bride, thus is thy Spouse Met.” [2]

PAURI
How can I, a mere worm of a man, Praise Thee, O God; for, Thy Glory is beyond my comprehension.
Thou art Infinite and Unfathomable, and Unitest Thou me with Thyself, of Thyself.
Without Thee, I have no Friend: Thou alone Stayest with me in the end.
And he, who seeks Thy Refuge, him Thou Redeemest.
Says Nanak: "Self-dependent is my God, and He Knows no desire." [20]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG SUHI: THE WORD OF BHAKTA KABIRJI AND OTHERS

THE WORD OF KABIR
Taking birth as man, what indeed have you achieved, O man,
If you have Contemplated not your Lord? [1]
You Dwell not on God; then, to what else are you dedicated?
O Unfortunate one, what indeed have you done to save yourself from Death? [1-Pause]
You bring sustenance to your family going through pleasure and pain,
But when you die, you suffer alone, all by yourself. [2]
When the Yama seizes you by the neck, you cry and wail,
Says Kabir: “Why, then, did you Cherish not your God early in life?” [3-1]

SUHI: KABIRJI
My tender heart is a tremble:
For, I know not how my God will deal with me! [1]
The night (of youth) has passed (in vain); will the day (of age) too pass (the same way)?
The black tresses, like the black-bees, have disappeared and (the grey hair like) the white cranes have descended upon me. [1-Pause]
In the unbaked earthen jar, the water will remain not,
So does the body wither away when the Swan-Soul departs. [2]
It becomes not a virgin to bedeck herself:
For, she can enjoy not, without her spouse. [3]
Says Kabir: “I’ve waved long my tired arms to the ‘crows’, to fly, and take my errands to my Love.
(But they return not), and so ends the story of my life! [4-2]

SUHI: KABIRJI
My service (to the world) has ended: now, I have to render Account (to my God):
Now that the cruel Couriers of the Yama have come to seize me.
What have I earned? What have I lost?
Haste, O life, for the Lord of Law calls thee to His Court. [1]
You are Summoned by God, so leave as you are.
The Lord’s Court has called thee: so quit, O life! [1-Pause]
I pray to the Yama: “Pray tarry, for, I’ve yet to collect the revenue from a few more estates.
Pray wait only for the night and I go with you.
I'll pay for thy stay too, if you stay for the night.
And offer the morning prayer with the caravan on the way." (But nay; he
stays not). [2]
He, who is imbued with the Lord's Love, associating with the Saints,
Blessed is he, and Fortunate: He is the Lord's Own.
Here and There, he is Happy and Blessed.
And comes out victorious in the precious game of life. [3]
(Else), waking and in sleep one wastes one's life away,
And gathers only the riches which soon belong to another.
Says Kabir: "He alone is strayed from the Path
Who forsakes his God, and plays with dust." [4-3] P. 793

SUHI LALIT: KABIRJI

Tired are the eyes, the ears and the beauteous body,
Age has worn out my sense, but my love for Maya goes not. [1]
O crazy one, you have been Blest not with Wisdom;
And so you have wasted your life away. [1-Pause]
So long as one has life, one must Serve one's God:
For even when the body is no more, the Love of God stays with us, and we
find the Refuge of the Lord's Feet. [2]
He, whom the Lord Blesses with his Word, his Craving is stilled,
And he Realizes the Lord's Will, and on the Chess-board of life, throws the
Dice of his conquered Self. [3]
He, who contemplates the One Eternal Lord, is Vanquished not.
Says Kabir: "Such a one is Defeated never, if he knows thiswise to throw the
Dice." [4-4]

SUHI LALIT: KABIRJI

In the (body's) fortress, the five (Passions) are like the King's officials, who
make ever a fresh demand for Revenue (on life).
But I am the Tenant of no one, then why am I asked to pay? [1]
O Saints, the Tax-gatherer tortures me each day:
And so I raise my hands to God and lo, He Saves me. [1-Pause]
The nine Assessors and the ten Judges leave no one in Peace;
For, they measure not the Farms honestly, and want their palms to be
geased! [2]
Within the body of the seventy-two veins abides the one Soul, which enters
my name in the register (of God).
Thus is my account with the Lord of Law settled, and I have nothing more to
pay. [3]
O ye men, slander not the Saints, for; the Lord and the Saints are one.
Says Kabir: "I've attained to that Guru whose name is Wisdom." [4-5]

1. Nine working and ten knowing faculties of the human body.
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG SUHI: THE WORD OF SRI RAVIDASJI

Only that Bride knows the worth of her Lord,
Who sheds her Ego, and Revels with her Lord in Peace.
She surrenders her body and mind to her Spouse and remains not distinct
from him.
And, she neither Sees another, nor Hears another. [1]
How does he know the Pain of another,
Who has no Compassion, no feeling for another? [1-Pause]
That woman is ever in Pain, ever Separated from her Lord, and loses both
here and Hereafter.
Who Dwells not on her Spouse, ever and at all times.
Treachorous is the Bridge over the Fire of Hell,
Which one has to cross, all alone. [2]
Stung by Pain, I have come to Thy Door, O God,
And I crave for Thee but Thou Answerest not.
Says Ravidas: “O God, I seek thy Refuge:
So Save me Thou howsoever Thou Willest”. [3-1]

SUHI

The day that comes, also passes off:
So does everyone vanish, and nothing stays.
My mates are leaving: I too am also to leave:
And go to a far-off place, for, Death hangs over the heads of all. [1]

Awake, O Ignorant one, why are you Asleep?
Why have you taken the life of the world to be eternally true? [1-Pause]
He who has blest thee with life, brings thee Sustenance too,
And within the hearts of all Dwells and Works He, thy Lord.
So Worship thou Him, and shed thy ‘mineness’:
And be early to cherish thy God. [2]
Your life has passed, but you have taken not to the Lord’s Path:
And the evening (of life) has come and soon you will be enveloped by
Darkness.
Says Ravidas: “O Ignorant and Crazy one, why know you not that the world
is but the House of Death.” [3-2]

SUHI

If one has high mansions and magnificent fare to eat,
One stays not even for moment, when comes one’s end. [1]
This body is like the tenement of straw:
Which, when it is burnt off, leaves nothing behind but dust. [1-Pause]
All thy kindred, and thy family and friends (forsake thee in the end)
And shout: "Take him away as early as may be". [2]
Thy wife, who remains ever in thy embrace,
Also runs away, taking thee to be a ghost. [3]
Says Ravidas: "The whole world has been robbed (by Death).
But I am Emancipated, for, I Dwell upon my God." [4-3]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG SUHI: THE WORD OF SHEIKH FARIDJI

I writhe in Pain, in utter remorse:
Like mad, I seek out my God.
My Lord has become cross with me:
But the Evil is within me; my God is not to blame. [1]
I knew not the Glory of my Lord,
And now when my youth has become a waste, I grieve. [1-Pause]
"O black Koel, why have you turned black?"
(And she says) "I was burnt black due to the Separation from my Spouse!"
Pray, how can one, without God, be at Peace?
(But), when the Lord is Merciful, He Unites one with Himself". [2]
In the lone Well (of the world) writhe the Soul alone:
Where she neither has a Friend, nor a Guide.
In His Mercy, the Lord leads her on to the Society of the Saints;
And, now, wherever she Sees, she Sees the one God, her only Friend. [3]
The (treacherous) Path (in the Yond) saddens me,
For, it is sharper than a dagger's edge and finer than a hair.
I have to walk on this Path, alone.
Says Farid: "O God, be Thou with me, that I come (back) to Thy Path as soon
as may be." [4-1]

SUHI LALIT

When I could build my Boat, I didn't.
And now, when the Sea-waves lash, how shall I be Ferried Across? [1]
Love not the safflower, O life; its colour will fade away. [1-Pause]
My Soul is weak: the Command of the Lord is hard to bear:
And life's milk, once spilt, will be gathered no more. [2]
Says Farid: "O my mates, the Lord will Call ye all.
And this Swan-Soul will fly away, sad at heart, and dust return to dust." [3-2]
RAG GOND

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ALL-PERVADING, PURUSA, THE CREATOR, WITHOUT
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER.

RAG GOND, CHAUPADAS: M. 4

If man rests his hope on the Lord, then he reaps a myriad fruits of his heart's
Desire.

For, the Lord Knows the inmost state of our hearts, and whosoever makes an
effort (in His Name), God fails him not.

O my mind, lean only on the Lord, thy Master, who Pervades all. [1]

Rest thy Hope on the Lord of the universe, the Master of the earth.

For, if one leans on another, one's Hope is never fulfilled. [1-Pause]

All one's attachment to the family that one sees, is but the love of an
illusion and it makes one lose the Merit of one's life.

In their hands lies nothing: for what can the poor kindred do? And even
what they do, avails us not.

O my mind, lean only on thy Loved Lord who Redeems thee and
Emancipates also all thy kinsmen. [2]

If one leans on one's other friends, one must know that they are of no
avail to him.

This dependence on the others is born of the sense of Duality; and, being
illusory, it brings us no gain. P. 860

O my mind, have Faith only in thy True and Loved Lord who Rewards
thee for all thy efforts. [3]

But, even Hope and Desire spring from Thee, O God, and as is Thy Will,
so do we hope.

The True Guru has Revealed this Truth to me that nothing lies in the
hands of any but Thee, O my Master

Thou alone Knowest the Desire of Nanak: so Fulfil Thou it, and Bless him
with Thy Vision, that he asks for nought else. [4-1]

GOND M. 4

Contemplate thou that Lord who Dispels all thy Sins instantaneously.

For, if one forsakes God and leans on another, one is never fulfilled.

O my mind, Dwell on thy Bliss-giving Master, Contemplating whom all thy
Craving is stilled. [1]

Rest thy Hope on the Lord, O my mind,

For, He Goes along with us wherever we go, and Saves the Honour of His
Servants as well as His Own. [1-Pause]

If we go out to tell of our pain to another, he cries out his own pain to us.

So share thy Sorrow with thy Lord who Dispels it, and instantaneously
makes thee Whole.
Forsaking such a Lord if one places one’s woes before another, one only suffers dishonour and shame. [2]
All thy kinsmen that seem to thee thy friends, meet with thee only to serve their own ends.
And, when they get not what they desire from thee, then they come near thee no more.
O my mind, Dwell on thy Lord, night and day, who Reaches thee alike in pleasure and pain. [3]
Why lean on him, O mind, who breaks off from thee in the end?
Contemplate thy God’s Mantram, instructed in the Guru’s Word, for, the Lord Redeems those in the end who Cherish His Love.
O Lord’s Saints, Meditate upon the Lord’s Name ever, for, this verily is the only hope for man’s Deliverance. [4-2]

GOND M. 4

Contemplating God, one is ever in Bliss, and his mind is in cool comfort and at Peace.
And Maya’s sun, burning over our head, is cooled, on seeing the soothing face of the Guru-moon. [1]
O my mind, Dwell ever on thy God’s Name,
And Serve such a Lord who Saves thee both here and Hereafter.

[1-Pause]
He, in whom are contained all the Treasures of Bliss, Contemplate Him; and search only for that Jewel, through the Guru’s Grace.
For, they, who Contemplate Him attain to Him, their Master: go out to meet such of thy God’s Servants and caress their Feet. [2]
Then the Word would be revealed to you and you will attain to the Lord’s Bliss, and then your Glory, O Saint, will be acclaimed all over.

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For, the Lord Himself Blesses us with Glory, and it decreases not even a bit, try whosoever may as he wills. [3]
O my mind, Contemplate Him, with joined palms, by whom one is Blest with Bliss.
Bless Nanak, O Lord, that in his heart are ever Enshrined Thy Lotus-Feet.

[4-3]

GOND M. 4

As many kings and chieftains and courtiers and the elite one finds, they are but illusory figures born of our sense of the Other.
So Dwell thou on thy Eternal Lord, O mind, that thou art Approved. [1]
O my mind, Contemplate the Name of the Lord whose Court is Eternal.
For, he, who attains to the Lord’s Mansion, through the Guru’s Word, his Power no one can equal. [1-Pause]
As many men of riches, family and property one sees, they all pass away
like the fast-fading colour of the safflower. So one must serve ever the True, Immaculate Lord that one is Honoured at the Lord's Court. [2] There are four castes and four stages of life; but he who contemplates the Lord, is Supreme among men.

As the bitter Arinda plant, abiding near the sweet-smelling Chandan tree, becomes as fragrant as its neighbour, so does the Sinner, associating with the Saints, become a Saint. [3]

Yea, he is highest of the high and Purest of the pure, in whose heart Abides the Lord.

Nanak washes the Feet of such a Devotee who dedicates himself to his Lord, though he be of a low caste. [4-4]

**GOND M. 4**

The Lord, the Inner-knower of hearts, Pervades all, and as He Leads, so do men act.

So Serve thou such a Lord, O my mind, who Saves thee from all thy Maladies. [1]

O my mind, Contemplate thy God: and utter only His Name.

Without thy Lord, no one can save nor slay thee: so why worriest thou? [1-Pause]

The whole universe is the Play of thy Creator-Lord: it is His Light that animates all hearts.

The One Lord alone Speaks: He alone makes thee utter: my Perfect Guru has revealed to me the One God alone. [2]

He is with us both within and without; so how can we hide our deeds from Him?

And he who Serves Him with a clean heart, he is Blest with all joys, [3]

He, in whose Power is everything, is the greatest of us all; Dwell thou on Him, O my mind.

Says Nanak: “Contemplate thy Lord who is ever with thee, and lo, He Emancipates thee.” [4-5]

**GOND M. 4**

I crave for my Lord's Vision as one athirst craves for water. [1]

My Mind is pierced through with the shafts of His Love.

Only my Lord Knows my Malady, the inner Pain of my Mind. [1-Pause]

He, who recites to me the Gospel of my Love, alone is my friend, my brother. [2]

O my mates, gather ye together, and sing the Lord's Praise, instructed in the comforting Wisdom of the True Guru. [3]

O God, Bless Nanak with Thy Vision that his Craving is stilled and his body abides in peace. [4-6]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

RAG GOND, M. 5: CHAUPADAS

The Lord Himself Creates all and Himself He Enjoys His Bounties.
Yea, it is the Lord who Hears, it is the Lord who Sees;
He it is who is Unmanifest and also Manifest.
He is our Creator-Lord and also the One who Destroys.
He Pervades all and yet remains Detached from all. [1]
He it is who Utters: He it is who Understands.
He it is who Comes: He it is who Goes.
Yea, Absolute is my Lord and also the One Related.
It is through the Guru’s Grace that Nanak Sees Him in all, all over. [2-1]

GOND M. 5

O mind, you are trapped like the fish and the monkey, for you love the 
fast-fading colour of the safflower.
But if you walk and breathe in the Lord’s Will, you are Emancipated, 
singing the Lord’s Praise. [1]
O mind, know this and shed your wander-lust.
You have found no place (within you) to rest yourself: then, why go you 
out to (instruct) another? [1-Pause]
As is the elephant lured by lust, so are you lured away by the love of the 
family.
Men come together, then fly away like the birds; if you seek Eternal Life, 
then, join the Saints and Contemplate the Lord. [2]
As is the unwise fish netted, cheated by the call of her tongue-taste, 
So is one overwhelmed by the five Passions, and is released only if one 
seeks the Refuge (of the Lord). [3]
O God, the Dispeller of Sorrow, be thou Merciful to Thy poor creatures, 
for, they belong to Thee;
And, Bless Nanak with Thy Vision, for, he is the Slave of Thy Slaves. [4-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GOND, M. 5: CHAUPADAS

He, who Blest thee with life and Soul,
And animated thy dust with His Light,
And Blest thee also with all kinds of delicacies,
Why forsake Him, O Ignorant fool, and go to another? [1]
I would dedicate myself to the Service of the Transcendent Lord:
(But), it is through the Guru that one knows one's Detached, Immaculate God. [1-Pause]
He, who has Manifested Himself in many forms,
And Creates and Destroys in an instant,
Whose State one cannot describe, whose Deeps one cannot fathom,
Dwell on Him, thy God, O my mind. [2]
He, thy Master, is Eternal: He neither Comes, nor Goes.
He is the Treasure of Virtues: which of His Merits shall I sing of?
His Treasure is brimful with the Rubies of the Name,
And He Gives Support to all hearts. [3]
His Name is the True Purusha;
And singing His Praise, even for an instant, myriads of Sins are washed off.
He is our childhood-friend: of His devotees, He is the Eternal Mate.
Yea, He is the Mainstay of our Life-breath, Our Love and our Heart.

GOND M. 4

I Deal only in the Lord's Name:
For, the Lord's Name is the only Mainstay of the mind.
The Lord's Name is the Sustenance of the heart,
Dwelling on the Lord's Name, myriads of our Sins are eradicated. [1]
The Lord has Blest me with the capital-stock of His Name.
The Lord's Contemplation, through the Guru's Grace, is the object of my Mind. [1-Pause]
The Lord's Name is the life-breath of my Soul.
The Lord's Name keeps me company wherever I be.
Through His Name, the Lord seems sweet to me.
Through His Name, I See the Lord Pervade the earth and the waters. [2]
Through the Lord's Name is one Approved at the Lord's Court:
Through the Lord's Name are whole generations of men Emancipated.
Through the Lord's Name are all our tasks fulfilled,
So my Mind is imbued with the Lord's Name. [3]
Through the Lord's Name alone, I become fearless.
Through the Lord's Name did my comings and goings cease.
Says Nanak: "Blest by the Guru, I Met with my God, the Treasure of Virtue:
And so, I now abide in the Peace of Equipoise." [4-2-4]

GOND M. 5

The Lord, who Blesses with Honour those without honour,
Who Satiates the Hunger of all the world,
Who keeps us whole in the deeps of the mother's womb,
I salute ever that Lord, my God. [1]
Contemplate thou that Lord, thy Glorious Master,
Who Keeps thee Company both within and without, [1-Pause]
And before whom alike are the rich and the poor,
And Who Sustains both the ant and the elephant.
The Lord Seeks not the advice of another,
And Does all by Himself what He seeks to Do.
He of whose end no one knows,
He is Self-existent and Immaculate and Detached.
He is in Form and also without Form:
Yea, He is the Mainstay of all hearts. [3]
The Devotees of the Lord are ever imbued with the Love of the Lord's Name.
And singing the Lord's Praise are the Saints Blest.
The Lord's Devotees are satiated with His Name:
And, so, Nanak takes to their Feet. [4-3-5]

GOND M. 5

They, associating with whom our mind becomes Immaculate:
They, in whose Society one only Contemplates one's Lord:
They, whose touch dispels all our sins:
They, in whose company one's mind is Illumined:
They, the Lord's Saints, are my friends and life-mates,
In whose Abode is uttered ever the Lord's Name. [1-Pause]
Through their Word, the Lord comes to Abide within our Minds.
Instructed in their Wisdom stilled are one's Doubts and Fears.
Singing their praise, one knows the Pure Essence (of the Lord):
Yea, the whole world craves for the Dust of their Feet. [2]
P. 864
Associating with them, myriads of Sinners are Saved:
For, they lean only on the Name of the One Absolute Lord.
The Lord Knows the inner state of every Soul,
And, He is the Treasure of Mercy, Immaculate and our only God. [3]
When He, the Transcendent Lord, is Compassionate to us,
Then, one meets with the Beneficent Guru-Saint.
Nanak Dwells on His Name, night and day:
For, through the Lord’s Name, one is Blest with Bliss, yea, the Peace of Poise. [4-4-6]

GOND M. 5

Dwell thou on the Guru's Vision in thy Mind:
And accept the validity of God, for, so does the Guru’s Word instruct.
Enshrine the Guru’s Feet in thy Mind,
And salute ever thy Guru, thy Transcendent Lord. [1]
Be not led astray by the illusion of the world,
(And know thou that) without the Guru, no one is ferried across (the Sea of Existence). [1-Pause]
The Guru shows the Path to the strayers,
And makes one forsake the Other, and be dedicated to the Lord’s Worship:
And obliterates He the fear of births and deaths.
Yea, infinite is the Glory of my Guru. [2]
By the Guru’s Grace, the inverted lotus (of my heart) flowers:
And the mind, wrapt in the utter darkness (of Ignorance), is Illumined.
He, who Created me, Him I Know through the Guru:
It is by the Guru’s Grace, that the Ignorant mind has come to believe. [3]
The Guru is the Creator, the Cause of causes,
The Guru-God is, and will also be.
Says Nanak, “This is what the Lord has Revealed to me,
That without the Guru, no one is Emancipated.” [4-5-7]

GOND M. 5

O my mind, utter thou the Guru’s Name,
For, without the Guru, one can lean upon no one.
So, have ever the Guru as thy only Support
Whose Beneficence no one can hold back. [1]
Look upon the Guru and God as one,
And accept whatever be His Will. [1-Pause]
He, who is attuned to the Guru’s Feet,
His Woes are stilled; his Doubts and Pain hasten away.
It is through the Guru’s Service that one attains Honour.
I am ever a Sacrifice unto the Guru. [2]
Seeing the Guru’s Vision, one is Blest:
The Devotee of the Guru is ever Fulfilled.
Never does Pain afflict the Devotee of the Guru:
Yea, the Guru’s Devotee becomes known in all directions. [3]
One can utter not the Praise of the Guru:
For, the Guru has Merged in the Transcendent God.
Says Nanak: “He who is Blest with Perfect Destiny.
His Mind, for sure, is attuned to the Guru’s Feet". [4-6-8]

GOND M. 5

I Worship only the Guru, for, my Guru is God.
My Guru is the Transcendent Lord: He is the God of Glory.
The Guru is the God, Unknowable and Mysterious.
So I Serve at the Lord’s Feet which are worshipped by all. [1]
I have no other place but the Guru’s to go to:
So, I Contemplate ever the Guru’s Name. [1-Pause]
The Guru is my Wisdom: I Contemplate no one in my heart but the Guru.
My Guru is the Master of the earth, the Cosmic Being, the Glorious God.
I keep ever in the Guru’s Refuge, prayerful and with joined palms,
For, I have no one but the Guru to lean upon. [2]
The Guru is the Boat wherewith we cross the Sea of Existence.
Through the Service of the Guru, one is released from the clutches of the Yama.
In the abysmal Darkness, the Guru’s Mantram is the only Light.

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It is by associating with the Guru that one is wholly Redeemed: [3]
By Good Fortune, one meets with the Perfect Guru:
And, through the Guru’s Service, one is afflicted not by Pain.
The Guru’s (Eternal) Word, no one can obliterate:
Yea, Nanak is the Guru, (for), Nanak is at one with his God. [4-7-9]

GOND M. 5

Deal only with the Lord, thy God,
For, the Lord is the Mainstay of thy vital-breath.
Sing ever the Praises of thy Lord.
For, thy Lord Fills and Pervades all. [1]
Associate thyself with the Saints and utter the Name of God,
For, this is the only Pious work of highest Merit. [1-Pause]
Gather thou the Riches of the Lord, thy God,
And make the Lord’s Name as thy only Fare.
Forsake not ever the Lord’s Name,
With which thou art Blest by the Guru, in His Mercy. [2]
God is ever our Support, our only Refuge,
So attune thyself to thy Lord, thy God.
Contemplating the Lord, one is rendered Immaculate,
And one’s Sins accumulated birth after birth, are eradicated. [3]
Uttering the Lord’s Name, one overcomes the round of births and deaths.
Reciting the Name of God, one is Ferried Across the Sea of Existence
The sublimest thing is that the Lord Flowers in one’s heart.
So Dwell thou, O Nanak, ever on thy Lord whose Slave thou art. [4-8-10]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

RAG GOND: ASHTAPADIS M. 5

Greet thou thy Perfect Guru, 
Fruitful is whose Vision, rewarding is whose Service: 
Yea, who is the Inner-knower of hearts, the Purusha, the Creator, 
And is imbued with the Lord's Name, night and day. [1]

The Guru is Govind: the Sustainer of the earth, 
And saves He His Servants and devotees forsooth. [1-Pause]

He Satisfies even the kings and the elite; 
But Destroys he the wicked and the egotists.
He Curses the mouth that slanders the Saints: 
Yea, the Victory of the Guru is Acclaimed by all. [2]

The, Mind of the Saint is filled ever with Bliss: 
For, the Saint Contemplates the Guru, the Man of Destiny, 
The Countenances of his associates sparkle with Glory, 
But his slanderers get no Refuge, here or Hereafter. [3]

His Devotees praise ever their Guru, 
Who is their Transcendent Lord, the Self-dependent He. 
Seeking whose Refuge all one's fears are stilled, 
And whose slanderers are cursed and fall to the ground. [4]

O ye men, slander not the Saint: 
For, he, who slanders the Saints, reaps Pain. 
The Lord's Saint Dwells on the One Lord alone. 
And so the Yama comes not near his Presence. [5]

The Saint is hate-free: the slanderer is egotistical, 
The Saint thinks well of all; the slanderer has Evil in the mind. 
The Guru's Devotees Dwell only on the True Guru, 
And so they, the Saints, are Saved, while the slanderer is cast into Hell. [6]

Hearken, O my loved friend, my mate, 
That at the Lord's Court only the True Word avails. [7]

As one sows, so one reaps, 
And the egotistical are pulled from the roots forsooth.

O True Guru, Thou art the only Support of the supportless: 
Be thou Merciful, and Save the Honour of Thy Saints.
Says Nanak: “I’m a Sacrifice unto the Guru. Dwelling on whom my Honour is Saved.” [8-1-29]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GOND: THE WORD OF THE BHAKTAS

KABIRJI

Meeting with a Saint, one should converse with him. But if one meets with an Evil mind, one should keep to oneself. [1] O friend, what words should one utter (to the Saints)? Only such words which make us abide in the Lord’s Name. [1-Pause]
If one converses with the Saints, one earns Merit, But if one speaks with the Unwise, it is a mere waste of breath. [2] As one speaks more and more (with the Fools), the Evil in one increases, But, how can the fool keep his silence? [3] Says Kabir: “The empty vessel makes much noise. But he that is filled, keeps his peace.” [4-1]

GOND

If a man dies, he is of no use to his kind, But if dies an animal, its uses are many. [1] O friend, how do I know what is to become of me? I know it not: for, who can know and foresee (one’s lot)? [1-Pause]
My bones will be burnt like the faggot of wood, And my hair will burn as does the bundle of grass. [2] Says Kabir: “Then alone will the man Awake, When the Yama’s Rod strikes his head.” [3-2]

GOND

The All-pervading (Lord) is over the skies as in the underworld; yea, He is all over. He is the root-cause of Bliss, ever the same, the Supreme Purusha; and even when the body’s pitcher breaks. He Dies not. [1] I am saddened by the thought That the Soul that is now here flies away too; and no one knows whither it goes. [1-Pause]
If of five elements is our body, then how were the elements created? If one says, “This Soul is bound to its deeds”, then who is it that bound it so? [2] Our body lives in God, and God Lives within our body: yea, He Lives within all.
Says Kabir: “I’ll forsake not the Lord’s Name, for, all that happens naturally (is in His Will), and to it I submit.” [3-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GOND: THE WORD OF BHAKTA KABIRJI

They bind my hands and cast my (body’s) bundle before an elephant, And its driver, in rage, strikes its head. The elephant trumpets and runs about, (As if it says): “I am a Sacrifice unto this image (of God).” [1] I pray to my Master: “I have now but Thy Hope to lean upon.” While the Qazi shouts at the driver: “Drive the elephant on. [1-Pause] Or I’ll cut thee up into pieces: I’ll chew thee, P. 871 Else strike the animal and make an advance.” But he drives not the elephant, being lost in contemplation: For, within his heart (too) Abides his Lord, the God. [2] “What sin has this Saint committed”, says he, “That he is bound down and thrown before an elephant?” The elephant salutes my bundle of bones again and again, But the Qazi, in his blindness, knows not its mystery. [3] Three times he tried his hand (to no avail), Yet his hard heart melted not.

Says Kabir: “My body belongs to my Lord, the God, And my Soul lives in the Supreme State of Bliss.” [4-1-4]

GOND

Neither is my Soul human, nor angelic, Neither it is an ascetic, nor a Shaivite, Neither it is a Yogi, nor a Sanyasin, Neither it has a mother, nor it is the son of any one. [1] Then, what is it that abides in the temple (of the body)? Nay, no one can find its limits. [1-Pause] Neither it is a householder, nor a renouncer, Neither it is a king, nor a beggar, Neither it has a body, nor has it a spot of blood, It is neither a Brahmin, nor even a Kshatriya. [2] Neither it is a man of austerity, nor a Sheikh: Neither it lives nor it dies, If someone cries over its death, He loses Honour, being so Unwise. [3] I’ve found the Path, by the Guru’s Grace, And obliterated the experience of both birth and death. Says Kabir: “This Soul is of the same Essence as is God And abides ever, as does the indelible ink on paper.” [4-2-5]
**GOND**

His threads are broken, the starch has run out,
And his reeds are hung up in front of his door.
The hair of his brush is scattered,
Yea, this weaver-boy is inviting death for himself! [1]
The cursed one has wasted away all his money,
And the visits of his associates have strained my nerves. [1-Pause]
He has given up the talk of his reeds and his brush,
For, his mind is imbued with the Lord's Name.
His daughters and sons have nothing to feed upon,
But his associates' hunger is, by him, always gratified! [2]
Some of these live within the house, others are on their way to him,
He offers them beds, while we sleep on the bare floor!
Lo, how they caress their shaven heads, with the books dangling by their side,
Yea, he gives them bread to eat and us the parched grains! [3]
These wretches have all become one in their thought and deed,
For they are out to drown themselves!
Say Kabir: "Hark, O blind Loi, my Guideless wife,
Repair to the Refuge of these Saints (and Save thyself)." [4-3-6]

**GOND**

When the husband dies, the wife cries not:
For, she may have another (lover) to look after her.
And when this care-taker also dies,
No matter how much they enjoyed here, they (both) fall into Hell. [1]
There is but one Bride, (the Maya), whom everyone loves;
For, she is the woman of everyone that is alive. [1-Pause]
She is embellished with bejewelled necklaces and other adornments,
But the Saints hate her like poison. Yet, seeing her, the world flowers.
This street-woman decks herself in many ways,
But she's cursed by the Saints, but she wanders about like mad; [2]
And runs wildly after the Saints,

But dreads being beaten by them, by the Guru's Grace.
She is the only sustenance for the worshippers of Maya,
But to us she seems to be a blood-thirsty witch. [3]
I have now known what she is about,
Now that I have Met with my Compassionate Guru-God.
Say Kabir: "I've driven her out of my home,
But the world has picked her up, and she clings to its skirt." [4-4-7]

**GOND**

The house that is devoid of the glory (of Maya),
Whosoever comes into that house, goes away hungry.
The master of the house is content not,
For, without his Bride, the Maya, he is afflicted with pain. [1]
'Blessed' is this bride, 'purest' of the 'pure'
Which makes even the ascetics waver in their minds! [1-Pause]
This 'Bride' is the daughter of a wretched miser,
For lo, forsaking the Lord's Devotee, she is abed with the world;
Standing at the Court of the Saint, she prays:
"I seek thy Refuge: Save me, O, Save me!" [2]
The 'Bride' is utterly beauteous, of bewitching eyes,
And her silvery ankle-bells tinkle to make soft music.
So long as one lives, she lives with one,
And (as soon as one dies), she walks out hastily, on naked feet. [3]
This 'Bride' has won over the heart of the three Worlds,
And the eighteen Puranas, and the holy places love her too.
She has pierced through the hearts of Brahma, Vishnu and Shiva,
And destroyed even kings and men of substance. [4]
One knows not what she is, how vast is her expanse,
But she keeps well her association with the five sense-organs.
Says Kabir: "When breaks the earthen pitcher of the five (Desires),
Then alone one is Released by the Guru's Grace. [5-5-8]

GOND

If the house stays not without the beams,
Then, how can one be ferried across without the Lord's Name?
Without the pitcher, the water is held not,
So does one come to Grief, without the Grace of the Saints. [1]
I'll burn the body of one who Cherishes not the Lord,
And, who is involved, body and soul, with his self. [1-Pause]
As without the farmer, the land is ploughed not,
As without the thread, no one can string the beads,
As one cannot tie up the knot without twisting the thread,
So does one come to Grief, without the Grace of the Saints. [2]
As without father and mother, there can be no offspring,
As without water, one can wash not one's soiled clothes,
As without the horse, no one can ride to one's destined end,
So does one find not the (Lord's) Court, without the Grace of the Saints. [3]

As without music, there is no dance,
So, rejected by the Eternal Spouse, one is cursed.
Says Kabir: "Own only thy One Lord,
And then, by the Guru's Grace, thou diest not again." [4-6-9]
GOND

A ‘Tout’ indeed is one who brings together the Mind and the Self: For, he, who disciplines (thus) his mind, is released from the Yama’s Noose.

And beating up his mind (like gold), he should test it on the Touchstone. Such a one then is Emancipated for good. [1] The world has other functions for the tout, But there is always a distinction between words and words. [1-Pause] The True Dancer is he, who dances with his (Awakened) Mind; For, the Lord is Gratified not by Falsehood, but through Truth alone. If to such an (Illumined) Mind, one Dances with graceful steps. Then of such a Dancer’s mind, the Lord Himself is the Protector. [2] A Street-girl is she, who cleans the street (of her body), P, 873 And instructs wisely the five Evil sense-desires, And is awake to the Devotion of the Master of the nine (sense-organs): Yea, such a Street-girl I look upon as my Guru. [3] A Thief is he, who steals not another’s (but his own Evil), And assembling all his sense-faculties, repeats the Lord’s Name. Says Kabir: “Such are the characteristics of those Whom we acclaim as the Guru, the Beauteous and the Wise.” [4-7-10]

GOND

Blessed be my Guru, Blessed be my Guru, Blessed be the food-grains which make the lotus (of our heart) flower Blessed are the Saints, who know thus; For, them Meets the Lord of the earth. [1] It is the Primal Man who Blest us with our daily bread: Yea, one can relish the Lord’s Name only if one knows the taste of food. [1-Pause] Let us, then, think both of the Lord’s Name and our eats, Which, along with cool water, taste so sweet. He, who denies himself the joys of bread, He loses honour in the three Worlds of God. [2] He who pretends love for the Lord, but abandons food, He is neither approved by man, nor by God. They tell the world: “O, we live on milk alone”. But, surreptitiously, they eat a whole load of food grains. [3] For, without the food-grains, our hunger goes not: And, by giving up food, we meet not with our God. Says Kabir: “Thus have I realized, O man, That blessed are the food-grains which nourish us and we are pleased with our Lord.” [4-8-11]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GOND: THE WORD OF NAMDEVIJ

To sacrifice horses in a *yajna*,
To give away in charity one's weight (in gold),
Or to bathe oneself at the confluence at Prayaga (is vain). [1]
For, these equal not the hymning of the Lord's Name.
O my indolent mind, contemplate thy God. [1-Pause]
If one goes to Gaya to offer rice balls (to one's ancestors),
And abides on the banks of the Asi river, near Kashi,
And utters cleverly the four Vedas from the mouth. [2]
And practises the disciplines of all the Paths,
And instructed in the Guru's Wisdom, one disciplines one's sense faculties,
And performs the six kinds of works, [3]
And, dilates upon the discourses of Shiva and his consort:
All this would be vain, O mind: so, leave thy sense of Otherness,
And Contemplate thy Lord:
Yea, Dwell upon the Lord's Name that thou art ferried across the Sea of Existence. [4-1]

GOND

One is attracted by the sweet sounds, as is the deer,
Who gives up his life, but thinks of it alone. [1]
Bless me, O God, that I See Thee thiswise.
That forsaking Thee, I turn not to another. [1-Pause]
As the fisherman thinks only of the fish,
As the goldsmith thinks of stealing some gold as he forges the gold-chains,
[2]
As the man of vice lures away another's woman,
And throwing the marbles, the gambler seeks to steal some, [3]
I but crave to See the Lord wherever I See,
And dwell only on the Lord's Feet. [4-2]

GOND

Save me, O Save me, my Lord!
For, I'm Ignorant and know not how to Swim Across: O, my God, my Father, lend me Thy Hand. [1-Pause]
From man, I've become an angel instantaneously; so has my Guru Illumined my Mind.
RAG GOND

I was born as a human, but have conquered the heavens; such is the alchemy of God. [1]
Where abide eternally Dhruva and Narada, O God, place me too by their side for a moment.
Leaning on Thy Name, many were Ferried Across: and this is the Wisdom I too have learnt. [2-3]

GOND

My mind is in great agony (without the Lord),
Like the cow made lonely without the young calf. [1]
As the fish is in distress without water,
So is the poor me, without the Lord's Name. [1-Pause]
As the calf, being untethered, runs to her mother,
And sucks her teats and sips her sweet milk. [2]
So do I, Meeting with my Lord,
Yea, by the Guru's Grace, I've Realized the Unfathomable, Unknowable God. [3]
As the vicious man goes after another's woman,
With that intensity do I love my Lord, the God. [4]
As the scorching sun agitates the mind of man,
So is poor Namdeva agitated without the Lord's Name. [5-4]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG GOND: THE WORD OF NAMDEVI

Uttering the Lord's Name, all thy Doubts are stilled,
So utter thou the Name: for, this is the most sublime Religion.
Uttering the Lord's Name, the distinctions of caste are obliterated.
Yea, the Lord is to the Devotee as is a staff to the blind. [1]
Greetings be to the Lord; Salutations be to my God:
For, uttering the Lord's Name, one comes not to Pain at the Yama's hands. [1-Pause]
My Lord is He, who Destroyed Hiranakashyapa,
And gave a place to Ajamala, (the highwayman), in the heavens.
Coaching a parrot (recite the Lord's Name), Ganika, the harlot, was Saved.
That Lord is the Light of my eyes too. [2]
Uttering the Lord's Name was Pootana, (the nurse), Redeemed,
Who, the vicious one, wanted to poison the child Krishna.
Contemplating the Lord was Draupadi Emancipated,
And also Gautama's wife, who had turned into a stone. [3]
He, who (as Krishna) destroyed Kesi, and Kansa, too;  
And Blest Kali, the serpent, with eternal life:  
Such is my Lord whom I salute and felicitate.  
And, Contemplating whom all my Fears and Woes are dispelled. [4-1-5]

GOND

He, who runs after Bhairava, Bhuta, or Sitala (the goddess of small-pox)  
He (as if) rides a donkey; his life is vain. [1]  
I have taken to the One Lord alone,  
And have given away all other gods in exchange. [1-Pause]  
He who contemplates the Shiva,  
He too (like the Shiva) rides (as if) a bull, beating (as if aimlessly) the  
hand-drum like him. [2]  
He, who worships Maha-Maya,  
Falls from the pedestal of man to be reborn a 'woman'. [3]  
Thou, who art called Durga, the Primal Being,  
O, where art thou when one asks for being Emancipated? [4]  
So I hold fast to the Lord's Name, through the Guru's Word.  
Prays Namdeva: "The Gita also says thus." [5-2-6]

BILAWAL-GOND

Today, I saw my Lord: so I make the unwise Wise in Him. [Pause]  
O Pundit, I saw thy Gayatri too, destroying crops,  
And Lodha, the peasant, beating her with a stick, and she limping and  
hastening away! [1]  
O Pundit, I saw thy Mahadeva too riding the white Nandi bull,  
Cursing the store-keeper for his bad food and killing his son! [2]  
O Pundit, I saw thy Ramchandra too coming (into the world)  
And arrayed against Ravana, losing his wife to him.  
The Hindu is blind; the Muslim is one-eyed.  
The Wise, All-seeing, is (only) the one Wise in God.  
The Hindu worships at the temple, the Muslim at the mosque,  
But Namdeva worships the God, who has no temple, and no mosque, to  
call His own. [4-3-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

RAG GOND: THE WORD OF RAVIDASJI

Dwell, O world, on thy Emancipator, thy God,  
For, without the Lord's Grace, thy body is reduced to the dust.  
He, thy Lord, alone Emancipates thee:  
And, He alone is our Father and Mother. [1]
He, who Cherishes his Lord in life and death,
He, His Devotee, is ever in Bliss. [1-Pause]
Our Emancipator, our God, is our life-breath:
Contemplating this Emancipator, one’s life is Approved.
It is only the man of Dispassion who Dwells on Him:
I, the poor one, too am Blest with the Treasure of the same Emancipator.

If our Deliverer, our God, be Merciful to us,
Then, what harm can the world do to us?
He minds not our caste, and we enter His Presence:
Thou, O Lord, alone art our Deliverer and our Saviour, age after age. [3]
Within me has welled up Wisdom: my Mind is Illumined.
And the Lord, in His Mercy, has made me, a mere worm, His Own.
Says Ravidas: “My Craving is now stilled for ever:
For, I Contemplate my Lord and I Serve no one but Him.”[4-1]

GOND

If one bathes oneself at all the sixty eight pilgrim-stations,
And worships all the twelve lingams of stone,
And digs up wells and tanks for others to bathe in,
But if one slanders (the Saints), then all these works go in vain. [1]
How can the Saint’s slanderer be ever Emancipated?
Know ye for sure that he falls into Hell. [1-Pause]
If one bathes at Kurukshetra at the time of the eclipses,
And makes an offering of his bedecked wife (to the gods),
And hears he all the Smritis with his own ears,
But if he slanders (the Saints), all these works are of no account. [2]
If he distributes abundantly in charity,
And gifts away lands, and builds castles to perpetuate his glory,
And unmindful of his own good, does good to the others,
If he slanders (the Saints), he is cast into the womb a myriad times. [3]
O world, why slander the Saints?
For, the slanderer’s malice is always exposed.
I’ve given thought to the slanderer’s fate
And known that the sinning slanderer for sure goes to Hell.

[4-2-11-7-2-49]
RAG RAMKALI


RAMKALI M. 1: CHAUPADAS

Some but read the Vedas, others the Puranas,
Some but tell the rosary and so concentrate themselves.
But, neither now, nor ever, have I recognised anything but Thy Name, O Lord! [1]
O God, I know not what would be my state.
I, the Unwise one, have sought Thy Refuge: be Merciful and Save my Honour. [1-Pause]
Now, the mind is in a state of ecstasy, and then it falls from its heights:
Yea, this greedy mind is never at Peace and goes out in all directions. [2]
We came into the mortal world with death writ in our destiny, but here we want as if to reconstruct life.

But I see that some have already departed, and the fire (of death) is busy taking its toll. [3]
Neither there's any one's friend, nor brother nor father, nor mother.
Prays Nanak: "If Thou O God, Blessest me (with Thy Name), it would stand by me (even) in the Yond." [1]

RAMKALI M. 1

O Lord, Thy Light Pervades all:
And wherever I See, I See Thee, the Man-Lion, my only God. [1]
O God, rid me of my desire of a mere existence:
My mind is trapped in the dark Well of Maya: how am I to be Ferried across? [1-Pause]
Some say, "Our God is only within our hearts", but is He not also without? Else, how does He take Care of all, Keeping us ever in His Mind? [2]
He is Himself near, He is Himself far:
Himself He Pervades all, all over.
Meeting with the Guru, our Darkness is dispelled.
And wherever we See, We See the One Lord Permeating all. [3]
Within us is Doubt: without too, we are enveloped by Maya, which, arrow-like, hits us in the eye.
Prays Nanak, the Slave of the Lord's Slaves: "A man, if so disposed, would for sure come to Grief." [4-2]

RAMKALI M. 1

Which is the Door to God? Through which Door is one to enter to find one's Lord?
Not finding that Door, I am sad at heart: will some one lead me on to it? [1]
How am I to Swim across the Sea (of Existence)?
How hard it is to slay my self, even while alive? [1-Pause]
Pain is the Door and Wrath the watchman, its two wings are of Hope and Fear:
And in the midst of a flooded Ditch, man builds his home: but the Purusha,
our God, Abides in His Seat of Truth. [2]
Myriad are Thy Names, O God, I know not their end; and, like Thee, there is not another.
There is no need to shout but to live within; for Thou, the Lord, knowest and Doest (all). [3]
When there are Hope and Fear in the mind, how is then one to say (of the One God)?
But, when one lives without hope in the midst of Hope, then alone, Nanak,
one Meets with the one Lord. [4]
This is how one is to cross the Sea (of Existence),
This is how one is to slay one's self, even while alive. [1-Second Pause-4-3]

RAMKALI M. 1

The Guru's Wisdom is my horn; and the Word enshrined in my
Consciousness, I sing (to its Tune), and lo, the people hear!
And making the begging bowl of my (body's) gown, I in-gather the Lord's
Name. [1]
O friend, Gorakh, the Support of the earth, is ever Awake.
Yea, He alone is Gorakh who Sustains the world, and takes no time in doing
what He seeks to Do. [1-Pause]
He has Bound us to life through the blessings of the water and the vital
breath, and the sun and the moon light our way.
And to live – and die – upon, He Bless us with the earth: but we have
forgotten all His Virtues. [2]
There are myriads of Siddhas and the seekers, the Yogis and the Jangams,
the Pars and sublime men:
But if I meet with them, I'll Sing only the Lord's Praise, and my Mind will
Serve (only) my God. [3]
Pepper and salt, if treated with ghee, dissolve not in water: and does not the
lotus live ever in water?
So do the Lord's Devotees abide in the midst of Maya: what can the Yama do
to them? [4-4]

RAMKALI M. 1

Hear thou, O Machhindra, Nanak speaks to thee:
A Yogi is he who disciplines his five (Desires) and wobbles not.
He, who practises his Yoga thus,
Saves himself, and Saves his whole lineage. [1]
That Detached one, then, is Blessed with such a Wisdom
That he Merges forever in the Absolute Lord. [1-Pause]
He should beg for the Loving Adoration of God, and live in His Fear:
And should content himself with Contentment which is indeed a priceless Treasure.
Let this be his (body’s) posture that he remains ever Absorbed in God,
And attunes himself to the True Name. [2]
Nanak utters nothing but the Nectar-Word (of God):
Hear, then, O Machhindra, the signs of the Detached Yogi:
He passes his life without hope in the midst of Hope,
And thus Meets he with his Creator-Lord. [3]
Prays Nanak: “I utter the Mystery to thee,
That the Yogi is he, who Merges his Soul in the Oversoul,
And feeds himself upon the Guru’s Wisdom as the only medicament for the Soul.
This is how he is versed in the six Shastras and all.” [4-5]

RAMKALI M. 1

Our Boat is laden with Sin, and we fear lest a storm should overturn it.
O God, Thy Glory is Manifest: now Meet with us who’ve come to see Thee.

O Guru, our Saviour, makes us Swim across (the Sea of Existence).
O Eternal, Perfect God, Bless us with Thy Devotion: O Lord, I am a Sacrifice unto Thee. [1-Pause]
The adepts, the seekers, the Yogis and the Jangams who Contemplated the one God,
Were Illumined the moment they touched His Feet, and enshrined the Guru’s Word in their Minds. [2]
I know not austerities, nor contemplation, nor have disciplined my desires,
but I utter Thy Name,
And I’ve Met with the Guru-God, and, through the True Word, am Emancipated. [3-6]

RAMKALI M. 1

Merge your consciousness in your God thus;
That making your body a Raft, you Ferry yourself Across,
Within you is the Fire (of Craving), which you must quench,
And then the Light of Wisdom will ever burn even and bright within you.

This light then makes you Swim across the Sea (of Existence).
And your Mind is Illumined and you know all. [1-Pause]
Let Knowledge be the clay to fashion this Lamp:
For, such a Creation thy Lord looks upon with Approval,
Then, if you fashion it on the wheel of Good Deeds,
This Lamp lasts with you, both here and Hereafter. [2]
Then the Lord Himself Blesses you with His Grace.
But rare is the one who, through the Guru, knows thus.
In his Mind the Light burns even and whole.
And it is extinguished not by water or wind.
And with this Lamp in hand, one Swims across. [3]
It shakes not in the wind, nor is it extinguished.
And with its Light, your Lord, the God, seems Seated on the Throne of your heart.
Whosoever one is – Kshatriya, Brahmin, Shudra or a Vaishya,
One finds not its true worth, though one calculates a thousand times.
Rare is the one who lights such a Lamp (within),
But he, who does so, is Emancipated forsooth. [4-7]

**RAMKALI M. 1**

To have Belief in Thy Name: this, indeed, is the true prostration before Thee.
By making the offering of Truth, one gets a Seat in the Lord’s Presence.
To treasure Contentment is the prayer (of the True devotee):
And, then, the Lord Calls him into His Glorious Presence. [1]
(In the Lord’s Court), no one is devoid of His Mercy:
Such, indeed, is our True Lord: such is His True Court. [1-Pause]
Thy Grace, O God, is the only Treasure I seek:
Bless me with it, O Lord: for, my Mind craves for this alone.
Into the vessel (of the heart) then pours Thy Love.
For, such for Thee is the Value of Thy Devotee, O God! [2]
He, who has Created all, Does all that happens,
And Himself alone He Evaluates His own Worth.
By the Guru’s Grace, such a God becomes Manifest to one,
And then one neither comes, nor goes, and becomes Eternal he. [3]
Men say, “Everyone curses a beggar and no one gets glory if he begs for it.”
But, I’ve said (only) what Thou wanted me to say about Thee and Thy Glory.

**RAMKALI M. 1**

The ocean is contained in the drop, the drop in the ocean; but he alone Knows it who Knows the Way.
The Lord Creates all His Wonders and Knows alone their Mystery and Quintessence. [1]
Rare is the one who Reflects on this Wisdom,
And so is Emancipated and attains the highest Bliss. [1-Pause]
In the night is the day merged: the day envelops the night; heat and cold too
(are the facets of the same sun); so does God’s Light inform us all.
But save for the Guru, no one knows His State and Extent; nay, no one does.
Through man’s sperm is the woman born; through the woman is the man; know ye, O wise men, And be attuned to the Word that ye know the Unutterable Verity. [3]
In God’s Light then bathes the Mind, and out of the Mind, flows the Light: the five (knowing faculties) being to each other attuned.
Nanak is a Sacrifice unto those who Concentrate on the Word of God alone. [4-9]

**RAMAKALI M. 1**

When God is Merciful, One slays one’s self.
That Servant of God is dear to the Lord, Who Reflects on the Guru’s Word. [1]
The Lord’s Servant, who is dear to the Lord, Worships ever his God, caring not for honour, dishonour. [1-Pause]
Within him rings the Unstruck Melody (of the Word), And he is then imbued with the God’s Essence.
By the Perfect Guru’s Grace, one Merges in Truth:
By the Guru’s Grace, one attains to the Primal Being, the Supreme God.

[2]
The Guru’s Word is the Nada, the Guru’s Word is the Veda, For, through it, one is imbued with the Lord of the universe, In it is contained the merit of all austerities, fasting and pilgrimages.
Yea, through it, one Meets with the Guru, and one is Emancipated, by God’s Grace. [3]
When one dispels one’s self, one’s fears are destroyed:
And then the Servant takes to the Guru’s Feet.
The Guru then destroys the Doubt from within one:
And then, says Nanak, one Merges in the Guru’s Word. [4-10]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**RAMAKALI M. 3**

In the Satayuga, everyone spoke the Truth, And, by the Guru’s Grace, in each heart was the Love of God.
Dharma had all the four legs to stand upon, But only if one reflects on this, one knows. [1]
In all the four ages, the Glory is through the Lord’s Name, And he, who dedicates himself to the Name, is Emancipated, (but), without the Guru, no one receives the (True) Name. [1-Pause].
The Treta age was supported by only three legs of Dharma, For, men were then conceited, and they knew the Lord to be far.
But if one knew the way by the Guru’s Grace,
He enshrined within himself the Lord’s Name and was at Peace. [2]
In the Duapar-age, men were torn by Duality,
And were lured away by Doubt, for, they had not one but two gods.
Dharma was supported then only by two legs.
But if one was God-conscious, he Dwelt upon the Lord’s Name. [3]
In the Kali-age, the power of Dharma diminished by another quarter,
And it was supported only by one leg, and the love of Maya welled up in the
hearts of men.
The love of Maya envelopes one with Darkness,
But if one Meets with the True Guru, one is Emancipated, through the
Lord’s Name. [4]
In all Ages, the True One Remained ever the same,
The True One was within all: for there was indeed not another.
And they, who Praised Him truly, were ever in Bliss,
But, rare is the one, who, by the Guru’s Grace, utters the Lord’s Name.
[5]
In all Ages, the most sublime thing is to Contemplate the Lord’s Name,
But rare is the one who Knows, by the Guru’s Grace.
He, who Dwells upon the Lord’s Name, alone is a True Devotee:
For, in each Age, one attains Glory only through the Lord’s Name. [6-1]

*BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.*

**RAMKALI M. 4**

If one’s Destiny be great, one Contemplates the Lord’s Name.
And so doing, one attains Bliss, and, through the Name, Merges in the
Name.
Hark, O man, dwell upon thy God, by the Guru’s Grace.
That your mind is Illumined and you are attuned to God, and, through the
Guru’s Word, you are Merged in the Lord’s Name. [1-Pause]
The Sea (of Wisdom) is full of Diamonds, and Rubies and Pearls and Corals,
And he, whose Destiny is Awakened, he, through the Guru’s Word, attains
unto them. [2]
The Lord’s Name is the Pearl, the Ruby, and the Guru shows it as such.
But the Ego-centric, without Destiny, attains not: and hides the (Lord’s)
Priceless Jewel behind the curtain of straw. [3]
If such be the Writ of God for one, one is dedicated to the service of the True
Guru,
And, Nanak, one attains to the Jewel (of the Lord); yea, Blessed is one who
attains thus to his God, through the Guru’s Word. [4-1]

**RAMKALI M. 4**

Meeting with the Lord’s Devotees, one is in Bliss and hears the Beauteous
Gospel of the Lord.
And then one is rid of the Soil of Evil-mindedness, and, associating with the Saints, one is Blest with Wisdom. [1] The Lord’s Devotee makes all utter the Lord’s Name, through the Guru’s Word. And whosoever hears or utters it, is Emancipated and is bathed in Beauty. [1-Pause] If one’s Destiny be Awakened, the Lord leads one to His Devotees. O Saints, Bless me with your Blessed Vision that I am rid of all my Pain and Poverty. [2] The Lord’s Saints are Blessed and Good, but those ill-destined Love them not, And the more loudly they utter the Lord’s Name, the traducers of the Lord sting them. [3] O cursed be their detractors who love not the Friends of God: Blackened be their faces like thieves, who’ve turned their backs on God, and like not the Glory of the Guru. [4] O God, Save me in Thy Mercy: I, the meek one, have sought Thy Refuge. Father Thou me, Thy son, O my God, and Unite me with Thyself. [5-2]

**RAMKALI M. 4**

The Saints, the Lord’s Devotees, are Blessed, (for), over them is the Protecting Hand (of God): Yea, they alone are the God-conscious Saints, whom, in His Mercy, the Lord Loves and Unites with Himself. [1] O God, I like to be associated with Thy Saints, For, from them I gather Thy Nectar-sweet Essence, and feed myself on it. [1-Pause] Glorious and Sublime are the Lord’s Saints, and meeting with them, one attains the Highest state (of Bliss). Yea, if I be the Slave of my Lord’s Slaves, my Master is Pleased. [2] Fortunate is he, who Serves the Servants of the Lord; for, thus he Enshrines the Lord in his body and Soul. And if one talks tall without Loving the Lord, he talks Falsehood and reaps Illusion. [3] O God, the Life of all life, be Merciful to me, and let me repair to the Feet of Thy Saints. Says Nanak: “I’ll cut up my head into bits to be spread over the Path that Thy Saint takes.” [4-3]

**RAMKALI M. 4**

If I be a man of Destiny, I’ll meet with the Saints in no time. The Lord’s Saint is the Pool of Nectar; it is through Good Fortune that in it one bathes. [1] O God, Yoke me to the Service of Thy Saint,
And I'll grind his corn and wave the fan over his head, and anoint my forehead with the Dust of his Feet. [1-Pause]
Magnificent and Highest of the high are the Saints with whom one Meets, by the Guru’s Grace.
Yea, there is no one greater than the True Guru; for, Meeting with him, one Contemplates the Lord. [2]
They, who seek the True Guru’s Refuge, attain to God; and God Saves their Honour.
But some repair to the Guru to serve their own ends, and sit in ‘contemplation’ as does the crane. [3]
If one associates oneself with a crane or a crow, one feeds oneself on a filthy corpse.
O God, Lead me on to the Society of the Saints; that I become a Swan-Soul worthy of Thee. [4-4]

RAWKALI M. 4

O Guru, be Merciful and Unite me with my Love, my King, the Life of my life, my God. P. 882
I’d cling to thy Feet like a Slave, for, thou showest the Path of my Lord.[1]
O God, I love naught else but Thy Name,
For, without Thee, I have no Friend to lean upon: Thou art my only Friend,
my Father and Mother. [1-Pause]
I can live not even for a moment without Thee: O mother, I die without my Lord.
Blessed, Blessed are they, who seek the Guru’s Refuge, and Meeting with the Guru, see the Vision of my God. [2]
I know not of another and so Dwell in my mind upon Him alone,
For they, who are devoid of the Lord’s Name, are without Honour: they waste their life away in vain. [3]
O Life of all life, Awaken me to Thyself that I enshrine Thy Name in my Mind.
Nanak: Perfect is the Guru, Meeting with whom I Contemplate the Name. [4-5]

RAWKALI M. 4

Beneficent is the Guru, the Great Being, Meeting with whom one Enshrines the Lord in the Mind.
The Perfect Guru Blesses us with the Life of the Soul, and one Cherishes the Nectar-Name of God. [1]
O Lord, Thy Name I Enshrine in my heart, by the Guru’s Grace:
How fortunate am I that the Guru has recited to me Thy Gospel which pleased my Mind. [1-Pause]
Myriads of ‘angels’ dwell upon Thee, O God, but know not Thy end:
For, at heart, they, being lustful, crave for the woman, and spread out their hands to Thee for the treasures of the world. [2]
I utter but the Praise of the Lord on high, and cherish it too in my heart by the Guru's Grace.
(But), if one be a man of Destiny, only then one Contemplates the Lord, who makes one Swim Across. [3]
The Lord is near to his Devotees; the Devotee is near to his God and Enshrines Him in his heart.
Says Nanak: "The Lord is our Father and Mother and Sustains us He like His Children." [436-18]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAMKALI M. 5

O Thou Compassionate Lord of the poor, be Merciful to me and think not of my merit, demerit.
How can one wash the Dust, O Master? Such, also, is the state of my (Evil) mind. [1]
O my mind, Serve the True Guru that you gather Bliss,
And all your heart's Desires are fulfilled and you come not to Grief (again).

[1-Pause]
The earthen vessel (of the body) Thou Createst and then Informest it with Thy Light,
And, as was Thy Writ, O God, so did I do the deeds. [2]
I've believed this body and mind to be mine, and this is what causes my coming-and-going.

And He, who Blest me with these, Him I cherish not and, Blinded, I cling to the Illusion. [3]
He, who Created me, Knows alone: for, Sublime is the Station of my Lord.
So I Dedicate myself to Him and sing His Praise, for, I am but His Slave.

[4-1]

RAMKALI M. 5

Be humble like the dust beneath the feet that you come up: yea, Serve your Lord thus:
And consider everyone else to be above you, and then you attain Bliss in the Lord's Court. [1]
O Saints, recite to me the Gospel of God even for an instant, And utter to me the Guru's Word that blesses and sanctifies both men and angels. [1-Pause]
Shed your conceit, and abide in the house of Poise, and call no one false, And Meet with the True Guru that you are Blest with the nine Treasures and you gather the quintessence (of Reality). [2]
Yea, shed thy Doubt and attune thyself (to God) and Know thyself, And know that thy Lord is ever so near; so why do evil to another? [3] When one Meets with the True Guru, one’s Path becomes open and wide; and, in a state of Poise, one Meets with one’s God. Nanak is a Sacrifice to those who’ve attained to the Lord’s Name in the Kali age: O Blessed, Blessed are they. [4-2]

RAMKALI M. 5

Neither coming pleases me nor going pains, so my Mind comes not to Grief. Meeting with the Perfect Guru, I am ever in Bliss and no more am I Separated from the Lord. [1] Thus am I United (with my God): And neither sorrow, nor ailments, nor attachment, nor dishonour affect me now, and I enjoy ever my Lord. [1-Pause] And the heavens are as sanctified and wondrous for me, as is this world and the underworld.

For, he, who abides in the Lord’s Will, Sees the Lord here, there and everywhere. [2] For him vanishes the distinction between consciousness and unconsciousness; and water and wind and the world of form exist not (as entities). Such is the state of Yoga that the Guru Blesses us with: here, the Lord Eternal, the Unfathomable Master, alone Seems. [3] My mind, body and riches belong to the Lord: how can I tell of the Merits of God?

Says Nanak: “The Guru has obliterated the distinction between Him and me, and I’ve merged, like water, with the waters of God.” [4-3]

RAMKALI M. 5

(The Lord’s Nectar-Name is) above the three Modes: its value even the seekers and the adepts know not. In the Treasury of the True Guru is the Nectar locked in the House of Jewels.

Wondrous is this Thing, O friend; But incomprehensible it is through the sense-organs or the mind. [1] One can put no price on it; so what shall one say or utter? Yea, one can describe it not: but, he who Sees it is wholly Pleased with it. [2] Only the Lord, our Creator, Knows its Worth: What can the creature say? The Lord Himself alone Knows His State and Extent, the Lord Himself is the Brimful Treasure. [3] My Mind has tasted this Nectar and I am satiated. Says Nanak: “My Desire is fulfilled, seeking the Refuge of the True Guru.” [4-4]
RAMKALI M. 5

The Lord has Owned me as His Own, and smothered all my 'foes'.
The Adversaries who've robbed the whole world, them the Lord has Bound down. [1]
O Guru, O God, Thou belongest to me:
When I contemplate Thy Name and lean on Thee, I seem to enjoy the joy of
dominionhood and all the pleasures of the earth. [1-Pause]
Thou art my shield, O God, so I think not of another:
And, I remain care-free, leaning on Thy One Name. [2]
When Thou, O Perfect One, Meetest with me, I am devoid of nothing:
And I attain to Thy Quintessence, the highest state of Bliss: and, forsaking it,
I go to naught else. [3]
I can describe Thee not, O God: Thou art my True, Infinite and
Unfathomable Lord:
Thou art my only Master—Unparalleled, Immeasurable, and for ever the
same. [4-5]

RAMKALI M. 5

Thou art my Wise and Eternal Lord, Thou art my Caste and Honour.
When Thou, my God, art ever the same, then why should I ever grieve? [1]

Thou art the One and my only God, my King.
And it is through Thy Mercy that I am Blest with Bliss. [1-Pause]
Thou art my Sea, I am Thy Swan: Thou art full of Pearls and Rubies:
Thou Givest and in this there's no doubt, and I enjoy and am ever in Bliss. [2]
I am Thy child, Thou art my Father; Thou Blessest me with the Milk (of Thy
Mercy).
And I Play with Thee and Thou Caretest me, O Thou Treasure of Virtue! [3]
Thou art my Perfect God and Pervadest all, and in Thy Company I too am
satiated.
Says Nanak: "I've Met with Thee, O Lord, (though) I can utter not this
state."

[4-6]

RAMKALI M. 5

His hands are the cymbals, his eyes the tambourine, his forehead the rebeck:
His ears echo the sweet music of the flute and his tongue utters the sound:
His mind brings with it the ankle-bells (of Desire), and so dances the man!

Yea, such is the dance men dance to their God,
And their make-up the Compassionate Lord Watches! [1-Pause]
The whole earth is the stage over which is stretched the canopy of the sky:
And the air separates man from man, who is created out of the watery sperm.
Of the five elements, the Lord Creates the puppet (of man), and Unites Him with the others of his kind by virtue of his past deeds. [2]

The two lamps of the sun and the moon burn bright and illumine all the four corners of the world:
The ten sense-faculties dance like the singing girls, (and) the five Desires make music assembled together (in the body).
All speak out but in their own tongue the desires of their minds. [3]
Such is the eternal dance of man to the tune of (Maya’s) flute!
The one dances, another whirrs around; still another comes out of, and merges in the dust. P. 885
Says Nanak: “Only that man dances not again who Meets with the True Guru.” [4-7]

RAMKALI M. 5

He, who seeks (truly) to Praise his Lord, is attuned to the One alone and knows the only Melody (of God).
He lives in Him alone, Reflects the Glory of the One alone, and Merges his being in Him.
He Cherishes the One alone in the Mind and Serves Him alone who is known through the Guru. [1]
O Blessed be such a songster,
Who praises the Merits of his God alone, shedding all the involvements of Maya. [1-Pause]
The five Merits, like Patience, are his musical instruments and the seven notes, the Merging of his being in God.
The stilling of Ego is his flute, the denial of Power his notes, and to keep steps (is to keep step with God’s Truth).
And this is his whirling around (in dance) that he comes not again, and he ties the One Word to the edge of his Skirt. [2]
To play like Narada, (the singing sage), is for him to See ever the Lord’s Presence all over,
And to shed his earthly woes is for him the clanging of the ankle-bells.
His gestures are that he abides ever in the Peace of Equipoise.
This type of dancer then comes not again into the world of form. [3]
He, with whom his God is Pleased,
He, the rare one, sings thus the Lord’s Praise.
I, too, would repair to the Society of the Saints:
For, there, they sing the Praise of the One God alone. [4-8]

RAMKALI M. 5

Some call Thee Ram, others Khuda.
Some serve Thee as Gosain, others as Allah. [1]
But, O Beneficent Lord, Thou art the only Doer and the Cause.
So Bless me Thou with Thy Mercy, O Compassionate One. [1-Pause]
Some go to the (Hindu) holy places, others go to perform Hajj,
Some offer Thee oblations, while others bow down before Thee. [2]
Some read the Vedas, others the Semitic texts,
Some are robed in white, others in blue. [3]
Some are called Turks, others are termed Hindus,
Some seek the (Hindu) Heaven, others the (Muslim) Paradise. [4]
Says Nanak: "He, who realizes the Will of the Lord,
He (alone) knows the Mystery of the One, All-powerful God." [5-9]

RAMKALI M. 5

The breath mingles with the air;
The Light (of the Soul) merges in the Oversoul.
The dust returns to the dust,
So what is it that the man grieves for? [1]
Who is dead, pray, who is dead,
O Wise ones, reflect on this and see: this is but the Play of God. [1-Pause]
Who knows what is to happen to one in the Yond,
And he, who grieves now, will he not pass away?
We are all bound down by Doubt and Attachment.
The dream ends like a dream, and the Blind one grieves in vain. [2]
All that seems, is the Creation of the Lord;
And one comes and goes as is the Unfathomable Will of God.
Neither one dies nor is one capable of dying,
Nor one perishes: for, the Soul is Eternal and Ever-alive. [3]
That what one knows man to be, that he is not.
And he, who knows this, unto him I am a Sacrifice.
Says Nanak: "I’ve shed all my Doubts by the Guru’s Grace,
And now no one dies for me; nor comes, nor goes.” [4-10]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

RAG RAMKALI M. 9: TIPADAS

O mind, seek thou the Refuge of the Lord’s Name:
Contemplating whom one sheds the evil of the mind and attains the state of
Supreme Bliss. [1-Pause]
Blessed, Blessed, is the creature who sings the Lord’s Praise.
And purging his mind of the Sins of a myriad births, lands in Heaven.

Ajamala became conscious of God at the end of his days,
And attained he to that state (of Bliss) in a moment which the Yogis seek for a
whole life. [2]
The Gajraja had neither merit, nor knowledge, nor consciousness of
religion,
But lo, the Lord’s innate Nature Blest him with the Blessing of Fearlessness.

RAG RAMKALI

O Saints, which way shall I take
That I may dispel my Evil and Dedicate my mind to the Love of God?

My mind is involved in Maya and knows not Wisdom;
Pray, tell me, how indeed is the Name to be Dwelt upon that one may attain to
the state of Nirvan? [1]
The Saints were compassionate and merciful and instructed me they
thiswise:
That whosoever sings the Lord’s Praise, goes indeed the Way of Religion.

If a man’s heart cherishes, even for an eye-twinkle, the Lord’s Name (with
Faith)
Dispelled is his fear of the Yama, and his human birth becomes Sanctified
and Fulfilled. [3-2]

RAG RAMKALI

O man, be awake to thy God,
For, thy age wears off each moment and thy life passes in vain. [1-Pause]
One wastes away one’s youth in Vice, and one’s childhood in Ignorance,
And becoming old too, one knows not; O, why is one lured thus away by
Evil? [1]
The Master, who Blest you with the human birth, O, why have you forsaken
Him pray?
He, whose Contemplation Emancipates us all, why sing not His Praise even
for a while? [2]
Says Nanak, “Dwell ever on Thy God, the Wish-fulfilling Jewel, which alone
keeps thy company in the end.” [3-3-81]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAMKALI: M. 3

(To be sung to the tune of Jodha and Veera Purbani)

SHLOKA M. 3

The True Guru is the Farm of Equipoise and whosoever loves it, P. 947
Sows in it the Lord's Name: in it the Name grows and (gathering it), one
Merges in the Name.
The seed of Ego, which sprouts in Illusion, no more grows in it:
And he sows naught (else) nor anything (else) grows (in his Farm), and he
eats what comes from God.
And the waters (of his soul) merge in the waters (of the Oversoul), and then
the two Separate not.
Such also is the wonder of the life of the God-man see for yourselves, O ye
men.
But the men, who know not (their God), what can they see?
For, he alone sees whom the Lord makes thus to see, and in whose mind the
Lord, our God, is Enshrined. [1]

M. 3

The Egocentric is the Farm of Tribulation: he sows Sorrow and reaps Pain.
He is born in Sorrow: in Sorrow he dies; in Ego, he passes his life.
But he knows not (the Pain of) coming and going, and so the Blind one acts in
stark ignorance,
And knows not he the Giver and clings to that which is given.
Nanak: Such is the Writ of the past (for him), and he can do not aught else. [2]

M. 3

Meeting with the True Guru, one is ever in Bliss, but the Guru of himself
Unites one with himself.
The essence of Bliss is that one's Mind becomes stainless:
One drives out the illusion of Ignorance and one attains to Wisdom.
And one Sees the One alone: and wherever one Sees, one finds naught but
God. [3]

PAURI

Our True God has Established (the world), His True Throne, to Seat
Himself.
And, He is All-in-all: thus does the Guru's Word proclaim
He, of Himself Creates nature and all the mansions and the staying-places,
And the lights of the sun and the moon: such is His Perfect Order.
Yea, He, of Himself, Sees and Hears all, but He is Dwelt upon through the
Guru's Word. [1]
Hail to Thee, O True king, True, True is Thy Name. [1-Pause]

SHLOKA

Says Kabir: “My efforts was like the henna's: I ground myself into a paste,
But the Lord took no heed of me and applied me not to His Feet.” [1]

M. 3

Says Nanak: “Be thou like the henna, but wait (patiently) for the Grace of
God.
And then thy Lord Himself Grinds thee and Applies the paste to His Palms.
For, lo, the cup of Love belongs to God, and He Passes it on to whomsoever
He Chooses.” [2]

PAURI

Of a myriad kinds is the world: and it comes and goes and Merges (in God) as
is the (Lord’s) Will.
And Seeing His Play He is in Bloom: nay, there is naught else but the God.
O Lord, keep me Thou as is Thy Will, and let me Realize (Thy Will) through
the Guru's Word.
Over everyone is Thy Power and Thou Drivest all as Thou Willest.
And, for me, there is no one equal to Thee: so whom shall I go to but Thee to
cry out my Prayer? [2]

SHLOKA M. 3

Lost in Doubt, I roamed the whole world and the search frustrated me.
But the Lord Blest me not with Peace: now, how could I force His Will?
So I Contemplated Him, by the Guru’s Grace, Enshrining Him ever in the
mind. P. 948
And I found my God within my home when His Grace was upon me. [1]

M. 3

The day one passes in strife, the night in sleep.
Yea, the Egocentric sucks-in Poison, uttering the Untruth, and so he quits
(the world) in Pain.
Over his head is the tyranny of the Yama, and he loses Honour, led astray by
Duality.
He Cherishes not the Name and so he comes and goes.
If the Lord be Enshrined in his Mind, the Yama's tyranny is for him no more.
Nanak: Through God's Grace is the Lord Met with, all-too-spontaneously.

**PAURI**

Some the Lord yokes to His Service, Blessing them with the Guru's Word.
The Eternal and the True Lord Blesses the Blessed ones with His True Name.
Even the air, water and fire worship Him ever in His Will.
For, they are ever in God's immense Fear: such is the Perfect Order (of God)
Yea, the Lord's Will works for all: and one attains Bliss by accepting His Will.

**SHLOKA**

Says Kabir: Such is the touchstone of God that the False ones are proclaimed False.
And, he alone passes the Lord's Test who Dies (to his self) while yet alive.

**M. 3**

How is one to still one's mind, how is one to Die (to the self)
When one accepts not the Word uttered (by the Guru), and Ego leaves one not?
It is by the Guru's Grace that one abandons "I-amness", and is thus Emancipated while alive.
Nanak: He, whom the Lord so Blesses, him He Meets and, thereafter, he suffers no Pain.

**M. 3**

Everyone says, "I die to the self, but how is one to be Emancipated while yet alive?"
Yea, if one disciplines (the mind), through the Lord's Fear, and cures his Maladies with the Lord's Love,
And sings the Lord's Praise, seated in the Peace of Poise and Swims across
the Sea of tumultuous Existence.
Then, Nanak, through the Guru, one attains to the Lord, if upon one be His Grace.

**PAURI**

The Lord Created Duality and the activity of the three Modes.
He Created also Brahma, Vishnu and Shiva, who act as is the Lord's Will. The Pundits and the diviners of future read (their sacred texts), but know not the Essence thereof.
O my True Creator Lord, all is Thy Play.
He, whom Thou Forgivest, Merges in Thy Word. [4]

SHLOKA M. 3

The man of False mind practises Falsehood.
And goes out in search of Maya, yet calls himself an ascetic.
He is deluded by Doubt and yet roams he the pilgrim-stations:
How can such an ascetic attain to the Supreme State (of Bliss)?
He, who practises Truth, by the Guru's Grace,
He, Nanak, attains Emancipation, forsooth. [1]

M. 3

He alone is an ascetic who practises these austerities:
He Meets with the True Guru and Cherishes the Word.
He Serves the Guru (thus): this Austerity is Approved of (by God).
Such an ascetic, O Nanak, is Blest with Glory at the Lord's Court. [2]

PAURI

Night and day were Created (by God) and so the world goes on.
But the Self is Illumined through the Guru's Word which dispels all Darkness.
Through His Will He Creates all, and Pervades (even) the woods and glades,
Yea, the God is Himself All-in-all: So Utter thou His Name, through the Guru's Word.

It is through the Word that one Knows (all): yea, the True One Himself Reveals it to us. [5]

SHLOKA M. 3

A holy mendicant is not he in whose mind is Doubt:
And he, who gives him alms, reaps a like reward.
A True Mendicant is he, who begs for the Fearless and Absolute God, yea, the Supreme Bliss.
But, how rare is the one who can offer him this. [1]

M. 3

A holy mendicant is not he who feeds himself upon another's alms.
And to fill his belly, assumes now this garb, now that.
A True mendicant is he, Nanak, who enters into his inner being,
And finds his Lord (within), and Abides in his own Self. [2]
PAURI

The earth and the sky are torn from each other, but from within, both are
Supported by God.
The Self too is True if within it is Enshrined the True Name.
It is the Will of the True Lord that Works everywhere: through the Guru, one
merges in Truth.
True, True is our God, True is His Throne, True His Law and the
Dispensation of His Justice.
It is the True One who Works all over: and, through the Guru, one fathoms
the deeps of the Unfathomable God. [6]

SHLOKA M. 3

The Infinite Abides within the Sea (of Life): all that comes and goes is an
Illusion.
But, he who goes his own way, suffers immense Pain.
Everything is contained in the Sea, but, through the Lord’s Grace, to it one
attains.
Nanak: If one walks in God’s Will, one attains to the Nine Treasures (of the
Lord’s Name). [1]

M. 3

If one Serves not the True Guru with Equipoise, his life is wasted away by
Ego:
Yea, if the tongue tastes not the Lord’s Essence, the ‘Lotus’ (of his heart)
flowers not.
The Egocentric likes Poison and so he dies: he is wasted away by his
infatuation with Maya.
O cursed is the life, cursed the living, without the Lord’s Name.
When the True Lord is Merciful, one becomes the Slave of His Slaves.
Then one serves ever the True Guru and remains ever on his side.
And as the lotus lives detached in waters, so does he in his household.
Nanak: Everyone goes as the Lord Wills, yea, as our God, the Treasure of
Virtue, Directs. [2]

PAURI

For thirty-six yugas, there was utter Darkness; then the Lord Himself
Manifested Himself;
And Created He Himself the whole Creation, and Instructed (all) in His
Wisdom.
And Created He the Shastras and the Smritis, and made the distinctions of
Virtue and Vice.
But he alone Knows (this whole Mystery), who is Pleased with His Word.
Yea, the Lord Himself Works in everything, and of Himself, Forgives He
and Unites us with Himself. [7]
SHLOKA M. 3

This body is all blood; without blood, how can the body be?
But, they, who are Imbued with God, do not have Greed in their blood.
In the (Lord's) Fear, the body becomes lean and delicate, for Greed courses
not through the blood.
As the metal is purged of impurity through fire, so does the Lord's Fear
destroy the Soil of the Evil mind.
Nanak: Beauteous are they who are imbued with the Love of God. [1]

SHLOKA M. 3

Through the strains of Ramkali, the Lord I enshrined in my Mind: yea, thus
did I embellish myself.
And the 'Lotus' (of my heart) flowered through the Guru's Word, and the
Lord Blest me with the Treasure of His Devotion.
My Doubt and Darkness were dispelled and I Awoke (to my Self)
Yea, he who loves his God, is clothed in incomparable Beauty.
He utters ever the Lord's Name like the Glorious Bride.
The Egocentrics know not how to embellish themselves; and so they waste
their lives away.
If one bedecks oneself save with the Lord's Devotion, one is born over and
over again, only to be wasted away.
Such beings are Honoured not here and Hereafter what happens to them,
that God alone Knows.
Nanak: The True Lord is forever Alive, while the world comes and goes.
The Virtuous and the Vicious both are yoked to their tasks as is the Lord's
Will. [2]

M. 3

Without the True Guru, one attains not Peace: and there is no other place for
us to go to.
But, howsoever one tries, one attains not (to the Guru), unless one be so
Destined.
Within one is Greed and Sin and one is wasted by the sense of Duality.
So, one's 'coming-and-going' cease not, and one suffers Pain, lost in Ego.
They, who cling to the True Guru, are for ever Fulfilled.
Them the Yama calls not, nor do they suffer Sorrow.
Nanak: The God-men are Emancipated, being Merged in the True Word. [3]

PAURI

The Lord Remains forever Detached: the others are involved in Strife.
The Lord is Eternal and Moveless: the others but come and go.
So let us Contemplate ever our God: for, the God-men are ever in Bliss,
And they abide in their Self, attuned to the Lord's Praise.
The True One is Unfathomable and is Revealed (only) through the Guru’s Word. [8]

**SHLOKA M. 3**

Contemplate the Lord’s True Name, for, thy Lord Pervades all.
Nanak: He, who Realizes His Will, reaps the fruits of Truth.
If one merely prattles, one knows not the Will of the True One.
Nanak: He, who submits to the Lord’s Will, is the Devotee of God: without it, one is False. [1]

M. 3

The Egocentric knows not what’s True speech, for, within him are Lust, Greed and Ego.
He minds not the occasion either, for, within him are Avarice and Vice.
He talks what suits his purpose, and so the wild Yama destroys him.
He has to account for his deeds at the Lord’s Court, and he is wasted away, being False.
O, how can the Soil of the False one be washed off? Think of this, and know.
Yea, if he Meets with the True Guru, he Cherishes the Name which dispels all his sins.
Yea, he, who Contemplates only the Lord’s Name, I greet him ever and forever more.
For, the Soil of Sin is washed off his mind, and he sparkles with Truth, Dwelling on the Name.
Nanak: He, whose Wonder is this all, may He live eternally! [2]

P. 951

**PAURI**

O God, there is no one as Beneficent as art Thou: so whom are we to go to cry out our woes.
By the Guru’s Grace, one attains to Thee, and so one is rid of one’s Ego.
True, True is Thy Glory, O Lord, above all tastes (of the world):
Yea, he, whom Thou Forgivest, is Blest (with Thy Vision), and he Unites with Thee.
Within our heart is Thy Nectar: but rare is the one who Drinks it by the Guru’s Grace. [9]

**SHLOKA M. 3**

The stories of the great elders their worthy scions repeat.
And out of these accept what is pleasing to the Guru: and do the like deeds.
Ask thou the Shastras, the Smiritis, Vyasa, Shukdeva and Narada who preach to the world:
That they, who are by God Attuned to the (Lord’s) Truth, Cherish ever His Truth.
Nanak: Their life alone is Approved who Emancipate their whole
generation. [1]

M. 3

They who are led by the Blind one, do but Dark deeds:
They go their own ways and utter only what is Vain and False.
They practise Vice and slander others:
They are Drowned, the Slanderers, and with them their whole lineage too is
Drowned.
Nanak: Howsoever the Lord has Yoked them, so do they go, else what can
these poor creatures do? [2]

PAURI

The Lord Keeps in his Eye all the Creation He Creates.
The Egocentrics are by Him Yoked to the Illusion and so they are wasted
away.
Those turned Godwards Dwell upon Him, for, within them is the Love of
God:
Yea, they, who have gathered Virtue in their Skirt, in their mouths too is the
Praise (of God).
Nanak: Let us Contemplate the Name, Through the Lord’s Praise. [10]

SHLOKA M. 1

Men of charity gift away the riches they gather through Sin.
And lo, the ‘guru’ goes to their homes to instruct them!
Women love their men for their money,
Else, they care not wherefrom they come, whereto they go?
No one accepts the authority of the Shastras or the Vedas,
And everyone worships no one but himself.
The Qazi sits in Judgement but upon others,
And tells the rosary and mutters the name of Allah.
But he does justice, if his palm is greased,
And if anyone asks him why, he quotes chapter and verse (from the Quran).
The Qalima of the Turks is in their minds and ears,
But they beguile the people and indulge in back-biting.
Others plaster their kitchen-square but do they become Pure?
Nay, rare is the Hindu who is what he ought to be.
The yogi, the householder, the one with matted hair, and he one who smears
his body with ashes,
Are mourned by their progeny (for their dual conduct).
They attain not to Yoga, for, they Know not the Way.
Then why do they throw dust on their own heads?
Nanak: This is the sign of the Kali-age,
That each one utters (his own truth), being wise only in himself! [1]
M. 1

A 'Hindu' comes to the house of a Hindu,
And makes him wear the 'sacred' thread, reading out the Mantras.
Yea, he wears the 'sacred' thread, chanting (the Mantras), but commits he Sin:
So, after all his ablutions, he is Approved not (by God).
The Muslims too are self-satisfied with their beliefs:
But they too, denied the lead of the Prophet, find not a Place (in the Lord's Court).
Rare is the one who Reaches there, Knowing the Right Way,
For, without Deeds, one is received not into Heaven. P. 952
I go to ask the Yogi about his way,
(And he says:) "I wear the ear-rings for my Lord's sake.
But wearing the ear-rings, he roams the whole world.
(Knowing not) that the Creator Lord Pervades all, all over.
As many are the creatures, so many are the travellers
For, when the Call comes (from the Yond), no one can stay behind.
He, who Knows (the Lord) here, Knows him also in Hereafter:
The rest is all a vain boast -- whether one be a Hindu or a Muslim.
Everyone has to render the Account at the Lord's Court:
And, without Deeds, no one is Emancipated.
Yea, he, who utters nothing but (God's) Truth,
Of him no Account is asked Hereafter. [2]

PAURI

This our body is the Temple of God.
Within it one finds the Rubies and the Pearls, if one utters the Lord's Name,
by the Guru's Grace.
Immensely Beauteous is the body, the God's Temple: in it Enshrine thou the Lord's Name.
Yea, the Egocentric is wasted away by God, boiled ever in the kettle of Maya and Desire.
The Master of all is the One alone, but it is through Perfect Destiny that He is Attained. [11]

SHLOKA M. 1

One attains not Truth through suffering, nor by being over-joyous,
Nor by roaming like the creatures in the water:
Nor by shaving off one's head, nor by journeying through the world;
Nor by being motionless like the tree or stones, nor by being sawn alive;
Nor by chaining elephants or gathering cows in one's stable.
He, whom the Lord Blesses, attains Truth:
Yea, Nanak, he alone is Blest with Glory within whom rings the (Guru's) Word.
“All hearts are mine,” (Says God), “and, he, who is strayed by Me from the Path, who can bring him back to it?
And he whom I show the Path, who can stray him away?
And he, who is lost to me since the beginning of his journey, who can show him the Path.” [1]

M. 1

He alone is a householder who disciplines his sense-desires.
And begs from God, Contemplation, Austerity and Self-control.
And gives in charity all he can through his body.
Yea, such a householder is Pure, like Ganga’s water.
Says Ishar (the Yogi): “Our God is the Embodiment of Truth:
Yea, the Quintessence (of Reality) has neither form, nor sign”. [2]
He alone is Detached who burns off his self,
And Suffering he begs and feeds himself upon it,
And who asks for the alms (of Wisdom) in the Township of the heart:
That Detached one mounts to the City of God.
Says Gorakh (the Yogi): “Our God is the Embodiment of Truth:
Yea, the Quintessence (of Reality) has neither form, nor sign”. [3]

M. 1

He alone is an Udasi who practises Renunciation,
And sees the Absolute, Immaculate God, below and above.
And gathers in the Moon (of Poise) and the Sun (of Wisdom).
Then, such an Udasi is destroyed not ever.
Says Gopichand (the Yogi): “Our God is the Embodiment of Truth:
Yea, the Quintessence (of Reality) has neither form, nor sign”. [4]

M. 1

He alone is a Pakhandi who washes off the scum of his body:
And through the Fire of the body blazes the Wisdom of the Lord:
And even in dream, controls his sex-desire.
Yea, such a Pakhandi dies not, nor ages
Says Charpat (the Yogi): “Our God is the Embodiment of Truth:
Yea, the Quintessence (of Reality) has neither form, nor sign.” [5]

M. 1

He alone is a Vairagi who turns back the current, and brings God into His Mind. P. 953
And supports the Sky (of the Tenth Door) with the Pillar (of God),
And ever contemplates, within, on his Self:
Yea, that Vairagi is the embodiment of Truth.
Says Bharthari (the Yogi): “Our God is the Embodiment of Truth:
Yea, the Quintessence (of Reality) has neither form, nor sign.” [6]
M. 1

How is Evil to be eradicated? How is the Way to be found? What use is it to live off (the earnings householders), after getting the ears torn (like a Yogi)? It is the Lord’s Name alone that is, and was, even when the world was not. Which is the Word which keeps the heart in its place? Yea, the Guru can instruct Only if one looks upon the sun and the shade alike. In the six ways do the seekers practise their religion, But, so doing, they are neither the householders, nor detached ones, He, who is Merged in his Absolute Lord, the God, O, why shall he go out to beg from door to door? [7]

PAURI

That alone is the Temple of God wherein the God is Revealed: Yea, it is in the human body that one finds the All-pervading Lord, through the Guru’s Word. So search him not without; for, He, thy Creator-Lord, is within thy Home. The Egocentrics Know not the Temple of God and so waste their lives. The Lord Pervades all, but is Revealed only through the Guru’s Word. [12]

SHLOKA M. 3

It is a fool who believes a fool. Pray, what are the characteristics of a fool? What deeds does he do? A fool is he who is Unwise, and dies in his Ego. And so, he earns Sorrow and abides ever in Pain. If a loved one falls into the Well, how is he to be taken out? Yea, the Godman reflects on this, and himself remains Detached: And, Saves himself, Contemplating the Name, and Saves those too who’re Drowned. Nanak: One should do as the Lord Wills and receive what He Gives in His Mercy. [1]

M. 1

Says Nanak: “Hear, O mind, the True Instruction. Thy Lord will ask thee to render thy Account to Him: yea He’ll face thee with thy deeds. And the rebels of God, who have squared not their Accounts, will be called out, And be surrounded by the ‘angel of death’. And the Soul, trapped in a blind and strait alley, will not find the exit thereof. The False ones will lose for sure before God, and only the Truth will prevail.” [2]
Pauri

The body belongs to God: thy God Pervades all.
But, one can evaluate not the Lord: one can say not what to say?
So let us Praise Him by the Guru’s Grace, and be imbued with His Devotion.
And then our body and mind are in Bloom, purged of its Ego.
Yea, all that we see is the Lord’s Play; but rare is the one to whom the Mystery is Revealed through the Guru. [13]

Shloka M. 1

Indra came to grief cursed (by Gautama) with a thousand wombs.
Parshurama too came back home crying, (for, Ramchandra had denuded him of his prowess).
Aja, (Rama’s grandsire), wailed when made to eat (the dung) he had given in mock charity.
Yea, so does one suffer at the Lord’s Court.
Rama too wailed, for, he was banished,
And got separated he from his wife, Sita, and brother, Lakshmana.
The ten-headed (Ravana) cried when he lost his Lanka;
Yea, he, who had carried away Sita in the guise of a mendicant. P. 954
The Pandavas wailed that (from kings) they became day-labourers,
With whom abided once the Lord (Krishna with his golden flute).
Janmejaya too grieved that he lost the Way,
And only for one error in life, he became a Sinner.
Fear the Sheikhs and Pirs and Seers and all,
Lest, at the time of death, they may die not in peace.
Bharthari and other kings regretted, gnawed at the hearts that they got their ears torn:
And they had to beg for alms from door to door.
The miser weeps that the riches he assembles are lost in the end.
The Pundit too wails lest he lose his Wisdom.
The woman cries out for her lost spouse.
Says Nanak, “The whole world is in Pain.”
But, he who believes in the (Lord’s) Name, Wins the Game.
For, no other deed is of any account to our Lord. [1]

M. 2

Contemplation and austerities are contained in Believing; yea, all other deeds are vain.
Nanak: Through Belief alone one Believes: and one Knows only by the Guru’s Grace. [2]

Pauri

That the body and the Swan-Soul will unite: such was the Writ of the Creator-Lord.
That Lord Works through all, Unseen, and becomes Manifest only through the Guru.
One must sing and utter the Lord’s Praise and Merge in His Praise, (Yea, His Wonder).
True, True is the Word (of the Guru’s): through it is our Union with the True One.
Yea, He, the Lord, is All-in-all, and Blesses He all with His Glory. [14]

SHLOKA M. 2

Nanak: If a blind man goes to test the quality of jewels,
He knows not of what quality they are: he only makes his own (ignorance) known! [1]

M. 2

The Purse of pearls the Knowing Jeweller opened:
And lo, the Seekers and the Master both were lost in its wonder.
They alone trade in these Pearls who have Virtue in their skirt;
But they, who Know not, grope like the blind ones, in the world. [2]

PAURI

The body has nine Doors: the Tenth is locked, unseen.
And the Hard Door opens not unto us, save through the Guru’s Word.
Through the Guru’s Word rings the Unstruck Melody within (one’s mind).
And lo, the heart is Illumined: and through Devotion, one Meets (with the Lord of Bliss).
Yea, He alone Works through all whose Creation this is. [15]

SHLOKA M. 2

If a blind man leads on the path, only a blind man can follow.
But he, whose eyes are wide-open, why should he go astray?
Yea, Blind is not he, who has no eyes in his face:
But, the Blind one is he, who has abandoned the Master’s Path. [1]

M. 2

He whom the Lord has Blinded, his Eyes only the Lord can open.
For, he does only as he knows, howsoever one may warn and reprimand him.
Wheresoever the (Lord’s) Essence is not, there selfhood is.
Nanak: When the Customer can discriminate not, how will he buy the Thing,
(yea, the Lord’s Name). [2-2]
He who is blinded through the Lord’s Will, is not blind,
But, Blind is he, who Knows not the Lord’s Will. [3]

PAURI

Within the body is the Fortress (of God): and all the Lands:
The Lord Himself Pervades all: Himself He was Absorbed in Himself (in the Absolute State). P. 955
He Himself Created what He Created, and Keeps Himself Hid within all. He, the Lord, is Known through the Guru’s Service, and His Truth becomes Manifest to us.
Yea, all that is, is True: I knew this, by the Guru’s Grace. [6]

SHLOKA M. 1

Lust and Wrath are the two crops: seasons, night and day. We water the (body’s) farm with Greed, and sow in it the seeds of Illusion, And our Desire tills the land. The plough is of the Evil intent: and the harvest is of Sin: this is what one earns through the Lord’s Will.
And when of him the Account is asked, the womb (of his Deeds) is declared sterile. [1]

M. 1

Let Love be the Farm, Purity the Water, and Truth and Contentment the two Bullocks:
And Humility the Plough and Consciousness the Tiller, and God’s Remembrance the right Soil, and the Season the Union (with God).
And, the Seed be the Name, and the Crop of Grace Then, the whole world seems (before it) to be an illusion.
Nanak: If such be one’s Deeds, by the Lord’s Grace, then one is Separated not from God. [2]

PAURI

The Egocentric is enveloped by Desire: he speaks only for the love of the Other.
In the Love of the Other is ever Pain, and so one churns the Water in vain. The one turned God-wards Contemplates the Name, and attains he the Quintessence, Churning (the Curds of God).
And his Within is Illumined and, lo, he finds what he seeks.
But, if the Lord himself Strays one from the Path, how can one question one’s God? [17]

SHLOKA M. 2

Be not full of care, O Nanak, for thy Lord takes Care of thee;
For, lo, He Creates creatures in water and Brings them their sustenance wheresoever they be.
There, they farm not, nor run their stores:
There, there are no wares to talk about: neither one buys nor sells.
And it is His Law that one creature eats another,
Yea, they, who are born, deep down in the sea, them also He Feeds.
So rid thy mind of care; for, thy Lord takes Care of thee. [1]
Nanak: Life is (like) the fish, the fisherman the Desire, like Death.
The Blind mind forethinks not, and lo, life is ended, unawares.
The Mind in itself is Free, but it is bound by care.
But, when the Lord is Merciful, He Unites one, of Himself. [2]

Pauri

True, ever True, are they who drink the Essence of God.
Through the Guru, one Enshrines the True One and Deals only in Truth.
Everything is within one's Home: but one attains it (only) when one's
Destiny is Awake.
Then one stills one's Desires within, and sings the Lord's Praise.
Yea, the Lord of himself Unites us with Himself and of Himself Reveals
Himself to us. [18]

Shloka M. 1

As the cotton is ginned, corded, spun and woven,
And then beaten and laundered and cultured,
And the cutter then cuts with the scissors the cloth which the needle sews:
Thus is one's tattered Honour made Whole through the Lord's Praise, if one
lives (a True) life.
The cloth, when worn off, is torn and the needle mends its tears,
But a month or a half, or an hour or a moment, and, then, there it goes.
(But) Truth is never too old: and once sewn, is torn never.
True, True is our God, O Nanak, but, He seems so (only) when one Realizes
Him. [1] P. 956

M. 1

If Truth be the knife and Truth its steel,
Then its make is of Infinite Glory.
And, if it be sharpened on the whetstone of the world,
And kept safe in the Sheath of Virtue,
Then, if the Sheikh surrenders his head to this Knife,
All his blood of Greed will be spilt.
And lo, his life is Fulfilled and he is yoked to God,
And Merges he in God's vision at the Lord's Gate. [2]

M. 1

Riding a beauteous house, a beauteous dagger dangling by one's side,
Should make not one vain, lest one falls headlong on the ground. [3]

Pauri

He alone meets with the Saint, through the Word, who goes the Way of the
man of God.
They, who are blest with the Lord’s Riches to sustain them on Way, alone
Contemplate the True One.
Yea, the devotees look Beauteous, singing the Lord’s Praise, and through
the Guru’s Word, their Mind is stilled.
Blessed is the Jewel of the Guru’s Word, Reflecting on which the Lord is
Enshrined in one’s Mind.
Yea, the Lord Himself Unites us with Himself and Blesses us with Glory. [19]

SHLOKA M. 3

Everyone lives on Hope; rare is one who hopes for naught.
Nanak: He who dies to Desire in life, fruitful is his coming into being. [1]

M. 3

Hoping can achieve nothing, but how is one to abandon hope?
Yea, when the Lord Himself Strays us from His Path, how can our hopes bear
fruit? [2]

PAURI

Accursed is life in the world without the Lord’s True Name!
Eternal is our Beneficent Lord: Inexhaustible are His Bounties.
He who Contemplates Him ever, becomes Immaculate.
So utter the Name of the One alone with thy tongue, who is Infinite, and the
Inner-knower of all hearts.
Yea, He Pervades all, all over: and Nanak is a Sacrifice unto His Glory.

SHLOKA M. 1

That the Swan-Soul shall peck always at the (Guru’s) Pool: such is the
Master’s Will;
For, the Pearls and the Diamonds that the Pool treasures, these are the feed
of the Swans.
The Cranes and the Crows live not here, howsoever clever they be;
For, their Feed is not there, and they eat but Dirt.
He, who Practises Truth, attains Truth: and the False ones lean only on
Illusion.
Nanak: Them alone Meets the Guru, for whom such is the Command of God.

The Master is Immaculate: Cherish Him thou in the Mind.
Yea, Serve thou Him ever who Blesses thee ever with His Bounties.
Nanak: Serve thou Him whose Service rids thee of thy Woes.
And thou sheddest thy Sins and enshriniest Virtues and thy mind is at Peace.

PAURI

The Lord Himself Pervades all: Himself He is Absorbed in Himself.
Himself He Instructs all; it is through the Guru that He is Pleased with His Truth.
Himself He Strays some from the Path: others He Yokes to His Worship. Yea, he alone Knows Him whom He makes thus to Know: Himself He makes him to be Dedicated to His Name.
Nanak: Let us Contemplate the (Lord's) Name: for, eternally True is His Glory. [2-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAMKALI: M. 5

SHLOKA M. 5

I've seen the Guru as was his repute:
The Separated ones he Unites with God and is an Intercessor at the Lord's Court.
He ministers to us the Mantram of the Lord's Name and rids us of the Malady of Ego.
Nanak: The Guru is met with only by those in whose lot it is so Writ by God. [1]

M. 5

If the One God is my Friend, then all are friendly towards me; if He be Inimical, so is everyone.
Yea, through the Perfect Guru, I have realized that all is a vain Strife save for the Lord's Name.
The Evil-minded Shaktas, who are attached to the Other, are strayed by Doubt.
But, Nanak has Realized the One God by the Guru's Grace. [2]

PAURI

The One Creator-Lord has Established all that's there:
He is the only Perfect Merchant and Himself He Earns His Own Profit,
Himself He has Expanded into the universe: Himself is He Mixed with His Colourful Play.
Of His Power, no one can find the limits: so Unfathomable is the All-pervading God.
Yea, Infinite, Unfathomable and Boundless is He, farthest of the far.
He Himself is the Emperor: Himself His Own Minister.
No one Knows His whole Self, nor how vast is His Abode.
True, True is the Master: and through the Guru, becomes Manifest He. [1]

SHLOKA M. 5

O my Friend, My Love, lead me on to my Guru.
I'll Surrender my mind to Him and Cherish Him ever in the heart.
O, cursed is one's life in the world unaided by the Guru.
Nanak: They alone Meet with the Guru who live ever in the Presence of God. [1]
M. 5

O God, I seek to see Thee: how am I to attain unto Thee?
I'd befriend my Friend, the Guru, who'll lead me on to Thee.
When the Perfect Guru Unites me with Thee, I See Thee wheresover I See.
Yea, Nanak Serves the God of whom there is no peer. [2]

PAURI

How am I to Praise Thee, O my Beneficent, Ever-giving God.
Yea, Thou Sustainest us all and bringest us our daily feed.
No one is under the sway of another: there is but one Support for all.
He takes us by the Hand and Supports us like His children.
His Wonders are manifold: we know not the why and wherefore thereof.
He Upholds all, the All-powerful God: O, I am a Sacrifice unto Him.
Let's sing His Praises ever, for, He is worthy of all Praise.
Yea, whosoever repairs to the Guru's Feet, enjoys the Relish of God. [2]

SHLOKA M. 5

The God who Widens for us the narrow straits and Keeps us whole along with
our kin,
And Fulfils us all; Cherish Him thou ever in thy Mind.
The Lord Hugs us like father and mother: He Sustains us, His little children.
And all life is Compassionate to us: yea, Nanak, the Lord Blesses us with His
Eye of Grace. [1]

M. 5

If I ask for aught but Thee, O God, it brings me immense Sorrow. P.958
So Bless me Thou with Thy Blissful Name that I am rid of the Craving of my
mind.
By Thy Grace, O Guru, all vegetation is in bloom; is it any wonder that Thou
Blessest me, Thy man? [2]

PAURI

Beneficent is our God: why forsakes Him thou?
For, thou canst do naught even for a moment when thy Lord's Grace is not
upon thee.
O God, Thou art with me within and without: how can one hide anything
from Thee?
And, he, whose Honour Thou Protectest, he crosseth the Sea of Existence.
He alone is Wise, the Devotee of God, an Ascetic, on whom is Thy Grace.
He alone is Perfect and Supreme, in whom is Manifested Thy Power.
Yea, he alone contains this Power, whom Thou Blessest so to do.
O, him alone Meetest Thou, O God of Truth, who Enshrines the Guru's True
Mantram in the Mind. [3]
**SHLOKA M. 5**

Blessed are the strains of Music uttering which one is rid of all one's Cravings.
Blessed, blessed are the creatures who dwell upon the Name, by the Guru's Grace.
I am a Sacrifice unto the one who Contemplates the One (God) with a single Mind.
I seek but the Dust of his Feet: but, by good Fortune is one Blest with it.
They, who are imbued with God's Love, I am forever and wholly dedicated to them.
I'd share with them the secret of my soul, and pray: "O friends, lead me on to my God, the King".
My Perfect Guru has united me with my God and the Pain of recurring births and deaths is for me no more.
Nanak has attained unto the Unfathomable Lord and now he goes not to another. [1]

**M. 5**

Blessed is the hour, the second, the moment.
Blessed is the day, the auspicious opportunity, when I See the Guru's Vision.
Yea, when one attains unto the Infinite Lord, one is wholly Fulfilled.
And one is rid of Ego and Attachment and one leans only on the True Name.
Nanak is devoted to the Service of God through which the whole world is Emancipated. [2]

**PAURI**

Rare is the one who is Blest with the Lord's Praise and His Devotion:
Yea, he whom the Lord Blesses with His Treasures, from him He asks no Account.
They, who are imbued with His Love, are ever in Ecstasy:
They lean only on the Lord's Name: their Feed only is the Name.
For their sake, the whole world Relishes the Taste (of God),
Yea, they Love their God and God belongs to them.
They, who Met with the Guru, Knew their God:
O, I am a Sacrifice unto those with whom the Lord is Pleased. [4]

**SHLOKA M. 5**

I have befriended only the One God; yea, I Love only the one Lord.
Yea, the One alone is my constant Companion and Friend.
I converse only with my God who is never estranged from me.
He Knows our inmost state and ever Responds to our Love.
I take Counsel only with my God who is Powerful enough to Create and to Destroy.
My Lord is Beneficent to me: He Blesses also the benefactors of the earth.
I lean only on the One God who is the most Powerful of all.
Through Him I’ve Met with the Guru-Saint: my God has Stroked my Forehead with His Hand.

Lo, I’ve Met with the Guru, my Great Master, who has Emancipated the whole world. 

The wishes of my Mind are fulfilled: I’ve attained to what was writ in my Lot. 
Yea, I am Blest with the True Name and I am ever in Bliss. [1]

M. 5

It is Maya’s Bond that binds the Egoentrics, one to another. 
But, whenever they see one (in pain), there they stay not. 
They are attached to one only so long as they eat out of his bowl, 
But when they are fed not, they talk rot. 
They know not the state of their Souls, being Unwise and Blind. 
Their friendship lasts not as mud joins not the two stones. 
The Blind ones know not their Self and are involved in vain Strife. 
They are attached to false loves and pass their lives in egotistic activity. 
When God is Merciful, He Blesses one with a Perfect Destiny. 
Nanak: He, who repairs to the Guru’s Refuge, is Emancipated forsooth; [2]

PAURI

They, who Abide ever in the God’s Presence utter the Truth. 
Yea, they, who’ve Realized their God, how am I to be Blest with the Dust of Their Feet?
The mind becomes impure with Sin, but in their Society, it becomes Pure. 
The Veil of Doubt is torn and one Sees the Lord’s True Mansion. 
Yea, he to whom He Reveals His Presence, is denied not His Grace. 
Our mind and body are Blessed if He Sees us even a bit with His Eye of Grace. 
If one is attached to the Guru’s Word, one is Blest with the Nine Treasures of the Name. 
(But) he alone is Blest with the Dust of the Saint’s Feet whose Destiny is Great. [5]

SHLOKA M. 5

O thou Bride of deer-like eyes, I utter unto thee the Truth that may Emancipate thee.
O Beauteous one, hear my glorious Word that thy Lord is the only Support of thy Mind. 
Thou art in love with the Evil-minded one: pray tell me, why hast thou strayed from the Path? 
O friend, I was short of nothing: yea, I had gathered all I could, 
But I lost my Glamorous Friend, and became Unfortunate through Evil advice. 
But I strayed not from the Path on my own: blame not me, O thou, 
For, I utter the Truth that howsoever my Lord Yoked me, so was I Yoked.
Yea, she alone is the Loved Bride of good Fortune on whom is the Lord’s Grace.
For, the Lord rids her of all Demerits and Embellishes her Truly, Hugging her to His Bosom.
The Unfortunate Bride wails: “O God, when will my turn come to See thee?
All Thy Brides are Enjoying with Thee, O God: spare a Night also for me.”

M. 5

O mind, why waverest thou: Lord Fulfilleth all.
Yea, thou art rid of all Sorrow if thou Contemplatest the True Guru, the Purusha.
O my mind, dwell thou on the Lord’s Name that all thy Sins, thy Errors, are washed off.
Yea, they in whose Lot it was so Writ by God, became attached to the One Absolute Lord.
They abandoned the taste of Maya and gathered the Inexhaustible Treasure of the Name.
They submitted to the Lord’s Infinite Will, and were attuned to Him, day and night.
Nanak but asks for this boon: “O God, Bless me with Thy Vision, for, I Love Thee with my whole Mind.”

PAURI

He who Cherishes Thee, O God, he is ever in Bliss:

He who Cherishes Thee, suffers not at the hands of the Yama.
He whose Friend art Thou, is wholly Fulfilled.
He, who Cherishes Thee, O Lord, is Approved by Thee.
He, who Cherishes Thee, gathers Thy Infinite Riches.
He, who Cherishes Thee, is Blest with a huge Family (of the Lord’s Devotees).
He, who Cherishes Thee, Emancipates all who belong to him.

SHLOKA M. 5

One is Blind from within and without, but pretends to sing (the Lord’s Praise).
And washes clean his body and inscribes signs on it and runs after Illusion.
But he is rid not of the scum of Ego and comes and goes over and over again.
He is ridden with Sleep and tormented by Lust but utters the Lord’s Name with the tongue.
He calls himself a Vaishnava but does the deeds of Ego: yea, if he pounds the chaff, what will he attain?
It becomes not a Crane to sit amidst the Swans, for even there he has his eye on the fish.
When the Swans peck at the Pearls and Diamonds, the Cranes see nothing but Frogs:
Seeing this, the Cranes fly away lest they be exposed. 
But why blame the Crane when he does as the Lord Wills. 
The Guru's is the pool of Pearls, but he alone attains to it who is so Blest. 
In the Guru's Will, the Sikhs, like the swans, gather at the Guru's Pool, 
And they feed themselves on the Pearls they find therein, but their 
Inexhaustible Treasure is exhausted not. 
The Swan and the pool go together, for, such is the Lord's Will. 
Nanak: He in whose Lot it is so writ, comes to the Guru. 
And, he is thus Emancipated, along with all his kinsmen, nay, the whole world. [1]

M. 5

Being the Master of many-sided knowledge, one is renowned as a Pundit, but 
from within, his heart is hard. 
He is infected by Doubt and Desire, and so his body finds no rest. 
He lives a double life, having his eye ever on Maya. 
Truth provokes him, for, within him is Wrath. 
Attached to the world, this Unwise one is enveloped by Evil nature. 
Himself a Deceiver, he abides in the society of the five Deceivers. 
When the Guru, the Jeweller, tests him on the Touchstone, lo, he turns out to 
be but iron. 
He was mixed with all kinds of metals, but, nay, he stands apart, the veil being 
torn off his face. 
If he seeks the Guru's Refuge, he is transmuted again from iron into gold. 
For, the Guru hates no one and looks on the friend and foe alike, and ridding 
one of Evil, makes one Pure. 
Nanak: He, in whose Lot it is so writ, Loves the Guru. 
Yea, Nectar-sweet is the Word of the Perfect Guru, and he alone Cherishes it 
in the heart on whom is the Grace of God. 
His comings and goings cease, and he is ever in Bliss. [2]

PAURI

He alone Realizes Thee, O God, with whom Thou art Pleased: 
He with whom Thou art Pleased, is Fulfilled at the Lord's Court. 
He, on whom is Thy Mercy, O God, is rid of 'I-amness'. 
He, whom Blessest Thou, is purged of all Sins. 
He on whose side Thou art, becomes fearless. 
He on whom is Thy Grace, becomes eternal. 
He whom Favouretest Thou, him the fire (of Desire) touches not, 
Yea, Thou art ever Beneficent to him who receives Instruction from the 
Guru. [7]

SHLOKA M. 5

O God, Bless me Thou with Thy Mercy, and Forgive my sins. 
That I ever Contemplate Thy Name, repairing to the Guru's Feet.
Come Thou to Abide in my body and Mind that I Sorrow no more: Give me Thy Hand and Save me that I am rid of all Fear. Bless me that I sing Thy Praise ever, and am Dedicated ever to this Task. And am rid of the Malady of Ego, associating with the Saints. The One God Resides within all: yea, the One Lord Pervades all. Yea, by the Guru’s Grace, the Lord’s Truth is Revealed to us. O Beneficent God, be Merciful and Bless me with Thy Praise, That I am Blest with Thy Vision: for, this is what I love most. [1]

M. 5

Cherish but one God in thy Mind and seek ever His Refuge: Love thy One Lord alone, for, there is no other place for thee to go to. So seek out thy One Beneficent God that thou art Blest with everything. And keep thy Lord Enshrined in thy body and Mind every moment and Contemplate Him, the One alone.
The Treasure of the Nectar-Name, yea, the (Lord’s) Truth, is received only through the Guru. Blessed, Blessed is the Saint into whose Mind Cometh God. He Pervades the waters, the earth and the interspace: Nay, there is not another. So, I Contemplate and utter the Lord’s Name alone, for, such is the Lord’s Will. [2]

PAURI
He, whom Savest Thou, O God, who is it that can harm him? He whom Savest Thou, is the master of the three Worlds. He on whose side art Thou, his Countenance sparkles. He on whose side art Thou is Purest of the pure. He, on whom is Thy Grace, has to answer not for his deeds. He on whom is Thy Pleasure, partakes of Thy Nine Treasures. He, whom Thou Ownest, O God, he leans not on another. Yea, he, whom Thou Blessest, is Dedicated ever to Thee. [8]

SHLOKA M. 5
O God, be Merciful that I pass my days in the Society of the Saints: For, they who forsake Thee, are born to die over and over again and are ever in Pain. [1]

M. 5
Contemplate ever thy God, the True Guru, wherever and howsoever art thou.
For, if one Contemplates God’s Name, then no one can stand in one’s way. [2]
Pauri

There art Thou, O All-powerful Lord, where none else can be,
For, dost Thou not Protect Thy creatures even in the fiery womb?
Hearing Thy Name, even the Couriers of the Yama leave one off.  

Impassable and vast is the Sea of Existence, which one crosses through the
Guru's Word.
Yea, they, who crave for Thee, are Blest with Thy Nectar.
This is the act of highest Merit in the Kali-age that one sings the Lord's Praise.
God is Merciful to all, for, does He not Sustain everyone, at every time?
O Lord, no one comes away empty from Thy Door if one comes to Thee with
a faithful heart. [9]

Shloka M. 5

O God, Bless us with Thy Name and let us not seek any but Thee.
For, Thou art our All-powerful, Beneficent and True Lord – our
Unfathomable and Unperceivable Master.
Thou art Moveless, without hate and True: True (also) is Thy Court.
Infinite and Boundless art Thou: O, who can evaluate Thee?
Any one that asks for aught but Thee, O God, he asks for poison and dust:
For, they alone are at Peace, the True Kings, who Deal in Thy Truth.
They, who are in Love with Thy Name, are Blest with the Essence of Peace
and Equipoise.
Nanak but Dwells on the One God, and seeks the Dust of the Saints' Feet.  

M. 5

Singing the Lord's Praise, one is in utter Bliss and Peace.
Yea, one is Emancipated through the Name: so, give up all other devices.

Pauri

One gains Thee not, O God, by despising (the world),
Nor, if one reads out the Vedas to the others.
Nor, if one bathes at the pilgrim-stations,
Nor, if one roams the whole world through,
Nor, by being knowledgeable and clever,
Nor, if one gives away more and more in charity.
For, everyone is under Thy Sway, O Unfathomable, Unperceivable God!
But, Thou art under the sway of Thy Devotees and they lean on Thee alone.

Shloka M. 5

God is the only True Physician:
For, the physicians of the world have no cure for the (ailing) Soul. The Guru's Nectar-Word is the only True feed. Nanak: He who Enshrines it in the Mind, is rid of all Sorrow. [1]

M. 5

In the Lord's Will does one revel: in His Will one keeps one's peace. In the Lord's Will does one look alike on pleasure and pain. In the Lord's Will does one Contemplate the Name, night and day: But, he alone Dwells on the Name who is so Blest. In the Lord's Will one lives: in the Lord's Will one dies. In the Lord's Will do the little ones become big. In the Lord's Will are Joy, Bliss and Sorrow. In His Will does one Dwell upon the ever-Efficacious Guru's Word. In His Will cease one'scomings and goings, If God Yokes one to His Devotion. [2]

PAURI

O God, I am a Sacrifice unto Thy Bard, who Serves thee: Yea, I am a Sacrifice unto Thy Bard who Sings Thy Infinite Praise. How Blessed is that Bard whom the Lord, the God, Himself Seeks. How Fortunate is the Bard who abides in Thy True Home. He Dwells only upon Thee and sings ever Thy Praise. Thy Nectar-Name (alone) he seeks and is defeated never in his purpose. True are his eats and wares and he remains attuned to Thee: Yea, Meritorious is that Bard who Loves ever his God. [11]

SHLOKA M. 5

Sweet, sweet is Thy Word, Thy Nectar-Name, O God! P. 963 I Enshrine it in my body, mind and heart, and sing ever Thy Praise. O Guru's Devotees, hear ye my instruction that this alone is your life-object. Thiswise alone ye are Fulfilled and Love comes into ye. Contemplating God, one is Blest with immense Bliss and Peace and Poise, and is rid of all Sorrow. Nanak: Dwelling on the Name, one is ever at Peace and attains to the Lord's Court. [1]

M. 5

This is the Instruction of the Perfect Guru that one must Dwell upon the Lord's Name. In the Lord's Will does one practise the way of works: in His Will is he Released. In the Lord's Will does one wander from birth to birth: in His Will is one Forgiven and Blest. In the Lord's Will do we receive Pain and Pleasure: in His Will do we practise works.
In the Lord’s Will does the dust take form; in His Will His Light Illumines it all.
In the Lord’s Will does one indulge: in His Will one rises above indulgence.
In the Lord’s Will does one land in Heaven or Hell: in His Will one falls to the ground.
In the Lord’s Will is one Devoted to God; But, rare O Nanak, is such a one [2]

PAURI

Glorious is the Lord’s True Name: hearing it, I live.
For, the Name Emancipates those that are Unwise, animal-like and wild like goblins.
So I’d Contemplate ever Thy Name, O God,
For, all our yawning Desires are stilled through Thy Name in the Mind.
One is rid of all Sorrow and Pain if one Enshrines the Lord’s Name in the Mind.
Yea, he alone attains unto His Love who is imbued with the Guru’s Word.
Our Infinite Lord Saves the whole universe and all its parts.
O True God, my Love, Thou alone art worthy of Thy Glory. [12]

SHLOKA M. 5

Says Nanak: “I’ve forsaken my Dear Friend, my God, being lured by the false colour of safflower.
O God, without Thee, of what worth am I: O, I can value Thee not. [1]

M. 5

My mother-in-law is my enemy, my father-in-law is garrulous, and my brother-in-law hauls me ever over the coals.
But, if Thou, my Love, art on my side, then they play but with ashes! [2]

PAURI

He within whom art Thou, O God, he is rid of all his Sorrow.
He within whom art Thou, is Defeated never.
He who Meets with the Perfect Guru, Emancipates himself.
He whom God enables to dedicate Himself to Truth, Cherishes the God’s Truth.
He who comes upon the Treasure (of the Name), he seeks naught else.
He who Loves the One alone, he alone is the Devotee of God.
He becomes like the dust for all to tread upon; yea, he loves only the Lord’s Feet.
O God, all this is Thy Wonder: for, Thou are the Cause of all causes. [13]

SHLOKA M. 5

O God, I care not for the world’s praise: I have abandoned all.
For, I've seen all attachments of the world to be false and so clung to thy Skirt.

M. 5

Wandering out and about far, into the Foreign lands, I was utterly tired of my long Sojourns.
But when I Met with my God, the Eternal Friend, through the Guru, I slept in Peace and Poise. [2]

PAURI

When I forsake Thee, O God, I am in immense Pain.
And howsoever I may strive, I look a stranger amidst all that is. P.964
He, who forsakes Thy Name, is the Poorest of the Poor:
Yea, he, who forsakes Thy Name, wanders through a myriad wombs.
He who Cherishes Thee not, is Punished by the Yama.
Yea, he, who Cherishes Thee not, has a diseased mind.
He, who Cherishes Thee not, is gripped utterly by his Ego:
Yea, he alone sorrows in the world who forsakes Thy Name. [14]

SHLOKA M. 5

O God, like Thee I've Seen not another: so, Thou alone art Pleasing to my Mind.
O God, I am a Sacrifice, every bit, unto that Friend, the Intercessor, Meeting with whom Thou Revealed Thyself unto me. [1]

M. 5

Blessed are the feet that repair to Thy Door, O God, Blessed the head that falls at Thy Feet.
Blessed is the mouth that utters Thee: yea, Blessed is the Soul that Seeks Thy Refuge. [2]

PAURI

I sing the Lord's Praise associating with the Lord's Brides,
And my mind is held and its outgoings have ceased.
The Evil of the mind is dispelled as also the counsel of Falsehood.
My heart sparkles in Truth; I am Supreme among the Brides Blest with God.
Now within and without, I see the One God alone: and one is my Way.
I crave only for the Lord's Vision, being His Slave attending at His Feet.
And, when my Spouse Enjoys me, I am truly Embellished and gather Glory.
Yea, by' Good Fortune, I Meet with my God, when such is my Lord's Will. [15]
SHLOKA M. 5

O God, all Thy Merits I am Blest with now: else, what could I, the Meritless one, achieve?
Yea, there is no one as Beneficent as art Thou: so Thee Thy Seeker ever seeks. [1]

M. 5

My body is languishing: I am vacant and sad: it is through the Guru, my Friend, that I'm Comforted.
And lo, thereafter, I recline in utter Peace and 'conquer' the whole world. [2]

PAURI

Magnificent is Thy Court, O God: True is Thy Throne.
Thou art the King of kings: Eternal are Thy Canopy and the Fly-brush that wave over Thee.
Yea, all that Thou Likest is True Justice:
And if Thou so Willest, the Placeless getteth a Place,
All that Thou Doest, O Creator-Lord, is Good and Wholesome.
Yea, they, who have Realized Thee, are Seated in Thy True Court.
Eternal is Thy Command and one can challenge it not.
O God, Thou art the Doer and the Cause, my Ever-beneficent Lord; and all that is, is in Thy Power. [16]

SHLOKA M. 5

Hearing of Thee, O God, my body and Mind are in Bloom; Contemplating Thy Name, my countenance sparkles:
Treading Thy Path, my inner core is cooled: yea, Seeing Thy Vision, O Guru,
I am Blest. [1]

M. 5

Within my heart, I found a Jewel.
No, I bought it not: I was Blest with it by the Guru.
Now, I seek no more: my outgoings have ceased:
And lo, I have attained to my life-object, my loved God. [2]

PAURI

He in whose Destiny it is so Writ, he alone is Dedicated to the Service (of God).
Yea, he, whose Lotus flowers, Meeting with the Guru, is Awake, ever Awake.
His Fears and Doubt are dispelled: He is in love with the Lotus-Feet (of God).
He Conquers his self through the Guru's Word, and attains unto the Ever-abiding God.

He, who Dwelt on the Transcendent Lord, he alone lasted in the Kali-age:
P.965

He became Immaculate in the Society of the Saints, as if he had bathed himself at all the pilgrim-stations.

He, who met his Lord, the God, how Fortunate is he!

Nanak is a Sacrifice unto him whose Fortune is so great. [17]

**SHLOKA M. 5**

When the Spouse, our God, is within (us), then Maya, His Bride, forsakes us. But when we drive out God, Maya reigns supreme.

Without the (Lord's) Name, one's mind wanders and wanders;

Yea, the True Guru ushers us into the Lord's Presence within.

Nanak: Know ye that the True one Merges in the True God. [1]

**M. 5**

One goes about doing every thing save for one's Dedication to one's God.

Nanak: That what Emancipates one, O rare is the one who realizes it. [2]

**PAURI**

Highest of the high is Thy Station, O God!

Yea, Wondrous are Thy Wonders: one can realize not their Mystery.

It is Thy Light that Sustains all life; and Thou Knowest our inmost state.

Everything is under Thy Sway: Blessed, Blessed is Thy Home.

There is Bliss in Thy Home; it rings ever with the Wedding Songs.

Yea, Thou alone Containest Thyself with Thy Majesty and Glory.

All-powerful art Thou; yea, Thou art here and also there.

Nanak is the Slave of Thy Slaves, O God: and his prayer is to Thee alone.

[18]

**SHLOKA M. 5**

In Thy Canopied Street, O God, Beauteous are the Dealers:

Yea, Infinite is the Thing that sells there, and he who gathers it, is (also) Blessed. [1]

**M. 5**

"O Kabir, no one belongs to me, nor I to another.

So I Merge in the One who Created the whole Creation." [2]

**PAURI**

The Blessed Tree (of God) is in Bloom; It yields the Fruit of Nectar.
The mind craves to peck at it, but how is one to attain unto it? Our God is without colour or sign; Unfathomable, Unconquerable is He. O, I'd love him with my Soul who'll open the Door unto me. O Friends, I'll Serve ye ever if ye show me the Way to my God. I'd be a Sacrifice unto ye a myriad times, yea, many times more. The Loved Saints utter: "O men, lend ye the ears of your hearts, For, he, in whose lot it is so Writ, is Blest with the Nectar-Name by the Guru." [19]

SHLOKA M. 5

"O Kabir, the earth belongs to the Saint but the Thieves have taken it over. But lo, the earth feels not their (Sinful) weight, and even yields them profit." [1]

M. 5

"Kabir: The rice lives with the husk and so is put to the thresher. For, whosoever keeps the Society of Evil, him punishes the Lord of Law." [2]

PAURI

The Lord is of a large Family, and also the One alone:
Yea, of His Worth only He alone Knows.
The Lord of Himself Creates what he Creates:
And, that what he Does, of that only He can Tell.
Blessed, O God, is the Place where Abidest Thou:
Blessed, Blessed are Thy Devotees who have seen Thy Truth:
O God, he alone Praises Thee on whom is Thy Grace:
Says Nanak: He alone is Pure and Immaculate who Meets with the Guru.

SHLOKA M. 5

Beauteous is the garden of the earth, O Farid, but within it are the weeds of Poison.
But, he, whom the Guru has Blest, him touches not Pain nor Sorrow. [1]

M. 5

Blessed is life, O Farid, beauteous is the body:
And, they alone attain unto it who Love their God. [2]

PAURI

He alone practises Contemplation, Austerities, Compassion, Self-control and Righteousness whom God Blesses:
Yea, he alone dwells upon the Name whose (inner) Fire the Lord Himself has quenched.
The God is the Unfathomable Purusha, the Inner-knower of hearts; He Casts His Eye of Grace upon us.
And, leaning on the Saints, one is attuned to the Love of God;
And, rid of one's Sins, one's Countenance sparkles and one is Emancipated through the Lord's Name.
And, ceases the Fear of coming and going and one is cast not into the womb again.
Yea, the Lord makes us cling to His Skirt and Pulls us out of the Blind Well.
Nanak: The Lord Forgives and Unites with Himself and Keeps Him thus Hugging to His Bosom. [21]

Shloka M. 5

He who is imbued with the Love of God, like the Lalla flower is with its red,
His Worth one can evaluate not: O rare is the one who Realizes His Glory. [1]

M. 5

The True Name has Pierced my Within: without too, I find the True One (alone).
For, the Lord Pervades all the three Worlds, yea, every pore of us, every particle of the earth. [2]

Pauri

Himself the Lord Created the Creation: Himself, He is Imbued with it.
Himself He Becomes the One: Himself He Becomes many-coloured.
Himself He Pervades all: Himself is He above and beyond all.
Himself He Makes us See His Presence: Himself He Removes Himself far.
Himself He Becomes Manifest: Himself is He Unmanifest.
O God, no one can find the whole Worth of Thy Creation.
Thou art Deep, Unfathomable, Infinite and beyond count.
O God, Thou alone art: yea, Thou alone art, all over. [22-1-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL;
THE ENLIGHTENER.

VAR OF RAMKALI

(Uttered by Rai Balwand and Satta, the Drummer)¹

When the Creator-Lord Himself adjudicates, then who can challenge His Will?

Yea, the Virtuous alone are real brothers and sisters, and he alone is Approved who is Blest.

Nanak had founded the True Dominion of God: he raised the fortress of Truth on firm foundations.

He made the Lord’s Canopy wave over Angad’s head, and he, praising the God, drank in the Lord’s Nectar.

Nanak blest Angad with the Sword of Spiritual Power, instructing him in the Guru-God’s Wisdom.

And Bowed before his disciple he in his own life-time.

Lo, he anointed him as the Guru, while yet he was himself alive. [1]

And now the writ of Angad ran instead of Nanak’s,

For, the Light was the same, the Way the same, only the body changed.

Over his Throne now waved the God’s Canopy, he sat therein, Wise in the Guru’s Wisdom.

And He did as Nanak had willed: lo, He tasted the Tasteless Stone of Unitive Experience;

And He distributed the Guru’s Word to one and all, and inexhaustible was his Bounty.

Himself he lived on what God Blest him with, and shared he all he had with all.

On him descended the Light of God, for, he ever Praised his God. O True King, seeing Thee, the sins of myriads of births are washed off.

When the Guru (Nanak) had uttered the truth (about this succession), why should one challenge it, pray?

But the (Guru’s) sons obeyed him not, and turned their back upon the proclaimed Guru.

In their heart was evil; so they turned against, and carried thus the load (of Evil).

The Guru (Angad) did whatever he was Commanded, and he obeyed (Nanak), so he was established on the Throne.

Then, who should have won and who should have lost? [2]

He, who obeyed the Master’s Will, him the others obeyed: for, which one is better – rice or pasture-grass?

¹ This is a contemporary, first hand record of the Gurus’ Succession and their mission from two devout musicians at the Guru’s Court.
The Dharmaraja, the Lord Justiciar, weighed the two sides in his scales, and so adjudicated he (in Angad's favour).
Yea, whatever the True Guru utters, that the True God Does instantaneously.
Lo, now the Writ of Guru Angad ran and the Creator-Lord Confirmed it too.
It is Nanak himself who changed his form into Angad, who now sits on the Throne: how myriad-branched is he?
At his door serve his followers and the rust, yea, the sins, of many are scrubbed off with the Guru's scraper.
Lo, the Guru stands as a Darvesh at the Master's Door, imbued with the Name, yea, the True Word.
Says Balwand, "Blessed is Khivi, the Guru's wife, whose dense leafy shade gives shade to all."
In the Guru's kitchen, food is served abundantly, yea, the rice-pudding, mixed with ghee, which is nectar-sweet.
How sparkle the Countenances of the Guru's disciples, but those turned selfwards are reduced to the dust.
When Guru Angad strove like a man, the Master approved of him, O, the Lord of Khivi is such that he bears the burden of the whole earth.

Lo, the Ganga's current is turned and the world, amazed and wonderstruck, says "Why?"
Nanak, the Master of the world, uttered the Supreme Truth aloud.
He made the mountain (of Consciousness) the churning stick, singlemindedness the Basak-Naga, yea, the churning string, and so churned he the Word.
And thus he obtained the Fourteen Jewels (of Wisdom), and with their Light Illumined the world.
O wonder of wonders that he stroked the back of Angad, his disciple, thus, (to make him the Guru),
And to wave the canopy over his head, and to raise his glorious head to the skies.
Lo, (Nanak's) Light Merged in the Light (of Angad), nay, he Merged himself into Himself;
For, Nanak tested all disciples and also his sons, but see what he did!
And when Angad was found True, he was established in the Throne. [4]
And then the Guru (Angad), the son of Pheru, came back to abide in Khadoor.
And he brought with himself Contemplation, Austerity and Self-discipline into the world of Ego.
Greed destroys man as moss the water.
Lo, at the Guru's Court rains spontaneously the Light of God.
O Guru, Thou art that Peace whose limits one can find not.
Thou art possessed of the Nine Treasures of the Lord's Name;
And whosoever slanders thee is utterly destroyed.
How near and sweet seems the world (to all), but Thou livest far from it. O Thou, who hast brought Khadoor back to life. [5]

Anointed the same way, seated upon the same Throne in the same Court Was Guru Amar Das, Approved like his sire and grandsire. He (too) made Basak-Naga (of Contemplation) the churning string and of his (Spiritual) prowess the churning pot: And made the Sumeru mountain (of Consciousness) the churning stick, and thus churned the ocean (of the Word); And lo, he (too) obtained the Fourteen gems (of Wisdom), with which the whole world was Illumined.

He rode the steed of Equipoise, saddled with Chastity; And made, the Truth his bow and the arrows of the Lord’s Praise. How dark was the Kali age? How it dazzles now after the (Guru’s) sun hath blazed forth with its myriad rays. Truth grew in his farm-land: yea, he shaded the whole world with (God’s) Truth.

O, what a nectar-sweet feed he fed (us) on – ghee, refined flour and sugar!

Within His Mind rang the Approved Word and He Knew the inmost state of the four corners (of the world). He stamped each and all with his Grace, and rid everyone of his comings and goings. O, He Himself took on a human form – He the Wise Purusha (the God). He stood firm like the Sumeru mountain who was shaken not by the winds (of Desire).

He knew the inmost state of all, yea, He the Inner-knower of all hearts. O True King, how am I to praise Thee, Thou who art so utterly Wise. The bounties that Thou wilt like to grant, bless Thou Satta, Thy bard, with those.

Nanak’s Canopy waved (over Amar Das) and the whole following was struck with wonder. Lo, he was anointed the same way, and Seated on the same Throne in the same Court. And like his sire and grandsire, the grandson was also Approved. [6]

O Blessed art Thou, Guru Ram Das; for, He, who Created thee, also Embellished thee.

O, what a miracle, that the Creator-Lord hath Himself Established Thee! Thy followers bow before Thee as the very embodiment of God. O, Unchanging, Unfathomable, Incomparable Guru, Infinite, Infinite art Thou. They, who served Thee with love, them Thou enabled to cross (the Sea of Existence).

Yea, Thou rid all who came to Thee, of greed, lust, wrath and attachment with all their ramifications.

True is Thy Court, O Guru: True, True is Thy Glory.
Thou art Nanak and Angad too and, also Amar Das, the Guru. When I saw Thee, my Mind was comforted. [7]

The four (Gurus) Illumined their own times, and then came Arjun, their very soul.
Yea, He was by Himself created, and He Himself became His own support.
He Himself became the tablet, the pen, the scribe (of his Destiny). And though his following were subject to coming and going, he himself was ever fresh, ever new.
Now, Arjun, the Guru, is seated on Nanak’s Throne: lo, how sparkles his star-studded Canopy!
From where the sun rises to where it sets, the Guru Illumines all the four corners (of the earth).
Yea, they, who Served not the Guru, the self-willed Egotists, were destroyed (by God).
This is the True God’s Blessing on Thee that Thy Glory hath increased four-fold.
The four (Gurus) Illumined their own times, and then came the fifth Guru Arjun, their very soul. [8]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAMKALI: THE WORD OF THE BHAKTAS: KABIRI

Let my body be the bar-maid and the Guru's Word the molasses mixed with other ingredients:
And, let Craving and Wrath and Attachment and Ego be minced into bits to become the bark (of the Kikar tree). [1] P. 969

O God, is there a Saint, seated in the Peace of Poise, whom I may offer in exchange my Contemplation and austere living?
To him I surrender my body and mind if he blesses me with a mere drop of this Wine. [1-Pause]

Of the fourteen regions (of the universe) I'd make the furnace and heat it with the fire of God.
And with the Attunement in a state of Equipoise I'd cork the pitcher and the cooling pad would be of the Sushumana. [2]
Pilgrimages and fasting and religious routine and (seeming) piety and self-control and the inhaling and exhaling of breath, those I'd pledge to drink-in the Lord's Nectar, yea, the quintessence of Reality. [3]

Constant is the flow of this Immaculate Nectar and the Mind with it is inebriated.
Says Kabir: "All other wines are tasteless: only this wholesome Essence tastes true and sweet". [4-1]

Let Wisdom be the molasses, and Contemplation the Mahua flowers, and the Lord's Fear, enshrined in the mind, the furnace;
And then the Sushumana rests in Poise, and drinks-in this Wine the drinker, the Soul. [1]

O Yogi, my Mind is intoxicated with this Wine.
For, when I taste this Wine, I mount to the Fourth State (of Bliss).
And the three Worlds are Illumined by its light. [1-Pause]

If the sky and the earth be the two layers of the furnace, then oozes out of it the great Essence.
If Lust and Wrath be the firewood, one abandons one's worldliness. [2]
My Mind is manifestly Illumined, through the Wisdom received from the Guru, yea, he awakens my Intuition.
Kabir, the Lord's Slave, is intoxicated with a Wine whose intoxication wears not off. [3-2]

O God, Thou art my Sumeru mountain(of gold): I seek but Thy Refuge.
Neither Thou Movest from Thy station, nor I from mine, and so Thou Keepest my Honour. [1]
Now and forever, here and Hereafter, Thou alone art for me, yea, Thou alone.
Yea, I am for ever in Peace, by Thy Grace, O Lord. [1-Pause]
Leaning on Thee, I abide at Maghara, for, Thou hast quenched the Fire (of Desire within me)
First, I Saw Thee at this 'cursed city' and then I returned to live in Kashi. [2]
As is Maghara, so is Kashi for me,
I, the poor one, have attained to the Lord's Riches, while the rich die frustrated by their Ego. [3]
He, who prides on his self, walks on thorns, and they prick and no one can draw them out.
And the man cries out of Pain here, and then falls into the pit of Hell. [4]
What is Heaven, O what is Hell for me, for, I, the Lord's Saint, have rejected both out of hand.
And, I lean on no one (but God), for, such is the Guru's Grace upon me. [5]
Lo, I've mounted to the God's Throne and met with the Lord of the earth,
And I have become one with my God, and no one can tell who's who? [6-3]
I accept only the Saints and Punish the evil-doers: yea, this is how I discharge the duties of the keeper of the God's Peace;
And I rub Thy Feet night and day and wave my hair, like the fly-brush, over Thee. [1]
O God, I keep to Thy Door like a dog.
And stretching forth my mouth towards Thee, I bark out (my Love for Thee).
[1-Pause] P. 970
In my previous births too, I was Thy Servant, so how can I deny Thee now?
Yea, at Thy Door rings the Melody of Equipoise: and on my Forehead is inscribed Thy Stamp. [2]
He, who is so stamped, fights on the battlefield (of Life); without it, one runs away.
Yea, he, who is a Saint, becomes the Devotee of God and treasures God in his mind. [3]
Within the house (of the body) is the house (of the mind), and within it is the house of Wisdom.
Yea, the Guru has Blest Kabir with the 'Thing' and he Cherishes it with great Love. [4]
Kabir: God has Blest the whole world with it, but only he takes it whose Destiny is Awake;
And, eternal is the Spouse of him who is Blest with this Nectar. [5-4]
He, who uttered the Vedas and the Gayatri, why Him, the God, the Brahmin forsakes?
Yea, He, to whose Feet repairs the whole world, why utters not the Pundit His Name? [1]

O Brahmin, why you utter not the Name of God?
For, he, who utters not the Lord’s Name, falls into Hell. [1-Pause]
You are of high caste, but feed yourself upon the lower castes, yea, by forcing your will, you fill your belly.
And investing the Chaudasa and the Amavasya days with sanctity, you beg for alms: lo, you fall into the well, lamp in hand. [2]

You are a Brahmin while I am a weaver from Kashi, how can I be your equal?
But, while you are Drowned with all your faith in the Vedas, I am Saved, uttering the Lord’s Name. [3-5]

There is but one Tree with a myriad branches, flowers and leaves, full of sap: Yea, this is the God’s Garden of Nectar, Created by my Creator-Lord. [1]
I’ve known the whole story of my One Lord, the King.
Through the inner light God becomes Manifest within us, but rare is the one who Sees Him, by the Guru’s Grace. [1-Pause]
The God’s Lover, like the humble-bee in love with the sap of the flower, abides first in the twelve-petalled Lotus of the heart,
And then holds he the breath in the sixteen-petalled sky, yea, the Tenth Door, and there ‘flutter’ he in Bliss. [2]

In the Voice of Equipoise, grows the Tree (of God), and the clouds (of Desire) over the (body’s) earth, scatter.
Says Kabir: “I am the Slave of one who hath seen this Tree.” [3-6]
Let Silence be thy ear-rings, Compassion thy wallet, Reflection the begging bowl:
And, let thy coat be the stitching up of the wounds (of Vice) on the body, and thy feed be the Lord’s Name. [1]

O Yogi, practise such a Yoga.
That you Enjoy, by the Guru’s Grace, the Merit of Contemplation, Austerities and Self-control. [1-Pause]

Besmear thy body with the ashes of Wisdom, and make Attunement of the mind thy horn.
And Detaching thyself (from the world), roam the township of the body, and play (within) on the stringed instrument of the Mind. [2]

Cherish (the better nature of) the fine elements in thy heart that thy Attunement remains undisturbed.
Says Kabir: “Hear, O ye Saints, tend, pray, the garden of Compassion and Righteousness.” [8-7]

Why were you created, O man? What profit did you reap in the human birth?
Why did you Cherish not the wish-fulfilling God, even for a moment, through whom one crosses the Sea of Existence. [1]
God, I am but such a Sinner,
That Thou, who Blest me with the body and the Soul, Thee I Cherished not
with Loving Adoration. [1-Pause] P. 971
I usurp another’s riches, body and woman, and slander others and indulge in
strife with the others.
Through this is my transmigration, and this recurring process endeth not. [2]
Where the Saints discourse on God, thither I go not even for a moment;
And they, who are involved in Vice, the evil-doers, the drunkards, with them
I abide. [3]
Yea, the Lust, Wrath, Maya’s wine and jealousy, to these my mind clings.
But Compassion and Righteousness, and the Guru’s Service, these I Cherish
not even in dream. [4]
Thou, O Lord, art compassionate to the meek, the Beneficent God, the
Lover of Thy Devotees, the Dispeller of Fear.
So Save me Thou from disaster and I’ll Serve Thee ever and forever more.
[5-8]
Contemplating whom one is Emancipated,
And is ushered into the Lord’s Abode, and comes not again into the world;
And abiding in fearlessness, the Symphony (of the Word) issues forth from
one,
And within one rings the Unstruck Melody, and one is ever filled (with God),
[1]
Contemplate thou Him within thy Mind,
For, without Dwelling upon thy Lord, thou art Released not. [1-Pause]
Contemplating whom one finds no obstacle on the Path,
And one is Emancipated and casts off one’s load (of Sin):
Him greet thou within thy heart
That thou art released out of the cycle of Time. [2]
Contemplating whom one enjoys in the world,
And who Lights within us the Lamp of Wisdom without oil,
And whose Light makes one eternal in the world,
And one drivest out one’s Wrath and Lust; (Dwell on Him, O thou). [3]
Contemplating whom one is Emancipated:
His Contemplation weave thou into thy heart.
Yea, hug His Contemplation ever to thy bosom, and abandon it never.
And, then, by the Guru’s Grace, thou art Ferried across. [4]
Contemplating whom one leans not upon another.
And Sleeps in one’s Home, in Peace, wrapped in Silks,
And one is Blest with a cosy Bed and one’s Soul is in bloom,
Drink-in the Essence of such Contemplation. [5]
Contemplating whom one is rid of the demons (of Desire),
Contemplating whom one is infected not by Maya,
Contemplate thou Him and Sing of Him in thy Mind.
By this Contemplation thou art Blest with by the Guru. [6]
Contemplate the God ever and forever more,
Upstanding and downsitting, yea, with every breath.
Awake, as in sleep, relish thou its Essence,
But, it is good Destiny that one is Blest with it. [7]

Contemplating whom one feels light,
Yea, Contemplate the Name of that Lord, thy God.
Says Kabir: "Infinite and Boundless is that God,
And He is bewitched not by charms or formulas." [8-9]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.**

**RAMKALI: THE WORD OF KABIR**

The Maya that binds all has bound me down too.
But the Guru, the Redeemer, has quenched my (inner) Fire.
When this mind Realized from end to end,
Then I Bathed at the fount of my Self. [1]

The mind, wherein the air is treasured, now abides in the State of Supreme Bliss;
And now there is neither birth, nor aging for me. [1-Pause]

The mind, turning away (from Maya), has found the support (of the Word),
And now I abide in the sky, yea, the Tenth Door.
The (six) snake-like coils, within the body, are pierced through;
And lo, becoming care-free, I Meet my God, the King. [2]
I am rid of my attachment to Maya,
And the moon of (Dispassion) has devoured the Sun (of Desire).
When I sucked in and locked the breath in it, (the Tenth Door), imbued wholly (with God),
There rang the Unstruck Melody (of the Word). [3]

The Guru, the Utterer, utters the Word,
And the hearer enshrines it in the Mind,
And uttering the Creator-Lord's Name, one goes Across.
"This", says Kabir, "is the Essence (of Wisdom)." [4-1-10]

The sun and moon are embodiments of light,
But their light is informed by God of Incomparable Beauty. [1]
O Wise one, reflect thou thiswise,
That the vast expanse of the universe is permeated by God’s Light. [1-Pause]

I greet the Diamond-God from whom is the Diamond-mind.
Says Kabir: ‘My God is Pure and Immaculate over whom runs no one’s Writ.’ [2-2-11]

O world, thou liest awake and yet art being Robbed,
And though the Vedas seemingly keep guard over thee, yet the Yama drives thee on. [1-Pause]
The unwise one sees mangoes on the lemon tree, and vice-versa; and the bunch of banana seems to hang on the bush.
And the coconut he sees on the Simmal-tree; such is the ignorance of the unwise. [1]

God is like sugar mixed with sand: the elephant (in thee) can pick it not.
Says Kabir: “Abandon the Ego of thy caste and pick it, becoming like a little ant.” [2-3-12]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**RAMKALI: THE WORD OF NAMDEVJI**

Of the paper, one makes the kite, and lo, it flies across the skies. But while one chit-chats with friends around, one keeps one’s mind in the string (lest it breaks).

So is my mind pierced through by God’s Name,
As the goldsmith keeps his mind absorbed in his creation. [1-Pause]

As the young girls, with pitchers full of water perched on their heads, roam the streets,
And they chat and giggle and discourse on all things, but keep their mind always on the pitcher (lest it falls). [2]

The house that has ten doors, out of it goes the cow to graze,
But while it grazes on the pasture, far removed from home, her mind is in her young calf. [3]

Says Namdeva: “Hear, O Trilochana, the mother places the child in the cradle,
And though she is occupied with the household, she keeps her mind ever in the child”. [4]

There are Shastras and Vedas and Puranas without number, but I’ll sing not their songs.
For, seated in the unbroken state of absolute trance, I'd play upon the Flute that emits the Unstruck Melody (of the Word).

I’ll hymn (the Praise of) the God of Dispassion: Yea, through the Word, I’ll become detached, imbued with eternity, and I’ll repair to the Abode of the Casteless God. [1-Pause]

I’d abandon the Yogic discipline of inhaling, exhaling, and holding the breath in the Sushumana.

For, the moon is as efficacious for me as is the sun, for, I’ll Merge in the Light of God. [2]

I’ll bathe not at the pilgrim-stations, nor annoy the creatures of water.

I’ll bathe at the Fount of Self, for, all the holies my Guru has revealed to me within me. [3]

I’ll care not for the sycophancy of the five (Friends), nor care to be called good and holy.

For, my Mind is imbued with God and so I’ll merge in the seedless Trance.

When there was neither father nor mother, nor form, wherefrom did Karma then originate?

Neither I was there nor were you: who knows then, who came from where? [1]

By God, no one belongs to no one:

We are like the birds perched on the tree for a lone night! [1-Pause]

When there was neither the sun nor the moon, and the water and air were both Merged (in God).

And there were neither the Vedas, nor the Shastras, then how did the Karma originate? [2]

The methods of breath-control and the rosary of Tulsi: these for me are contained in the Guru’s Grace.

Says Namdeva, “The God is the Quintessence (of Reality), but one Realizes Him by the Guru’s Grace.” [3-3]

**RAMKALI**

If one practises austerities at Banaras and dies, inverted, at a pilgrim-station, and burns himself in fire or rejuvenates himself,

Or performs the Ashvamedha Yajna, or gifts away gold, sealed in cover; all this equals not the Lord’s Name. [1]

Abandon thy guile, O mind!

And utter the Name of God. [1-pause]

If one goes to the Ganga, Godavari, or Gomati, or bathes on the Kumbha festival at Kedara or gifts away a thousand cows,

Or visits a myriad pilgrim-stations or destroys his body in the snows of the Himalayas, all this equals not the Lord’s Name. [2]
If one gifts away horses or elephants or lands or one’s women, ever and forever more,
Or offers oneself to the gods, or gives away gold, weight for weight; all this equals not the Lord’s Name. [3]
Be not cross with thy mind, nor blame the Yama, and know the Immaculate state of Dispassion.
Says Namdeva: “My Lord is Ramchandra, the son of Dasaratha; and lo, I drink-in the Nectar of the Lord’s Quintessence.” [4-4]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAMKALI: THE WORD OF RAVIDASJI

We read, hear and reflect upon a myriad names, but that Embodiment of Love and Wisdom one Sees not.
O, how is the iron to be transmuted into gold if it touches not the Philosopher’s Stone? [1]
By God, the knot of Doubt is loosened not,
And Lust, Wrath, Maya, Ego and Jealousy, these five together rob us all.

[1-Pause]
One may be a great poet, of high family, a Pundit, a Yogi, or a Sanyasin,
And wise too, and mighty, and the benefactor of all, but one is rid not of the sense of Ego. [2]
Says Ravidas: “One knows not a bit and behaves like mad,
But I lean only on God’s Name, for, it is my life-breath and all my riches”.

[3-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAMKALI: THE WORD OF BENIJI

Where the Irâ, Pingala and the Sushumana, converge:
There is the Confluence for me of Ganga, Yamuna and Saraswati, and there my mind bathes. [1]

O Saints, there one Sees the Immaculate God,
But rare is the one who mounts to the Guru and Knows,
That there Abides our All-pervading and Detached God. [1-Pause]

What is the symbol of God’s Abode?
There Rings the Unstruck Melody of the Word.
There, one finds not the sun or the moon, neither air nor water,
And the (God’s) Word becomes Manifest, though known it is through the Guru. [2]
Then Wisdom wells up within one and one sheds one's Evil nature;
And one sucks the (Lord's) Nectar, imbued (with God) in the core (of the
Mind's) sky.
He, who knows the mystery of this Experience,
Him Meets the Supreme Being, our Lord, the God. [3]

Infinite and boundless is the Tenth Door, yea, it is the Abode of the
Supreme Being.
For, lo, above all is man, and in the man his head, and in the head the window

He, who is ever Awake (to God), Sleeps not:
And in his Trance is Merged the trinity of the three Modes.
He, who enshrines in his heart the seed of the God's Mantram,
His mind turns away (from the world), and abides in the Void (of the

Yea, one should be ever Awake (to God) and utter not untruth,
And discipline the five sense-organs,
And Enshrine in the Mind the Guru's Word,
And offer his body and Mind to Krishna's love. [6]

The hands one should look upon as the leaves and branches (of the human
tree),
And so one should gamble not away one's precious birth,
And plug the source of the stream of Evil,
And blaze the Sun (of Wisdom), turning it back from the West.
If he bears the unbearable (Truth), then constant within him is the flow of
Bliss,
And he Converses with God, as man to man. [7]

At the (Tenth) Door, burns the four-faced lamp (of Wisdom):
There seem the leaves, yea, the world, on the periphery, and the root, the
God, within;
And one becomes there the master of all powers,
And weaves into his pearly Mind the Jewels (of God's Wisdom). [8]

On the forehead is the Lotus: all around it are the Jewels:
Within it abides the Detached God, the Master of three Worlds.
Here rings the white, still Melody of the five sounds,
And wave the fly-brushes, and the conches blare with a mighty roar.
He, who becomes Wise, through the Guru, smothers under foot the
demons (of Sin).
So Beni craves only for the Name of God. [9-1]
RAG NAT NARAYAN


RAG NAT NARAYAN: M. 4

Contemplate thou ever the Lord’s Name, O my mind,
And thou wilt be rid of the myriads of Sins committed by thee in the past. P. 976
So Love thy God like a true Servant, and Dwell ever on Him.
And all thy Sins and Ailments are dispelled, as water cleans the soil. [1]
Yea, sing ever the Praises of thy Lord, the God of man;
And He rids thee instantaneously of the incurable maladies of five Desires. [2]
By good fortune, the devotees of God Dwell upon the Lord’s Name:
O God, Bless me that I be associated with them and I, the Ignorant one, too am Saved. [3]
Be Compassionate to me, O Life of all life, and Save me, for, I have sought Thy Refuge.
Says Nanak: “I have entered into Thy Sanctuary, O God, so save my honour, in Thy Mercy”. [4-1]

NAT M. 4

He, who Contemplates his Lord, Merges in the Lord’s Name!
He Dwells upon the Lord’s Name through the Guru’s Word, and lo, God is Merciful to him. [1-Pause]
Unfathomable, Unperceivable is the Lord, our Master: Meditating upon Him, one Merges in Him as water mingles with water.
Yea, meeting with the Lord’s Saints, one is blest with His Flavour;
O, I am a Sacrifice unto His Saints. [1]
The Lord’s Saints sing the Name of God, the Sublime Person on High, and they are rid of all their Woes and Poverty (of the mind), And the Lord instantaneously destroys their five incurable Maladies which abide within us all. [2]
The Lord’s Saint Loves his God as does the Kaminia flower the moon:
And his Mind dances like the peacock when he sees the (God’s) sky overcast and the cloud (of Mercy) rumble. [3]
My Lord has put his Desire within me, and I Live, Seeing my God:
Says Nanak: “I am ‘Addicted’ to my God; O Lord, Meet with me that I Revel in Thy Bliss.” [4-2]

**NAT M. 4**

O my mind, Dwell thou on thy God, thy Friend,  
And Contemplate Him, by the Guru's Grace, standing at the Feet of thy Guru. [1-Pause]  
O Thou Sublime Master of the world, accept me, the Sinner, in Thy Refuge.  
O Highest of the High, O Dispeller of the Sorrows of the Poor,  
O Thou, who has Best me with Thy Sublime Name. [8]  
Whether high or low, I've sung Thy Praise, O God, associating with the True Guru:
And like the Neem tree, that lives with the Chandan, I have been blest with Thy Fragrance, O God! [2]  
Our demerits are of the Vices which we gather committing every conceivable Sin every moment.  
We are stone-heavy (with the weight of Sins); but Thou, O God, Ferried me across, through the Saints. [3]  
O God, they that are Saved by Thee, are rid of all their Sins,  
Yea, Thou art the Compassionate Lord of Nanak and hast Saved even demons like Hiranyakashyapa. [4-3]

**NAT M. 4**

O my mind, Contemplate thy Lord, steeped in His Love,  
And, repair to the Saint's Feet and Dwell on thy God, and thy Lord is Merciful to thee. [1-Pause]  
O God I've sought Thy Refuge after Sinning and straying from Thy Path birth after birth.  
O Lord, I am a great Sinner; save me Thou, O Life of my life; for, Thou alone art my Refuge. [1]  
O God, who is it that was Saved not through Thee; for, Thou hast been Emancipating the sinners of all ages.
Yea, Namadeva, Thy Devotee, who being dedicated to Thy Praise, was driven out (of the temple), his Honour too Thou saved. [2]  
O Lord, whosoever sings Thy Praise, I am a sacrifice unto him.
Yea, Thou hast Sanctified all places which were Blest with the dust of Thy Saints' Feet. [3]  
O God, I can say not Thy whole Praise, for, Thou art Highest of the high. Be Merciful to me, O Lord, that I Serve at the Feet of Thy Saints. [4-4]

**NAT M. 4**

O my mind, believe in, and Contemplate the Lord's Name.  
Lo, the Lord of the universe is Merciful to me; and my Mind, instructed in the Guru's Wisdom, Cherishes the Lord's Name. [1-Pause]  
The Lord's Saints sing ever the Lord's Praise, hearing the Instruction of the Guru.
So, through the Name, I too cut off the crop of my Sins, as a farm is reaped by a reaper. [1]
O Lord, Thou alone Knowest Thy Glory: I can utter not all Thy Merits, O God!
Yea, as art Thou, so alone Thou art; and Thou alone Knowest Thy Own Attributes. [2]
A myriad bonds of Maya bind the man, but Contemplating God, one is wholly Released,
As was the elephant of the clutches of the crocodile, uttering the Lord’s Name with the tongue. [3]
O Master, O Transcendent Lord, O God of gods, I search Thee ever, age after age.
But I know not Thy extent, O my All-powerful Master, for, Thou art Highest of the high. [4-5]
NAT M. 4

O my mind, in this Kali age, Contemplation of the Lord’s Name alone is Approved:
When the Lord is Merciful, we repair to the True Guru and Contemplate our only God. [1-Pause]
O God, Thou art the Highest of the high, Unfathomable, Unperceivable and every one Dwells on Thee, O my Beauteous Lord!
Yea, he, on whom is cast Thy eye of Grace, he, by the Guru’s Grace, Dwells only on Thee. [1]
This play of the world is Thy Creation and Thou art the Life of its life, permeating its every pore.
It is like myriad waves rising from the sea and then merging again in their source. [2]
O God, whatever Thou doest, its Mystery is known to Thee alone, and I can fathom not its depths.
I am Thy child, O God; let me but Praise Thee ever, and Contemplate Thee and Thee alone. [3]
Thou art the never-drying Spring of water, yea, the Mansarovara; and whosoever comes to Thee with faith picks up Thy Pearls.
O Lord, I crave but for Thee alone: O God, Bless me with Thyself in Thy Mercy. [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

NAT NARAYANA M. 4, PARTALA
O my mind, Serve thy God that thou art Fulfilled.
Yea, seek thou to be Anointed with the Dust of the Guru’s Feet.
Thiswise, all thy Poverty and Woes will depart,
And thou wilt be Blest by the Lord’s Eye of Grace. [1-Pause]
The Lord’s Home, (the Soul), the Lord Himself Embellishes, Bedecking it with His Rubies and Pearls:
Yea, the Lord in His Mercy, has Walked into my Home, through the Guru’s intercession; and, lo, Seeing Him, I am wholly Blest and Revel in His Bliss. [1]
When I heard the Footfalls of my God, by the Guru’s Grace, my body and mind were thrilled; lo, I hear, I hear my Lord coming into my Home.
Meeting with my God, I am inebriated and fulfilled: yea, Blessed, Blessed am I. [2-1-7]

NAT M. 4
O my mind, meet with the Saints and become Glorious.
Yea hear from the Unutterable Gospel of God that brings thee Peace.
Then art thou rid of thy sins and thou art Blest with God, as is the Lord’s Writ for thee. [1-Pause]
The Lord’s Praise is the only Sublime verity in the Kali age: so Dwell on thy God, through the Guru’s Word.
O, I am sacrifice unto the Saint who has hearkened to the Lord and Believed. [1]
He, who has tasted the Unutterable Gospel of God, he is Blest wholly with Bliss.
Nanak: The Saints are Comforted hearing the Gospel of God, and Contemplating Him, become like Him. [2-2-8]

NAT M. 4

Is there one to relate to me the Gospel of my God?
I’d be a sacrifice unto him ever and forever more.
Blessed, Blessed is such a Saint
Who Meets with my God and is thus Emancipated. [1-Pause]
O Guru, O Saint, lead me on to my God’s Path, and show me also the way to walk upon it,
And rid me of my inner Guile that I deceive not: O blessed, blessed is the effort one makes to see one’s God. [1]
Yea, the Lord Loves the Devotees who see my God ever within themselves.
This is the Wisdom Nanak is Blest with: and he Sees the Lord’s Presence ever before himself and has thus attained Supreme Bliss. [2-3-9]


RAG NAT NARAYAN: M. 5

O God, how may I know what Pleases Thee?
(But), I crave immensely to See Thy Vision [1-Pause]
Yea, he alone is Wise, he alone belongs to Thee, with whom Thou art
Pleased.
O Creator-Lord, on whosoever is Thy Mercy, he dwells upon Thee, ever
and forever more. [1]
What kind of yoga or wisdom or contemplation or merits please Thee, O
God?
Yea, whosoever Thou Lovest, he alone is the Saint, Thy very Own. [2]
And that alone is Wisdom and Awakened intellect which makes one lose not
God even for a while.
So, associating with the Saints, I am Blest with the Joy of the Lord's Praise.
[3]
I've Seen the Lord of Wonder, the Embodiment of Sublime Bliss; and now I
See naught else.
And, lo, the Guru has scrubbed off the rust (of my Sins), and I'll be cast not
into the womb again. [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

NAT NARAYAN M. 5: DUPADAS

I grieve not in any wise.
For, all that comes from God, is sweet to me. [1-Pause]
My joy is in submitting to Thy Will, O God, and I live only if I hearken to Thy
Name.
Yea, this Mantram I've received from the Guru that both here and
Hereafter, it is Thou alone who art. [1]
Ever since I realized this Truth, I have been wholly in Bliss,
And associating with the Saints, God has become Manifest to me, and now I
see not another. [2-1-2]

NAT M. 5

O God, he whose support Thou art,
He is rid of his I-amness and the Yama's fear, and abides he ever in Bliss.
[1-Pause]
Thy Nectar-Word cools his mind and satiates him as does mother's milk the
child;
And the Saints become his father and mother and mates and his brothers and
the only Refuge. [1]

Lo, the doors closed by doubt are flung open and (God's) Diamond pierces
the diamond (of the Mind).
O God, singing Thy Praises, I land in the Realm of Wonder; for Limitless and
all-too-deep is Thy Praise. [2-2-3]
The Lord of Himself Emancipates His Saints,
And Abides He night and day with the Saints and forsakes them not.

Yea, He minds not their caste or colour, nor family nor lineage.
And Blesses them with His Name, in His Mercy, and Embellishes them all-too-spontaneously. [1]
Tumultuous is the Sea of the Fire (of Desire); but the Lord Ferries His Saints Across.
Seeing Him, Nanak is ever in Bloom and is ever a Sacrifice unto Him.

Always and forever do I utter the Lord’s Name.
And I am rid of a myriad Sins instantaneously and all my Woes. [1-Pause]
I’ve abandoned the world in search of my God, and now I am Blest with Him, in the Society of the Saints.
And, forsaking all, I am now Attuned to the One alone, and I Cherish ever the Lotus-Feet of my Lord. [1]
Yea, whosoever utters and hears of Him and seeks the Refuge of God, is Emancipated,
And Contemplating Him, the All-powerful Master, he is ever in Bliss.

I am Attuned to Thy Lotus-Feet, O Lord!
O my God, O Thou Ocean of Peace, Emancipate me Thou! [1-Pause]
O Lord, let me hold the edge of Thy Garment that I am inebriated with Thy Love:
And, singing Thy Praise, the zeal for Thy Devotion wells up in me, and I break loose from the snare of Maya. [1]
O Thou Treasure of Compassion, Thou fillest all, and now I See not another, Nanak is Blest with Thy Union, O Lord, and now the cup of his mind is brimful with Thy Love. [2-5-6]

O my mind, Contemplate Thou thy God,
And forsake Him not ever and Sing ever His Praise. [1-Pause]
Yea, bathe thyself in the Dust of the Saint’s Feet that thou art rid of all thy Sins,
And the Lord of Mercy thou Seest, Filling and Fulfilling all hearts. [1]
Myriads of meditations (on other objects) and austerities and the manifold
worship equal not the Contemplation of thy Lord.
Nanak prays to Thee with joined palms, “O God, I am the Slave of Thy
Slaves.” [2-6-7]

NAT M. 5

The Treasure of the Lord’s Name brings me all joys.
Yea, the Lord, in His Mercy, has Blest me with the Society of the Saints:
such is the Blessing of my True Guru. [1-Pause]
I sing now ever the Lord’s Praise to be Blest with Perfect Wisdom and Bliss
and be rid of all my Woes.
And lo, the lust, wrath and greed, within me, are shattered to pieces, and
dispelled is the ignorance of Ego. [1]
O Thou Inner-knoower of hearts, which of Thy Merits shall I tell?
O Thou Ocean of Peace, I’ve sought the refuge of Thy Lotus-Feet; and I am
ever a Sacrifice unto Thee. [2-7-8] P. 980
O Guru, O God, I am ever a Sacrifice unto Thee. [1-Pause]
O’Thou Compassionate Lord of the meek, Thou art wholly Beneficent and I
am shorn of all Merit. [1]
Upstanding and downsitting, in sleep or awake, Thou art my life-breath, my
Soul, my only abiding Possession. [2]
Within me is the craving to See Thee: O God, Bless me with Thy Vision.
[3-8-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER

NAT M. 5. PARTALA

Is there a friend, my loved mate,
Who recites unto me ever the Lord’s Name
that I am rid of my Woes and Evil ways?
To such a one, I’ll surrender my body and my conscious mind. [1-Pause]
Yea, rare is the one whom the Lord Owns as His very Own,
and who is Attuned to the Lotus-Feet of God.
Him the Lord, in His Mercy, Blesses with His Praise. [1]
O mind, one’s life is Fulfilled, Contemplating the Lord’s Name:
Yea, thiswise, a myriad Sinners have been Redeemed.
So Nanak, the Lord’s Slave, is a Sacrifice unto his Lord. [2-1-10]
RAG MALI GAURA


RAG MALI GAURA: M. 4

Myriads have tried, but have found not Thy end, O God! P. 984
For, Unfathomable and Inconceivable art Thou, O King, my Greetings be to Thee. [1-Pause]
Gripped by lust, wrath, greed and attachments we are involved in Strife.
O God, I seek Thy Refuge: Save me, O Save me thou, Thy humble creature.

[1]

O Lord, Thy Repute is that Thou Lovest Thy Devotees and he, who seeks Thy Refuge, Thou Sustainest.
For, didst not Thou release Prahlada of the clutches of Hiranyakashyapa and Emancipate him, for, he was Dedicated to Thee? [2]
O my mind, Cherish thy God and Mount to His Castle; O Lord, my King, Thou art the Destroyer of all our Sorrows.
Thou Destroyest the fear of births and deaths, and art Attained through the Guru’s Word. [3]

Yea, Thou art the Purifier of the Sinners and Thy devotees sing of Thee, O Destroyer of Fear!
I’ve decked myself with Thy Necklace, O God, and Merged am I in Thy Loved Name. [4-1]

MALI GAURA M. 4

O my mind, Contemplate thou the Bliss-giving Name of thy God:
And meeting with the Saints, taste the flavour of thy Lord, and He will be Revealed unto thee, by the Guru’s Grace. [1-Pause]
It is by great, good Fortune that one is Blest with the Guru’s Vision, and, meeting with Him, one Knows one’s All-powerful God.
And one is rid of the Soil of Sins and one bathes in the Nectar-Pool of one’s Lord. [1]
Blessed are the Saints who’ve Attained unto God; it is they who Reveal to me His Mystery.

I repair to their Feet and pray to them ever: “O Loves, be Merciful and lead me on to my Creator-Lord”. [2]
Lo, as was the Writ on my Forehead, I’m Blest with the Society of the Saints and my body and mind are imbued with the Guru’s Word, And Meeting with my God, I’m in utter Bliss, and am rid of all my sins.

[3]
Blessed, Blessed are they who are Blest with the Cure-all of God through the Guru’s Word:
Nanak repairs to their Refuge and craves to be Anointed with the Dust of their Feet. [4-2]

**Mali Gaura M. 4**

All adepts, all seekers and men of silence contemplate Thee not, but when Thou leadest us on to the True Guru, we are instantaneously Released. [1]

Such was the Writ on my Forehead that I am now Attuned to Thee through the Guru's Word.

And lo, in Thy Court is struck the Symphony of Five Sounds to celebrate my Union with Thee. [2]

'Purifier of Sinners' is Thy Name, O God of man, but men of ill Destiny love Thee not.

And so they are disintegrated being recurrently cast into the (fire of) the womb, as is salt, when dissolved in water. [3]

O God, make me Wise thiswise, O my Infinite God, that I'm attached to the Guru's Feet.

And I cling to Thee with all my heart and Merge in Thy Name. [4-3]

**Mali Gaura M. 4**

Lo, my mind is pleased with the flavour of the God's Name!

And the lotus (of my heart) is resplendent with Light, and I am rid of my Fear and Doubt, Contemplating my God, by the Guru's Grace. [1-Pause]

My heart is devoted to my God in His Love-in-Fear: my mind in slumber is Awake, through the Guru's Word:

And dispelled are my Sins, and I'm in cool comfort, Cherishing my God in my heart, by good fortune. [1]

The loves of the Egocentric are like the (transient) colour of the Safflower, or like the life of the flower.

And when these, of a sudden, forsake him, he grieves, and he is punished by the Lord of the Law. [2]

The Love of the Saints is like the fast colour of Madder,

And however is the cloth of the body torn, the blessed Colour of God wears not off. [3]

Yea, such is the fast colour, like Lalla's, that the body receives from the Guru.

So Nanak Worships at the Feet of those who are Attuned to the Lotus-Feet of God. [4-4]

**Mali Gaura M. 4**

O my mind, Contemplate the Name of thy God:

Lo, my body and Mind are imbued with the Lord's Name, and my intellect tastes the wholesome Taste of God, through the Guru's Word. [1-Pause]
Let us Dwell upon the Lord's Name, through the Guru's Word, and tell the
Lord's rosary with the Mind.
Yea, in whosoever's Lot it was so Writ, he Met with the Flower-girt God.

They, who Contemplate their God, all their involvements are past.
Unto them the Yama comes not near; for, the Guru-God is their Refuge.

O God, Sustain us Thou like our father and mother, for, we are Thy children
and we know naught.
Save thy meek children, O Compassionate Guru, for, [Knowing not], we've
burnt our hands in the Fire of Maya.
We Praise Thee and Thou hast made us, the Soiled ones, Immaculate,
purging us of our Sins,
And our mind is in Bliss and we Attain unto Thee, our Guru, and through the
Word, see ever Thy Living Presence.

MALI GAURA M. 4

O my mind, rid thyself of all thy Sins, Contemplating thy God. P. 986
I've Enshrined my God in my heart, by the Perfect Guru's Grace; now let my
head lie ever on the Guru's Path. [1-Pause]
Whosoever recites to me the Gospel of God, to him I'll surrender every bit of
my mind.
O Perfect Guru, lead me on to my God, I've sold myself off to every Path in
search of thy Word. [1]
In the month of Magha, I distributed my all in charity at Prayagraja and got
my body sawn into two (at Kashi),
But attained not Emancipation, without the Lord's Name, even though I
parted with all the gold I had. [2]
Now that I sing the Lord's Praise, through the Guru's Word, all the doors,
locked by Guile, are flung open.
And the Fears and Doubt instilled by the three Modes are now shattered, and
the earthen Pitcher of the values of the world is broken. [3]
Yea, only they attain unto the Perfect Guru in the Kali age in whose Lot it is so
Writ by God.
Nanak has Tasted the Flavour of God's Nectar and he's now rid of all his
Hunger and Thirst. [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

MALI GAURA M. 5

O my mind, Bliss lies only in the Service of thy God:
(For), all other dedication is false, and the Yama Punishes thee for it.

[1-Pause]
They, in whose Forehead it is so Writ, associated themselves (with the Saints).
And are Ferried Across the Sea of Existence by the Saints of the Infinite God. [1]

So, rid thyself of the Vices of greed and attachment, and Serve at the Saints' Feet,
And abandon all other hopes but that of thy Absolute God. [2]
Some there are, the worshippers of Maya, who are strayed by Doubt:
And, without the Guru, they are enveloped by utter Darkness:
(But), that too comes from God, and no one can erase that Writ. [3]
Infinite is the Lord's Name: Unfathomable is the Form of Govind.
O Blessed, Blessed are they, who've Enshrined the Lord's Name in their mind. [4-1]

MALI GAURA M. 5

Greetings be to the Lord's Name,
Contemplating which one is Emancipated; [1-Pause]
And one's Strife is ended,
And all one's Bonds are loosed:
Contemplating which even the Unwise become Wise,
And all one's lineage is Saved; [1]
And one is rid of all one's Fears and Woes,
And Misfortune strikes one not,
And one is delivered of one's Sins;
And Pain touches one not. [2]
Contemplating which, one's heart blossoms forth,
And Maya slaves for one,
And one is Blest with all the Treasures of God,
And which, in the end, Emancipates all. [3]
The Lord's Name Purifies the Sinners:
Through it, myriads of Devotees have been Saved,
So, I've sought, in utter humility, the Refuge of the Slaves of the Lord's Slaves:
And I place my Forehead upon their Feet. [4-1]

MALI GAURA M. 5

The Lord's Name is the Support of all:
Yea, one is wholly Fulfilled, Contemplating it in the Companionship of the Saints. [1-Pause]

As the drowning one is saved if he boards a boat,
As the dying lamp burns still and whole if fed upon oil,
As the fire is quenched with water,
As the child is satiated with milk; [1]
As the warrior on the battle-field is helped by his brothers-in-arms
As the hungry babe is satisfied when fed by the mother,
As the thirsty farm is waiting ever to receive the rains in its folds;
As in the refuge of the mighty, one is well cared for; [2]
As the poison of the snake affects not the one who knows the specific
Mantram;
As the parrot, in the cage, is eaten not by the cat,
As (the swallow, though far) cherishes her offspring in her mind,
As the grains are saved sticking to the central hollow (of the grinding mills),
(So doth the Lord’s Name Save those who enshrine It in their heart). [3]
Magnificent is Thy Glory, O God, I can utter but a little:
For, Thou art Unfathomable and Inconceivable God.
Thou art Highest of the high, Infinite, without end:
(But), even if I, a Sinner, Contemplate Thee, I am Ferried Across as doth
iron (boarding a boat).

Mali Gaura M. 5

O God, this is my only prayer:
Fulfil me Thou and make me Thy Own: [1-Pause]
I long that my Forehead rests on the Saint’s Feet,
And I see Thy Vision, night and day, with my Eyes,
And my hands are dedicated to the service of Thy Saints,
And to them I dedicate my vital breath, mind and all I have. [1]

And my Mind loves the society of the Saints.
And the Merits of the Saints my Mind enshrines,
And the Will of the Saints seems sweet to me,
And, the Lotus (of my heart) flowers, seeing the Saints. [2]
And I abide ever with the Saints,
And I crave ever to see their Vision,
And I Cherish ever the Mantram of the Saints,
And, by the Saints’ Grace, all my Sins are dispelled. [3]
This is the Way of Redemption: yea, this is my Treasure;
O Compassionate God, Bless me Thou with this Bounty.
O Lord, be Merciful to me,
And let me Enshrine the Saints’ Feet in my heart. [4-4]

Mali Gaura M. 5

The Lord is not afar: He Abides with each and all:
Yea, He is the Doer and the Cause: He is the Presence that is near and here.
[1-Pause]
Hearing His Name, one comes to Life,
And one’s Woes are dispelled, and Peace abides within one.
The Lord is the only Treasure that one may seek,
For, all the seers and men of silence serve Him alone. [1]
He, in whose Home everyone is contained,
He, without whom there is no one, nay, none,
And who sustains all beings and all creatures,
Serve Him thou ever, for, He is thy (only) Compassionate Lord. [2]
Yea, in His Court only Righteousness is practised,
And He is Self-dependent and leans on no one.
He alone of Himself Does what He Does:
O my mind, Dwell thou on Him. [3]
I am a sacrifice unto the Saints,
Meeting with whom one is Redeemed and Emancipated.
O, such is the Blessing of God upon me,
That my body and mind are imbued with His Name. [4-5]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**Mali Gaura M. 5 Dupadás**

I have sought the Refuge of my All-powerful Lord:
My God, the Doer and the Cause, is my body, my Soul, and all I am and have. [1-Pause]

Contemplating Him, we are ever in Bliss, blest with the Sap of Life:
(For), my God Pervades all, Subtle and yet Manifest. [1]
I’ve shed all my involvements and my Sins and sing ever His Praise, P. 988
And pray to Him, with joined palms, “O Lord, Bless me with Thy Name”.
[2-1-6]

**Mali Gaura M. 5**

Infinite is our All-powerful God.
O Lord, whoever has ever known Thy Mysterious Wonders? (For), Thy
Deeps one cannot fathom. [1-Pause]
Thou establishest and disestablishest, in a moment, and makest and
unmakest Thou: for, Thou art the only Doer.
And as many are the creatures created by Thee, so many dost Thou Bless
with Thy Bounties. [1]
O Highest of the high, Unfathomable God, I have sought Thy Refuge.
So, pull me out of the Sea of Material Existence: O God, I am a sacrifice ever
unto Thee. [2-2-7]

**Mali Gaura M. 5**

In my body and Mind is Enshrined my Lord, the God,
For, He is the only Support of the supportless, the Lover of His Devotees and
ever Compassionate to all life. [1-Pause]
O God, Thou alone art in the beginning, the middle and the end, without Thee there is naught:
Yea, Thou, the One Master of all, Fillest all spheres, all worlds. [1]
With the ears I hear Thy Praise, with the eyes I See Thy Vision, with the tongue, I utter Thy Praise.
O God, I am ever a sacrifice unto Thee: Bless me Thou with Thy Name.

[2-3-8]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MALI GAURA: THE WORD OF THE BHAKTAS

NAMDEVJI

Blessed is the Flute of the Lord
That rings Unstruck, subtly and softly, (within me). [1-Pause]

Blessed is the sheep that offers its wool
To weave the blanket that the Blessed Krishna dons. [1]

O Devaki, mother of Krishna, Blessed art thou:
In whose home came the All-pervading Lord, the Master of Maya. [2]

O Blessed are the forests of Vrindavana,
Where played my Lord, the Master of man. [3]

He played on the flute and grazed the cows:
O, the Master of Namadeva sported ever in Joy. [4-1]

O my Father, Master of Maya, O my dark-hued Lord of beauteous hair,
O my Vithala! [1-Pause]

Thou camest from heavens with Thy Steel-ring to save the Elephant from the clutches of the Crocodile.
In the Court of Dushasana, Thou saved the honour of Draupadi, when she was being dishonoured. [1]

Thou saved Ahalaya, Gautama's wife, and saved a myriad other Sinners.
Namdeva too has sought Thy Refuge: he is low and casteless, but Thine, O Lord. [2-2]

The Lord Speaks in the hearts of all!
Yea, who is it that Speaks save for my God? [1-Pause]

Of the same clay are made the ant and the elephant and a myriad vessels are shaped:
Yea, the plant life, the animal life, the crawling life, the winged life—in all is my only God. [1]

O man, lean only on thy One Infinite God and abandon all other hopes.
Says Namdeva: "O God, I’ve become detached, and now Thou, my Master, art at one with me, Thy Slave." [2-3]
RAG MARU


RAG MARU, M. 1: CHAUPADAS

SHLOKA

O Friend, I crave ever to be the Dust for Thee to tread upon, P. 989
And to bide ever in Thy Refuge and ever, ever, to see Thy Presence. [1]

SHABADA

They, who get the Call in the early morn, they Contemplate the Lord's Name.
And ever at their call remain (as if) the chariots and the canopies, the tents and rest-houses and other requisites of kingly majesty;
They who call upon their God, them the God, of Himself Blesses (with Glory). [1]
O Sire, I am ill-destined, and false are my values.
For, I, the Blind one, have Attained not unto Thy Name; and my mind is strayed away by Doubt. [1-Pause]
I indulged in pleasures and so my Woes 'flowered'; for, such was the Writ of the past,
And now my joys are few and woes a little too many, and I pass my days in Pain. [2]
Those that are separated from God, what worse separation will afflict them?
And those that are united, O what a wondrous Union have they!
So let us Praise our God, who Createth and then Seeth His Play. [3]
By good Fortune are we United with God (as humans), but our body indulges in vice;
And so our Union is broken and we fall apart, but lo, there is still hope of a reunion for us all. [4-1]

MARU M. 1

The union of the father and mother brings the body into being.
And our Creator-Lord Inscribes in each body the Writ of His Will:
And the Blessed Writ is of Light and Glory.
But, contaminated by Maya, we lose the sense of (discrimination). [1]
O Unwise mind, why indulge in pride,
When one has to quit soon the scene, in the Lord's Will. [1-Pause]
So abandon thy craving for pleasures that thou art Blest with the Peace of Poise.
For, everyone has to abandon his home and no one stays here for long. 
We'd expend only a part of our treasures and save the rest, 
If we were to be hurled into the (same) world again. [2] 
(Still), we deck ourselves with silks, 
And we command men about and about, 
And we sleep in cosy couches, 
Then, when we are seized upon by the Yama, why do we Grieve? [3] 
We are caught in the whirlpool of the household, 
And carrying the stones of Sin (on the head), we can Swim not. P. 990 
But, if we board the Boat of the Lord's Fear, (we are Ferried Across); 
But rare is the one, O Nanak, who is so Blest. [4-2]

**MARU M. 1**

Our deeds are the book which the mind writes in the ink (of Desire), 
And the writing is of two kinds: good and bad: 
And then, as drives us on the Writ of habit, so are we driven; 
But God has Infinite Virtues (through which one overcomes the habit of 
one's mind). [1] 
O crazy mind, why mind not thy God? 
For, forsaking thy Lord, thy virtues wither away. [1-Pause] 
The night and the day are the nets cast for us; and, all moments too are but a 
snare: 
And as one pecks at the bait, one is trapped: then how is one to be Saved? [2] 
O Lord, I have betrayed Thy salt: but Thou still Forgivest in Thy Glory. 
O God, Thou art Compassionate to all life since eternity, and without Thee, 
no one is Emancipated. [4-6]

**MARU M. 1**

Some call me wild, others that I am out of step (with the world). 
Some call me a mere man, forsaken and woe-begone. [1] 
But I am mad after my King, My God, 
And I know not of any but my Lord. [1-Pause] 
I'd indeed love to be mad if I'm struck with the Fear of the Lord, 
And Know not any but the One God. [2] 
And Serve only but the One Master, and Realize only His Will, 
And know not any other Wisdom. [3] 
Mad indeed is he who Cherishes the Love of the Master with a single Mind, 
And considers himself low, (being lowly), and all others as blessed and good. [4-7]

**MARU M. 1**

Everyone is full of the Riches (of the Lord's Name):
But the Egocentric wanders out and about, thinking Him to be afar. [1] The Riches of the Lord’s Name I treasure in my heart. O God, whomsoever Thou Blessest with these, he is wholly Fulfilled. [1-Pause]

These Riches catch no fire, nor are they thieved. Nor drowned, nor confiscated or appropriated. [2] Such is the Glory of these Riches, that one is ever imbued with Equipoise. [3] Hear thou this wondrous thing, O friend, That no one has ever been Redeemed if endowed not with the Riches of God. [4]

Says Nanak: “I utter the Unutterable Gospel of my Lord: That only if one Meets with the True Guru, one Attains to the Riches (of God).” [5-8]  

**MARU M. 1**

Burn off the essence of Passion, and strengthen the attributes of Truth: this, verily, is the inhalation and exhalation of breath: and let Poise be the holding of the breath.

Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan (Soul) flies not out, nor falls the (body’s) wall. [1]

O Ignorant one, why are you strayed by Doubt, And why you realize not the Detached Lord of Sublime Bliss? [1-Pause] Seize and burn the unbearable load (of Maya), and grasping the ever-active (mind) still its desires; and abandoning thy Doubt, drink-in thou the Nectar-(Name) of the Lord.

Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan (Soul) flies not out, nor falls the (body’s) wall. [2]

Says Nanak: “He, O friends, who Cherishes the Lord with his whole Mind, inhales the Lord’s Nectar with each breath.

Yea, it is through Equipoise that the mind, mercurial like the fish, is held, and the Swan (Soul) flies not out, nor falls the (body’s) wall. [3-9]  

**MARU M. 1**

Neither Maya dies (within one), nor is the mind stilled, and the Sea (of Desire) swells with a myriad waves, as if intoxicated with wine;

But the (body’s) boat, which is directed by Truth within, sways not upon the surging seas, and is Ferried Across.

With the Jewel (of the Lord’s Name), inscribed within the Mind, one silences the (Ego of the) mind: and being informed with the Truth, it is torn not. And, imbued with the five Virtues and the Fear of God, the Kingly Self is seated on its Throne. [1]

O friend, See not thy True Lord afar from thee:
The Life of all life pervades all like light, and every one is subject to his Writ. [1-Pause]

Brahma and Vishnu and Shiva and Indra and all the seers and ascetics and holy mendicants,
Of these whosoever submits to the Lord's Will is Blest with Glory at the True Court; and those that Rebel, swayed by Ego, are Slain.
I've known, by the Grace of the Perfect Guru, that neither the Jangams, nor the warriors, nor the celibates, nor the recluse,
Are Fulfilled without the Service of the Lord: for, His Service is the deed most sublime. [2]

Thou art the Riches of the poor, O God, the Guru of the Guru-less, Honour of the dishonoured,
The Power of the powerless, and the Light of the Blind, O Jewel, O Guru!
I've known Thy Truth, through the Guru's Word, and lighted not the sacrificial fire, nor known repetition of the specific formulas;
For, without Thy Name, O God, one attains not refuge at Thy Door, and fruitless is one's coming and going. [3]

Let us Praise the True Name, for, one is Comforted only through Truth;
And one can cleanse the mind (only) with the Jewel of Wisdom, and thereafter it is Soiled not again.
So long as one Cherishes the Master, one comes not to Grief.
Nanak: If one surrenders one's head to Him, one is emancipated; and Pure become one's body and mind. [4-10]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

MARU M. 3

O Master, wherever thou makest me sit, there I sit: wherever Thou wantest me to go, thither I go:
For, Thou, my King, alone hast Sway over all; and all places, being Thine, are Pure. [1]

O God, Bless me that I bide in the Township of Truth.
That I Merge, all-too-spontaneously, in Equipoise. [1-Pause]
Strayed by the self, one calls one good, one bad, and this is the source of Sin:
But this too is Thy Will, O Lord of all, that this world goes thiswise. [2]
Sex is considered the most potent urge; but wherefrom has it come?
Yea, it is the Lord whose sport is this all; but rare is the one who knows the Truth. [3]
If, by the Guru's Grace, one is Attuned to the One God, one is purged of Duality;
And whatever is the Lord's Will, its Truth his Mind accepts, and the noose of the Yama for him is loosed. [4]
Says Nanak: 'Who can ever ask the account from him whose mind is rid of its Ego, 
For, he repairs to the Refuge of the True God of whom even the Dharmaraja is afraid.' [5-1]

MARU M. 3

Cease one's coming and goings and one abides in one's Self, 
If the Lord Blesses one with the Treasure of Truth; but God alone Knows (whom He Blesses). [1]
O mind, Cherish thy God, ridding thyself of Evil: 
Yea, Contemplate Him, through the Guru's Word, that thou art dedicated to Truth. [1-Pause]
If one loses hold of the (Lord's) Name in this birth, one gets no Refuge Hereafter, 
And one wanders from birth to birth and is wasted away like waste. [2]
By good Fortune, if one is Blest with the Guru, yea, if such be the Writ of one's past, 
He is devoted truly to his God, and the True One Unites him with Himself. [3]
The God Himself Creates the world: Himself, He Blesses one with His Grace.
Nanak: He alone Attains unto the Glory of the (Lord's) Name whom the Lord, of Himself, Blesses. [4-2]

MARU M. 3

O God, forgive my past and now show me the Path. 
That I'm dedicated to Thy Feet, eradicating myself from within me. [1]
O my mind, contemplate the Lord's Name, by the Guru's Grace, 
And cling to thy God's Feet with a single mind and single-pointed love. 
[1-Pause]
O Guru, neither have I (high) caste, nor honour; neither place nor standpoint,
It is when Thy Word pierces (my Mind) that I'm delivered of my Doubt, and 
I'm instructed in Thy Name. [2]
This mind is attached to greed: yea, to greed it is bound.
And is involved ever in false Strife and so is Punished at the Yama's door. 
[3]
Nanak: He, thy God, is all-in-all and there's not another but He; and the devotees He Blesses with the Treasure of Devotion, and such God-conscious beings are ever in Bliss. [4-3]

MARU M. 3

Search thou them who are imbued with thy God's Truth, though all-too-rare are they:
Yea, meeting with them, thy Countenance sparkles, (for), then thou Contemplate thy Lord’s Name. [1]  
O friend, Cherish thou thy True Master in thy heart,  
And led by the True Guru, search out the life-object (within thee). [1-Pause]  
There is but One True God: all the others Serve Him, their Lord: and if such be the Lord’s Writ, one is United with Him.  
Yea, they, who are United by the Guru, are Separated not; yea, they alone are truly United with the True One. [2]  
Some there are, the Egocentrics, who know not the Essence of Devotion, strayed by Doubt,  
But them also the Lord Himself strays: so what can man say or do? [3]  
He, whose Will cannot be challenged; before Him one must stand in prayer,  
And Enshrine His Name in the Mind: and lo, hearing (the Prayer), the Lord Blesses him. [4-4]  

MARU M. 3  
The burning Desert (of the mind) is turned (by God) into a cool Refuge: the rusted Iron is transmuted into Gold:  
So Praise thou that True God, of whom there is no equal. [1]  
O my mind, Contemplate ever thy Lord’s Name,  
And sing ever of His Virtues, Dwelling on the Guru’s Word. [1-Pause]  
One knows but One God by the Guru’s Grace, if the Guru so Instructs:  
Yea, Praise thou that True Guru who makes thee Wise in thy God. [2]  
They, who cling to the Other, abandoning the True Guru, what will they do in the Yond?  
For, they will be Bound down and Punished grievously at the Yama’s Abode. [3]  
Self-dependent is my God: and He is lured by nothing.  
Nanak: Repair thou to His Refuge, for, He; in His Mercy, Unites thee with Himself. [4-5]  


MARU M. 4  
Sukdeva, Janaka’s disciple, Dwelt on the Lord’s Name, through the Guru’s Word, and sought he the Lord’s Refuge;  
And Sudama too was met with by the Lord, who rid him of his poverty, and through Loving Adoration of the Lord, he Swam across (the Sea of Existence).  
Yea, Fulfilling is the Name of the Lord, who Loves the Devotees and Blesses them through the Guru. [1]
O my mind, Dwell thou on the Lord’s Name that thou art Emancipated, for, were not Dhruva and Prahlada and Vidura, the slave-girl’s son, Emancipated through the Lord’s Name? [1-Pause]

In the Kali age, the Lord’s Name is the most efficacious, and it Emancipates all the Devotees.

For, were not all the Woes of Namdeva, Jaideva, Kabir and Trilochana and of Ravidasa, the tanner, wholly dispelled?

They, who are devoted to the (Lord’s) Name, by the Guru’s Grace, are Redeemed, and all their Sins are washed off. [2]

All the Sinners, who Contemplate God, their Sorrows are wholly eradicated. And Ajamala, who mated with a prostitute, he too was Saved, uttering the Name of God:

And Ugrasena too was Delivered, Dwelling on the (Lord’s) Name, and all his Bonds were loosed. [3]

His Servants the Lord Himself Owns in His Mercy, And Saves He their Honour, and Delivers He those who seek His Refuge. God is Merciful to Nanak, and so he Cherishes the Name of God. [4-1]

MARU M. 4

The Siddhas are Attuned to God in their trance, and all the seekers and men of silence too contemplate but Him alone,

And the celibates and men of charity and contentment also dwell upon Him, and Indra too utters but His Name with the tongue.

They, who sought the Lord’s Refuge and Meditated upon Him, with them the Lord was Pleased, and they were ferried across by the Guru’s Grace. [1]

O my mind, one is Saved only if one Dwells on the Lord’s Name, For, were not Dhanna, the ignorant farmer, and Valmiki, the highwayman,

Ferried Across by the Guru’s Grace? [1-Pause]

Yea, all the angelic beings and the attendants of the gods and the heavenly singers and the poor Dharamaraja too contemplate but their One God. And Shiva too, and Brahma and Lakshmi, the goddess, uttered only the Name of God with the tongue.

Yea, they, who are imbued with the Lord’s Name, they are Ferried Across, by the Guru’s Grace. [2]

Thirty-three crores (of angels) too Dwell upon God; O, endless are the beings who Dwell upon Him;

And the Vedas and the Puranas too sing of the One God, and the Pundits too utter but His Name.

Yea, whosoever Cherishes the Nectar-name of the Lord, he is Ferried Across by the Guru’s Grace. [3]

Countless are the names of those who Dwell upon God, the Sea of Infinite Wages:

It is only when God is Pleased with one that one’s Devotion is Approved: And the Guru is Merciful and one Cherishes the Lord’s Name, and utters it with the tongue. [4-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

MARU M. 4

Gather thou the Treasure of the Lord's Name; yea, through the Guru's Word, thy Lord Blesses thee with the Glory (of His Name). P. 996

And lo, it goes along with thee both here and Hereafter, and thy God Releases thee in the end:

And where (in the Yond) strait and uneven are the Paths, there too thy God comes to thy rescue. [1]

O my True Guru, makes me Wise in the Lord's Name,

For, save for my Lord, I neither have a father, nor mother, nor sons, nor a kinsman: O mother, without Him, I lean on naught else. [1-Pause]

I am in love with the Lord's Name; O mother, how shall I Meet with my Love? Yea, whosoever Unites me with my Sweetheart, to him I'd pay obeisance, in utter humility.

The True Guru, the Purusha, is Compassionate: and he Unites us with God instantaneously. [2]

Yea, they, who Cherish not the Lord's Name, are Unfortunate and are wasted away.

They wander from birth to birth and come and go; yea, they are born only to die;

And, lo, they're Punished at the Yama's Door, and also at the Lord's Court.

O Thou All-powerful God, I but seek Thy Refuge, O King, Unite me Thou with Thyself.

O Life of all life, be Merciful, that I submit to the Guru's Will.

O God, be Compassionate and Unite me, Thy Slave, with Thyself. [4-1-3]

MARU M. 4

Is there one who'll reveal unto me the Treasure of the Lord's Name?

I'd be a sacrifice unto him, bit by bit, who Unites me with my God.

Within me is the Love of my Loved God: how shall I Meet with my Lord?

[1]

O my loved Mind, my friend, my capital-stock is the Lord's Name:

Yea, I'm instructed in the Name by the Perfect Guru; and now God is my Refuge: O, Blessed be my God. [1-Pause]

O God, lead me on to my Guru that he Reveals unto me all Thy Treasures;

For, without the Guru, Love wells up not: try, O seekers, if we may, and see.

Yea, in the Guru is Enshrined the Lord Himself, and He Unites us with God: O Blessed, Blessed be the Guru. [2]

The Guru is the Sea of Devotion to God, and he, who comes to him, partakes of it:
Yea, the Guru in His Mercy, opens (the Treasure of) his Mouth and lo, there is the Light of God for all the God-conscious beings to See.
But, lo, the Unfortunate egocentric dies of thirst on the (River)-bank! [3]

The Guru is the great Giver: yea, I seek this boon from the Guru, That he Unites me with God after a long Separation; for, my body and mind are full of immense hope.
O Guru, if Thou so willest, hearken Thou to my prayer (and Unite me with my God). [4-2-4]

MARU M. 4

O God, Utter to me thy Gospel: let the Guru's Wisdom be Enshrined in my heart.
O Fortunate one, Contemplate thou the Gospel of thy God, for, from God one Attains to the Sublime State of Detachedness.
In the Minds of the God-conscious beings is Faith, and Blest by the Perfect Guru, they merge in the Lord's Name. [1]
Lo, my Mind too is pleased with the Gospel of God. P. 997
O my mind, utter ever the gospel of thy Lord, (though) what comes from the mouth of the Guru is unutterable. [1-Pause]
I've searched my body and mind through, to unearth this ineffable story: But, when I met with the Saint, I Attained unto God, and Hearing the unstruck Melody, my Mind was pleased.
My body and Mind lean on the Lord's Name through which I Merge in the All-wise Being. [2]
The Guru-Being led me on to the God-Being, and my consciousness merged in Super-consciousness.
By great, good Fortune did I Serve the Guru and Attained unto the All-wise Lord.
The Egocentrics are ill-destined and pass the Night (of life) in Sorrow. [3]
O God, we are Thy seekers: Bless us pray, with Thy Nectar-Word.
My True Guru is my Friend: O Guru, usher me into the Presence of my all-wise Lord.
Nanak seeks Thy Refuge, O Lord, be Merciful that he Merges in Thy Name. [4-3-5]

MARU M. 4

Lo, I am Attached to God, being detached (from the world), and, by good Fortune, I Cherish my Lord in my Mind, And meeting with the Saint, Faith wells up in me, and, through the Guru's Word, I taste the Lord's Essence:
My body and Mind are in bloom: and, through the Guru's Word, I utter the Lord's Praise. [1]
O my loved mind, my friend, taste the Flavour of God.
And you attain unto God, through the Perfect Guru, and you are Honoured both here, Hereafter. [1-Pause]

Yea, Dwell on the Lord's Name, and taste the Flavour of God through the Guru's Word:

Sow thou the Lord's seed in the Farm of the body: but it is from the Saint that one finds (the Seed of) God.

O, Nectar-sweet is the Lord's Name; but it is through the Perfect Guru that one tastes the Taste of God. [2]

The egocentric's are filled with craving, and within their minds are a myriad hopes of all kinds:

Yea, accursed are they who lean not on the Lord's Name: lo, they the self-willed beings, are wasted away like waste.

They are born only to die and their wanderings cease not, and they suck the ill odours (of a myriad) wombs. [3]

Save us, O Save us God, in Thy Mercy, for, we have sought Thy Refuge, And lead us on to the Saints that we are Blest with Glory, through Thy Name. Yea, I've gathered the Riches of God, and I utter ever His Name through the Guru's Word. [4-4-6]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**MARU M. 4**

Brimful are the Treasures of God's Devotion (within),
But, it is through the Guru's Grace that God Emancipates us.
Yea, on whomsoever is the Mercy of God, he sings the Lord's Praise. [1]
The flower-girt Lord Blesses forsooth,
When we cherish our God ever in the Mind.

So Dwell thou on the Lord's Name, O my mind, for, one is Emancipated only through the Lord's Name. [1-Pause]

The Lord's Nectar-Name is the Ocean of Peace: P. 998

Thy seeker, O God, seeks it, in all humility: so Bless him Thou in Thy Mercy. Yea, True and Ever-abiding and Eternal and Never-dying is my God, who is Pleasing to my Mind. [2]

The nine holes (of the body) pour out impurities,
But when one utters the Lord's Name, all one's faculties are sanctified. On whomsoever is the Pleasure of God, he contemplates Him and is thus rid of all his impurities. [3]

Tempestuous is the (Sea of) Illusion and Attachment!
O, how is one to Swim across this Sea of Existence to the Yonder shore?
When our God Blesses one with the Boat of the True Guru, one is Ferried Across, Contemplating one's God. [4]

Thou art everywhere, O Lord; everyone belongs to Thee,
And that alone cometh to pass what Thou Doest. Poor Nanak too sings the Lord's Praise, but his Devotion is approved (only) if the Lord's Pleasure be upon him. [5-1-7]
Maru M. 4

O my mind, Contemplate ever thy Lord's Name.
And thy God drives out all thy Sins.
So treasure thou the Riches of God which go along with thee even into the
Yond. [1]
But he alone Dwells on God on whom is the Mercy of the Lord.
And if he Dwells on God ever, he is ever in Bliss,
And God seemssweet to him, by the Guru's Grace; and Contemplating Him,
he is Ferried Across. [1-Pause]
Fear-free and Formless is God and Ever-true is His Name,
And to Contemplate the Name is the most Sublime deed.
For, he, who Serves God, overcomes Death that is the enemy of all life. [2]
He, with whom the Lord is Pleased,
That Servant of God is acclaimed through the four ages, and in all the four
corners of the earth;
And whosoever slanders him, him the couriers of the Yama destroy and lay
waste. [3]
Within all is the One Immaculate, Creator-Lord:
And He Works His Wonders and, Seeing them, He is Pleased.
Yea, he, whom He Saves and Delivers, him no one can destroy or overcome.

[4]
I utter ever the Name of the Creator-Lord,
Who has ever Emancipated all His servants and Devotees.
Ask thou the four Vedas or the eighteen Puranas, and thou knowest that the
Lord's Name Redeems all. [5-2-8]

By the Grace of the One Supreme Being, the Eternal,
The Enlightener.

Maru M. 5

In the Lord's Fear are the earth, the sky and the stars; for, over them is the
all-powerful Command of the Lord:
Yea, in His Fear blow the winds, and glow the fires, and the waters flow; and
Indra too bides in His Fear. [1]
I've heard that there is but one God who is Fear-free;
And he alone is in Peace and Bliss who, Meeting with the Guru, sings the
Lord's Praise. [1-Pause]
In His Fear are the human bodies and the gods, and the adepts and all the
seekers.
Yea, myriads of species are born only to die (in His Fear), and are yoked to
more and more wombs. [2]
And life too, led in all the three Modes, is in God's Fear, and, all the forms of
life.
And beguiling Maya too is in His Fear, as is the Dharmaraja. [3] P. 999
All that is, is in the Lord’s Fear: Fear-free only is the Creator-Lord.
Says Nanak: “God is the Friend of His Devotees who look beauteous in His Court.” [4-1]

MARU M. 5

Hapless was the five-year-old Dhrua, but Contemplating the Lord, he became eternal.
And (Ajamala, who) for the love of his son, merely uttered the Lord’s Name, overcame the couriers of the Yama. [1]
My Master has Emancipated myriads of Souls:
So I too, who am utterly Ignorant and Meritless, have sought my God’s Refuge. [1-Pause]
Valmiki, the dog-feeder, was also Saved by God; and the poor hunter too (who aimed, in ignorance, at Krishna):
Yea, he, who Dwells on God even for a moment, he, too, like Gaja, the elephant, is Ferried Across. [2]
The Lord Protected Prahlada and tore Hiranyakashyapa with His Nails;
And Vidura, the slave-girl’s son, was also Sanctified along with all his kindreds. [3]
O God, which of my Demerits shall I utter? I’m intoxicated with the illusion of Attachment.
O Lord, I have sought but Thy Refuge: Pray, take me into Thy Loving Embrace. [4-2]

MARU M. 5

I’ve wandered incessantly in a myriad ways for the sake of riches:
But all the deeds I did, lured by Ego, all went in vain. [1]
O God, yoke me to naught else, (but Thy Love):
And Bless me only with the days when I sing Thy Praise. [1-Pause]
Seeing our sons, wives and the household, we are involved with these,
And tasting the wine of Maya, we are intoxicated, and sing not the Lord’s Praise. [2]
I’ve searched Thee, O God, in many many ways, but found Thee not save through the Saints.
O Lord, All-powerful art Thou and Beneficent too; I’ve come to beg of Thee for the Bounty (of Thy Name). [3]
I’ve abandoned all ego, all pride, and becoming the Dust of Thy Feet, I’ve sought Thy Refuge.
Says Nanak: “Meeting with Thee, I’ve become one with Thee, and lo, now I’m Blest with immense Bliss.” [4-3]

MARU M. 5

Where, O where, is thy glory? Why, O why dost thou abide in Ego?
Where, O where, hast thou been hurt by the abuse of another? [1]
Hear thou, I tell thee, where one comes from,
And also how brief is one's stay here that one knows not when one leaves.

The air and water both have Patience, and the earth has Compassion, forsooth;
And the confluence of five elements (like these) brought thee into being: O, which of these is evil? [2]
He thy Creator, who Created thee, also put Ego in thee;
He alone is Born and Dies (through Thee): He alone Comes and Goes. [3]
No sign remains of the creation, and illusory is all that seems.
Says Nanak: "When the Lord disestablishes His Play, then He, the One Supreme Being, Remains alone." [4-4]

MARU M. 5

(The Servant of God) is rid of the evils of ego, attachment and greed, and he minds not any save his God.

And deals he in the Virtues of God and the Jewel of His Name, and this is the Merchandise he carries along into the Yond. [1]

Lo, the Servant of God loves his God to the end:
In his lifetime, he Serves his Master, and while quitting the world, he minds only Him, and Him alone. [1-Pause]

Whatever is the Lord’s Command, on that he turns not his back:
And whether sheltered at home or driven out of its refuge, he remains in Peace and utter Calm. [2]

He accepts privation with joy when such is the Lord’s Will, and knows not pleasure or pain,
And whatever comes from God, that he accepts with a cheerful heart. [3]
The Master is Merciful to the Servant, and his life here and Hereafter is approved.
O, Blessed and Fulfilled is the Servant of God unto whom the Lord is Revealed (thus). [4-5]

MARU M. 5

Lo, my Destiny is awake: the Master is Merciful to me, and I sing the Lord’s Praise,
And my effort has become effortless, and I find Peace, and all my outgoings have ceased. [1]
Now I have Attained unto Eternal Life,
And I mind only my Creator-God, sheltered in the Refuge of the Saints.

[1-Pause]
And I’ve overcome my lust, wrath, greed and attachment, and all Adversaries I’ve over-powered;
And my God has become for me an Eternal Presence, who keeps me ever in view, and is never far from me. [2]
My Faith is fulfilled and I am Cool, and in utter Peace, and the Saints are ever merciful to me.
And instantaneously have I, the Fallen one, become Sanctified: O, Wondrous is the Glory (of God)! [3]
I am wholly fear-free, and the Lord's Feet are my only Refuge, And Attuned ever to God, I sing the Praises of my Master. [4-6]

MARU M. 5

He who is All-powerful, the All-virtuous King, of Him one sings not; And that what one leaves off in a moment, that one runs after, time and again. [1]
O man, why not mind your God?
For, the Enemy, with whom you are making merry, will consume you in the end. [1-Pause]
He, on hearing whose Name the Yama Releases thee, of Him you seek not the Refuge.
So, drive out the jackal (of lassitude) and enter into the Sanctuary of God. [2]
Why, O man, you Love not Him whose Praise Ferries thee Across the Sea of Existence:
And are involved again and over again in what is but a dream and, like sleep, lies not with you for long. [3]
When the Compassionate Master is Merciful, He Blesses us with Glory through the Saints.
Says Nanak: "O man, when God is on thy side, thou art rid of the illusion of the three Modes." [4-7]

MARU M. 5

Thy God is the Inner-knower of all hearts; then what can you hide from Him? And your (sinning) hands and feet fall off in an instant, and are burnt; and you are heard of no more. [1]
O Ignorant one, why have you forsaken your Lord, and broken faith with thy God? Beware, for, before thy very eyes, you will be torn. [1-Pause]

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Thy body is afflicted by an incurable Malady and it can be overcome not. Yea, this is the quintessence of all Wisdom that whosoever abandons God, writhes in Pain. [2-8]

MARU M. 5

I Enshrine the Lord's Lotus-Feet in my Mind.
And sing ever the Praises of my Lord.
Without Him, my only God, there is not another,
And He alone is in the beginning, the middle and the end. [1]
Yea, He alone is the Refuge of the Saints. [1-Pause]
My God Sways the whole world:
Yea, He, the Formless One, is all in all.
Nanak has clung to Him, his only True God:
And, attaining Peace, he comes not to Grief again. [2-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

Maru M. 5

O Unwise one, why forsake the Blissful God, the Life of all life?
You have wasted in vain the precious gift of human life, intoxicated with the
wine of Vanity. [1]
O man, why do you indulge in such Ignorance,
That you abandon the Master of the earth and, attached to attachment and
deluded by delusion, you keep company with Maya, His slave-girl.

[1-Pause]
You leave off God, the Support of the earth, and serve this Woman of low
birth, and pass your days, puffed up by Ego.
O Ignorant one, you do but vain deeds, and are called Egocentric and Blind.

[2]
That what lasts, you call an illusion, and that what passes off you deem as
eternal,
And own that what belongs to another; O, such is thy delusion! [3]
Whether one is a Kshatriya, a Brahmin, a Shudra, or a Vaishya, all these but
Swim Across through the Lord’s Name.
Nanak, the Guru has instructed all in this Wisdom, and whosoever hears it, is
Ferried Across. [4-1-10]
MARU M. 1

For aeons of years, there was nothing but Chaos:
And there was neither the earth, nor the sky; only the God's Infinite Will
was.
And there was neither night nor day, neither the sun nor the moon, and God
was seated in His Absolute Trance. [1]
Neither there were the (four) sources of creation, not of speech; neither air
there was, nor water;
Neither birth nor death; nor coming nor going
Neither divisions of the world there were, nor of the under-world, not the
seven seas, nor rivulets. [2]
Neither was then the sky, nor the earth, neither the world, nor the
underworld;
Neither the celestial regions, nor the neither heaven regions; neither death,
nor Time;
Neither being nor becoming, neither heaven nor hell, neither coming nor
going. [3]
Neither was there the Trinity of Brahma, Vishnu and Shiva;
No, there was not another but the One Absolute Lord.
Neither woman then was, nor man: neither caste, nor station, neither
pleasure, nor pain. [4]
Neither there were the celibates, nor men of charity, nor the forest-dwellers;
Nor the adepts, nor seekers, nor indulgers in joys of the flesh;
Neither the Yogis, nor Jangams, nor Nattas, (nor any sect or creed). [5]
Neither were the practicers of Austerities or Contemplation, nor of Self-
control, or worshippers or fasting men:
And, there was no one to utter, "Lo, there is also another."
The Lord only Himself was in Absolute Bliss and Prized only Himself His
Own Glory. [6]
There was no code for self-abnegation or ablation, nor the Tulsí-rosary;
Neither Krishna, nor his consorts, neither the cows nor their herdsman;
Neither Tantra nor Mantra, nor nay (like) deceptions, nor anyone played on
the flute. [7]
No one knew then the Way of works, nor the ever-buzzing fly of Maya:
Nor could one see any man of caste of birth, high or low,
Nor was attachment, involvement and death Writ in anyone's Lot, nor any
one Contemplated nor, knew whom to Contemplate. [8]
Neither there was slander nor rejection, neither life, nor body,
Nor Goraksha, the Guru of Yogis, nor Machhindra, his disciple,
Nor any thought of wisdom, nor the beginning of clans, nor was there the
reckoning of the Account. [9]
There were no distinctions of colour, or coat, or of the Brahmins and the
Kshatriyas; P. 1036
Neither there were gods, nor temples, nor (the sanctity of) the cow, nor the
recitation of the Gayatri,
Nor the offering to the Sacrificial fire, nor \textit{Yajnas}, nor pilgrimages, nor worship (of the gods). [10]
There were neither the Mullahs, nor the Qazis,
Neither the Sheikhs, nor the Hajjis.
Neither the kings, nor the subjects, nor the world of Ego, and no one there was to pride on one's own self. [11]
Neither there was Loving Adoration (of God), nor consciousness, nor unconsciousness:
Neither friends nor mates, nor ovary nor the sperm.
And He, the Lord Himself was the Merchant and Himself the Pedlar: for, such was His Wil. [12]
Neither there were the Vedas, nor the Semitic Texts, Smiritis nor the \textit{Shastras},
Nor the reading of the Puranas: neither the sunrise nor the sundown,
He, the Lord, alone uttered Himself remaining Unperceived, Knowing only Himself His Unknowable Self. [13]

When such was His Will, He brought the Universe into being,
And without a seeming contraption, Upheld He its Vast Expanse.
And Created He also the Brahma, Vishnu and Shiva, and instilled in men the ever-mounting desire for being Attached. [14].
But rare is the one whom the Guru caused to hear His Word.
For, the Lord Gave the Command and Saw it Happen and be all over.
And (thus) He Created all the universe and their parts and the underworlds,
and from the Absolute Self He Became Manifest. [15]
O, no one knows the extent of my God:
And, it is only through the Perfect Guru that He is Revealed unto us.
Says Nanak: "They who are Imbued with His Truth are Inebriated with His Wonder: and thus wonderstruck, they Sing ever His Praise." [16-3-15]

\textbf{Maru M. 1}

The Transcendent Lord was Seated in His Seedless Trance:
Yea, He the Infinite One, Detached,
And then He Himself Created nature, and lo, the inanimate nature sprang out of the Chaos that was. [1]
Out of His Absolute Self came air and water,
And the whole universe, and the fortress of the body, and within it the kingly (Mind). 
And into the fire and water of the body, He Breathed His Own Light; yea, in His Absolute Self lay (unmanifest) all the Power of Creation. [2]
Out of His Absolute Self came Brahma, Vishnu and Shiva:
Yea, His Absolute Self Manifested itself in all the universes:
And lo, whosoever Knows (the mystery of) this state, Him the Lord Meets and Dispels all his Doubt. [3]
Out of His Absolute Self came the seven seas:
And He, who Created the Creation, also Kept Watch over it.
If one's Mind bathes in that Pool of Truth, by the Guru's Grace, one is cast not into the womb again. [4]
Out of His Absolute Self came the moon, the sun, and the canopy of the sky. And, lo, He Informed all the three worlds with His One Light. But He Himself was Absolute, Unfathomable and Infinite, Attuned to His Absolute Self. [5]

Out of His Absolute Self came the earth and the sky. And lo, they stood whole and firm without a visible support, save the Power of the Lord’s Truth.

Creating the three worlds, He created also the cord of Maya (to Bind all): and Creating, He Himself Destroyed all. [6]

Out of the Absolute Self came the (four) sources of creation and of speech. Yea, all that came from the Absolute Self Merged in the Absolute Self; And through His Word, He Created His Wonders and, lo, the wonder that things sprang out of the womb of the earth. [7]

Yea, out of His Absolute Self came the day and night; And the resurrection and dissolution and pleasure and pain.

But the God-conscious being was Detached, above Pain and Sorrow, and So became Eternal he, and Attained he to his own Self. [8]

And the Sam Veda, Rig Veda, Yajura Veda and Atharva Veda;
That Brahma uttered through the mouth, involved men in the Maya of three Modes.

P. 1038

But Him, the God, no one could prize: but one utters as is His Will. [9]

Out of His Absolute Self were Created the seven under-worlds, And all the Worlds rest only on His Absolute Self:
Yea, the Infinite Lord Himself Caused it all, and everyone went as was His Will. [10]

And the three Modes also were evolved out of His Self, And birth and death and the Pain of Ego.

And on whomsoever was His Mercy, he, by the Guru’s Grace, was Emancipated, attaining unto the Fourth State. [11]

Out of His Absolute Self came the Ten Incarnations, And the whole Expanse of a myriad universes, And the gods and the demons and the attendants of Shiva and the heavenly musicians; and everyone did as was Writ in his Lot. [12]

He, who Knows through the Guru, is Sorrowed not, But rare is the one who sees the ladder of the Guru’s: Yea, the Guru’s has been the only Way to Emancipation and Glory. [13]

Out of His Absolute Self came the body and one practised deeds.
And good and bad were Writ on the Forehead of men, and the seeds of virtue and sin were sown. [14]

The True Guru, the sublime Purusha, is the (only) Detached being, And Imbued with His Word, one is Inebriated with God. And from him one receives all extra-psychic powers and Wisdom and earthly joys: but it is through Perfect Destiny that one is led on to the Guru. [15]

This mind is deeply attached to Maya: O wise ones, know ye this and discriminate, For, Hope and Desire and Ego and Doubt, yea, these are the attributes of the avaricious man, who is attached to Greed and Illusion. [16]
One attains Wisdom through the True Guru, 
And one is Attuned to the House of Truth, of Seedless Trance, 
And within him Rings the pure, white Music of the Word, and he Merges in 
the Lord’s True Name. [17-5-17]

MARU SOLHAS: M. 5

O God, Thou art my Master: I Thy Servant am: 
It is Thou who hast Blest me with my body and Soul, 
Thou alone art the Doer and the Cause, and nothing is that I may call mine.

When Thou sent me into the world, I came. 
And whatever was Thy Will, such deeds I did: 
Yea, there is naught that can be without Thee: that is why there no is Sorrow for me. [2]

For, there one hears of but Thy Command, 
And here too it is Thy Praise that’s uttered by all, 
Thou Writest the Account (of our deeds) and also Releasest us from 
Accounting for them: so, how can one involve oneself in Strife with Thee.

O God, Thou art our Father: we are all Thy children, 
And as Thou makest us play, so do we play (the game of life). 
Thou Showest the Path and also Strayest us from it: and on one there is that 

Some Thou Keepest sheltered in their home, 
While there are others whom Thou makest to wander from land to land: 
Some are grass-cutters, others the kings; so who is to be called False among 
these? [5]

What, indeed, is a householder and who Thy Devotee? 
Who, indeed, is wise, who shallow of intellect; who, pray, is clever and who 
the stark ignorant? [6]

It is in Thy Will that one is Emancipated or cast into Hell: 
In Thy Will, one becomes a householder or a Devotee of Thee: 
In Thy Will are men wise, unwise; for, there is no other side but Thine. [7]

Thou it is who Created the vast and immense seas, 
And some Thou pushest into Hell, for, Thou makest them the self-willed 
Wretches, 
And others Thou, of Thyself, Ferriest Across who board the Guru’s Boat of 
Truth. [8]

It is in Thy Wondrous Will that death lands upon us, 
And Thou Seest it all in Thy Pleasure and Enjoyest all Thy Wonders, for Thy 
Creation is but a Playhouse for Thee. [9]

Sublime art Thou, and Most Sublime is Thy Name: 
Yea, Sublime is Thy Abode, and Sublime Thy Munificence, 
Unfathomable, Unperceivable, Infinite and Unparalleled art Thou: O, Thy 
Measure is not known to man. [10]

No one other than Thee knoweth Thy Worth:
Yea, Thou, the Immaculate One, alone art Thy equal;
Thou alone art All-wise, the Great Contemplator, the Man of Truth,
Unfathomable and Deep. [11]
For myriads of days Thou remained Unmanifest,
And for myriads of days Thou remained Merged in Thy Great Silence,
And for myriads of days there was nothing but Chaos and then, lo, Thou
made Thyself Manifest. [12]
Of Thyself, Thou got Renowned as the God of Power. P. 1082
And became Thou the Hero of heroes, and everyone became subject to Thy
Command:
Yea, of thyself Thou became the Lord of Destruction, and of Thyself Thou
ice-cooled Thy creation. [13]
He, whom Thou Honourest and Blessest with Glory, through the Guru,
Into him comes the Name and the Unstruck Melody Rings within him:
He alone is in Peace, yea, he alone is the Ruler of the earth, and the Yama
comes not near upto him. [14]
Nay, no one can evaluate Thee, O God, through calculations,
For, Thou art the Infinite Master of Nanak, Thy Slave,
And Thou art in the beginning, the middle and the end; and the ultimate
Judgement is in Thy Hands. [15]
O men, there is no one to rival our God,
And through no contrivance can one find His equal,
Yea, He, the Master of Nanak, is all by Himself, and He Himself Enacts and
Watches all His Wonders. [16-1-10]

MARU M. 5

Eternal is our God, and Transcendent too; yea, the Inner-knower, the
God of gods;
The Destroyer of demons, Damodara, the Supreme Master:
And the Lord of all faculties, the Uplifter of the mount Govardhana, the
Wondrous Lord of the scintillating Flute. [1]
Yea, He is the Enticer of hearts, the Master of Maya, and Krishna and
Murari.
The Lord of the universe, the Annihilator of Evil,
The Life of all life, the Never-dying God, who Abides in all hearts and is ever
with us. [2]
He is the Upholder of the earth, the God, the Man-Lion, whose Abode is on
the seas,
And He who Tears (the demons) with His Fore-teeth to save the earth,
And the pigmy Bavana too; O, He's the Good God of all. [3]
He (alone) is Sri Ramchandra who hath neither form, nor sign,
The flower-girt God, in whose hands is the Sudarshan Chakra, of
unparalleled Beauty:
Yea, the thousand-eyed One, who is of a thousand forms; the One Giver,
who's sought by all. [4]
He is the Lover of Devotees, the Support of the supportless,
The Master of Gopis, who is ever with everyone;  
Vasudeva, the Beneficent, Immaculate God, even a particle of whose Praise 
one cannot chime. [5]  
He is the Emancipator, the Lord of Bewitching Beauty, the Master of 
Lakshmi,  
Yea, it is He, who Saved the honour of Draupadi and Emancipated her:  
The master of Maya, who Plays a Wondrous Play, the Sporting God of Joy, 
and yet Detached. [6]  
He is the One whose very Sight is Fruitful: who is not cast into the womb, and 
is Self-existent,  
The Being beyond Time, who's never destroyed,  
Eternal and Deathless and Unperceivable; O, all these Merits become Him 
alone. [7]  
He is the One who Enjoys with Lakshmi, who Lives in Heaven,  
And who Comes, in His Will, as the Fish and the Tortoise,  
The Lord of Beauteous Hair and of Mysterious Wonders; and lo, all that He 
Seeks to do, comes to pass. [8]  
He is Fed without food; yea, He's without Envy, Merged (in all);  
And this too is His Wonder that He's called the God of Four Arms:  
Yea, He it is who Assumes the form of Blue Beauty to entice everyone with 
His Flute. [9]  
He it is who is Decked with the Garland of Flowers; whose Eyes are Lotus- 
like,  
And who wears a Crown over His Curly Hair of unmatched Beauty: yea, He 
(alone) is the Lord of the Flute,  
Who is equipped with the Conch, the Steel-disc and the Bludgeon, the great 
Charioteer, who's ever with His Saints. [10]  
He (alone) is the Lord of yellow Robes, the Master of the three worlds,  
The God of the universe, the Support of the earth: ever, ever Utter His 
Name.  
Yea, He alone is the Wielder of the Bow, the All-powerful Lord, Vithala,  
I can describe not all His parts. [11]  
He is subject not to Pain and Sorrow. Immaculate and Pure is He.  
The Master of Riches, who is on the earth as upon the waters and between 
both,  
And who's near as much in the mortal world, as in the underworld, and whose 
Abode is Eternal and Indestructible. [12]  
He is the Purifier of the Sinners, the Destroyer of Sorrow and Fear;  
And of Ego, and of I-amness and of coming and going;  
And He is pleased only with Devotion, Yea, He the Compassionate Lord of 
the poor, is Swayed not in any other wise. [13]  
Formless is He, and Moveless and Calm, and Undeceivable,  
And the Embodiment of Light through whom the whole world is in Bloom;  
And he alone Meets with Him Whom He Meets of Himself; yea, no one 
Attains unto Him of Himself. [14]  
He Himself is the Gopi, Himself the Krishna,  
Himself He Grazes the Cows in the Forest.
Himself He Creates and Destroys all, but Keeps He Detached, and is Stained not. [15]

I have but one tongue: O God, which of The Merits shall I utter,
When the thousand-tongued Sheshnaga knows not Thy end:
Yea, it Utters each new day a new Name of Thine, but can Dwell not even on
one of Thy Virtues. [16]

O Father of the world, I've but sought Thy Refuge;
For, the Yama is utterly dreadful, and the (Sea of) Maya is impassable.
O God, be Merciful and Save me in Thy Will, associating me with Thy Saints.

All that seems is but an Illusion,
So I seek the Boon of the Dust of Thy Saints' Feet.
And, lo, when I Anoint my Forehead with it, I am Blest with the Sublime
State (of Bliss); but he alone will be so Blest in whose Lot it is so Write. [18]

They, on whom is the Pleasure of the Bliss-giving God,
They have weaved the Saints' Feet into their heart;
And they Attain unto the Name, the Treasure of Bliss, and in their Mind
Rings the Unstruck Melody (of the World). [19]

My tongue hath uttered only Thy acquired names, O God,
But 'Ever-Abiding' is Thy age-old Name.
Saith Nank: "Thy Devotees surrender to Thy Refuge: O God, Bless them
with Thy Vision, for their Mind is wholly Imbued with Thy Love." [20]

Thou alone Knowest Thy Extent and State, O God,
And Thou alone canst Utter and Dwell upon it.
O Lord, make me the Slave of Thy Slaves,
And, in Thy Will, Keep me ever in the Society of Thy Saints." [21-1-11]

MARU M. 5

O man of God, O creature of the Unfathomable Allah,
Give up the thoughts of the world and be involved not in its strife,
And be like a mendicant, a lone traveller, and become the Dust for others to
tread upon: for, such a one alone is Approved at the (Lord's) Door. [1]
Offer the prayer of Truth on the prayer-mat of Faith,
And silence thy Desire and overcome they hopes,
And make thy body thy mosque and thy Mind the Mullah, and (inner) Purity
and Wholesomeness the God's Word. [2]
The religious conduct is, indeed, the Practice (of the Lord's Name),
And (mind's) ablution is that one becomes Detached and Searches (within):
And see, O seer, the (God's) Wisdom is that one Overpowers the mind, and
Meets with the Real that one dies not again. [3]
One must practise the Quran and the other texts within one's heart,
And prevent the ten (sense-) faculties from straying one into evil ways,
And bind down the five Men (of Desire) with (the rope of) Faith, and find
Contentment in giving, to be Approved (by God). [4]
One must look upon Compassion as pilgrimage to the Mecca, and keep the
Fast of Humility,
And deem the practice of the Prophet's Word as heaven:  
And look upon God as Beauty and Light and Fragrance, and the  
Contemplation of Him as the only good Retreat. [5]  
He alone is a Qazi who Practises the Truth,  
And he alone is a Hajji who Disciplines his heart,  
And he alone is a Mullah who overcomes Evil, and he a Darvesh whose  
only support is God's Praise. [6]  
All times, all moments are suspicious,  
When one Cherishes the God of man in the heart.  
And let one's rosary be the overpowering of the ten (sense-faculties), and let  
Self-culture and Self-control be one's circumcision; [7]  
And let one know that all that seems is but for a brief day,  
And that one's household, O brother, is nothing but total involvement,  
And that all kings and chiefs and leaders of men are reduced to the dust, and  
stays only the Lords Above. [8]  
First, the Lord's Praise, and then Contentment,  
And then Humility, and then Charity of disposition  
And last, the gathering at a single point of the five (outgoing Desires), let one  
keep these five most auspicious Times. [9]  
To see (God) in all: let this be one's daily prayer;  
And the abandoning of evil deeds the ablution-pot;  
And Knowing one's only God, let this be one's call to prayer, and to the  
God's obedient child, one's trumpet. [10]  
Eat only what is earned with the Right means,  
And Wash thy unclean (mind) in the River of the heart:  
Yea, if knowest thou thy Prophet, thou art a man of heaven; and the Angel of  
Death drives thee not into Hell. [11]  
Let good Deeds be thy body, and thy Faith thy woman,  
And, revel thou in the Joys only of Thy God's Truth,  
And the Hadis is to purge the mind of all Dirt, living ever in God's Presence,  
with unblemished body, (honoured like) the 'turbaned' bead. [12]  
A Muslim is he who is tender of heart  
And who Cleans his inner Dirt with his whole heart,  
And who touches not the joys of the world, and is pure like flower, silk, butter  
and the deer-skin. [13]  
Yea, he, on whom is the Grace of the beneficent God,  
He alone is the man amongst men;  
And he alone is a Sheikh; a Hajji, and he alone is the God's Servant, on  
whom is the Mercy of God, the Man. [14]  
If one Knows the Powers of the Creator Lord, yea, the Deeds of the  
Beneficent God,  
And Praises and Loves the Infinite and Compassionate He,  
And Knows His Will and Truth, then all one's Bonds are sundered and one  
becomes a Free man.  

[15-3-12]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

VAR OF RAG MARU, M. 5: DAKHNE

O Love, if Thou Sayest so, I’d offer my head to Thee: 
My Eyes are athirst for Thee: when shall I See Thy Vision? [1]

M. 5
I am in Love only with Thee, O my Loved One, for, all other loves are false, 
And all wears, all joys, are dreadful, if one Sees Thee not. [2]

M. 5
I rose in the early morn that I may See Thee, my Sun,  
For, the collyrium in the eyes, the flavour of the betel leaf in the mouth, and  
the necklaces of gold are but as dust if one Seeth Thee not. [3]

PAURI

True, True art Thou, O Master; Thou Upholdest only that what’s True.  
Thou Created the world that man may practise Righteousness.  
In Thy Will, Thou Created the Vedas, which discriminated between God and  
Evil.
And Created Thou Brahma, Vishnu and Shiva, and the field of activity for  
the three Modes.
And Created Thou the earth of nine continents, and Embellished it in every  
way.
And Created Thou the creatures of myriad kinds, and Informed their Within  
with Thy Power.
O my True Creator Lord, no one Knoweth Thy end,  
But Knowest Thou the inmost state of all; and, through the Guru,  
Emancipatest all. [1]

DAKHNE M. 5

O Love, if Thou art mine, then Separate not me even for a moment;  
O Love, my Soul is bewitched by Thee and I long to See Thee ever. [1]

M. 5
Be thou burnt, O Evil spirit; be thou dead, O sense of Separation:  
O my Spouse, Sleep Thou on the Couch (of my heart) and Dispel all my  
Sorrow. [2]
M. 5

The Evil spirit is the sense of Duality: Separation, the malady of Ego:
The Beloved is our God, the True King, Meeting with whom one Revels in
Bliss. [3]

PAURI

O Unfathomable, Compassionate, Infinite God, who can evaluate Thee?
Thou Created the whole universe, and Thou art the King of all the worlds.
No one knows the extent of Thy Power and Majesty, O Thou All-pervading
Master.
No one can equal Thee: Thou art the Emancipating, Eternal Lord of all.
P. 1095

Thou Established the four ages and Created the whole earth.
Thou Thyself Created ‘coming and going’, but it affects Thee not;
To whomsoever Thou art Compassionate, him Thou makest to repair to the
Guru’s Feet.
For, Thou art Revealed in no wise else, O Thou Eternal Lord, O Thou
Creator of the Universe! [2]

DAKHNE M. 5

If Thou Comest into the Courtyard (of my heart), the whole earth becomes
Blessed.
Without Thee, my Spouse, no one cares for me. [1]

M. 5

If Thou Sittest in my Courtyard, all my embellishments seem seemly,
And no Seeker then goes away empty from my door. [2]

M. 5

I’ve spread out my Couch for Thee, O my Spouse, and Decked myself to
Receive Thee,
And now I can suffer not even the distance of a garland between Thee and
me. [3]

PAURI

O Transcendent Lord, O God of gods, Thou art cast not into the womb:
Thou, in Thy Will, Createst the world, and Creating it, Mergest it in Thyself.
No one Knows what Thou art like: So, how is one to Dwell upon Thee?
Thou Workest through all and (thus) Manifestest Thy Power.
Inexhaustible are the Treasures of Devotion which Thou Blessest us with:
And these are Priceless—these Treasures of Rubies and Diamonds and
Jewels.
On whomsoever is Thy Mercy, him Thou Yokest to the Service of the Guru.
Yea, he, who sings Thy Praise, lacks in nothing. [3]
Dakhne M. 5

When I Saw within my heart, I Saw my Love within me.
And lo, when I Saw what I Saw, I was rid of all my Sorrows. [1]

M. 5

I seek to have news of Thee since long, and serve Thee, standing at Thy Gate:
O Love, Thou Knowest well why I stand here is that I seek to see Thy Face. [2]

M. 5

O fool, sayest thou that if thou touchest not another's woman, thou art a
devoted husband?
But is not the whole world (of God) in Bloom like a garden of flowers?
(Why then be infatuated only with one and care not for the whole creation?)

[3]

Pauri

O Wise one of Beauteous Form, Pervading all,
Thou Thyself art the Servant and the Master, Worshipped by Thyself,
And Wise too and the Seer and the God of Truth.
O, Immaculate, All-powerful, Chaste and Compassionate God.
All universe is Thy Manifestation, and Thou alone sportest with it.
The 'coming-and-going' also is Thy Creation: all is Thy Wonder, O Lord!
And, whomsoever Thou Blessest with the Guru's Word, he's cast not into the
womb again.
O God, everyone is driven along in Thy Will, and nothing lies in the hands of
Thy Creation. [4]

Dakhne M. 5

O you who walk on the river-bank, beware, for, beneath you is the slippery
earth.
Walk warily lest you lose hold of yourself and fall to your death. [1]

M. 5

That what goes like an illusion one looks upon as abiding, and thus goes on
and on.
The world is like the butter cast in fire; or like the leaf of Nilofar that dies as it
grows. [2]

M. 5

O you strayed, Unwise, Soul why laze you in Serving your Lord?
'Tis long after you are Blest with this Spring, and no one knows when it comes
again. [3]

P. 1096
Pauri

Thou hast neither Form nor Sign, nor Caste nor Colour:
Man knows Thee to be afar, but nay, Thou art the Presence.
Thou Enjoyest in all hearts, though remainest Thou ever Detached.
Thou art the Infinite Person in Bliss: Thy Light Illumines all minds.
Thou art the God of gods, the Creator, the Lord of Man.
Transcendent art Thou and Eternal too: how can my lone tongue utter Thy whole Praise?
He whom Thou Meetest, by the Guru's Grace, his whole generation is Emancipated.
All Thy Devotees Slave for Thee, O God; and Nanak also is Thy very Own.

Dakhne M. 5

One puts up a tenement of straw, and then lights fire in it,
But, even then one is Saved, if by good Destiny, the Master Saves one.

M. 5

One grinds the corn and cooks it and lays it on before oneself,
But without the Guru's Grace, one waits in vain for the Grace to be said!

M. 5

Nanak: The bread is baked and placed before us on a platter:
And, we eat our fill, if God's Grace be upon us.

Pauri

O God, Thou it is who Arrangest the whole Play of the world and Infusest Ego in the heart,
Thou Createst the Temple (of the body) and also the Five passions who always thieve.
Ten (sense-faculties) are the brides of the one male (Mind), who indulges in Vice, lured by Desire.
Maya entices away all and makes everyone wander in Doubt.
The two sides Thou, O Lord, Thyself Createst—the conscious Mind and Maya,
But before the Mind, Maya loses; this, too, is Thy Will.
Some Thou Thyself Savest whom Thou Leadest on to Thy Saints.
They are like the bubble rising from the sea and then merging again in its expanse.

Dakhne M. 5

Forward, ho, look not back upon thy back.
Fulfil this birth, that you may be born not again (in the world of death).

M. 5
My Friend is Brimful with Love: Lo, He Loves all, And everyone calls Him his own, and He breaks no heart. [2]

M. 5
O God, O Unmanifest Jewel, Thou hast become Manifest to me as a Presence. Blessed; Blessed is the place where abidest Thou, O Lord! [3]

Pauri
When Thou, O God, art on my side, I care not for another. When I become Thine, Thou Blessest me with all I seek; Inexhaustible is my Treasure howsoever I expend it. All the eighty-four lakhs of species in the world Serve but Thee alone. There are enemies and friends Created by Thee in the world, but Thou wishest ill of no one; And whomsoever Thou Forgivest, from him Thou Askest not the Account of deeds. When I Meet with Thee, my Guru-God, I am in utter Bliss, And when Thou art Pleased with me, I am wholly Fulfilled. [7]

Dakhne M. 5
I long to see Thee, O God, what kind is Thy Face? I was comforted only when I Saw Thee: else, miserable was my state. [1]

M. 5
We wretches are in Pain, O God, and Thou alone Knowest its intensity: And though I know a myriad cures, I shall be only if I see Thy Vision. [2]

M. 5
The river (of life) flows on and on, but eroded are its banks; And, they alone remain whole who Meet with the True Guru. [3]

Pauri
He, who craves for Thee, O God, comes not to grief: To whomsoever is the Lord Revealed, by the Guru’s Grace, he is renowned all over.
He, who repairs to His Feet, him Sin touches not:
He bathes in the Dust of the Guru's Feet, and his Soil of a myriad births is
washed off.
He who accepts the Lord's Will, he earns not Sorrow or Pain.
O God, Thou art the Friend of all; Thou Knowest the inmost state of all.
Such is the Glory of the Saint as is the Glory of God.
God becomes Manifest in all, through the Saints, and through them is He
Revealed. [8]

Dakhne M. 5

They, to whom I went to ask, they ran after me (with a like desire):
They on whom I lean, they seek to lean on me! [1]

M. 5

As the fly sits on the molasses,
And is caught; (so also the man in the world). And, he alone is Saved whose
Destiny is great. [2]

M. 5

I See my God in all; no one is devoid of Him.
O loved Brides, she alone is Fortunate who enjoys the Union of her Spouse.
[3]

Pauri

I, the Lord's Bard, sing His Praise, if this be Pleasing to my God.
Eternal is my Lord: the others but come and go.
I seek that Bounty from my God which wholly satiates me.
O God, Bless me, Thy Bard, with Thy Vision, that my mind is comforted.
The Lord Hears the Prayer of His Bard and Calls him to His Castle.
Seeing my Lord, I'm rid of all my hungers and sorrows, and I can ask not for
aught else.
When I repair to my God's Feet, I am wholly Fulfilled.
Lo, my God has Forgiven me, his meritless and humble bard. [9]

Dakhne M. 5

O vacant body, when you break, you are but dust, for, you know not God:
You love Evil; then, how can you Enjoy the Lord's Love? [1]

M. 5

He, without whom one can be not even for a moment, nor afford to forsake
Him even for a while,
O my mind, why have you turned your back on Him, who forever takes Care
of you. [2]
M. 5

When one is imbued with the Love of the Transcendent Lord, one's body and mind are resplendent like the Lalla flower.
Nanak: Vicious and unclean are all thoughts that are informed not with the Lord's Name. [3]

PAURI

O God, when Thou art my Friend, no sorrow afflicts me.
The desires that beguile all men, these Thou silencest within me.
And I cross the Sea of Existence and overcome all Strife,
And through the Guru's Word, I relish all joys in the great Play-house (of the world).
And I discipline all my faculties when Thou, O Lord of Truth, becomest mine;
And howsoever I yoke them, so are they yoked: and they struggle not with me. 1098
And I reap the fruit of my heart's desire; so does the Guru drive me inward.
O brothers, my God Abides so very near me, through the Mercy of Nanak, my Guru. [10]

Dakhne M. 5

O God, when Thou Comest into my Mind, I attain all Peace.
Says Nanak: "O Lord, Thy Beauteous Name I enshrine within my Mind."

M. 5

All wears, all joys, are sinful (for me) and as dust;
For, I seek (only) the Dust of the Feet of those who are imbued with the Presence of God. [2]

M. 5

Why look upto the Other; O heart, lean only on the One alone,
And be the Dust for the Saints to tread upon that you are Blest with the Peace of God. [3]

PAURI

Without Destiny, one attains not God; and, without the Guru, the mind is held not.
In this Kali-age, only the ever-abiding Dharma comforts, and the man of sin lasts not.
Whatever one does with one hand, its fruit he reaps instantaneously with the other.
I have before me the experience of all the four ages: without associating with the Saints, one’s Ego goes not; And, one is rid not of I-amness, unless one is Bless by the Saints. One attains not the Lord’s Refuge so long as one’s mind is torn from Him. They who’ve served their God, by the Guru’s (Grace) their Refuge is Lord, the Eternal God, within. Yea, by God’s Grace, one attains Peace, and is dedicated to the Guru’s Feet.

[11]

DAKHNE M. 5

I search all over for my God, the King of Kings; (But) within my heart is He, and His Voice Speaks. [1]

M. 5

O my mother, my Spouse has Bless me with a Jewel, Which keeps my heart in cool comfort, and I utter (God’s) Truth with the tongue. [2]

M. 5

I’d be Thy Couch, O God, and spread out the sheet of my eyes for Thee. O God, if Thou Lookest at me but once, then priceless is the Peace I attain. [3]

PAURI

I crave to see Thee, my God: O Lord, how shall I see Thee? Even if Thou Callest my name for once, I’d deem to have come upon a Treasure. I’ve searched the four corners of the earth, but there is naught like Thee, O God! O Saints, show me the Path treading which I may meet with my Lord. Yea if I serve my Master ever, associating with the Saints, I am wholly Fulfilled, and the Guru ushers me into His Castle. O Lord of the earth, my Friend, I know not any that may equal Thee. [12]

DAKHNE M. 5

O my Love, my King, Come into me: Let my heart be Thy Throne: If I am Bless with the touch of Thy Feet, I’d flower like the lotus. [1]

M. 5

If Thou hast desire to eat, O Love, I’d make myself a delicacy: I’d like to be the sugar-cane, which the more it is crushed, the more sweetness it yields. [2]
M. 5

O man, snap thy bonds with Desire and know this world to be a mirage. Peace here is for a brief two moments, and then, the lone traveller hops from home to home. [3]

Pauri

Unfathomable, beyond calculations, is God; His Power, Manifest yet Attributeless, one can know not; And though the Yogis, of six kinds, go about in search of Him, by them too He is seen not. P. 1099
And those that keep the fasts on moon days, they too are of no account to God.
One reads the Vedas, in full, but knows not their essence.
And one bathes and applies the saffron-mark to the forehead, but lo, within one is the black Desire.
One attains not unto God by wearing a mendicant's coat, if one is instructed not in Truth,
And the Strayed One finds the Path, if such be one's Destiny Writ by God. Yea, he alone fulfils his human birth who sees the Guru as a Presence. [13]

Dakhine M. 5

Be thou in love with that which lasts with thee:
Abandon thy false works and cherish thy Eternal Spouse. [1]

M. 5

As is the moon reflected in all waters, so is God's Light:
But becomes Manifest He to him in whose Lot it is so Writ. [2]

M. 5

Utter the Lord's Name, His Praise ever, and lo, thy countenance sparkles,
And thou art accepted at the Lord's Court; and even the placeless finds a Place. [3]

Pauri

The outer coat lures not God: for, He is the Inner-knower of all hearts: Without wearing the One Lord, everyone wanders about naked.
One is attached deeply to one's household and is puffed up by Ego,
And one's Ego shows; but why should one be proud of one's riches?
For, these go not along with one in the Yond: and vanish instantaneously into nowhere.
And such is the Lord's Will that one knocks about aimlessly,
And, when one's Destiny is awakened, one Meets with the Guru, and (through Him) the God.
Whosoever Serves His Lord, the Lord Fulfils him. [14]

DAKHNE M. 5

Everyone prattles, but rare is the one who knows how to Die (to the self):
They who have living faith in God, unto them Nanak is a Sacrifice. [1]

M. 5

Our Lord Abides within us, but rare is the one to whom He is Revealed:
From him, God is Veiled not, who lives in the Guru's Presence. [2]

M. 5

I'll drink the Wash of his Feet who Instructs me in (the ways of) God:
(For), my body is permeated through with the infinite craving to See my Lord. [3]

PAURI

One forsakes the Name of the Fear-free God and is attached to Maya,
And comes and goes and wanders and dances he through a myriad births;
And he pledges his Word but keeps it not, and all he speaks is false:
False is he from within, with Illusion he's involved.
He is jealous of the one who is hate-free, himself lured by Greed:
Him the True King Destroys; for, such is his destiny Writ by God.
Him the couriers of the Yama bring Pain, and by Pain he is consumed.
Such is the Justice of our Righteous God; for, His Court is eternally True. [15]

DAKHNE M. 5

Dwell thou on God's Name in the early morn, and contemplate the Guru's Feet,
And thou art rid of the Pain of birth and death, and thou singest the True Lord's Praise. [1]

M. 5

Blind is the body and vacant and dark, without the Name of the Lord.
Nanak: They alone are Fulfilled in whose heart Lives my God. [2]

M. 5

My Eyes have seen the Light (of God), and it has whetted my thirst for Him;
(But) those Eyes are not these eyes with which is seen my Love. [3]
Pauri

He who serves his God, by the Guru's Grace, he is Blest with Bliss.
He Emancipates himself, and all his kindred; nay, the whole world.
He gathers the Lord's Name and quenches all his Thirst.
He minds not the call of Desire; and is intuned to God.
He is ever in Bliss, and God is ever his Friend.
He turns ever the enemies into Friends, and wishes well of everyone.
He is Whole and Perfect in the world and makes all to Contemplate the
Wisdom of the Guru.
And the Writ of the past is fulfilled for him, and God is Pleased with him.

[16]

Dakhne M. 5

Truth has the repute of being beautiful: Falsehood has an ugly look:
But, rare, O Nanak, are the ones who cherish the Truth. [1]

M. 5

Of incomparable Beauty is my Friend: I'd see Him eight watches of the day
and night,
I am a sacrifice unto the Dream in which I See my Spouse. [2]

M. 5

Know thy God to be Truth: vain is the utterance of Him with the tongue:
See Him within thee; for, thy Love, my God, is not far from thee. [3]

Pauri

The earth and the sky will pass away and also the underworld, the sun and the
moon,
And the kings too and their couriers and the chiefs: all these will be
demolished.
And the poor and the rich and the mendicants and the egotists all will pass
away.
And the Qazis and the Sheikhs too will all vacate their seats,
And the Pirs and the prophets and the seers too,
And fasting and the calls to prayer, and the Namaz and the Semitic texts: Oh
nothing, nothing of these will remain without realizing (God).
And the eighty-four lakh species of the earth also come into being to enter
into nothingness.
Eternal only is the One God, or the man of God. [17]

Dakhne M. 5

I've searched all through: save for the One God, there is not another.
Come into me, O Friend, that I See Thee, and my body and mind are in cool comfort. [1]

M. 5

A true lover is he who hopes not; but my mind is filled with hope: O God, truly Detached art Thou alone, and I am a Sacrifice unto Thee. [2]

M. 5

Even if I hear of my separation from Thee, I am grieved; but if I See Thee not, I Die.

Without Thee, O Love, how can thy Lover live? [3]

PAURI

With (sacred) river-banks, the pilgrim-stations, the temples dedicated to the gods at Kedara, Mathura, and Kashi,

And the thirty-three crores of angels, along with Indra, will pass away.

And the Smritis too, and the Shastras, and the four Vedas, and the six systems of philosophy will remain not ever.

And all the books and their teachers, and poets and their songs will be no more;

And the ascetics and men of charity, and recluse will all lie in death.

And men of silence, and the Yogis, and the nudes will be driven along by the Yama:

All that seems will pass away: O, nothing that is, stays for long.

Only the Transcendent Lord, the God of gods, is Eternal, or the one who serves Him. [18]

SHLOKA DAKHNE M. 5

Nakedness seems not naked, nor hunger gnaws at the hungry stomachs;

Nor the intensity of pain pains, if God Sees one with his Well-wishing Eyes. [1]

M. 5

Even if one be the master of the whole earth and enjoys all joys, P. 1101

All that would be a disease; for, one is Dead without the Lord's Name. [2]

M. 5

Seek only thy One God and make Him alone thy Friend,

For, He alone Fulfils thy hopes; and if you lean on man, you are shamed. [3]
Pauri

Eternal is the One Lord, Unfathomable and Infinite:
And, inexhaustible is the Treasure of the Lord's Praise, Contemplating
whom one attains unto God.
Endless is the Lord’s Praise which the God-conscious being sings:
And, eternal are the Lord's Truth and the verities of Religion and Self-
control: so I Contemplate Him ever.
And eternally available are Compassion and Righteousness and Self-denial;
but he, in whose destiny it is Writ, he alone attains these.
Eternal is the Writ (of God) on the Forehead, and it can be erased not:
Ever true is the Society of the Saints and the Word of the Guru-Saint.
(But) they, in whose lot it was so Writ in the past, they Contemplate ever their
God. [19]

Shloka: Dakhne M.5

They, who are themselves drowned, whom else will they ferry across?
But he, who is imbued with the Love of God, is Saved, and Saves he others
too. [1]

M. 5

Wherever one utters or hears the Name of my Love,
Thither let me repair and blossom forth, seeing His Presence. [2]

M. 5

Why are you attached to your sons, wife and kinsmen, saying 'they're mine,
mine,'
For, devoid of the Lord's Name, the structure of thy body is without
foundations, and it falls. [3]

Pauri

I seek to see my Guru with the Eyes, and place my head upon His Feet,
And with my feet walk on his Path, and with the hands wave the fan unto
Him,
And in the heart cherish the Timeless Being, and Contemplate Him, night
and day.
I've abandoned my selfhood, leaning on the Guru's Power.
The Guru has Blest me with the Treasure of the Lord's Name; and I am rid of
all Sorrows.
O brothers, enjoy and expend the Name of the Indescribable God,
And utter ever the Gospel of the Guru, and accept the discipline of the
Name, Compassion and (inner) Cleanliness.
And you are Blest with Poise and attain unto God, and are rid of the fear of
the Yama. [20]
SHLOKA: DAKHNE M. 5

My Eyes look out for God, but when they See Him, they crave to See more of Him:
The Lord, my Spouse, is within all, and I See naught else but Him alone. [1]

M. 5

The life-stories of the Saints are the Paths of Peace,
But they alone tread this Path, in whose Lot it is so Writ. [2]

M. 5

Over the mountains, in the seas, across the deserts and plains, upon the earth
as in forests, the fruits of the earth, the caves,
And in the underworld and over the skies, and in all hearts is He, the God.
I live if I see Him: yea, He on whose lone string the whole world is strung. [3]

PAURI

The Lord is my mother and father: He it is who Blesses me with sustenance.
And, the Lord takes care of me, for, I am the child of God.
He Abandons me never and Feeds me steadily,
And minds not my demerits, and Hugs me to His Bosom.
And He Blesses me with all I seek; yea, He the Bliss-giving Father.
And He has Blest me with the Wares of Wisdom, yea, the Riches of His Name, and made me worthy of Himself,
And made me a partner (of His Grace) with the Guru, and now I possess all Joys.
May my God forsake me not: yea, He, who is my All-powerful Lord. [21]

SHLOKA: DAKHNE M. 5

Nanak: Snap thy bonds with the false ones; and find out the Saints, thy fast Friends;
The ones forsake thee even while alive; the others leave thee not even in death. [1]

M. 5

Nanak: The Lightning flashes: the dark Clouds thunder,
And heavy is the Downpour; but Blessed are they who are united with their Spouse. [2]

M. 5

If the earth be covered with the blue sheet of water, and the winds be fresh and cool,
And my couch be of gold, studded with rubies and diamonds,
And I be decked in the bridal trousseau; without my Spouse, all this will bring
me nothing but Pain. [3]

PAURI
That, what the Creator-Lord Does, that alone comes to pass.
And even if one tries a hundred tricks, one attains only what is Writ by God.
Without destiny, one attains nothing even if one roams the whole world.
So, Meeting with the Guru, one must rid oneself of all fears, save the Lord’s.
For, through the Lord’s Fear comes Detachedness, and one sets out in search
of God.
And searching and searching, Poise wells up in one, and, then one comes nor
goes,
And one Contemplates God in the heart and practises the Name and attains
the Refuge of the Saint.
Nanak: The Guru is my Boat wherewith I cross the Sea of Existence. [22]

SHLOKA M. 5
Accept death first, and abandon the hope of life,
And be the dust for all men to tread upon: then come thou unto me. [1]

M. 5
He, who is Dead (to his self), take him alone to be alive; and they, who are
alive (in Ego), as Dead.
Yea, they, who love the One alone, they alone are the supreme beings. [2]

M. 5
He, in whose heart is the Transcendent Lord, him Pain touches not;
He is affected not by Hunger or Thirst, and Death comes not near unto him.

PAURI
O God, the Moveless True King, I can evaluate Thee not.
No one can prize Thee, my Lord, whether he be an ascetic, a seeker or a man
of wisdom.
Thou art Powerful enough to make, break, and to destroy and to resurrect:
Thou art the only Doer and the Cause, and ringest in all hearts.
Why should man waver in his faith when Thou Sustainest all?
Unfathomable and All-too-deep art Thou, and beyond value is Thy Virtuous
Wisdom.
I but do what Thou, O God, Biddest me do.
O Lord, without Thee, there is naught: So Nanak utters Thy Praise.

[23-1-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MARU: THE WORD OF KABIRIJI

O Pundit, why are you attached to the bad ways?
O Unfortunate one, you will for Sure be Drowned with all your kindred, if you Dwell not on the Lord’s Name. [1-Pause]

Of what avail is the reading of the Vedas and the Puranas? It is like the load of the sandal-wood upon a donkey’s back.
For, if you know not the mystery of the Lord’s Name, how will you be Ferried Across? [1]

You kill life and call it religion: then, what indeed is irreligion, pray?
If you are the sage of sages, then who is the butcher? [2]

You are blinded in the mind: so whom are you going to make wise?
And, when, for the sake of money, you offer your knowledge for sale, your birth, for sure, loses its Merit. [3]

Vyasa speaks the truths of Narada: ask Sukdeva, if you may,
That you are Emancipated only by uttering the Lord’s Name, else you are Drowned forsooth. [4-1]

If one abides in the forest, shall one attain God, if one loses not the Evil of the mind?
They alone are the Perfect beings in the world who look upon the home and the forest alike. [1]

One attains the God’s Pure Peace,
If one dwells on the All-pervading Lord with Love. [1-Pause]
Why, then, one wears the matted hair and besmears the body with the ashes and lives in a cave,
When it is through the conquest of the mind that one conquers the world;
Yea, thiswise it is, that one is detached from the Poison (of Maya). [2]

Everyone applies collyrium (to his eyes), but there is a little distinction between one and the other.
For, those Eyes alone are approved which are cleansed with the Collyrium of Wisdom. [3]

Says Kabir: “Now, I Know; for, the Guru has instructed me in his Wisdom,
And within me I’ve Met with my God; and now my mind wanders not.” [4-2]
He, in whose mind wells up a desire to practise miracles, what has one to do with him?

How can I value his talk, for it shames me even to converse with him. [1]

He, who has attained unto the Lord,
He wanders not again and over again. [1-Pause]
The false one Wanders immensely when the hope of life is for a day or two:
(But) he, who drinks in the Waters of God, he Thirsts no more. [2]

He, who Knows the Truth, by the Guru’s Grace, he ‘hopes’ not; he becomes ‘hope-less.’
He sees nothing but Truth when his Soul becomes detached. [3]

He, who tastes the flavour of the Lord’s Name, him the Lord Saves through the Name.
And he becomes pure like gold, and, rid of his Doubt, he is Ferried across the Sea (of Existence). [4-3]

Like water in the waters of the sea, like waves in the stream shall we merge.
When the void (of the Soul) merges in the Void (of God), like air, we’ll look upon all alike. [1]

Then, why shall we come again (into the world)?
It is the Lord’s Will that makes us come and go, and, realizing this Will, we’ll Merge in the Will. [1-Pause]

When the (illusion of the) creation of five elements is over (for us), we’ll be rid of all our Doubt,
And, then, casting off this cloak and that, we’ll look upon all alike, and Dwell upon the One Name of God. [2]

As the Lord Wills, so shall we dedicate ourselves:
Yea, if the Lord is Merciful to us, we’ll Merge in the Guru’s Word. [3] P. 1104

If one ‘Dies in life’, so Dying one lives (eternally), and is born not again.
Says Kabir: “They, who Merge in the Lord’s Name, they’re attuned to the Void of God.” [4-4]

O Lord, if Thou Keepest me away from Thee, what, then, is Emancipation for me?
Now that I know that Thou, the One, art in everyone, how canst Thou Delude me any more? [1]

O God, where wouldst Thou Take me for Deliverance?
I ask Thee, pray, where and of what kind is to be my Deliverance when, by Thy Grace, I am already Delivered and Redeemed. [1-Pause]

So long as one knows not the Quintessence, one knows not the distinction between the Saviour and the Saved; Now that I've become Immaculate within my heart, my Mind is wholly pleased. [2-5]

They, who, like Ravana, built the fortress of gold, they too abandoned them in the end. [1] Then, why, O man, you do as your mind directs. When the Yama seize thee by the forelock, thy only Saviour would be the Lord’s Name. [1-Pause]

This deathless Death, too, is the creation of God, to annihilate this world of form. Says Kabir: “They, in the end, are Emancipated forsooth in whose heart is the Lord’s Name, the Treasure of Bliss.” [2-6]

In the village of the body, the mind is the farm owner, tenanted to the five farmers: Yea, the eyes, the nose, the ears, the tasting tongue and the sex-organ which obey us not![1]

O friend, I'll abide not in this village: When my conscious (mind), the record-keeper, asks from me the Account of every moment. [1-Pause] When the King of Dharma asks the account, there is always a huge balance (of misdeeds) against me: And the five farmers, then, are on the run, and the poor soul is bound down by the Courtiers (of God). Says Kabir: “Hear me ye, O Saints, and settle my account on my very Farm, And Bless me with Forgiveness in this very life, that I have to cross not (again) the Sea of Existence.” [3-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MARU: THE WORD OF KABIRI

Him, the Detached One, who has ever seen Him intuitively? Nay, no one has Seen. It is when one becomes fear-free that Intuition awakens within one. [1] If one sees the Presence of the Lord, one is Blest with His Fear; And one Realizes the (Lord’s) Will, and one becomes fear-free. [2]
O man, make no pretences to see thy Detached God,
For, the whole world pretends (and yet Sees Him not). [3]
Craving leaves one not even when one (poses to be) detached,
And one’s body is constantly burnt in the fire of Ego. [4]
If one burns off one’s cares, one burns also the (sense of the) body,
If only one’s mind (too) Dies to the self. [5]
Without the True Guru, one is Detached not, even if one wishes and craves
for it. [6]
If the Lord’s Mercy be upon one, one meets with the True Guru,
And one attains unto the Lord all-too-spontaneously. [7]
Says Kabir: “I have this prayer to make to Thee, O my God;
Pray, Ferry me Thou across the Sea of Existence.” [8-1-1]
(Says Krishna to Duryodhana): O king, how is one to go to Thy Home?
P. 1105

When I’ve seen such immense devotion of Vidura to me that he, the poor
one, is pleasing to my mind. [1-Pause]
You have been lured away by the illusory possessions of elephants, and know
not God:
And so, as against your milk, the water of Vidura seems like nectar to me.

Like milk tastes to me the fare of leaves he offers, for, he passes his ‘night’
singing the Lord’s praise.
O King, Wondrous and Mysterious is the Master of Kabir, and he is
impressed not by (high) caste!

SHLOKA OF KABIRJI

The battle-drum (of God) is beat in the (Mind’s) sky, and lo, the target (of the
heart) is pierced through.
The (God’s) hero has descended upon (the life’s) battle-field; now is the time
for him to strike. [1]
The (God’s) hero is he who fights for the oppressed,
And though battered into bits, he abandons not the field of battle. [2-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

THE HYMN OF KABIR, RAG MARU: THE WORD OF NAMDEVIJI

When I sought the Refuge of my God, my Spouse, I attained four kinds of
Emancipation,
And lo, being Emancipated, I am known through the four Yugas, and I am
acclaimed; and a Canopy waves over my head. [1]
Who is it that was saved not, Contemplating his God, the King?
Instructed in the Guru’s Wisdom and associating with the Saints, one is ever
renowned as the Devotee of God. [1-Pause]
Seeing his Conch, the Chakra, the rosary, the saffron-mark, the Yama too is
scared,
And he becomes fear-free, and the Power of God thunders within him, and
he overcomes the affliction of birth-and-death. [2]
Ambrika was Blest with the State of Fearlessness and Bibhishana's Glory
became manifold,
And Sudama too was Blest with the Nine Treasures, and Dhruva became
eternal, and remains so even now. [3]
For the sake of His Devotee, the Lord Destroyed Hiranyakashyapa,
assuming the form of a Man-lion.
Says Namdeva, "The Lord of Beauteous Hair is under the sway of His
Devotees, for, does He stand not still at Balraja's door?" [4-1]

MARU KABIRJI

O crazy one who have forsaken your faith?
And have lost the Merit of human birth, (ever) filling thy belly like a
quadruped? [1-Pause]
You have associated not with Saints and involved your self in vain Strife:
You are like a cur, a swine, a crow; and caught up in your Wanderlust, you
quit the world. [1]
You think yourself to be great and the others but tiny, little dots:
But they, who look upon others as small through word, thought or deed, are
cast into Hell. [2]
O you worthless man of lust, wrath, cleverness and showmanship,
You wasted your life slandering others, and cherished not the Lord's Name.

[3]

O wild, Ignorant Fool, you Remember not God:
And when you Know not the Lord's Name, how are you to be Ferried
Across? [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
The Enlightener.

RAG MARU: THE WORD OF JAIDEVJI

The breath is turned in through the moon-channel and retained in the
Sushmana and turned out through the sun channel uttering sixteen times
(the God's Name).

P. 1106
And, lo, the (evil) potency of the mind is broken, and ceases its outgoings;
and its wildness is tamed; and one drinks in the Nectar. [1]
O mind, when one Contemplates the Primal Lord, the Source of all Virtue,
one's sense of duality is stilled. [1-Pause]
When one dwells on God worthy of being dwelt upon, and puts Faith in the
One worthy of devotion, then one becomes one with God, as water
mingles with water.
Says Jaideva: “When I Contemplate the God’s Name, I Attain unto the All pervading and Detached Lord”. [2-1]

RAG MARU: KABIR

O mind, contemplate the Lord, else you will be in sorrow. 
O sinning mind, why are you that greedy? 
Know you not that you will quit the world today, or the day after? 
[1-Pause] 
Clinging to Avarice, you have wasted your human birth, deluded by Maya. 
Nay, pride not on your beauty or riches, for, you will wear out like paper. 
[1] 
When the Yama seizes you by the locks, then nothing will be of avail to you that day: 
If you have Contemplated not God, nor practised Compassion, you will be struck in the face. [2] 
When the Dharmaraja asks of you the account (of your deeds), then, how will you face him, pray? 
Says Kabir: “Hear ye, O friends, one is Ferried Across only by associating with the Saints.” [3-1] 

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MARU: THE WORD OF RAVIDASJI

O Love, who is it that can do this but Thou? 
The poor are embellished only through Thee, O my Lord and Master, over whose Head waves the Canopy (of His Grace). [1-Pause] 
He, whose touch ‘defiles’ others, on him too is Thy Mercy, O God: Thou Makest the low high and mighty, and fearest naught. [1] 
Through Thee were Namdeva, Kabir and Trilochana Saved, as were Sadna and Sain Ferried Across. 
Says Ravidas: “Hear ye, O Saints, the Lord can do all that He Willeth.” [2-1]

MARU

He, who is the Ocean of Peace, the Tree which yields all Fruits, the Wish-fulfilling Jewel, the Master of the Kamdhenu; 
In whose hands are the four life-objects, the eighteen extra-psychic powers and the nine Treasures. [1] 
That Lord one tolls not with the tongue, 
And forsaking Him, one is involved with the (empty) words. [1-Pause] 
All epics and Puranas and Shastras are but mere words: 
Vyasa, the seer, said the last word, after a great thought, that nothing equals the Name of God. [2] 
They who, by good Fortune, are attuned to the Lord, are rapt in the seedless Trance of Equipoise. 
Says Ravidas, “Becoming the Lord’s Slave, one becomes Detached and is rid of the fear of births and deaths.” [3-2-15]
RAG TUKHARI

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

TUKHARI CHHANT M. 1 BARA MAHA

Hear Thou, O Lord, Thy Created beings enjoy Bliss or suffer Sorrow,

As are their wrought deeds of the past, but all is well that cometh from Thee.
All creation is Thine: of what account am I? I live not without Thee, my Lord,
even for a moment:
Without my Spouse, I am in Pain, and there is no one to befriend me: it is
through the Guru that I Drink the Lord’s Nectar.

We are attached to the Lord’s Creation; but if the Lord be in our Mind that is
the only good Deed.
Nanak: Thy Bride looks out to see if Thou Comest her way; hear Thou, O
All-pervading God! [1]
The Chatrik (of the Mind) cries out the Lord’s Name and the tongue, Koel-
like, sings His Word;
The Bride relishes all His Joys and is merged in His Being, if the Lord is
Pleased with her: she, then, is the True Bride.
She establishes the Lofty Abode of Nine Doors for her Lord, and enshrines
the Lord in her inmost Self.

All belong to Thee, O Lord, and so Thou art mine and I Revel in Thy Love,
night and day.
Nanak: The Chatrik (of the Mind) cries out the Lord’s Name, and the
tongue, Koel-Like, sings His Praise. [2]
Hear Thou, O my Loved, Bewitching Lord, of Thy Lover's state.
Uttering Thy Name, my body and Mind are inebriated with Thee: I can
forsake Thee not even for a moment.
How can I forsake Thee even for a moment, when I live only if I sing Thy
Praise: yea, I’m a Sacrifice unto Thee.

No one belongs to me, nor I to anyone but Thee, without whom I can live not:
When I seek Thy Refuge and I abide at Thy Feet, my body becomes pure,
And I gather Peace and a deep Vision, and with the Guru’s Word, my mind is
held. [3]
The Lord’s Nectar rains: healthful are its drops:
My Lord Meets me the natural way, and I love my God.
Yea, the Lord comes into (the body’s) temple when it Pleases Him, and the
Bride is awake to embellishing herself with Merit.

When the Lord Enjoys the Brides in every home, why am I God-forsaken,
pray?
The Sky (of the mind) is overcast with the thick, low Clouds (of the Lord’s Grace), now rain, (Thy Mercy) upon me that I cherish Thy Love, body and soul:
When falls the rain of the Nectar-Word the Lord, in His Mercy, Comes into our Homes. [4]

Glorious is the month of Chaitra, when the bumble-bee hums with joy.

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The woods are in bloom and I long for my Love.
If the Lord comes not into the Bride’s home, how will she find Peace?
Separateness tugs at her heart and wears it off.

The beauteous Koel - sings on the mango-tree: how long can my limbs suffer Pain?
The bumble-bee circles the blooming tree: can I live in Death, O mother?
Nanak: In Chaitra one finds the Peace of Poise, if the Bride finds the Spouse in her Home. [5]
Blessed is Vaishakha when the tree-boughs are clothed in fresh leaves.
The Bride seeth and sayeth: “O Lord, have pity and come into my Home.
Come, O Loved One, into thy Home and enable me to cross the impassable (Sea of Existence);
Without Thee, I am not worth a copper.
But, if Thou art Pleased with me, I become priceless: Oh, let some one See that Lord of mine, and make me See Him.

I know Thou art not afar; I believe Thou art within (me), and I know Thy Abode.
Nanak: He who Attains the Lord in Vaisakha, his Mind is attuned to the Word and he Believes. [6]
Blessed is the month of Jeyshta: why may I forget my Lord?
The earth burns like an oven: the Bride prays to her Lord:
“O Master, I recollect Thy Merits: be Pleased Thou with me.”
The Detached Lord Lives in His True Abode: and if He so Wills, I go to See Him there.
The Bride is meek and powerless, how can she attain Bliss without her Lord?
Nanak: By His Grace, she becomes like her Lord and attains Merit, in the month of Jeyshta. [7]

Blessed is Asarh when the sun blazes in the sky,
And the earth is roasted and suffers sorrow:
Her sap is sapped by the sun’s fire and she is cheated of her life, but she forgets not her task.
The chariot of the sun moves on and the Bride looks out for a Shade: and in the woods, the cricket wails.
She, who takes along the load of Evil, grieves in the Yond; but she, who gathers Truth, is Blest with Bliss.
Nanak: Whosoever is Blest with such a mind, keeps to the Lord in life and
death. [8]

Bloom, O mind, in Shravana: for, the low Clouds have burst into Showers:
I cherish my Lord, body and soul, but the Lord has gone out into the Distant
lands.
The Lord comes not into my Home and I am sighing to death and the
Lightning flashes and terrifies me.
My Bed is lonely and I am in real Pain: O mother, death is here.
Without my Lord, where is sleep for me: I can suffer not even my clothes.
Nanak: Blessed is the Bride who merges in the Being of her Lord. [9]

In the month of Bhadon, I am led astray by Illusion; and, though full of
beauty, I grieve.
The earth is covered with water, the seas are brimful: now is the time to
enjoy.
The whole black night it rains but where is Peace for the young Bride; the
peacocks and the frogs shriek.
The Chatrik too cries out, “Love, O my love,” and the snakes sneak out to
bite;
The mosquitoes sting, the pools are overflowing; but, where is Peace for me
without the Lord?
Nanak: Ask thou thy Guru and go wherever thy Lord is. [10]

Come, O Love, in the month of Asuj: Thy Bride is worrying herself to death:
But Thou art met only if Thou art wont to meet; but I am beguiled by the sense
of the Other.
I was wasted away by falsehood, and so the Lord has forsaken me, and the
flowers (of my hair) have turned grey.
Before me is the summer (of death), behind me the winter (of life) and seeing
this Play, my mind wavers.
All over the boughs are green: but that alone is ripe-sweet which ripens in its
own time.
Meet Thou me, O Lord, in the month of Asuj: the Perfect Guru is now my
Intercessor. [11]

In the month of Kartik, such were my deeds as was the Lord’s Will,
And the Lamp of Poise burns with its steady glow: and the (oil of the Lord’s)
Essence lights it:
In the Lamp, the Oil is of the Lord’s Essence.
O Lord, let the Bride meet the Spouse, for, she is in Ecstasy and in Bloom.
She is Emancipated not if she dies of vice: but if she merges in Merit, she is
Redeemed.
They, who are Blessed with the Worship of Thy Name, abide in themselves
and lean only on Thee.
Sayeth Nanak: “O Lord, open Thy Door and meet me Thou, even for a
moment.” [12]
Blessed is the month Maghar when the Lord's Merits come into our beings! The Bride of Merit cherishes the Words of Merit, that the Moveless Lord be Pleased with her.

Moveless and Wise and the builder of our Destiny is the Lord: but the world is a passing show. And (the Lord's) Wisdom and Contemplation and Merit become a part of the Bride's being, and if the Lord so Wills, she loves Him. And she hears the Lord's Song from the poets and singers; and hearing His Name, her Woes depart. And, she becomes her Lord's Choice Bride, and her heart Worships Her Lord in His Presence. [13]

In Poha, the snows fall and even the sap of the grass is sapped. O Lord, why Thou Comest not even now, when Thou Abidest in my body and Mind and on my tongue.

Thou permeatest my being, O Life of the universe: I revel in Thy Love through the Guru's Word. Thy Light Pervades the egg-born, the foetus-born, the sweat-born and the earth-born; and also all hearts. O Thou Merciful Lord, Bless me with Thy Vision and grant me Wisdom that I be Emancipated.

Nanak: The Bride who loves her Lord alone, enjoys her Colourful Lord. [14]

In the month of Magha, I am made Pure, for I know my Pilgrim-station is within me; And I meet with my Lord in Poise; and, enshrining His Merits, Merge in His Being.

Thy Merits become the part of my being, O My Beauteous One; and if it Pleases Thee, I Bathe in (Thy) Pool. This indeed is my Holy Bath in the Ganga, Jamuna, and their confluence with Saraswati and in the seven seas. To know that the One Lord Abides throughout the ages, is for me all the Worship and all Charity.

Nanak: In the month of Magha, to taste the Great Essence of the Lord's Worship alone is to Bathe in the Holy waters. [15]

In the month of Phalgun, the mind is in Bloom and one loves to Love (God): Yea, one is in Bliss, night and day, and loses one's self; And eradicating one's Ego by the Lord's Will, one prays: "O Lord, be Merciful and Come into me. Without Thee, I deck myself in a myriad ways, but I get not Refuge." But when the Lord Sought me out, I was naturally decked with the Necklaces and the Garlands and the Silks.

Nanak: When the Guru-God United the Bride with Himself, she found her (True) Home. [16]
Blessed are the twelve months, the (six) seasons, the lunar and the solar days, The hours, the minutes, the seconds, when the Lord Meets us in His Spontaneity.
The Lord Meets us and fulfils us, for, He Knows all Ways. And He, who Decked me, Loved me too, and meeting Him I enjoyed Him too. And my Bed became glorious when the Lord Enjoyed me, and my Destiny was Awakened through the Guru's Grace.
Nanak: I then Enjoy my Lord ever, night and day, for, the Lord, my Groom, Stayeth for ever. [17-1]

TUKHARI M. 1

O Bride of Beauteous eyes, dark is the first 'watch' of thy Night:
So, hold fast to thy (inner) Riches: for, thy turn (to quit) too will come. And when cometh thy turn, who will wake thee up from thy sleep: lying asleep, thy sap will be sucked by the Yama.
The Night is dark, and you are shorn of Honour; and, to rob thee, the Thieves have broken into thy Home. But Infinite, Unfathomable, is thy Saviour: so hear you my prayer. But you are unwise, says Nanak, for you Contemplate not God, and know not what to do; and lo, the Night is dark. [1]

Awake, O Unconscious being, now that the second watch of the Night has dawned, And hold fast to thy (inner) Riches: for, thy Farm is being robbed. And keep Awake, in the Love of the Guru-God and so save thy Farm from destruction. And then you tread not the Yama's Path, and suffer not Sorrow; and you shed the fear of death: And then the sun (of Wisdom) and the moon (of cool Poise) rise upon you through the Guru's Word, and you utter, and Dwell upon, the True Name. But you Cherish not God: so, how will you attain unto Peace in the Love of the Other? [2]

In the third watch of the Night, Sleep overtakes thee, And the illusions of thy sons and wife lure thee, and then you writhe in Pain. The world is dear to you and you peck (like the greedy bird) at the bait, and are caught in the net.
If you Contemplate the (Lord's) Name, you are at Peace, (for), Dwelling on the Guru's Word, Death devours thee not. (But), without the Name, cease not thy comings and goings, and you are in Pain.
Says Nanak: "In the third watch of the Night, the Maya of three Modes clings to thee." [3]

In the fourth watch of the Night, the Day (of death) breaks upon thee.
And only they could save their Soul who were ever Awake (to their God), For, they knew the Way, through the Guru, and so were dedicated to the Name; and they passed their Night in Peace.

And they Practised the Guru’s Word and were cast not into the womb again, and the Lord was their Eternal Friend.

(In age), the hands tremble, and the body and the feet shake, the eyes are blinded and the body is listless like the dust.

Nanak: If the mind Enshrines not the Lord’s Name, one is ever in Pain, age after age. [4]

The Knot (of thy body) has been loosened, now you have to quit, for, the Call from the Yond has come.

And, bound, you are marched off, leaving all thy tastes and pleasures behind:

You pass off, bound, such is the Lord’s Will, and now you neither hear nor see.

Yea, each in his turn is to quit: for, when the crop is ripe, it is sheared.

You are to account for every moment of your life, and your Soul has to suffer for both your ‘good’ and ‘evil’.

But, through the Word, the angelic beings are United with their God, for, lo, such is the doing of our Lord. [5-2]

TUKHARI M. 1

A Meteor has arisen in the Sky (of the mind); how is one to see its Splendour? Through the Word, the Guru shows the Way and fulfils the Destiny of the seeker.

One sees it through the Guru’s Word, and cherishes the True One, and seeing it ever, on it one reflects.

And the five outgoing faculties are held, and one knows the Self and slays one’s Lust and Wrath.

And one’s Within is Illumined, through the Guru’s Wisdom, and one Sees the Wondrous God.

Nanak: Slaying one’s Ego, one stays content; and lo, one’s Mind is Illumined with the Splendour of the Meteor. [1] P. 1111

The God-man is ever Awake (to God), for, he is rid of his self. And he basks ever in the splendour of the Dawn, and Merges in the True One.

This Merger pleases his Mind, and he becomes Whole, being ever Awake. He is Blest with the Nectar-Name of Truth and is attuned to the Guru’s Feet. Within him is the Illumination (of Wisdom); through His Light is the Lord of Light revealed but the self-minded one is deluded by Doubt.

When the Dawn (of Wisdom) breaks upon him, his Mind is Content and he passes his Night, Awake. [2]

When one sheds one’s Vice, Virtue comes to fill one’s Self. And then one Sees the One Pervading all, and not another.
For, God alone Fills all, not another; and Belief comes to the mind from the
Mind itself:
He, who has Established the three Worlds and the earth and the waters, that
God is Revealed through the Guru.
The Lord is All-powerful, the Cause of causes, Infinite, and He Destroys the
Maya of three Modes.
Nanak: The Vices of man then merge in his Virtues: for, such is the Wisdom
one gathers from the Guru. [3]
Cease one’s comings and goings and one’s Doubt is dispelled.
And smothering one’s Ego, one wears the wears of Truth.
And dispelled are one’s woes and Sorrows; and one is rid of Ego, by the
Guru’s Grace.
And one’s Soul merges in the Oversoul, and one Knows the self through the
Self.
At the Parents’ home, the Bride merges in the Word; and at her In-law’s, the
Groom Loves her.
Nanak: Through the Guru is her Union (with God): and no more does she
lean on the world. [4-3]

TUKHARI M. 1

Deluded by Doubt, the Bride regretted in the end:
She slept through, abandoning her Spouse and knowing Him not.
She was beguiled by Vice; for, she passed her Night without her Lord.
And by Lust, Wrath and Ego she was destroyed and was in Pain, being
intoxicated with selfhood.
When the Swan-soul flew out, in the Lord’s Will, her dust mingled with the
dust.
Nanak: Bereft of the True Name, the Bride was deluded by Doubt and
regretted in the end. [1]
O my Loved Spouse, hearken to my prayer.
Thou Abidest in my ‘Self’, Thy Home, and yet I am being scattered like the
lump of dust.
Without Thee, no one likes me: now, what am I to say or do?
Bless me Thou with Thy Nectar-Name that I drink it through the Guru’s
Word.
Without Thy Name, there is no one to befriend me, though myriads of beings
come and go.
Says Nanak: “True is Thy Instruction, O Lord, Bless me that I carry the Profit
(of Thy Name) back to my Home.” [2]

O Loved One, when Thou art away, I send out to Thee Messages of Love:
I Cherish Thee ever and my Eyes are brimful with tears.
And I gather Merit, and seek to know how to attain unto Thee.
For, Thy Path is hard to tread, and I know not how to reach Thee at the
Yonder shore.
Through the Guru’s Word am I, the Separated Bride, United with Thee, when I Surrender my body and mind to Thee. 
Nanak: Thy Nectar-Tree yields the Fruit of Thy Name, the Great Essence; and Uniting with Thee, I Taste Thy Essence. [3] 

Tarry not, O Bride, when the Lord has Called you into His Presence. P.1112
You, who are ever imbued with His Love, you will Meet with Him, all-too-spontaneously. 
Yea, Meet Him you in the Peace of Poise: so be comfortable, and slaying your Ego, Merge in His Being. 
She, who is imbued with the True One, meets with Him, while the Egocentric but comes and goes. 
When you are out to dance, why veil your face? Break the Pitcher (of Attachment) and be Detached; 
And know thy Self: and reflect on the quintessence, by the Guru’s Grace. [4-4] 

**TUKHARI M. 1**

O my Loved Sweetheart, I am Thy Slave. 
Through the Guru I have Realized Thee, O Unknowable One, and now I seek not another. 
Through the Guru, Thy Mystery was revealed to me, when Thou wert Merciful to me, 
And I Met all-too-spontaneously with Thee, the Life of the world, the Compassionate Purusha, the Creator, whose Garland is the woods. 
When Thou art in Grace, I Swim across (the Sea of Existence): Bless me with Thy Truth, O Thou Compassionate to the poor! 
Prays Nanak: “I am the Slave of Thy Slaves, O God. for, Thou Sustainest all life.” [1] 

My Loved God Fills the whole universe, 
And Pervades He the Word, through the Guru, the embodiment of God: Infinite is He, the Upholder of the three Worlds, my Guru-God. 
The Creator of all species of a myriad kinds, whose Bounties increase with each day. 
Transcendent is He, the Creator and the Destroyer, and all that He Wills comes to pass. 
Nanak: The Diamond (-mind) is pierced through by the Diamond (-Mind of the Guru), and one weaves oneself into the Garland of (the Lord’s) Virtues. [2] 

The Virtuous one Merges in the Virtuous (God) and one’s Forehead is stamped with the Lord’s Name: 
The True one Merges in the True One, and thus cease one’s comings and goings.
Through Truth is the True One Realized, and imbued with His Truth, one Loves the True One.
There is no one above the True One; so the man of Truth Merges in the True God.
God, the Enticer of my heart, has Loosed my bonds and set me free.
Nanak: One's light then merges in God's Light, when one Meets with the Loved God. [3]

The seeker finds the Home of Truth: yea, the True Abode of the Guru's. (But) one is Attuned not by being self-minded: only those turned Godwards attain God's Wisdom.
He, who is Blest with Truth, is Approved; the All-wise Lord is forever Compassionate.
He is Eternal, not cast into the womb, ever the same; His Home is ever True and Everlasting.
Now the Account (of my deeds) is written not each day: (for) the Lord's Light has become Manifest in me.
Nanak: The True one is Imbued with God's Truth: and through the Guru, does he Swim across. [4-5]

**TUKHARI M. 1**

O my Ignorant, unconscious mind, know thou the Truth:
O my mind, forsake thy Vice, and be merged in God's Virtues.
You taste a myriad tastes, and practise as is the writ of habit; and separated, you are united not (with God).
How will you swim across the impassable Sea (of Existence), and by-pass the dreadful Path of the Yama.
You know not the Lord, now or ever: set on a treacherous path, what will you do?

Know thou that bound by (Maya's) bonds, one is released only if one Serves one's God, by the Guru's Grace. [1]

O my mind, abandon the involvements of the household:
O my mind, serve you the Detached God, the Purusha, pray. P. 1113
Contemplate the One Supreme Being, who is Eternally True, who Created the whole universe.

And Kept within His bounds air, water and fire, and staged His Play for the world to see.
You have good Conduct and true Contemplation only if you Dwell on the Lord's Name: this indeed is the true self-discipline, meditation and austere living.
Meditate on the Name of thy Loved God, therefore, who is thy only Friend and Kinsman. [2]

O my mind, if you assemble yourself, you will be hurt not.
O my mind, if you sing the Lord's Praise, you merge in Equipose.
Thiswise, the sap of Life-divine flows through you, and you apply the Collyrium of the Guru’s Wisdom to your Eyes:
And lo, through the Light of the Word, the three Worlds are Illuminated (for you) and you slay the five Demons (of Desire).
You are rid of all fears, and, becoming Fear-free, you cross the impassable Sea: yea, meeting with Guru, you are Fulfilled,
And you find the Joy of Beauty and intimacy in God’s Love; and the Lord is, of Himself, Merciful to you. [3]

O my mind, what did you bring into the world, and what will you take out of it?
O my mind, you are Delivered only if you are rid of your Doubt.
Gather in the Riches of the Lord, and know their worth through the Guru’s Word,
And you are cleansed from within through the Immaculate Word and know your True Home.
Then, Blest with the Glory of the Lord’s Name, you are back Home and Drink the Essence of Nectar with abandon.
If you Dwell on the Lord’s Name, you are Blest with the Essence of the Word: but it is by great, good Fortune that one Contemplates the Lord’s Praise. [4]

O my mind, how will you mount the Temple (of God) without the ladder (of the Word):
O my mind, without the (Guru’s) Boat, you are ferried not across.
On the far shore is Thy Loved, Infinite Friend: only the Consciousness, imbued with the Word, goes Across;
And one Enjoys, joining the Society of the Saints, and regrets not thereafter.
O God, be Merciful, O Thou True, Compassionate God, Bless me with the companionship of Thy Name.
Prays Nanak: “O Loved One, make me Wise in Thy Wisdom, through the Guru’s Word.” [5-6]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**TUKHARI CHHANT: M. 4**

Within me is the Love of my Spouse: how can I live without my Lord?
So long as I see not His Vision, how am I to drink the Nectar (of His Name)?
How am I to be without my Lord and drink His Nectar? I can be not without Him.
I cry ever for my Love, for, nothing else can quench my Thirst.
O Loved God, be Merciful to me; for, I ever cherish Thy Name.
Lo, I’ve met with my Love through the Guru’s Word: Oh, I’m Sacrifice unto my True Guru. [1]
When I See my Loved God, I Utter His Praise with Joy.
And my within is in Bloom: and I utter "Love, Oh Love!"
Utter I His Praise, emancipated through the Word, and I'm comforted not
without seeing His Vision:
I, the Lord's Bride, am now embelished ever with the Word, and I
Contemplate only the Lord's Name.
O Guru, Bless me with Thy Mercy and lead me on to my Lord:
I Dwell on Thee ever, O Guru-God, and I am ever a Sacrifice unto Thee.

I'm but a stone in Thy Boat, O Guru, now take me across the Sea of Poison.
Bless me Thou with Thy Word, in Thy Love, and Emancipate me, the
Ignorant Wretch.
I know not Thy Extent, O Unfathomable God on high.
So Bless me with Thy Union, in Thy Mercy, (I stand at Thy Door), meritless
and powerless.
I've sought Thy Refuge, sinning through a myriad births.
O God, be Merciful and Save me, for, I've repaired to the True Guru's Feet.
The Guru is the Philosopher's stone, his Touch has transmuted my 'iron' into
'gold'.
Now my light is merged in God's Light, and the fortress of the body looks
Beauteous and Sweet.
Glorious is now my body, enticed by the Lord; now, how can I forsake Him
even for a single breath?
I've seized the Unseeable, Unperceivable God, through the Guru's Word:
O, I'm a Sacrifice unto the True Guru.
I'd surrender my head to my Guru, if the True Guru so Wills.
O Compassionate God, be Merciful that Nanak Merges in Thy Being. [4-1]

TUKHARI M. 4

Thou, O God, art Unfathomable and Infinite.
O Lord of the universe, whosoever Contemplates Thee, crosses the
tumultuous Sea of Existence.
They alone crossed it with ease, who dwelt on Thy Name;
And they, who followed the Guru's Word, them the Lord United with
Himself.
O Thou Support of the earth, be Merciful that my Light merges in Thine.
Thou, O God, art Unfathomable and Infinite. [1]

O Master, Unfathomable art Thou, and yet Thou Pervadest all:
Mysterious and Unknowable art Thou, yet found through the Guru Word,
Blessed are the Perfect Beings who meeting with the Guru-Saint, Utter Thy
Praise,
And are discriminating, and Reflect on Thee every moment, through the
Guru's Word.
The God-man utters Thy Name, standing and sitting.
O Master, Unfathomable art Thou, and yet Thou Pervadest all. [2]

Approved is that Servant who serves Thee through the Guru’s Word.
Of him, Thou castest off myriads of Sins in an instant:
Of him all Woes, all Sins are dispelled, who Cherishes Thee, with a single
mind.
P. 1115
Blessed is his life made by God, who Utters the Truth, through the Guru’s
Word.
Blessed, Blessed are such great beings who Dwell on Thee, through the
Guru’s Word, and Cross the impassable Sea of Existence: Approved are
such Servants, who Serve Thee as the Guru Instructs. [3]

Thou art the Inner knower of my heart, O God, and I act as is Thy Will.
In my hands lies nothing, and when Thou Unitest me, I am United with Thee:
They, whom Thou Unitest with Thyself, their Account is finally settled;
Reckon not their deeds, O ye men, who have been United with Himself by
God.
Nanak: The Lord is Merciful to them who accept the Guru’s Will with grace.
O God, Thou art the Inner-knower of my heart, and I act as is Thy Will.
[4-2]

TUKHARI M. 4

O Lord, Thou art the Life of life: the Creator-Master of all creation,
And, they alone dwell on Thee on whose forehead was so Writ by Thee.
He, in whose lot was Writ thus by Thee, Contemplated Thy Name;
And all his sins were eradicated in a moment, who dwelt on Thee, through
the Guru’s Word.
Blessed are they who Contemplate Thy Name: seeing them, I too have
become Thy Own.
O God, Thou art the Life, the Master of the universe, the Creator-Lord of the
earth. [1]

O True Master, Thou Fillest all earth, all waters and the interspace, Thou art
the Overlord of all.
Myriads of those, who Contemplate Thee with their whole, conscious minds
are Emancipated.
Delivered are such beings: and their countenances sparkle at the Lord’s
Gate.
They are Blessed both here and Hereafter, and them the Saviour Lord
Himself Saves.
Hear ye, O Saints, the Service of God is utterly fruitful.
Thou Fillest the earth, the water and the interspace, O God, the Overlord of
all, my True Master. [2]

Everywhere art Thou, O God, Thou, the One, Pervadest all:
Thy Name is uttered by the humans: all the vegetable kingdom too proclaims Thy Name.
O Creator-Lord, everything utters Thy Name: myriads Contemplate and Dwell upon Thee.
Blessed, Blessed are the Saints with whom Thou art Pleased.
O God, Bless me with the fruitful Vision of the one who utters ever Thy Name with his heart.
Thou, my Master, Pervadest all, all over, yea, Thou the One alone. [3]

Inexhaustible and Infinite is the Treasure of Thy Devotion, O God; but, he alone is Blest with it whom Thou Blessest.
He whose forehead the Hand of the Guru strokes, in his heart is enshrined Thy Virtue.
The Lord’s Virtues are enshrined in his Mind in whose heart are the Lord’s Love and Fear. P. 1116
Without the Lord’s Fear one is Blest not with His Love; without Fearing the Lord, no one can swim across.
O God, he alone is Blest with Thy Love and Fear, on whom is Thy Mercy.
Inexhaustible and Infinite is the Treasure of Thy Devotion, and he alone is Blest with it whom Thou Blessest. [4-3]

TUKHARI M. 4

Seeing the sight of the True Guru (Amar Das) the merit of bathing on the auspicious occasion of Abhijita was attained (by the pilgrims),
And the dirt of their Vice was washed off, and dispelled was their darkness of Ignorance.
Seeing the Guru’s sight, their Ignorance was eradicated and their Within was illumined,
And the Pain of ‘births and deaths’ was stilled instantaneously, and they attained to the Eternal Lord.
The occasion was provided by the Guru himself, for, he went to bathe at Kurukshetra:
Seeing the sight of the True Guru, the merit of bathing on the auspicious occasion of Abhijita was attained (by all). [1]

On the way, many of his followers joined him,
And at every step, each moment, they worshipped (their God).
Lo, worshipped they their only God and the world swarmed to see them:
And whosoever came to See the Guru, him the Guru United with the Lord.
The Guru went on a pilgrimage of the holy places to Save the whole world,
And on the way, he was joined by many of his followers. [2]

First, they went to Kurukshetra, and this visit was celebrated by many,
Of it the world came to know: nay, the three Worlds came to see.
Came the angelic beings, the seers and all, from all the three Worlds: and they, who saw the Guru, got rid of their sins instantaneously.
Came the Yogis, the sky-clad (nangas), the Sanayanasins, the six types of seers who conversed with and paid obeisance to him.
The Guru first went to Kurukshetra, and this occasion was celebrated by many. [3]

Then, the Guru went to the Yamuna and contemplated his God. Even the tax-gatherers made offerings to him and excused all who followed him. Everyone who, following the Guru, dwelt on God, was excused. For lo, he who follows the Way of the Guru’s Word, him ever Yama, the Tax-gatherer in the yon, (too) touches not. Everyone uttered “Guru Guru” and uttering his Name, they were all emancipated.

Thiswise, the Guru went to the Yamuna and Contemplated his God. [4]

Then, they came to the banks of the Ganga, and lo, the Wonder of wonders, That everyone who saw the Guru was bewitched, and no one gathered any tax from him. Not a penny was he charged for the Treasury, for, the tax-gatherers became mute and wonder-struck. And they said, “Whom shall we tax when everyone here follows the Guru.” So, they, in their wisdom, gave thought to it and broke their boxes, and hastened back to their homes. P. 1117

Thiswise, the Guru went to the Ganga: and men saw a wondrous sight. [5]

The eldermen of the city got together and sought the Guru’s Refuge. And they asked the Guru, yea, my Guru-God, who, quoting the Smritis and the Shastras, Proved that Sri Rama, Sukdeva and Prahlada too dwelt on the Guru-God. And so were dispelled out of the City of the body the five Thieves, nay the Robbers. (Before the Guru), men discoursed on the Puranas, and practised virtue, and sang (to their many gods), but now, through Guru Nanak’s Word, they were Devoted only to God. And, thiswise, the eldermen of the city sought the Guru’s Refuge. [6-4-10]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**TUKHARI CHANT: M. 5**

O Love, I am a sacrifice unto Thee: through the Guru, I have dedicated my Mind to Thee. Hearing Thy Word, my Mind is inebriated with it. Imbued is my Mind with Thy Word as fish is with the waters; for I am in Love with Thee, O God. I can evaluate Thee not, O Master, for, Thy Station is Infinitely Exalted. Thou Blessest us with Virtue; so hear Thou the prayer of Nanak, Thy meek Servant, And Bless him with Thy Vision, for, he is ever a Sacrifice unto Thee. [1]
This body and mind belong to Thee, O God; all Virtues are contained in Thee.
I am each bit a Sacrifice unto Thy Vision, O Lord.
Hear Thou, O my God, I live only if Thou Blessest me with Thy Vision even for a moment.
I hear Thy Name is Nectar-like, but I Drink it only if Thou art Merciful to me.
I thirst for Thee, O Love, as is the Chatrik bird for the Svanti drop.
Prays Nanak: “O God, Bless me with Thy Vision, for, I am a sacrifice unto Thee.” [2]
Thou art my True God, Infinite and Boundless:
Thou art my Loved (Master), whom I cherish with my vital breath and whole mind.
Thou Givest Peace to my life; revealed through the Guru, Thy Love is for everyone:
And man does only as is Thy Mercy, he conquers his mind, associating with the Saints.
O God, I Surrender my body and mind to Thee: my life is a Sacrifice unto Thee. [3]
I, the meritless one, God has Saved for the sake of His Saints;
Lo, the True Guru has covered up the shame of me, the Sinner;
My God has Covered up my shame: and He Blesses my vital breath and Soul with Bliss.
Eternal and Undying Master is He, the Creator and Perfect Being.
O God, I can say not Thy whole Praise, nor whence art Thou.
Nanak, Thy Servant, is a Sacrifice unto him through whom he is Blest with Thy Name even for a moment. [4-1-11]
RAG KEDARA

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Kedara M. 4

Sing thou the Lord's Name, O my mind; P. 1118
And though the Lord is Unfathomable and Unperceivable, yet Meeting with the Perfect Guru, He is revealed unto thee. [Pause]
He, on whom is God's Grace, him He Attunes to Himself.
Everyone is devoted to God, but Approved is that Devotion alone which the Lord Loves. [1]
The Lord's Priceless Name is with the Lord: and we Contemplate it only if the Lord Blesses us with it.
He whom the Lord Blesses with His Name, all his Sins are eradicated. [2]
Blessed are they, who dwell upon the Lord's Name: on their foreheads God Writes the Writ of great destiny.
Seeing them, my mind flowers, as of the mother when she takes her son in her loving embrace. [3]
We are Thy children, O Father: make us Wise that we attain unto Thee:
As the cow, seeing her calf, is pleased, so own me Thou as Thy very Own. [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Kedara M. 4

Utter the Praises of God, O my mind:
Wash and Worship thy Guru's Feet, and attain thou to thy God. [Pause]
Shed thou thy Lust, Wrath, Greed, Ego and the vicious taste of Evil,
And repairing to the Saints, discourse on God, and be Blest with the Cure-all of the Lord's Name: yea, utter it ever thou. [1] P. 1119
And assembling thyself, rid thyself of thy inner Ego and power-consciousness.
O Master, be Merciful to Nanak, Thy Servant, and make him the Dust to be treaded over by Thy Saints. [2-1-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Kedara M. 5

O mother, in the Society of the Saints, (the seeker-soul) is Awakened, and seeing the Wonders of God, she Dwells on the Name, the Treasure (of Bliss). [Pause]
She thirsts for the Master's Vision, and attunes her (mind's) Eyes to her God.
Yea, she thirsts for naught else. [1]
Now she attains unto the Blissful and Poise-giving Guru: and Seeing His
Vision clings to Him in the Mind:
Seeing her Lord, Joy wells up in her mind, through the Nectar-Word of her
Loved Lord. [2-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

KEDARA M. 5

O Compassionate God, hear Thou the Prayer of Thy meek creature:
The five Desires and the three Modes torture my one mind, O Support of the
supportless!
Save me, O Save me, in Thy Mercy! [Pause]
I make many efforts and go (on pilgrimages),
And do six kinds of works and contemplate the ‘right’ way,
But nothing avails me: the wild Desires are stayed not. [1]
O God of Mercy, I’ve now repaired to Thee and greet Thee:
For, Thou alone canst make me cross over to Thee.
Thou alone art Compassionate to the meek:
Thy Feet alone are my Boat
Wherewith I cross the Sea of Desire and Doubt,
Clinging to the Feet, and holding the skirt of Thy Saints. [2-1-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

KEDARA M. 5

O Master, O Treasure (of Bliss), I seek Thy Refuge:
In my mind is Thy Love enshrined, and I pray Thee to Bless me with Thyself.
[1-Pause]
Thou art Bliss-giving, Perfect, God of gods: now Save my Honour in Thy
Mercy,
And Bless me with the Love of Thy Saints that I utter ever Thy Praises with
my tongue. [1]
Immaculate is Thy Gospel, Thy Wisdom, O Compassionate Gopal, Govind,
Damodar, O God.
So let Nanak be imbued with Thy Love, and be attuned ever to Thy Lotus-
Feet. [2-1-3]

KEDARA M. 5

My Mind craves for the Vision of my God:
P. 1120
O God, be Merciful and Lead me on to Thy Saints and Bless me with Thy
Name. [Pause]
Let me Serve Thee, O True Purusha, O Love; and as I hear of Thee, let my
mind be in Bloom.
O God, I am a Sacrifice unto Thee: for, of Incomparable Beauty is Thy abode. [1]
Thou Sustainest and Supportest all: Thy Shade is over all.
Says Nanak "Thou art my Creator-Lord, the God, and I See thee in every heart." [2-2-4]

Kedara M. 5

Loving and Blissful is the Love of my Lord:
My Mind is wrapt in His Thoughts and Hope, and my Eyes are attuned to Him. [1-Pause]
O God, how auspicious is that day, that hour, that moment,
When the (hard) Door is opened, and the Desires are quenched
instantaneously, and I live only in Thy Blissful Presence. [1]
What effort will lead me on to Thee? What kind of service will I attend to?
Shed thy Desire and thy Ego, O Nanak, and thou wilt be Saved, associating
with the Saints. [2-3-5]

Kedara M. 5

Sing ye the Praises of the Lord!
O God, be Merciful, and Bless us with the Contemplation of Thy Name.
[Pause]
Pull me out of the well of Vice and attune my Mind to Thy Saints,
And rid me of Doubt, Fear and Desire, through the Guru’s Word, and usher
me into Thy Holy Presence. [1]
Let my Mind be like the Dust treading over by all, and let me shed the
consciousness of Ego.
O Compassionate Lord, Bless me with Thy Devotion that by great, good
fortune, I attain unto Thee. [2-4-6]

Kedara M. 5

Without the Lord, life is utterly wasted away:
Vain are our eats and wears if we abandon God, and are involved with the
Love of the Other. [Pause]
One gathers riches and looks beauteous and revels, but not a bit of these goes
along with one:
One is in love with the mirage, or with the passing shade of the tree. [1]
One is intoxicated with the wine of Ego and Desire, and falls into the ditch of
Lust and Wrath.
O God, be my Support and Hold me by Thy Hand. [2-5-7]

Kedara M. 5

Nothing goes along with thee save for thy God:
Thy God is the Support of the Supportless, the Lord of Mercy, the only
Refuge of the poor. [Pause]
Our riches, our sons, the ‘joys’ of Vice, none of these is of any avail on the Yama’s Path:
So Praise ye your God, and Dwell on the (Lord’s) Name, the Treasure (of Bliss) that ye are Ferried across the Sea (of Existence). [1]
The Unfathomable, Unperceivable Lord is worthy of giving Refuge:
Contemplating Him, one is rid of one’s Woes.
Says Nanak: “O God, I, Thy meek Servant, seek but the Dust treaded over by Thy Saints: but I’ll be Blest with it, if such be Thy Writ on my Forehead”. [2-6-8]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

KEDARA M. 5

Now I forsake not my God from the Mind: P. 1121
His Love is so strong that it has overwhelmed all my Vices. [Pause]
How can the Chattrik be without the Svanti-drop? How can the fish be without water?
So my tongue utters ever the Lord’s Praise: this has become a part of its nature. [1]
As the deer is pierced through with the sharp arrows of the musical notes.
So am I by the Lotus-Feet of the Lord, and I cherish them ever. [2-1-9]

KEDARA M. 5

O Love, my heart is filled with Void,
So shatter Thou the Wall of Doubt between Thee and me; and, holding me by the hand, turn me Thywards. [1-Pause]
Fathomless is the deep of the Life’s Sea: pray, Ferry me Across in Thy Mercy.
Let Thy Feet be my Boat, and the Saint my Boatman: So Save me Thou, O God! [1]
He who Protected me in the fire of the womb, also Saves in the Sea of Desire:
Our God is worthy of giving Refuge: there is naught else on whom one may lean. [2-2-10]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG KEDARA: THE WORD OF BHAKTA KABIRJI

He, who minds not either praise or dispraise, and sheds his Ego and ‘I-amness’:
And looks upon gold and iron alike: he, indeed, is the Embodiment of God. [1]

O God, rare is one who belongs to Thee,
He leaves off his Lust, Wrath, Greed and Attachment; and knows he the State of Godhead. [1-Pause]
O God, the three Modes of Rajas, Tamas and Satvik are but the creation of Thy power,
But He alone mounts to the Supreme State (of Bliss) who knows the Fourth State of attunement (to Thee). [2]

Pilgrimages, fasting, piety, self-control and religious routine: one may hope not for the fruit thereof,
But should dispel the illusions of Desire and Doubt, and cherish only the All-pervading God. [3]
In whichever temple the Light (of God) is lit, the Darkness (of Ignorance) is dispelled therefrom,
And one is rid of one’s Doubt, and is Filled with the fearless God; and one becomes the Servant of the Lord. [4-1]

Some trade in bronze, others in copper, others in cloves or betel-nuts,
But the Saints deal only in the Lord’s Name: such, too, is my capital stock. [1]
I have become a Dealer in the Lord’s Name:
Coming by this Priceless Diamond, I have abandoned all my worldliness.
I deal in Truth, for, the True Lord has Blasted me so: [1-Pause]
I have loaded myself with the True Thing which (alone) is accepted in the Treasury of God. [2]
The Lord himself is the Pearl, the Ruby, the Jewel: He Himself has Spread Out His Wares (for all to see).

Eternal and Moveless is that Lord who Pervades every direction and Moves everything. [3]
My mind is the bullock that journeys through (higher) Consciousness, carrying the sack of Wisdom.
Says Kabir: “Hearye, O Saints, this is the load that reaches its destined end”. [4-2]

O Ignorant, Uncultured mind, O Bar-maid, turn the tide (of thy Desire).
And intoxicate thyself with the Lord’s Nectar that drips from the furnace of the Tenth Door. [1]
O Brother-Saints, call only at your Lord:
Drink only this priceless Wine that quenches your Thirst all-too-spontaneously. [1-Pause]
Rare is the one who realizes God's Love in His Fear, he alone drinks the Lord's Nectar.
The Lord's Nectar is in every heart, but only he drinks it in, on whom is God's Grace. [2]
The nine doors of the city (of the body) if one closes, and if one stills one's outgoing mind,
Then the knot of the three Modes is loosed, and the tenth Door opens unto one; and the mind is then in Ecstasy. [3]

Says Kabir: "One mounts to the state of Fearlessness and is rid of the three Maladies;
But one attains to this Wine if one turns the back of one's mind (on Maya),
and is inebriated (with God). [4-3]
I am seized by Desire, Lust and Wrath and know not the state of At-one-ment with the Lord:
P. 1124
Yea, Blinded in the eye I see naught, and I am Drowned without cause. [1]

O mind, why walkest thou the tortuous way?
After all, one's body is but a bundle of bones, wrapped in skin, and girt by dirt!
[1-Pause]
Why are you Deluded by Doubt, O man, and Contemplate not God when death is never far from you.
You protect your body with a great effort, but when your days are over, it must fall. [2]
Of oneself, one can do not a thing:
It is only when God Wills that one Meets with the True Guru and utters the Name of one's Only Lord. [3]
Abiding in the house of sand, being Ignorant, one is yet proud of one's body.
Says Kabir: "Whosoever cherishes not God is Drowned, however wise he be." [4-4]

One walks the wrong way on tortuous, zig-zag path; and chews in ease the betel-leaf:
But one is concerned not with the Loving Adoration of God, and ministers the affairs of others! [1]
In Ego, one forsakes one's God.
And knowing gold and his beauteous woman to be eternally true, he looks at them with a loving gaze. [2-Pause]
His life passes in Vice, Falsehood and Greed, intoxicated with spirituous drinks.
Says Kabir: "In the end, one is seized by Death (and knows not what to do). [2-5]
For a few days one beats one’s drums,
But in the end, he carries not his buried treasures, nor gathered loads.

Near the (dead) body, the wife cries: upto the door goes the mother,
And the kindred go upto the crematorium, but the Swan-soul goes alone.

Those sons, those riches, those cities and towns one comes not back to see again.
Then why doesn’t man contemplate God, and wastes his life in vain?


KEDARA: THE WORD OF RAVIDASJI

If one does the six kinds of deeds and is born in a good family, but is devoted not to God,
And loves not the Gospel or the Lotus-Feet, he is a chandala, the eater of carcass. [1]
O my Ignorant, unconscious mind,
Why you follow not Valmik, who though of low birth, became eternal: such is the Glory of Devotion to God. [1-Pause]
Valmiki, the killer of dogs, was an outcaste, and yet Krishna offered his Love to him.
And he is now beyond the praise of man: his Glory rings through all the three Worlds. [2]
Ajamala, (who mated with a prostitute), Pingala (the street girl), Lodhia (the hunter), (the seer turned an) Elephant: all were received by God in his arms.
If such evil-doers were Emancipated, O Ravidas, why wouldn’t you be?

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1. According to the Bhagawat Purana, a Gandharva was cursed by a rishi to turn into an elephant. He was seized by a crocodile. He cried out to God for help, and was delivered.
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ALL-PERVADING, PURUSA, THE CREATOR, WITHOUT
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER.

RAG BHAIRO M.1: CHAUPADAS

Without Thee, no one can do a thing, O God,
Thou Doest and Seest and Knowest (the inmost state of) all. [1]
What shall I say, O Lord, for, what can I say?
For, all that is, is in accordance with Thy Will. [1-Pause]
Whatever is to be done, lies in Thy Hands.
So, who else is one to pray to, O my God? [2]
Whatever I have to utter or hear is Thy Speech,
Thou Doest and Causest and Knowest all.
Says Nanak, “O Lord, Thou alone Establishest and Diseablishest all.” [4-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

RAG BHAIRO M.1

The Guru’s Word Emancipated a myriad men of silence, and Indra and
Brahma and their like:
By the Guru’s Grace, a myriad ascetics, and Sanaka and Sanandana attained
Deliverance. [1]
How is one to be Ferried across the Sea of Existence without the Guru’s
Word?
For, without the (Lord’s) Name, the world is afflicted by the Malady of
Duality, and this sinks fortunes of all men. [1-Pause]
The Guru is God, Unfathomable and Mysterious:through the Guru’s
Service, one Knows the mysteries of the three Worlds:
The beneficent Guru himself Blesses and one attains to the Unfathomable
and Mysterious God. [2]
The mind is the king; the mind is satisfied through the Mind itself, and one’s
Craving is stilled.
The Mind is United (with God) and, separated, it is wasted away; and,
Knowing, one sings (the Lord’s) Praise. [3]
But rare is the one whose mind is stilled through the Guru, and Dwells on the
Word.
Nanak: The Lord is All-pervasive, and through the True Word is one
Emancipated. [4-1-2]
Bhairo M. 1

The eyes see not, the body has withered: age has overpowered man and lo, he waits for death.
But knows he not that neither beauty, nor love nor taste last, then how is one to be released from the Yama's Noose?
O man, Contemplate thy God, for, thy life passes.
And, one is Released not without the True Word, and one's life goes waste.

[1-pause]

Afflicted by Lust, Wrath, Ego and Selfhood, one is ever in Pain;
So one must utter the Lord's Name with the tongue, by the Guru's Grace, and so be Ferried Across. [2]
One's ears hear not, the mind is devoid of Wisdom, but one knows not the Word, nor Poise,
And one loses thus, being self-willed and blind, the merit of the human birth; for one Knows naught without the Guru. [3]
If you remain Detached, devoid of hope, abiding in the midst of Hope, you attain the State of Dispassion, attuned (to God) in Equipoise.
Says Nanak: "Thus Released, through the Guru, you are Attuned to the Lord's Name." [4-2-3]

Bhairo M. 1

Thy step falters, thy hands and feet are feeble, and the skin of thy body has withered:
Thy eyes are bedimmed, thy ears hard of hearing, but yet, O man of Ego, you know not the Lord's Name. [1]
What did you attain, O Blind one, coming into the world?
For, you Cherish not your God, nor Serve the Guru; and quit the world, wasting even your Capital-stock. [1-Pause]
Your tongue is imbued not with God, and whatever it utters is meaningless And insipid;
And, you slander the Saints, and like a quadruped, you know not Wisdom. [2]
Rare's the one who sucks-in the Lord's Nectar: yea, he alone receives it who's united with the Guru:
And so long as one enters not into the Mystery of the Word, one Escapes not the limitations of Time. [3]
There's only but one True Door: so call not at another;
For, thiswise, says poor Nanak, one attains the Supreme State (of Bliss).

[4-3-4]

Bhairo M.1

The whole night passes, bound to sleep; and the day passes involved in Strife,
But, you know not God even for a moment, who Created this world. [1]
O mind, how will you be Released out of thy shell of Pain?
Pray, Contemplate thy Meritorious God, for you bring in nor take out of the world aught but the good or bad that you do. [1-Pause]
Bound to Ego, your mind is shallow, your lotus overturned: yea, your mind is Blind, and so, you are involved in Strife,
And (the cycle of) death and birth hangs over your head, and you’re caught in the Noose, bereft of the (Lord’s) Name. [2]
You See not, and your (mind’s) feet stagger, for, you are conscious not of the Word;
And involved in the Vedas and Shastras, which keep you bound to the Maya of three Modes, you are attached to blind Strife. [3]
You’ve wasted away your Capital-stock: how will you earn Profit,
O you bereft of Wisdom!
So, be you pleased with God’s Truth, and Reflecting on the Word, suck in the Lord’s Essence. [4-4-5]

**Bhairo M. 1**

He, who’s imbued with God’s Love and Taste, and abides ever in His Presence,
And knows not aught but the Word, to his Within is God Revealed. [1]
Such a one is pleasing to my mind
Who slays his self and is imbued with the Transcendent God and goes the Guru’s Way. [1-Pause]
Within and without is the Immaculate He; O Greetings be to that Primal Being. P. 1127

He Abides in all hearts; He Pervades as Truth. [2]
He who’s imbued with Truth, whose tongue is replete with the Nectar of Truth, and who is soiled not,
And tastes the Nectar of the Immaculate Name, imbued with the Word, he gathers Glory. [3]
The man of Virtue, Meeting with the God of Virtue is Blest with the Glory of the Name;
And, serving the Guru, he is rid of all his Sorrows, and the (Lord’s) Name is ever his Friend. [4-5-6]

**Bhairo M. 1**

The (Lord’s) Name, the all-containing Treasure, one attains by the Guru’s Grace,
And, one is Blest with God’s Eternal Bounty, and is attuned to God in the State of Equipoise. [1]
O my mind, be intuned to the Devotion of thy God.
O man, cherish the Lord’s Name in the heart, by the Guru’s Grace, that you go back to your Home, Blest with the Peace of Poise. [1-Pause]
You are rid not of your Doubt nor Illusion, and know not the meaning of ‘coming-and-going’:
Without the Lord’s Name, you are Emancipated not and through Ignorance Waste yourself away. [2]
Involved in vain pursuits, one loses Honour and is rid not of one’s Doubt, being Ignorant:
Without the Guru’s Word, one is Redeemed not; and is caught in the web of Strife. [3]
Pleased with the Casteless, Immaculate God, one stills one’s mind through the Mind;
And one knows the One alone within and without: for, says Nanak, there is naught else but God. [4-6-7]

BHAIRO M. 1

The yagnas, the sacrificial fire, pious conduct, austere living, and the routine worship, subject one’s body ever to Pain;
For, one is Emancipated not without God’s Name, and the Redeeming Name one gathers through the Guru. [1]
Vain is one’s birth without Contemplation of the Lord’s Name,
Without the Name, one eats poison, utters poisonous speech, and one dies to wander all the more. [1-Pause]
One may read Scriptures and their grammar and say prayers three times a day;
But where is Emancipation without the Guru’s Word? For, without the Lord’s Name, one is involved to death. [2]
The (Yogi’s) staff, (the Kapri’s) bowl, the tuft, the sacred thread, the loin cloth, pilgrimages and all,
Bring not Peace as does the Lord’s Name: yea, he alone is Emancipated who Contemplates the Name. [3]
Neither matted hair, not the body besmeared with ashes, nor nakedness,
Bring one Peace, for, all the robes one wears, one wears led by the writ of habit. [4]
O God, as much is life in land, waters, or the interspace, in as much art Thou, here as well as There.
So keep me Thou, Thy Servant, O Lord, through the Guru’s Grace, that I churn and Suck-in Thy Essence. [5-7-8]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG BHAIRO M. 3: CHAUPADAS

Be not proud of thy caste:
For, he alone is a Brahmin who Knows Brahma, the only God. P. 1128
O unwise one, be not proud of thy caste,
For, a myriad errors flow out of this pride. [1-Pause]
Everyone says, “There are but four castes”;

When God in Mahatma’s Heavens, Scattered the seeds of divine light,
Dwelled the Earth, born of his flow, spread, as in the world, he was born.

O men of the Earth, who have grown old,
Not alone are you, no one is, who, had not been born of the Earth.

Know this, his inference, his grace: [1-Pause]
But it is from God’s Sperm that everyone is Born. [2]
The same is the clay which fashions the whole world:
The same clay the Great Potter moulds into vessels of all kinds. [3]
The five elements make up the body’s form:
And who can say who has less of these, or more? [4]
Says Nanak: “This Soul is bound by (the mind’s) deeds.
And without Meeting with the Guru, not one is Emancipated.” [5-1]

BHAIRO M. 3

He whom God Keeps in His Refuge,
He is indeed dedicated to the True One and receives the fruit of Truth. [1]
O man, whom are we to cry unto,
When all that happens is in God’s Will. [1-Pause]
O God, this world of form is Upheld by Thee;
Thou Createst and, then, Destroyest it in an instant. [2]
By Thy Grace, I’ve Seen the play of Thy Wonder,
And, by the Guru’s Grace, I’ve attained to the Supreme State (of Bliss).

Says Nanak: “God alone Destroys and Creates all:
So know ye this, O men, and be not deflected by Doubt.” [4-3]

BHAIRO M. 3

I am the Lord’s Bride, my Spouse is God:
Howsoever He Likes, so do I Embellish myself. [1]
Whenever He so Likes, He Mates with me,
And I am United, body and soul, with the Lord of Truth. [1-Pause]
How is one to Praise, or Dispraise (another),
When he, the God alone, works in all. [2]
By the Guru’s Grace, I am enticed by my God’s Love,
And I’ll Meet my God, the Melody of Five sounds Ringing within me. [3]
Says Nanak: “What can one do, O ye men,
For, he alone Meets with God whom God (of Himself) Meets.” [4-4]

BHAIRO M. 3

He alone is a man of silence who silences the Duality of his mind;
And stilling thiswise the mind, reflects on God. [1]
O friends, search ye this mind,
And ye come upon the Name, the Treasure (of Bliss). [1-Pause]
God Created the creation the basis of Desire,
And the sense of mineness created Doubt in its mind, and strayed it from the Path. [2]
From this Mind is the body and the vital breath.
So one should know the Lord’s Will through the Mind and merge in it. [3]
When God is Merciful, the Guru is in Grace,
And the mind is awakened, and stilled is the Duality of the mind. [4]
The mind’s innate nature is to keep Detached.
For, within all (minds) Abides the Detached God of dispassion. [5]
Says Nanak: “He, who Knows the Mystery (of the Mind)
He is the Primal Being, the Immaculate God.” [6-5]

**BHAIRO M. 3**

Emancipation of the world is through the Lord’s Name:
It Ferries us across the Sea of Existence. [1]
So cherish you the Name, by the Guru’s Grace,
Which lasts with you ever and forever more. [1-Pause]
If you Dwell not on the Name, O unwise, self-minded man,
How, then, will you cross to the Yonder Shore? [2]
The Beneficent God of Himself Gives (what we need):
O hail to such a God, all-hail! [3]
He in His Mercy, Leads us on to the Guru,
And we Cherish the Lord’s Name in our heart. [4-6]

**BHAIRO M. 3**

All creatures find Release only through the Lord’s Name;
They, who attain to it, do so by the Guru’s Grace. [1]
The God, of Himself, Blesses us with with His Mercy:
He alone Blesses us with the Glory of the Lord’s Name. [1-Pause]
They, who are attached to the Loved Name of God,
They are themselves Saved, nay, they Save their whole generation. [2]
Without the Lord’s Name, the egocentrics land into the Yama’s Abode,
And are struck in the Face and earn Sorrow and Pain. [3]
But when the God, of Himself, Blesses one,
Then, O Nanak, to the Lord’s Name one attains. [4-7]

**BHAIRO M. 3**

The Love of God Emancipated Brahma’s sons:
When they dwelt on the Name of God. [1]
O God, be Merciful to me,
That I am devoted to Thy Name, by the Guru’s Grace. [1-Pause]
If one has within oneself the Loving Adoration of God,
He, through the Perfect Guru, Unites with his Lord. [2]
Then one abides all-too-spontaneously in the Abode of the Self;
And enshrines the Lord’s Name (in the Mind) by the Guru’s Grace. [3]
The Seeing Lord, of Himself, Sees all (and Blesses),
So cherish Thou only His Name in the heart. [4-8]

**BHAIRO M. 3**

The Lord’s Name alone Emancipates in the Kali-age:
Bhairo M. 3

(Sayeth Prahlada):
Write on my tablet only the Name of Hari, Govind, Gopal.
For, involved with the Other, I’m caught in the noose of Death.
If the True Guru Sustains and Supports me,
Then I Abide ever in the Presence of the Bliss-giving Lord. [1]
Lo, as was the Instruction of his Guru, Prahlada uttered the Name of God,
And was terrified not by what the teacher said unto him. [1-Pause]
Said the mother unto him:
“Dear, O my dear son, abandon the Name of Ram and save thy life.”
(But) said Prahlada: “Hark, O dear mother,
I’ll abandon not the Name of Ram; for, such is the Instruction of my Guru.”

[2]
Shanda and Amarka, his teachers, then waited before his father, the king:
“Thy son has gone astray and strays also his fellow scholars.”
So they all resolved on a vile design:
And God alone was now the Protection of Prahlada! [3]
Sword in hand, swollen with Ego, his father pounced upon him,
Saying, “O where is thy God, that He may save thee from my wrath”?
And lo, God Appeared in a Wild form, cleaving the iron pillar into two,
And tore Hiranyakashyapa with his Nails and Saved Prahlada, His loved
Devotee. [4]
Thus does God accomplish the tasks of His Devotees,
For, did He not Save all the kinsmen of Prahlada, for his sake?
The Guru’s Word is the only antidote to the Poison of Ego.
Nanak: Through the Lord’s Name, the Saint is ever Emancipated.

[5-10-20]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

Bhairo M. 4: Chaupadas

If the Saint be in Grace, one repairs to his Feet: P. 1134
And one Contemplates God, through the Guru’s Word, by enshrining Him
in one’s consciousness. [1]
O my mind, Dwell thou on thy God,
And then thy Bliss-giving Lord is Merciful to thee, and through the Lord’s
Name, thou art ferried across, by the Guru’s Grace. [1-Pause]
O God, Lead us on to Thy Saints that we sing of Thee
Through the Guru’s Word; yea, of Thee, the quintessence of all that is. [2]
If one bathes in the Pool of the Guru’s Nectar of Wisdom,
One is purged of all one’s Sins, yea, all one’s impurities. [3]
Thou, O God, art the only Creator Lord who Upholds His Creation.
O Lord, Lead me on to Thy Saints, for I’m the slave of Thy Slaves. [4-1]
Bhairo M. 4

Blessed is the time when one utters the Lord's Name:
Through the Guru's Instruction, one is rid of all one's Sorrows. [1]
O my mind, Dwell thou on the Name of the Man-Lion, thy only God.
O Lord, Lead me on to the Perfect Guru that, associating with Him, I cross
the Sea of Existence. [1-Pause]
O, my mind, Contemplate Thy God, the Life of all life:
For, thiswise, thou art purged of myriad of thy Sins. [2]
When thou art anointed with the Dust of the Saint's Feet,
Thou bathest, as if, at all the pilgrim-stations, sacred like the Ganga. [3]
O God, Thou hast been Merciful even to the unwise ones like me;
And lo, Thou hast Emancipated me, O Thou Emancipator of all! [4-2]

Bhairo M. 4

The Right Deeds are the only efficacious rosary:
So, tell its beads with thy heart, for it keeps ever the company of thy Soul.
[1]
O ye men, Contemplate the Name of the Flower-girt God:
O God, Lead me on to Thy Saints in Thy Mercy that the trap of Maya, which
holds me, is broken. [1-Pause]
He, who Serves (his Lord), by the Guru's Grace,
His Conduct is fashioned in the True Mint (of God). [2]
And then, through the Unfathomable Guru, he sees his Unfathomable,
Unperceivable God.
And within the township of the body finds he (the Unsearchable) Lord. [3]
We are Thy children, O Lord; Father-like, Thou Bringest us our Sustenance.
O God, Emancipate Nanak, casting upon him Thy Eye of Grace. [4-3]

Bhairo M. 4

O God, all hearts are Thine, for, Thou Abidest in all:
There's naught that contains Thee not. [1]
O my mind, contemplate thy Bliss-giving Lord.
And Praise Him, for, He is thy only Father, thy Master, thy God. [1-Pause]
Wheresoever I see, I see no one but Thee,
And everyone is swayed by Thee, for, save for Thee, there is not another that
I See. [2]
O God, whomsoever Thou wantest to Save.
Is Saved: and no harm comes to him. [3]
Thou art over the waters and land and in the inter-space, filling all.
So Contemplate thou Him, O Nanak, who is thy only God, the Living
Presence. [4]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BHAIRO M. 4

The Lord’s Saint is the embodiment of God, yea; he who enshrines the Lord’s Name in the heart. He, in whose Lot it is so Writ, he Cherishes in his heart the Lord’s Name. [1] O man, contemplate thy God, Cherishing him in thy heart; And the Township of thy body is rid of the five Thieves, and the outgoing mind is held, through the Guru’s Word. [1-Pause] He whose mind is pleased with God, is Fulfilled by God: He no longer leans on the world, and him the Creator-Lord Owns. [2] We should make resolves only if without God we could do a thing: So let us deem good all that He Does, and Dwell ever on the Name of God. [3] Whatever God Does, He Does on His own: He asks not the advice of another.

Nanak: Let us Contemplate ever our God, who, in His Mercy, Unites us with the Guru. [4-1-5]

BHAIRO M. 4

O God, Lead me on to that Saint cherishing whom I am Emancipated; And seeing whom my mind is in bloom: I’d ever be a Sacrifice each moment unto him. [1] O man, contemplate thy God with all thy heart. O Father, O Master of the world, be Merciful, and make me the Slave of Thy Slaves. [1-Pause] Pure is their mind, Immaculate their Glory, who enshrine the Lord in their hearts.

O God, Yoke me to their Service that, so dedicated, I am emancipated. [2] He, who is Blest not with such a Guru-Saint, him the Lord drives out of His Court: The slanderers of God gather no Glory; them the Creator-Lord dishonours. [3] The Lord Himself Speaks and makes us speak; yea, Our Immaculate God, the Absolute Lord, who is Self-sustained.

O God, he alone meets with Thee whom Thou Meetest; what is a mere man before Thee? [4-2-6]

BHAIRO M. 4

That alone is the Society of the Saints wherein one hears the Lord’s Praise: They, who hear the Lord’s Name, their Minds are imbued with His Truth, and I stand ever at their Feet.

O man, Dwell on the Life of all life, that you are Emancipated.
O God, myriads upon myriads are Thy Names, and my tongue cannot tell them all. [1-Pause]
O disciples of the Guru, Dwell on your Lord, through the Guru's Word; Utter ever His Name:
For, whosoever hears the instruction of the Guru, he attains utter Peace and Poise. [2]
Blessed, Blessed is his family, his father, his mother, who gives birth to such a Saint:
Yea, they, who Contemplate their God, they look Glorious at the Lord's Court. [3]
O God, Unfathomable are Thy Names treasured by Thy Saint.
Nanak has attained to the Society of the Saints, through the Guru's Word;
and, Contemplating God, has crossed over to the Yonder Shore.

[4-3-7-8-21-7-36]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BHAIRO M. 5

You have kept aside all other lunar days,
And believe that 'God' was born on the eighth day of the moon? [1]
O Ignorant one, false, false is thy belief,
For, God is above birth and death. [1-Pause]
Stealthily, you offer sweets to thy stone-god,
O you quadruped, O you worshipper of Maya: God is neither born, nor dies He. [2]
You sing a lullaby (to put thy god to sleep), and thus commit a grave error:
O burnt be the tongue which says 'God is cast into the womb!' [3]
Nay, He is born not, nor does He die,
For lo, the God of Nanak ever Pervades all, all over. [4-1]

BHAIRO M. 5

He, who Knows (the God) Pervading all, is afflicted not by Fear,
And is ever in Bliss, in whichever state he be. [1]
For our only Refuge ever is our One Lord:
Yea, he, who is the inner-knower of all hearts. [1-Pause]
So sleep thou care-free, O man, and awake in Freedom:
For, thy All-powerful God Pervades, and Sustains, all. [2]
Such is the Mantram ministered to me by the Guru.
That now there's nothing but Peace for me, both within and without. [3-]

BHAIRO M. 5

Neither I keep the fast (like a Hindu), nor observe the month of Ramdan (like a Muslim),
For, I Serve only Him, who Emancipates all, in the end. [1]
The same is my Gosain, the same my Allah,
For, I have found release from the Hindus as from the Muslims. [1-Pause]
Neither I visit the pilgrim-stations of the Hindus, nor go I to the Kaaba to perform the Hajj:
For, I serve only the One God: Nay, I serve not another. [2]
I worship not the Hindu Way, nor say prayers like the Muslim,
For, I Greet only the One Absolute God within my heart. [3]
I am neither a Hindu, nor a Muslim,
For my body and the vital breath belong to the God of both. [4]
Says Kabir: “So utter I the Truth,
That meeting with my Guru who's also my Pir, I have Realized my God.” [5]

BHAIRO M. 5

I've bound down the (ten) sense-organs,
And the five Passions too, have been pierced through with the never-failing
arrow-heads of the Guru's Word, [1]
I go out 'hunting' with the God's Saints,
And catch the deer of the senses, without the horses or the arms.

[1-Pause]

My mind ever went out hunting before,
But now the catch I find in the Abode of the Self. [2]
I've caught that deer and brought them back to their Home,
And lo, I have shared every bit of them (with my friends, the Saints). [3]
And this is my share in the Hunt:
That within me rings only the Name (of God). [4-4]

BHAIRO M. 5

I've fed the worshipper of Maya (upon the Word) with a great zeal,
And lo, even then he remembers not God. [1]
O man, be thou instructed in the Wisdom of the Saints,
For, one attains the Sublime State (of Bliss) by associating with them alone.

[1-Pause]

The stone if one soaks over and over again in water,
Its heart is wetted not, and it remains dry as ever. [2]
The fool even if he hears the six Shastras
Remains immune to them, like the wind that comes from all directions, and
there it goes! [3]
What is one to thresh without the grains?
O, what is one to receive from the worshipper of Maya? [4]
O God, everyone is engaged to what Thou engagest him.
Says Nanak: “O Lord, all creation is Created and Upheld by Thee.” [5-5]

BHAIRO M. 5

He who Created our body, life and the vital-breath,
He takes Care of our Pain and Sorrow. [1]
The Guru-God is ever of avail to our Soul:
Both here and Hereafter, it is His Shade that gives us Shade. [1-Pause]
Purifying is the Contemplation of our Lord, the God:
Associating with the Saints, one is rid of the love of the Other. [2]
One can lean not on friends, lovers and riches.
O Blessed is our God, our Eternal Friend and Mate. [3]
Nanak makes known the abiding Truth.
That one must Know not any but one’s only God. [4-6]

BHAIRO M. 5

Before me is God, behind me is God:
In the middle too is God, the Treasure of Love. [1]
My God is my Shastra, my auspicious Omen,
And, abiding in His Presence, my Self is Blest with Bliss and the Peace of Equipoise. [1-Pause]
The tongue uttering, the ears hearing, become animated with Life:
Yea, Contemplating God, one lives eternally (in God). [2]
The God rids us of our Woes of a myriad births,
And we hear the Unstruck Melody of the Word, living in His Presence.

The Lord, in His Mercy, Unites us with Himself.
So Nanak seeks the Sanctuary of God’s Refuge. [4-7]

BHAIRO M. 5

A myriads tasks are fulfilled (through the Lord’s Name),
And one finds an Abiding Friend on the Yama’s Path. [1]
The Name of the Guru-God is like the water of the Ganga,
And whosoever Contemplates it, is Emancipated, and is cast not into the womb again. [1-Pause]
This indeed is my utterance, my austerity and ritual,
That I Contemplate the Lord’s Name and have become desireless thereby.

The Lord’s Name is for me the dominions, the treasures and the mansions,
For, Contemplating the Name, my conduct has become perfect. [3]
Nanak has come to this conclusion after a great thought,
That without the Lord’s Name, all else is but ashes and dust. [4-8]

BHAIRO M. 5

No harm came (to my son),
And the Brahmin (who sought to poison him) died of pain! [1]
The Lord’s Saint was Saved by the Lord Himself,
And the sinner died through the Power of the Guru. [1-Pause]
The Saint Dwells on his Lord, the God,
And the Ignorant Sinner the Lord Himself destroys. [2]
The Lord is the Father and the Mother, and the Protector of His Servants,
And the countenance of their slanderers is blackened both here and
Hereafter. [3]
The Lord heard the prayer of His Slave,
And the Sinner, who wished ill of me, was wasted away, and he grieved.

BHAIRO M. 5

Wondrous, Wondrous, Wondrous is Thy Name, O God,
False, false, false is the pride of the world. [1-Pause]
Beauteous is Thy Presence, Beauteous the Countenance of Thy Devotee:
Bereft of Thy Name, the whole world is but dust and ashes. [1]
Wondrous is Thy Power: Praise-worthy are Thy Steps:
Priceless is Thy Praise, O my True King of kings! [2]
Thou art the only Support of Thy supportless creatures,
The only Pride of the poor: (so), I Contemplate Thee ever. [3]
The Lord, the God, is Himself Merciful to me.
O God, Forsake me not, Thou art my heart, my vital breath and my Soul.

[4-10]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

BHAIRO: THE WORD OF BHAKTAS

KABIRJI

Lo, I have gathered in the Riches of the Lord:
(But), I neither conserve them for myself, nor throw them away. [1-Pause]
The Lord’s Name alone is my Farm;
O God, I am devoted but to Thee: I seek only Thy Refuge. [1]

Thy Name is my Capital-stock and all my Riches:
O God, I forsake Thee not, nor go I to another. [2]
Thy Name is my Kinsman, my Brother;
Thy Name alone keeps company with me in the end. [3]
He, whom Thou Keepest Detached in the midst of Maya, O God,
Of him Kabir is but a Slave. [4-1]

Man comes naked (into the world), and naked he goes.
Nay, no one remains in the end, neither kings, nor kings of kings. [1]
O God, Thou alone art my Nine Treasures:
And all the Riches I have, and all the attachments and my loved wife, all belong to Thee. [1-Pause]

Neither any one comes with us, nor goes with us along. P. 1158
And, pray, where are they who kept elephants tied to their door? [2]
Ravana had the fortress of Lanka built of gold,
But in the end what did the fool take along with him? [3]
Reflect on God’s Virtues, O Kabir, for a while,
For, in the end, the gambler shakes everything off his hands. [4-2]
Soiled is Brahma, Soiled is Indra.
And neither the sun is without Soil, nor the moon. [1].

Soiled and Unclean is the whole world;
The one Immaculate Thing is the Infinite Name (of God). [1-Pause]
Soiled are the kings of the world,
Soiled are the day and night, and the ‘thirty’ days of the month.
Soiled is the pearl, soiled is the diamond,
Soiled are the air, water and fire. [3]

Soiled is Shiva, Shankara and Mahesha,
Soiled are the Siddhas, the seekers and all the pretenders. [4]
Soiled are the Yogis, and the Shaivites of matted hair,
Soiled are their bodies, soiled their souls. [5]
Says-Kabir: “Only those Servants are Approved
And Immaculate, who Know their God.” [6-3]
Turn thy Mind into Mecca, thy body into Kaaba,
For, the Guru of Gurus is the Self that speaks (the Voice of God). [1]
O Mullah, say thy prayers
Within the mosque of thy ten Doors. [1-Pause]
Slay thou thy Wrath and Illusion and Envy of others.
And consume the five (Desires) and be Content and Whole. [2]
The Hindu and the Turk have the same God:
So it matters not whether one be a Mullah or a Sheikh. [3]
Says Kabir: “I’ve become mad (after Thee, O God),
And stilling my mind, have merged in Equipoise.” [4-4]
The stream lost itself in the Ganga,
But, lo, then it itself turned into Ganga! [1]
Thus, by God, has Kabir changed his Colour:
But nay, he is changed not: he has himself become the Embodiment of Truth.
[1-Pause]
The trees around are ‘spoiled’ the same way by the chandan tree,
For, knowest not thou that they too become fragrant like the Chandan! [2]
The copper changes its colour rubbed on the Philosopher’s Stone,
But then that copper is transmuted into gold. [3]
Kabir too has been ‘spoiled’ by the Saints,
But, lo the miracle, that Kabir has turned into God! [4-5]

On one’s forehead is the saffron-mark; in the hands the pretence of a rosary:
O, what a shame that men have turned God into a plaything! [1]
If I’m mad, I’m mad after Thee, O God,
And, what do the people know who is the Mysterious I? [1-Pause]
I tear no leaves to offer to my gods,
For, without Devotion, one serves not one’s God. [2]
I Worship my True Guru, I seek to please Him ever,
And Serving him thus, I attain Bliss at the Lord’s Court. [3]
The people say: “Kabir has gone stark mad”
But God Knows the In-self of my heart! [4-6]

I’ve turned my mind away (from Maya) and abandoned (the profession of)
your caste and family,
And, now I weave (nothing but God) in the Void of Equipoise. [1]
I’ve abandoned all my Strife,
And, abandoned have I both the Pundit and the Mullah. [1-Pause]
I weave and weave and myself wear what I weave.
P. 1159
And I Sing of my God in a state where I am not. [2]
Whatever was writ by the Pundit and the Mullah,
That I accepted not and cast it aside. [3]
If thou hast Purity of heart, then see thy God Within:
And, search nothing but thy Self, and lo, thou meetest with thy Lord.

[4-7]

No one shows consideration to the poor,
For, howsoever the poor one tries, the man of riches cares not. [1-Pause]
If the poor one goes to the man of riches,
He turns his back upon him. [1]
But, if the man of riches goes to the poor one,
He honours him and calls him in. [2]
The rich and the poor are but brothers:
They are the manifestation of the Lord’s Power. [3]
Says Kabir: “The poor one is he alone,
In whose heart God is not.” [4-8]

Through the Guru’s Service, Devotion (to God) welled up within me,
And (through God’s Loving Adoration) I attained unto the human birth.
Even the gods seek to be embodied like us humans:
Then why dost not thou, O man, Contemplate thy God through this priceless body? [1]
Dwell thou on God and abandon Him not;
For, the attainment of God is the object of human life. [1-Pause]
So long as you are afflicted not by age or disease,
So long as death has overpowered not your body,
So long as your speech falters not,
So long Dwell on your God, O mind. [2]
If you Contemplate not God now, then when will you?
For, when one’s end is near, one can Contemplate Him not.
Whatever you have to do tomorrow, do it today,
Else you will have to regret and are ferried not across. [3]

He alone is the God’s Servant whom God Yokes thus:
He alone attains unto the Immaculate Lord.
Meeting with the Guru, the doors (of his Mind) are wide-opened,
And thereafter, he is cast not into the womb. [4]

This, pray, is the only opportunity; seize it thou:
And reflect thou (on God) and see Him within.
Says Kabir: “I’ve proclaimed the Truth by the beat of drum.
Now, it is upto thee to win or lose (the Battle of Life).” [5-1-9]

In the city of consciousness abides the Pious mind:
So Dwell you therein, and Reflect (on thy Lord);
And then you know the Mystery of both here and Hereafter.
O, why should you waste yourself crying “mine, ’tis mine.” [1]
Lo, I am attuned to my inner Self:
And the only Wisdom I cherish is which comes from the God’s Name.
[1-Pause]

I’ve bound myself to the Source of all creation,
And sheathed my ‘sun-qualities’ with the the attributes of the ‘moon’.
And now the Sun (of Wisdom) rises from the (dark) West,
And, I’m overwhelmed by the supreme urge (of God). [2]
For, the back-door (of my mind) is propped by the stone (of Ignorance),
And above this stone opens the window (of mental Poise).
Above this window is the Tenth Door, yea, the inner cave of the Mind.
Says Kabir: “Infinite and Boundless is what one Sees here.” [3-2-10]
He alone is a Mullah who struggles with the mind,
And, as he is instructed by the Prophets, fights Death.
And he should smother the Ego of the Angel of Death.
Such a Mullah I’d greet forever. [1]

The God is a Presence: why sayest thou He is far:
For, if thou bindest down thy cravings, thou attainest unto thy Beauteous Lord. [1-Pause]
He alone is a Qazi who reflects on the (Reality within the) human frame:
And is Illumined by God through the fire of the body,
And wastes not the sperm even in dream,
That Qazi neither ages, nor dies. [2]
He alone is a Sultan, the King, who aims with the two arrows (of Wisdom and Detachment),
And stops the out-goings of his mind,
And gathers the hosts (of Virtue) abiding in the (Mind’s) Sky, yea, the Tenth Door.
That Sultan alone is canopied (by God). [3]
The Yogi cries out “Gorakh, Gorakh”,
The Hindu utters the Name of Ram:
For the Muslim there’s but One Allah,
But Kabir’s Master Pervades all over. [1-3-11]

M. 5

They, who identify the stones with the gods,
Their service is of no avail to the Almighty Lord.
He, who falls at the feet of the stone-god,
His striving (for Life Divine) avails not. [1]
My Master Speaks ever, all over
And Blesses He all with His Bounties. [1-Pause]
The God abides within, but the Blind one Knows not,
And, deluded by Doubt, one is caught in the Noose.
The stone speaks not, nor gives a thing,
So, fruitless is its service and useless its worship. [2]
If one anoints a corpse with the sandal-paste,
What is one to gain out of it?
If one throws a corpse upon a heap of dirt,
What will the corpse lose thereby? [3]

Says Kabir: “I proclaim the Truth from the house-top;
Hear thou, O Ignorant Shakta, and Know;
That the sense of Duality has destroyed a myriad homes,
But the Devotees of God are forever in Bliss.” [4-4-12]

The fish is deluded, and keeps attached to the seas.
The moth is deluded by the light of the lamp.
The illusion of lust afflicts the elephant.
The snake by (music), and the black-bee (by fragrance) are deluded and enticed away. [1]

So bewitching is Maya, the great enticer,
That she beguiles as many beings as there are. [1-Pause]

The birds and the deer, too, are ridden by Maya.
The flies are bewitched by sugar and so are wasted away.
The horses are in love with Maya, as are the camels,
And the eighty-four Siddhas, too, play with nothing but Maya. [2]
The six Jatis, men of chastity all, are the slaves of Maya,
And the nine Nathas too, as are the sun and the moon.
The men of austerity abide in Maya, as do the Rishis:
The Angel of Death as the five Demons are under the Sway of Maya. [3]
The dogs are lured by Maya as are the jackals,
And the monkeys too, and the leopards and the lions,
And the foxes and the lambs and the cats too;
And, the trees and the roots too are rooted in Maya. [4]

Even gods and angels are corrupted by Maya,
And, the oceans and the earth and Indra too.
Says Kabir: “Whoever has craving is afflicted by Maya,
And one is Released only if one attains unto the Saint.” [5-5-13]

So long as one says, ‘Tis mine’,
So long is one Fulfilled not.

But, when one loses the sense of ‘Mineness’,
O my mind, why do you not cherish such Wisdom,
And Cherish God, the Dispeller of Pain? [1-Pause]

So long as the tiger (of Ego) roams the woods,
So long does vegetation flower not,
But when the jackal (of Humility) devours the tiger (of Ego),
Then all the woods are in flower and in fruit. [2]

Winning, the Soul Loses; Losing, the Soul Wins,
And thus, by the Guru’s Grace, is one Ferried across.
Kabir, the Lord’s Servant, proclaims thus:
“O ye men, be Attuned to your only God.” [3-6-14]

He, who has seven thousand generals,
And whose prophets are a lakh and a quarter,
And who owns the eighty-eight crores of Sheikhs,
And whose courtiers are fifty-six crores, [1]
O, who is it who'll carry to Him the plaint of me, the poor one.
His Court is far away: and rare is the one who attains to His Mansion.

[1-Pause]

He has thirty-three crores of personal attendants,
And the eighty-four lakhs (of species) are mad after his Name.
He Eyed Adam, the First Man, with Anger,
And lo, what a paradise he received! [2]
He whose heart shakes, and whose countenance too is pallid,
He follows not the Writ of God, and practises Evil.
He is cross with the people and curses the world,
But he receives the fruit of what he had sown. [3]
O God, Thou art our Beneficent Lord: we are but beggars at Thy Door.
And if I deny Thee, it would be a great Sin.
Says Kabir, Thy Slave, “I’ve entered into Thy Refuge, O Allah,
And if Thou Keepest me near Thee, that indeed is Heaven for me.”

[4-7-15]

Everyone says: “I am going to the Heaven,
But I know not where their Heaven is.” [1-Pause]
They, who know not even the mystery of their Self,
Dilate upon the Mystery of the Heaven, through mere words. [1]
So long as the mind craves for the Heaven,
So long does one abide not at the Lord’s Feet. [2]
(The Heaven is) not a fortress, surrounded by a dyke and plastered with mud:
Yea, I know not what its structure is like. [3]
Says Kabir: “What else can I say now but this,
That where the Saints are, that, indeed, is Heaven!” [4-8-16]

How is one to conquer the beauteous fortress (of the body),
Surrounded by the three-fold dykes (of the three Modes) and the double wall
(of Duality)? [1-Pause]
The five elements with their twenty-five categories, and Attachment and
Ego and Jealousy—all lean on the all-powerful Maya.
So what can the poor soul do against them, O God: how can one challenge
their might? [1]
Lust is the window, Pleasure and Pain the door-keepers, Virtue and Sin the
doors,
And Wrath, the great garrulous being, reigns Supreme, with the mind turned
a rebel-king. [2]
The Coat-of-mail is of Taste, with the Cap of ‘mineness’, and the Bow of
Ignorance aims at the Self:
And the arrows of Craving Pierce through one’s heart: thiswise the fortress is
conquered not. [3]
If Love be the match-stick and Awakened Consciousness the flying bomb,
and the bomb of Wisdom,
And the Fire be of God, lit through Equipoise, with the first Attack, lo, the
Fortress falls! [4]
When Truth and Contentment fight on one's side, one breaks through the two Doors, 
Then associating with the Saints, and, by the Guru's Grace, one captures alive the King of the Fortress. [5] 
Taking along the hosts of God's Devotees, supported by the power of Devotion, I've snapped the bonds of Fear and Death.  
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And Kabir, the Lord's Servant, has mounted to the top of the Fortress and attained Eternal Rule. [6-9-17] 
Ganga, the mother, is sober and deep, 
But, lo, they chained and threw me into its waters, [1] 
My mind wavered not, so my body too was not afraid, 
For, I was attuned, all this while, to the Lotus-Feet of God. [Pause] 
The Ganga's waves snapped my bonds, 
And I was thrown on the river-bank to be seated on a deer-skin. [2] 
Says Kabir: "There is no one else to keep my company, 
And the Master, my God, Saves me on land, as on the seas." [3-10-18] 

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER. 

BHAIRO KABIRI: ASHTAPADIS 

Unfathomable, Unreachable is the Fortress, in which Abides the Lord, 
And which is Illumined by Lord, the God. 
Where Abides my Ever-young Lord, 
There flashes Lightning (of Wisdom) and all is Bliss. [1] 

If this Mind is attuned to the Lord's Name, 
One is rid of Age and Death and Doubt and Fear. [1-Pause] 

They, who are ever discriminating between caste, and no-caste, 
They sing only the songs of Ego. 
But, where Abides our Lord, the God, 
There rings the Unstruck Melody of the Word. [2] 

He, the Lord, Creates all the universes and the spheres, 
And Destroys when He Wills the three Worlds, and the trinity of Godhead, 
and the three Modes. 
Unfathomable, Unperceivable is He; but also within the heart: 
No one can know the secret of the Mysterious Lord of the earth. [3] 

His Light Informs the banana flower as it doth the sunlight, 
And also the dust of the lotus: 
His urge too is in the twelve-petalled heart. 
But he alone sees Him to whose heart He, the Lord of Lakshmi, is Revealed. [4] 

He, who Illumines, sky-like, the upper, lower and the middle regions,
He Illumines also the Void (of the Tenth Door)  
Where there is neither the sun nor the moon,  
And the Primal, Immaculate Lord Revels in Bliss. [5]

He alone is in the body who Informs the whole universe;  
So, Bathe thou in this Mansarovara wherein Abides thy God;  
And utter and Contemplate on his Mantram: “He is me.”  
Yea, God is affected not by ‘virtue’ or ‘sin’! [6]

Thy God is neither caste, nor no-caste, neither sun, nor shade.  
And He is attained only by repairing to the Guru’s Refuge.  
Attuned to Him, one wobbles not, and cease one’s outgoings,  
And one is merged in the Void of Equioise. [7]

He, who sees the God within his mind,  
Is Fulfilled; whatever he utters, happens spontaneously.  
He should hold within his mind the Light (of God) through His Mantram.  
Then, says Kabir, he is Ferried Across. [8-1]

He, within whom blaze a myriad suns,  
And a myriad Shivas and a myriad Kailashas,  
And whose Feet are caressed by a myriad Durgas  
And who Creates myriads of Brahmans to utter the Vedas. [1]

He alone is the Giver, He alone is my God,  
And I am concerned not with any other god. [1-Pause]  
A myriad moons sparkle (in Thy Will), O Lord;  

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And a myriad gods eat in Thy Name.  
And the nine stars, repeated a myriad times, stand at Thy Gate,  
And a myriad Dharmarajas stand as Door-men at Thy Door. [2]

A myriad winds blow in Thy four corners,  
And a myriad Nagas spread themselves out for Thy Couch,  
And a myriad seas are Thy water-carriers:  
And the eighteen loads of vegetation, a myriad times over, are Thy body’s pores. [3]

A myriad Kuberas are the keepers of Thy Treasures,  
And a myriad Lakshmis embellish themselves (to please Thee).  
Seeing Thee, myriads of our ‘sinful virtues’ are washed off.  
Thee, a myriads Indras serve, and wait for Thy Command. [4]

And fifty-six crores (of clouds) stand as door-men to keep guard over Thee.  
And they thunder and sparkle over all the lands endlessly, and without respite.

Some with dishevelled hair, looking wild (like the witches), also pay obeisance to Thee.

Yea, a myriad of Thy Powers are Manifested time after time, O Gopal! [5]  
A myriad worlds are but Thy Courts, O God,  
And a myriad of Gandharvas shout Thy Victory.  
A myriad of Wisdoms utter Thy Virtues.
But, of Thee, O Transcendent Lord, they can find not the Extent. [6]
Rama, who had fifty crores of hosts (of monkeys),
And, who humbled the demoniac forces of Ravana,
And, myriads (of Krishnas) of whom the Puranas utter,
And who smothered the ego of Duryodhana, (all are contained in Thee).
[7]
And a myriad Kamdevas equal Thee not, O God,
Who but surreptitiously entice away our hearts.
Says Kabir: “Hearken to me, O my Lord,
I ask this boon of Thee: Bless me Thou with the State of Fearlessness.”
[8-218-20]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

**Rag Bhairo: The Word of Namdevji**

O tongue, I’ll cut thee up in a hundred bits,
If thou utterest not the Lord’s Name.
O tongue, be thou Imbued with the Lord’s Name,
And utter in Love only the Name of thy Beauteous God. [1-Pause]
O my tongue, everything else is an illusion:
Only the Lord’s Name makes us enter into the state of Nirvan. [2]

Even if one worships God in a myriad ways,
It equals not the Lord’s Name. [3]
Prays Namdeva: “O tongue, this, indeed, is the only True Deed,
That thou utterest ever: “O God, Infinite are Thy Manifestations.” [4-1]

He who covets not another’s riches or woman,
Near him abides our God, the Man-Lion. [1]

They who Contemplate not their Lord, the God,
I’d like not to see even their sight. [1-Pause]
They, between whom and God is the Partition (of Doubt),
They are not humans but quadrupeds. [2]

Prays Namdeva: “(Without the Lord’s Name), man attains not Honour,
Even if he is embellished with all the attributes of manhood”. [3-2]

With water in the jar and a cupful of milk
I milked from the brown cow, (I went to my stone-god), [1]
And said; “O God, Drink Thou this my milk and please my mind,
Else my father would be cross with me!” [1-Pause]
The golden cup, containing the nectar-like milk,
I placed before my God. [2]
The God Seeing (my innocence) was Amused,
And Proclaimed: “O Devotee, thou art enshrined in My Heart.” [3]
And lo, God Himself Drank the milk at my hands and then I was back to my abode.

Thus did I see the Vision of my Lord, the God. [4-3]

I am crazy after my God, my Spouse, And I embellish myself as well as I can to Please Him. [1]

O ye men, slander me as well as ye may, But I’ve surrendered my body and mind to my God. [1-Pause]

I enter not into argument with anyone, And drink I the Essence of the Lord with my tongue. [2]

O my mind, know thou that so intimate is my relationship with God, That I’d now meet with Him with the beat of drum! [3]

I care not who praises or disparaises me, For, I’ve met with my God, the Master of Lakshmi. [4-4]

At times I like not the puddings, nor sugars, nor ghee. And, then, God makes me beg from door to door, And at times I am made to pick gram out of the dustbin! [1]

O God, I live as Thou Makest me live. I can utter not the extent of Thy Glory. [1-Pause]

At times, Thou Makest me ride the choice horses, And, at times, I do not have even the shoes to wear! [2]

At times, Thou Makest me sleep in a milk-white, cosy bed, And at times, I get not even straw to spread over the bare floor! [3]

Says Namdeva: “Only the Lord’s Name Emancipates, O men, And he alone is Ferried across who meets with the Guru”. [4-5]

I came to Thy Temple, O God, in a mood of good cheer, And as I was worshipping Thee, Thy men caught hold of me and drove me out. [1]

O King of Yadavas, they said my caste was low: If that be so, then why didst Thou give me birth in the house of a low caste, pray? [1-Pause]

I gathered my blanket and I left Thy Place, And went to sit at the back of Thy Temple: [2]

But lo, the more I uttered Thy Praise, O God, Thy Temple revolved to turn its face more and more towards me. How wondrous art Thou, O Lord. [3-6]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BHAIRO: THE WORD OF RAVIDASJI

Without Seeing (God), the Desire (to see Him) wells up not; But how to See Him when all that seems will pass away? He who Dwells upon the (Lord’s) Name through His Praise, That Yogi becomes Detached forsooth. [1]

He, who Knows the Lord (thus) and then utters His Name, He, meeting with the Guru, the Philosopher’s Stone, is torn not by Duality. [1-Pause]

He alone is a man of Silence who silences the Duality of his mind; And absorbs the three Worlds (of Desire) in his doorless (Soul).

Everyone follows the habit of the mind,

But he, who is (attuned to) the Creator-Lord, acts in accordance with the (Divine) Intuition. [2]

The whole vegetation has the sole urge to flower,
But when it fructifies, lo, the flowers take their leave!

It is to attain Wisdom that we practise the way of works,

But when Wisdom is attained, then of no avail are the works. [3]

The wise Housewife churns the curds for butter,
So do the Wise ones churn their minds for Emancipation in life and to enter into the ever-abiding state of Dispassion.

Says Ravidasa: “It is God alone that Leads us to the state of utter Detachment.

Then, why not keep God in our heart, and Contemplate Him alone!” [4-1]
RAG BASANT

RAG BASANT, M. 1: CHAUPADAS, DUTUKAS

Blessed is this season when all is spring for me.
O mind, flower thou and cherish ever thy God, the Support of the earth.

O Ignorant one, abandon thy sense of I-amness,
And reflect on God, and assemble within the Virtues of thy Virtuous Lord.

Let (disinterested) works be the trunk, the Lord’s (Name) the branches,
Righteousness the flowers, and Gnosis the fruit,
And Attainment the leaves, and the purging of the mind’s Ego the shade.

See thou thy (Lord’s) Power with thine eyes, hear His Word with thine ears,
and utter the True Name through thy mouth,
Thiswise are the Goods of Glory assembled, and one is attuned to God in a state of Equipoise. [3]
The months and the season (of Spring) will surely dawn: practise thou the deeds and see.

Says Nanak: “He who Blossoms thiswise, withers not again, and he, by the Guru’s Grace, Merges in God”. [4-1]

BASANT M. 1

The season of spring hath come, flower thou, O man:
They, who are imbued with God, utter His Name with Joy.
Who else am I to bow before and make an offering of flowers? [1]
O my King, in no otherwise art Thou, the Life of all life, attained (but through Thy Name),
And this is what Nanak, the Slave of Thy Slaves, proclaims. [1-Pause]
Thy Presence is one, manifested as many,
So, which of Thy Forms am I to Worship and burn incense before?
The extent of Thy Glory one fathoms not.
And, this is what Nanak, the slave of thy Slaves, proclaims, O King! [2]
Throughout the years, at all the pilgrim-stations, art Thou, O Lord:
Thy Name alone is Eternal and True forever, O God of gods!
Thy State is statelessness, and so one can Know it not,
But, even though Knowing Thee not, one must utter Thy Name. [3]
What else can I, poor Nanak, say, O my only God,
For, Thee, the One alone, everyone Praises and Dwells upon.
Says Nanak: “I place my head at the feet of all men:
O God, I’m a Sacrifice to all the Names Thou hast.” [4-2]
BASANT M. 1

If the kitchen-square be of gold and the vessels too,
And the square be marked off with thick lines of silver,
And the water be from the Ganga, and the fire from the sacrificial pit,
And one may eat the soft foods mixed with milk: [1]
Of no account are these, O my mind,
If one is imbued not with the True Name. [1-Pause]
If one has the eighteen Puranas written in one’s own hand,
And one recites by heart all the four Vedas,
And bathes on all the auspicious occasions and distributes charity according
to his caste,
And fasts and observes all the religious codes. [2]
Or, becomes he a Qazi, a Mullah, or a Sheikh,
Or a Yogi, or a Janga, or is clothed in ochre robes,
Or is a householder, dedicated to the way of works,
Without Knowing (God), all are bound down and driven along (by the
Yama). [3]

As many are the creatures, they’re all yoked to the God’s Will,
And on their Deeds will they be Adjudged:
Foolish and unwise are they who seek to rule over the others:
For, the only one who is True, is God: O, Praise be to the Lord! [4-3]

BASANT M. 3

If you are sky-clad and roam about naked,
Or keep matted hair and practise Yoga,
And your breath is held within the Tenth Door: if your mind be not Stainless
and Pure,
You wander from birth to birth, and cease not your comings and goings. [1]
Dwell on the One Lord, O Ignorant mind,
That you are Ferried across instantaneously. [1-Pause]
The Smritis and the Shastras if you utter and dilate upon,
Or read the Vedas and the Puranas, or dwell upon the Word,
But, if thy eyes and mind are fixed upon Guile,
Thy God Comes not into thee. [2]
If you practise self-control,
And Worship God in a special way,
If within your mind be Greed, and it is attached to Vice,
How can you attain unto Thy Immaculate God? [3]
What can the created one do or achieve?
It is God who Drives all along as He Wills.
If He be Merciful, one is rid of one’s illusions,
And if one Realizes His Will, one attains unto the True Lord. [4]
He, whose Within is soiled and unclean,
He is cleansed not even if he visits all the pilgrim-stations and roams the
whole world.
Nanak: “It is when one Meets with the True Guru, 
That one’s Bonds are loosed and one is Emancipated.” [5-4]

BASANT M. 1

O God, all the worlds are afflicted by attachment to Maya, created by Thee; 
I see not another anywhere: nay, another I do not see. 
Thou art the Master of the great Yogis, the God of gods, 
I crave for but Thy Name, O Lord; and for this alone do I stand at the Guru’s 
Feet. [1]

O my Beauteous, Deep and Unfathomable Love, 
Thou Sustainest all, O Thou Highest of the high; I sing only Thy Praise 
through Thy Name, by the Guru’s Grace. [1-Pause] 
Without the Saint, one finds Thee not; 
Without the Guru, soiled are one’s limbs. 
Without Thy Name, one is cleansed not, 
And it is through the Guru’s Word that one Praises Thee, The True One. 
[2]

O my Protector God, he, whom Thou Wantest to Save, 
Him Thou Leadest on to the True Guru: thiswise, Thou takest Care of him. 
He is then rid of the vice of Ego. 
And all his Woes are dispelled, O God, my King! [3]
Sublime is one’s state, if one cultivates the Merits of God: 
Through the Guru’s Word becomes manifest the Jewel of His Name. 
Rid of Duality, one is Attuned to God’s Name. 
P. 1170 
O Lord, Lead me on to the Guru that I may See Thy Vision. [4-5]

BASANT M. 1

O my mates, listen to me with love; 
My Loved God is of Incomparable Beauty and Abides ever with me; 
Unknowable is He; then how is He Known? 
It is the Guru who Reveals His Presence within me. [1] 
Come, let’s be together, O my mates, and cultivate the Virtues of our God; 
And then the Lord Sports with His Brides: searching our Within, through the 
Guru’s Word, the mind Believes. [1-Pause] 
The Egocentric, separated from God, Know not His Mystery, 
That He, the Loved Lord of all, Pervades all hearts. 
The God-conscious being sees the God ever with in himself, 
He enshrines within himself the Guru-given Name and contemplates it ever. 
[2]

Without the Guru, Devotion nor Love for God wells up within us, 
Nor are we ushered into the Society of the Saints. 
Without the Guru, one is Blind and is involved in Strife: 
Yea, through the Guru is the mind purged; through the (Guru’s) Word is 
one’s mind cleansed. [3]

It is by meeting with the Guru that one conquers one’s self:
And one ever revels in the Yoga of God's Devotion.
Associating with the Guru-Saint, one is rid of all one's maladies.
Says Nanak: "Thiswise (through the Guru) is one Blest with the Yoga of
Equipoise." [4-6]

**BASANT M. 1**

The Lord, of Himself, Creates Nature,
And Manifesting His Will, Dispenses His Truth.
The Guru's Word is one's most Sublime Company.
Yea, the Lord's Name, the Great Essence, is attained through Equipoise.

[1]

O my mind, utter the God's Name and forsake it not:
Thy God is Unfathomable, Unparalleled, Yonder of the yond, but He is
revealed through the Guru. [1-Pause]
O Lord, Thy Devotees Serve at the Guru's Feet,
And they abandon the distinction of "I and thou", and are emancipated
through the Service of the Guru.
He who slanders Thee has Greed in him, his heart is hard,
And he loves not the Guru's Service, and he lives (for himself) like a thief.

[2]

When the Guru is Merciful, he Blesses us with the Loving Adoration (of
God):
When the Guru is Merciful, we mount to the Castle of God.
We abandon the slander of others, and wakes within us the Devotion of God:
Yea, we worship our Beauteous Lord only if He Blesses us so. [3]
The Guru Unites us with our God: this is how he Blesses us;
And the Devotee Loves Him ever and forever more.
The Guru, in His Mercy, Blesses us with the Fruit of the Lord's Name;
But rare, O Nanak, are they who are so Blest. [4-7]

**BASANT M. 3, IKTUKA**

If the Lord so Wills, one Serves one's God,
And accepts 'Death in life,' and thus emancipates his whole generation.

[1]

I'd forsake not Thy Devotion, O God, even if people laugh at me,
And would enshrine Thy True Name ever in my heart. [1-Pause]
As man's heart is captivated by Maya,
So is the Saint bewitched by the Lord's Name. [2]
O God, be Merciful to me, the unwise, Ignorant one,
That I abide ever in Thy Refuge. [3]
Says Nanak: "Fruitless are the works of the world,
And, it is by the Guru's Grace that one is Blest with the Nectar-Name." [4-8]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Basant M. 3: Dutukas

In all the seasons, our God alone is ever in Bloom.
It is He through whom everyone flowers.
What can I, a crawling worm, say of Him, the Highest of the high;
For, no one has found the Beginning or the End of Him. [1]
O God, my Master, whosoever Serves Thee,
Attains Supreme Bliss, O God, O Oversoul. [1-Pause]
If Thou art Merciful, one is dedicated to Thy Service,
And by the Guru's Grace, one Dies in life.
One then utters the True Name ever and for ever more,
And thus crosses He the impassable sea (of material Existence). [2]
It is God who Creates the Poison and the Nectar:
Yea, these are the Fruits that the tree of the world yields.
He, thy God, Does all of Himself,
And if He so Wills, He may Destroy what He Creates. [3]
On whomsoever is the Lord's Grace,
He alone is Blest with the Nectar-Name.
And he is rid of the desire for vice.
For, whatever is the Will of God, that alone comes to pass. [4-1]

Basant M. 3

Blessed are they who are imbued with the Lord's Name.
O God, be Thou Merciful to me too, O Thou Compassionate Lord of the poor!
Without Thee, I lean not on another:
So, keep me Thou as Thou Willest, O God! [1]
O Guru-God, Thou art pleasing to my Mind.
I can be not without seeing Thy Vision, and if the Guru Unites me with Thee,
I Merge in Thee, all-too-spontaneously. [1-Pause]
My mind is gripped by the malady of Greed,
And Grieves, forsaking Thy Name.
Thou, O God, Unittest the separated ones with Thee, and they are dedicated to the Service of the Guru.
And Thou Awakenest their Destiny, and they are Blest with Thy Name. [2]
The frame of the body is built of air and water,
But gripped am I by the chronic disease of Ego.
The utterance of the Lord's Name, yea, the Lord's Praise, is the only cure which I apply by the Guru's Grace;
And then, through the Mercy of the Guru, I'm rid of my Malady. [3]
The four streams of fire surge through the body,
And one is constantly being burnt by Ego and Craving.  
The Guru Saves, when one’s destiny is awake,  
And then, O Nanak, one cherishes one’s Nectar-Sweet God. [4-2]

**Basant M. 3**

He who serves God, him our God Owns as His own.  
He abides ever in Truth and Poise, and never comes to grief.  
The Egocentric is a corpse, for within him he Cherishes not the Lord’s Name:  
Nay, he dies to die over and over again. [1]  
P. 1173  
He alone Lives who Cherishes God in the Mind:  
And he assembles within, the God’s Truth, and into the Truth he Merges.  
[1- Pause]

They who Serve not God, are far removed from God:  
In vain do they roam the world, and throw dust upon their heads.  
God, of Himself, Unites them with Himself,  
And they abide ever in Bliss, and are stung not by Greed. [2]  
When the Lord Blesses, one is rid of one’s Ego.  
And one finds Honour at the Lord’s Court.  
And one sees ever the Lord’s Presence before one,  
And sees through the Guru’s Word the Lord filling all. [3]  
The Lord Sustains all the creatures He Creates.  
So, Cherish thou Him ever, by the Guru’s Grace,  
And thou art reckoned Glorious and ushered into the Lord’s Presence;  
And thus thou art Blest with the Glory of the Lord’s Name. [4-3]

**Basant M. 3**

One must Worship God within one’s mind,  
And His Worship is that one Sees Him, the One alone.  
Attached to the Other, men suffer Sorrow and Pain;  
But, the True Guru has revealed to me the One alone. [1]  
My God is ever in Bloom,  
And my mind flowers, singing the Lord’s Praise. [1-Pause]  
Ask thy Guru (the Way), and Reflect on God,  
Thiswise alone can one Love one’s Lord.  
Abandon thy selfhood, and be thou His Slave,  
And then the Life of all life Fills thy being. [2]  
If one is a Devotee (of God), one sees ever His Presence before him.  
For, my God Fills all, all over, at all times.  
Rare is the one who Knows the Mystery of this Devotion,  
And thus devoted, Knows that all is God. [3]  
The True Guru, of Himself, Unites us with our God,  
And, of Himself, He attaches us to the Life of all life.  
And then, spontaneously are we in bloom, body and soul,  
And we are attuned to the Lord’s Name. [4-4]
**Basant M. 3**

By the Guru's Grace, the Lord, the Lover of the Devotees, 
Comes into our Minds, all-too-spontaneously, 
And one Worships Him thiswise that one is rid of one's self, 
And one Merges in the True One. [1] 
The Devotees look Beauteous at the Lord's Door, 
And they Love the Guru: True and Everlasting is this Love. [1-Pause] 
He, who is Devoted to God, becomes Immaculate and Pure, 
And, through the Guru's Word, rids himself of his 'I-amness'. 
The Lord, of Himself, comes to Abide in one's Mind, 
And one is ever in Peace and merges in Bliss and Equipoise. [2] 
They who are imbued with Truth, are ever in Bloom: 
Their bodies and minds flower, dwelling upon the Lord's Praise. 
Without the Lord's Name, the world is dry as dust. 
And burns ever in the fire of Desire. [3] 
If one does only what the Lord Wills, 
One's body stays whole, with the Mind filled with the Lord's Will. 
He, who Serves his All-powerful God, all-too-spontaneously, 
Into his Mind, O Nanak, comes the Lord's Name. [4-5]

*BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.*

**Rag Basant M. 4: Iktukas**

As light permeates the rays of the sun, 
So does God Permeate every being, warp and woof. [1] 
The One Lord Pervades all, all over, 
But, it is through the Guru's Word that one Meets with him. [1-Pause] 
In every heart is the One God, 
But becomes Manifest He when one Meets with the Guru. [2] 
The One Lord fills all hearts: 
But, the worshipper of Maya, the man of Greed, thinks Him far. [3] 
The One Lord Pervades the whole world, 
And that alone happens, O Nanak, what the Lord Does. [4-1]

**Basant M. 4**

The day and the night are but the calls (of death). 
So Contemplate God, O my mind, that you are Saved in the end. [1] 
O my mind, cherish ever your Lord. 
That you are rid of your Pain and Lassitude and attain to God, singing His Praise through the Guru's Word. [1-Pause]
The Egocentric but comes and goes, and is wasted away by Ego:
He is overwhelmed by the demand of Time, and lands into the abode of the
Yama. [2]
The God-man is attuned to God
And overcomes he the pain of birth and death. [3]
The Lord’s Devotees are Blest by God,
And lo, Nanak, the Guru, is Merciful to me, and I attain unto my Lord. [4-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

BASANT HINDOL: M. 4

Within the Fortress, yea, the (heart’s) Temple, is locked the priceless
Treasure of the Lord’s Name.
And if one Meets with the True Guru, one finds it, and one’s Soul Merges in
the Oversoul. [1]
O God, O Master of Maya, Lead me on to Thy Saint,
Seeing whom I am rid of all my Sins, and attain to the Sublime State (of Bliss).
[1-Pause]
The five Desires theif the Township (of the body), and steal away the Lord’s
Name:
But when one traces out and catches them, through the Guru’s Wisdom, then
one’s inner Riches are Saved. [2]
One practises Guile and applies superstitious cures to one’s Maladies, yet
one is rid not of Illusion.
But, meeting with the Saint, the Lord of men, the Darkness of one’s
Ignorance is dispelled. [3]
God, the Master of the earth, when He Leads us on to the Saints,
The core of our Mind is comforted, and we sing the Lord’s Praise in the heart.
[4-1-3]

BASANT HINDOL M. 4

O God, the Person on High, the Unfathomable Master, I am but a mere
worm Created by Thee,
O Compassionate Lord, be Merciful to me that I crave ever the Guru’s Feet.
[1]
O Govind, Lead me on to Thy Saints in Thy Mercy:
I am Soiled with the Sins of a myriad births: O God, let me be associated with
the Saints that I am purged of my Soil. [1-Pause]
O God, whatever be the caste of Thy Saint, he is purified Contemplating
Thee.
Him Thou raisest above the whole world, and Blessest him Thou with Glory.
[2]
Whosoever Contemplates God, caste, or no-caste, he is a Perfect man of
God:
Blessed and Perfect and Highest of the high are they, who Enshrine the Lord in their hearts. [3]
O God, I am of low caste: be Merciful to me, and Unite me with Thyself.
Lo, God, in His Mercy, has Blest Nanak with the Guru, and he, the Sinner, has been purged of all his Sins. [4-2-4]

Basant Hindol: M. 4
My Mind can be not without the Lord even for a moment, and so is ever imbued with the Lord’s Name.
As the child sucks the mother’s breasts in utter joy and becomes miserable when these are withdrawn from his mouth. [1]
O God, my body and Mind are imbued with Thee:
By good fortune, one Meets with the True Guru, and then within the
Township of the body, one finds one’s God. [1-Pause]  P. 1179
O God, as many the breaths I breathe, these are saturated with Thy Love.
As does the lotus without water, so I too wither without Thee. [2]
Thy Saints, O God, contemplate Thy Immaculate Name, and, through the
Guru’s Wisdom, Thou becomest Manifest to them.
I too am rid of all the Soil of Ego, accumulated birth after birth, with the
Nectar of Thy Seas, O God. [3]
O Lord, take not my deeds into account, and save the Honour of Thy Own Name.
O God, hearken to my prayer, for, I have sought Thy Refuge. [4-3-5]

Basant Hindol: M. 4
My mind wanders, deluded by Doubt, and stays not in its own Home.
But, goaded by the Guru’s Word, it comes back to its Home. [1]
O God, Lead me on to Thy Saints that I Contemplate Thee:
And being rid of my Ego, I am in Bliss, and enter into the Trance of
Equipoise. [1-Pause]
Our Home is loaded with Jewels and Rubies, but the mind being ridden with Doubt, one finds them not.
As the water-diviner smells water hid in the womb of the earth, so do we find
the Thing, yea, the Lord’s Name, through the Guru. [2]
O cursed be the man who is Blest not with such a Guru:
The human birth one attains when one’s Virtues Fruition; but lo, one wastes it away for a trite. [3]
O God, be Merciful, and Lead me on to my Guru:
Nanak has Attained the state of Nirvan: and, meeting with the Saints, he sings the Lord’s Praise. [4-4-6]

Basant Hindol: M. 4
The body of the Ego-centric is like a void, and incessantly he comes and goes, riddled with the Sorrows of Sin.
For, he Cherishes not the Lord’s Name even for a moment, and the Yama
seizes him by the hair. [1]
O God, rid me of the Poison of Ego and Attachment,
And as Thy Saints are dear to Thee and the Guru, I associated with them to
partake of Thy Essence. [1-Pause]
O God, Lead me on to Thy Saints, in Thy Mercy: I seek but the Refuge of Thy
Saints.
O Thou Dispeller of Sorrow, O Thou Compassionate to the poor,
Pull me, the sinking stone, out of the mire (of Sin). [2]
O God, Inscribe Thy Praise in my heart, that meeting with Thy Saints, my
Intellect is awakened.
I am Attached to Thy Name, O Lord, and I am ever a Sacrifice unto Thy
Name. [3]
O Lord, Fulfil me and Illuminate my Mind with Thy Name.
In the body and Mind of Nanak is Bliss, for, the Guru has Blest him with the
Contemplation of the Lord’s Word. [4-5-12-18-7-37]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

BASANT M. 5: DOTUKAS

I Serve my Guru and greet him with Faith. P. 1180
For, today is an occasion of festivity for me.
Today I am utterly in Bliss:
And my cares are past and I Meet with my God! [1]
Today, in my home is Spring,
And I Sing the Praises of my Infinite God. [1-Pause]
Lo, the month of Phalgun has dawned upon my Soul,
And I sport with my God in the abundance of joy.
I Serve the Saint: this is the playing of Holi for me,
And thus, I am wholly imbued with my Lord, the God. [2]
My body and mind have flowered: incomparable is their Beauty,
And they wither not in sun or shade, pleasure or pain.
Now every moment is Spring for me:
For, I have Met my Guru-God who is ever in Bloom. [3]
Within me has sprung the wish-fulfilling Elysian tree,
And it flowers and fruitations in the Jewel (of the Name).
I am wholly saturated with my Love; O glory be to my Lord:
(For) I Contemplate ever my Lord, the God. [4-1]

BASANT M. 5

As the shopkeeper deals in goods to gather riches,
As the gambler has his mind set upon gamble,
As the life of the addict is propped by the intoxicants,
So does the man of God live, Contemplating the Lord’s Name. [1]
Everyone is attached to the loves of his own mind,
And as the God drives him, so is he driven. [1-Pause]
As when come the rains, the peacocks dance,
As the lotuses smile in joy, seeing the moon,
As the mother is joyed seeing her child,
So does the man of God live only if he Contemplates the Lord’s Name. [2]
The lion is pleased if it is fed ever on meat,
And the warrior is thrilled on being engaged in the battle-field;
As the miser loves immensely his coins,
So does the man of God lean on his only Lord. [3]
All loves are contained in the Love of God,
All joys are contained in the Joy of the Lord’s Name.
Yea, he alone is Blest with the Treasure (of the Name)
Whom the Guru so Blesses. [4-2]
He alone is in spring on whom is God’s Grace:
He alone is in bloom on whom is the Mercy of the Guru:
He alone is in joy who is dedicated to the one Task:
For him every moment is spring, in whose heart is the Lord’s Name. [1]
In his home alone is spring,
In whose heart rings the Melody of God. [1-Pause]
O mind, flower in the Love of thy God,
And be Instructed by the Saints in the Wisdom of thy Lord.
He alone is an ascetic who associates with the Saints:
He alone Meditates truly who is imbued with the Guru’s Love. [2]
He alone is fearless who fears his God:
He alone is in peace who is rid of his Illusions.
He alone is ‘alone’ who lives in his heart:
He alone is ‘moveless’, who abides in Truth. [3]
If one searches and loves the One alone,
And loves in faith ever to see his God,
And, in poise, is imbued with the Lord’s Love:
Nanak, the Lord’s Slave, is forever a Sacrifice unto him. [4-3]

BASANT M. 5

Thou, O God, blest me with the Soul, the vital-breath and body: P. 1181
Thou it is who turned into beauty the lump of mere dust.
O God, everyone is Thy seeker, for Thou art the (only) Beneficent Lord:
And Thou it is who Emancipates all who contemplate Thy Name. [1]
O my Love, my All-powerful God, the Cause (of causes),
It is from Thee that I am Blest in all ways. [1-Pause]
Contemplating Thy Name, one is Emancipated and Redeemed.
Contemplating Thy Name, one awakens in Peace and Poise:
Contemplating Thy Name, one is blest with Glory.
O God, Contemplating Thy Name, nothing obstructs one’s Path. [2]
O God, Bless me with that Word,
For which Thou didst Clothe me with the robes of a priceless body.
O God, Bless me with that Poise and Peace,
That, associating with the Saints, I Contemplate ever Thy Name. [3]
O God, nothing is, save Thee:
All is Thy Sport, and everything merges in Thee.
So keep me Thou as Thou Willest,
That I am in Bliss, Bless by the Perfect Guru. [4-4]

**Basant M. 5**

My Love, the God, my King, is ever with me,
Seeing whom life springs in me;
Contemplating whom one comes never to Grief;
(O Guru), be Merciful to me and lead me on to Him. [1]
He, my Lord, is the mainstay of my mind,
And He is the Keeper of my Soul and the vital-breath. [1-Pause]
He, who is sought after by the angels and gods as by men,
And whose Mystery is revealed not even unto either the men of silence or the
Sheikhs.
And whose State and Extent can be gauged not,
He, our God, Pervades all hearts. [2]
He, whose Devotees are the embodiments of Bliss:
He whose Devotees are never the losers,
He whose Devotees fear naught and no one.
And He whose Devotees are ever Acclaimed. [3]
How can one Praise Him, overmuch:
Yea, Him, our Bliss-giving, God, who Pervades all hearts?
Says Nanak, “I seek but one Bounty from Thee, O Lord,
Be Merciful and Bless me with Thy Name.” [4-5]

**Basant M. 5**

As water makes the tree sprout,
So do the Saints rid us of our Ego.
As for the slave his master is his mainstay,
So does the Devotee lean on the Guru for his emancipation. [1]
O Beneficent Lord, Thou art the only Giver,
And so I pay my obeisance to Thee ever and forever more. [1-Pause]
He, who’s Blест with the Society of the Saints,
He is imbued wholly with the Love of God.
All his Bonds are loosened;
And he Contemplates his God, and Unites with Him, Knowing the Way. [2]
Seeing the Lord’s Vision, his eyes are comforted;
And his tongue utters the infinite Praises of God;
His craving is stilled by the Guru’s Grace,
And his mind is saturated with the flavour of the Lord’s Essence. [3]
The Devotee then is dedicated to the service of his only God:
Yea, He, who is the Primeval Lord, the God of gods.
O God, Thy Innate Nature is that Thou Emancipatest all:  
How fortunate that Nanak is Blest with Thee, the Treasure of Bliss. [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

RAG BASANT HINDOL M. 9

O Saints, know ye that this life is but an illusion,  
And the only Being ever Alive is God, who Abides with ye. [1-Pause]  
This world is like the riches gathered in a dream: so why pride on a mirage?  
That which goes not along with ye, why be involved with it? [1]  
Rise above the state of (the world’s) praise, dispraise, and enshrine the  
Lord’s Song within your heart.  
Says Nanak: “O Saints, the One Perfect Lord fills all hearts.” [2-1]

BASANT M. 9

Within my sinning heart lives Lust,  
And as mercurial is the mind, it is held not. [1-Pause]  
May one be a Yogi, a Shaivite or a Sanyasin,  
Each one of these is caught in its Noose! [1]  
But they who cherished the Lord’s Name!  
Were Ferried across the Sea of Material Existence. [2]  
Nanak seeks but the Refuge of Lord, the God.  
O God, Bless him Thou with Thy Name that he Sings ever Thy Praise.  

BASANT M. 9

O mother, I have gathered the Riches of the Lord,  
And the outgoings of my mind have ceased, and it stays at Home.  
[1-Pause]  
I am rid of all Desires and Attachments, and within me has welled up the  
Immaculate Wisdom (of God).  
Now, Greed and Desire contaminate me not, now that I’ve taken to the  
Loving Adoration of God. [1]  
The Doubt, hardened birth after birth, has been dispelled, Blest as I am with  
the Jewel of the Lord’s Name,  
And my mind is purged of all craving, and the Self abides in the Peace (of  
He to whom Compassionate is God, the Treasure of Mercy, he alone Sings  
the Lord’s Praise.  
Says Nanak: “How rare is the one who gathers the Riches of the Lord, by the  
Guru’s Grace.” [3-3]
BASANT M. 9

O mind, why forsake you the Lord's Name?
For, tomorrow or the day after, you have to deal with death. [1-Pause]
This world is but the mountain of smoke:
Why then take it to be real? [1]

Know you not that neither your riches, nor your wife,
Nor possessions, nor mansions go along with you. [2]
Only the Lord's Devotion keeps thy company ever and forever more.
So contemplate thy Lord single-mindedly. [3-4]

BASANT M. 9

O mind, why are you strayed from the Lord's Path by Greed?
Yet there is time for you; so be awake! [1-Pause]
Take this world to be but a dream:
For, verily, it takes no time to pass off. [1]
Only the Lord ever Abides with thee:
So, Contemplate thou Him alone, night and day. [2]
God is our only Refuge in the end;
So let us sing His Praises ever and forever more. [3-5]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF RAG BASANT: M. 5

Contemplate the Lord’s Name and be ever in bloom:
For, you’ve been Blest with this blessed season of spring due to your high Destiny.
Look around and see all the three Worlds in flower and all vegetation agog,
yielding the Fruit of Nectar:
Yea, meeting with the Saint, you are Blest with Bliss, and are rid of all Sins.
Nanak Contemplates but the One Name (of God) and he’ll be cast not into
the womb again. [1]
Leaning on the True One, one binds down the All-powerful five (Desires),
And God stands in one’s midst and makes one Dwell on His Feet.
And one is rid of all one’s Sorrow and maladies; and one is ever-fresh, ever-
new,
And Dwells on the (Lord’s) Name, night and day, and dies not again.
And He, from whom one has issued forth, lo, one becomes He. [2]
Wherefrom comes the man, where lives he, whereto he goes?
All creatures belong to God: who can set a value upon Him?
They who utter, hear and Contemplate God, Blessed are they, the Devotees.
The God is Infinite, Unperceivable, and there is no one to equal Him.
The Perfect Guru has instructed Nanak in His Truth, and this is what he proclaims to man. [3-1]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG BASANT: THE WORD OF THE BHAKTAS

KABIRJI

The whole earth is in bloom as is the sky:
For, in every heart is now the Illumination of God. [1]
My Lord, the King, is in Bloom, in a myriad colours,
And, whersoever I See, I See Him Permeating all. [1-Pause]
The four Vedas too have blossomed forth to spread the (Light of God):
And the Smritis and the Semitic texts too are scattering flowers. [2]
And the Shiva too has blossomed, wrapt in Contemplation.
O, the Lord of Kabir Pervades all hearts, alike. [3-1]
The Pundits are involved with the Puranas,
The Yogis are involved with the practices of Yoga,
The Sanyasins have become egotistical, being involved with their self,
And the men of austerity are involved with the mysteries of austerities.

[1]
Everyone is intoxicated with the wine (of Maya): and no one is Awake,  
And the (five) Desires, like thieves, thieve the home of every one. [1-Pause]

But Awake are Sukdeva, the seer, and Akrura,  
And Awake is Hanumana too with his long tail,  
And Shiva, too, is awake to Serve at God's Feet,  
And in the Kali-age are awake Namdeva and Jaideva too. [2]  
P. 1194

One Wakes and Sleeps in a myriad ways,  
But, he, who is Awakened by the Guru, is the most sublime of them all.  
This is the most efficacious of all the Deeds,  
That one Contemplates the Lord's Name. [3-2]

(Maya), the woman, gives birth to (the mind), her husband,  
And this son (of the mind) overwhims even his father, (the Soul),  
And makes her suck the milk (of Desire) shorn of the breasts (of Bliss). [1]

See ye, O men, such are the ways of the Kali-age,  
That the son marries his own mother! [1-Pause]

Lo, without feet, this mind jumps,  
And it laughs without a mouth.  
Though in essence ever-awake, it sleeps,  
And without a jar, it churns the curds. [2]

The mind is a cow without the teats:  
It journeys out and afar, though the distance (between it and God) is so short.  
It finds not the Path without the True Guru:  
This is the essence of all Wisdom that Kabir proclaims. [3-3]

Prahlada was sent to the school,  
Along with many other children of his age.  
But said he to the teacher: "Teach me not this and that;  
And write on my tablet only the name of Gopal. [1]

O Love, I'll forsake not the Name of Ram;  
For, I'm interested not in the reading of aught else." [1-Pause]

Sanda and Marka, his teachers, complained to the king,  
And he asked Prahlada to hasten back to him.  
"O son," said the King, "abandon the habit of uttering the Lord's Name.  
"I'll release you only if you submit to my command." [2]

Said Prahlada: "O father, torture me no more;  
For, I'll leave not God, as this will be like denying my Guru.  
The God, who has Created the earth, the mountains and the seas,  
Him I'll Worship, even if you put an end to my life." [3]

The King unsheathed his sword and thundered, trembling with rage,  
"Now let me see where thy Protector is?"  
And lo, the God Appeared in a terrible form, out of the iron pillar,  
And tore Hiranyakashyapa, the King, with His Nails. [4]

He is the Supreme Purusha, the God of gods:  
And He, for the Love of His Devotee, assumed the form of the Man-Lion.
Says Kabir: "No one can know the extent of my God, 
Yea, He who has Emancipated a myriad Prahladas many times over." [5-4]

Within this body lives Kamdeva, the god of Lust, 
Who has thieved the Jewel of Wisdom from within me. 
I am helpless, O God, so who am I to ask (for help)? 
Who was it that was wasted not (by Lust), so who am I before it? [1] 
O God, unbearable is my Pain: I can suffer it not; 
And mercurial is my mind: then, how can I match (with my Adversary)? [1-Pause]

Sanaka and Sanandana, Brahma's sons, and Shiva, Sukdeva and others, 
And Brahma too, who was born out of the stem of the Lotus, 
And, all the poets too, and the Yogis, with matted hair, 
All passed well their time (but were Saved not). [2] 
O God, Unfathomable art Thou: I know not Thy end: 
O Lord of the poor, to whom else, but Thee, am I to tell my Woes? 
O Master, bring me Peace from the Pain of life and death, caused by Maya, 
that I utter Thy Praise, O Ocean of Bliss! [3-5]

There is but one Merchant, the mind, with whom deal the five pedlars (of Desire): 
And on twenty-five Bullocks is loaded their Merchandise, and they load 
nothing but Illusion. 
In ten Sacks, the knowing and working faculties, is the Merchandise filled, 
 lifted by nine arms, 
And at seventy-two (joints are the sacks) stitched. [1] 
No, I am interested not in such a trade, P. 1195
In which the interest increases and the capital shrinks. [Pause] 
Of the seven threads (of Evil) they weave the pattern of the trade, 
And are directed in their venture by the deeds done in the past. 
With the three tax-gatherers, the three Modes, they enter into argument; 
But, in the end, the Pedlars go empty-handed into the Yond. [2] 
Their Capital is exhausted, their trade is ruined in the end, 
And the Caravan (of the body) is scattered in all the ten directions. 
Says Kabir: "O mind, thy Task will be fulfilled, 
If thou mergest in Equipoise: (only then) thy Doubt will be shattered." [3-6]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, (THE ENLIGHTENER)

BASANT: THE WORD OF NAMDEVJI

If the Master gives some trouble and the Servant runs away, He shames his entire clan and lives not for long. [1]
O God, I'll abandon not my Devotion to Thee, even if the whole world laughs at me.
O Lord, Thy Lotus-Feet I have enshrined in my heart. [1-Pause]
As man is prepared even for death to gather riches, So does the Saint cling to his God and leaves Him not. [2]
The pilgrimages to Ganga, Godavari and Gaya are but to please the world: P 1196
But if the Lord is Pleased with one, only then is one the True Servant of God. [3-1]
O Lord of Beauteous Hair, my body is sinking fast, For, the waves of Greed incessantly lash against it. [1]
O Govind, Ferry me across the Sea of ‘coming-and-going’.
O my Father, my Master, Emancipate and Redeem me, pray. [1-Pause]
The Winds (of Desire) are strong, and I can ferry not my Boat, And I’ve known not how far, how far, art Thou? [2]
O God, Lead me on to the Guru in Thy Mercy, That he Ferries me across. [3]
Says Namdeva: “I know not how to Swim (to Thy Shore):
So lend me Thy Hand, O God of Compassion, and usher me into Thy Presence.” [4-2]
At first, the (body’s) dust-laden cart creaks slowly along:
And then the (mind’s) bullock is whipped (with the Word) and lo, it runs! [1]
The loved body goes out to wash its clothes (of Sin),
And goes to the (Guru’s) River-bank, driving the (mind’s) bullock along. [1-Pause]
There, the Washerman, yea, the Guru, Imbued with the (Lord’s) Love, Washes clean (the seeker’s body).
And the mind of the seeker too is imbued with God’s Loved Feet. [2]
Says Namdeva: “O God, Thou Pervadest all, all over:
So be Thou Merciful to me, Thy Devotee, too.” [3-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

BASANT: THE WORD OF RAVIDASJI

You know naught, O man, 
And seeing your robes, you pride on yourself.
But (before God) you, O egotistical Bride, have no place:
And over your neck caws the crow (of Death). [1]
O crazy one, why are you puffed with Pride.
You are no more real than the mushrooms in the month of Bhadon.

As the deer finds not the mystery,
And though the fragrance (of the musk) is within him, he races out and afar in
its search.

He who reflects on his own Self,
Him the Yama’s Couriers lay not waste. [2]
But, he, who prides on his sons or wife,
From him the God asks the account (of his misdeeds).
The Pain of the wrought deeds one has forsure to suffer,
And then it is too late to cry: “Save me, O my loved ones”. [3]
But he who seeks the Refuge of the Saint,
Of him even myriads of Sins are washed off.

Says Ravidas: “He who Contemplates the Lord’s Name,
He is cast not into the womb, nor his (low) birth nor caste are of any account
(to God).” [4-1]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.**

**BASANT KABIRJI**

Your gait is like a cow’s, O man,
And on your tail too sparkle the lustrous hair. [1]
(But) why search you not within, for your feed,
Than wander from door to door to gather crumbs from the others!

You lick even the stone-mill to partake of some wheat-flour.
But, whereto can you take along even that which is of no use to you? [2]
Your eye is set also upon what is in the net (above, beyond thy reach),
But beware lest you are struck from behind on your back! [3]
Says Kabir: “O man, you have indulged overmuch in sense-pleasures;
Now hasten away, lest someone throws a brick or a stone at you.” [4-1]
RAG SARANG

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ALL-PERVADING, PURUsha, THE CREATOR, WITHOUT
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER

RAG SARANG, CHAUPADAS: M. 1

I am the Devotee of my Lord, the God: P. 1197
I have repaired to the Feet of the Life of all life, and so am rid of my Ego.

[1-Pause]

O Love, O Perfect God of gods, O Effulgent Light, Thou art my vital-breath:
O Beloved, Thou hast Bewitched my Mind; and it Knows Thee, reflecting on
the (Guru's) Word. [1]
The Egocentric is vain and of shallow and false understanding, and his body
and mind are gripped by Pain.
But when he is imbued with the Love of the Colourful Lord, his Mind is
comforted, contemplating the God. [2]
When one becomes Detached, forsaking one's selfhood, then one Knows
truly,
And one is Pleased with the Casteless Lord of Dispassion, and one rises
above the values of the world. [3]
O God, O Love, the Mainstay of my vital breath, there is no one to equal
Thee, in the past or future.
And she alone is Thy True Bride who is imbued with Thy Name, and whose
Spouse art Thou. [4-1]

SARANG M. 1

How can I be without my God; without Him I am afflicted by Pain.
The tongue is Tasteless without His Taste; without God, I am overwhelmed
by Death. [1-Pause]
I hunger and thirst for Thy Vision, O Lord,
And seeing Thee, my Mind is in bloom, as the lotus flowers in water. [1]
As when the low clouds burst, the peacocks and the cuckoos dance,
And the trees blossom and the bulls, the birds, and the snakes are in joy: so
does the Bride, whose Spouse is back home. [2]
But she, who is Unclean, Ugly, Unwomanly and without Merit, Knows not
the Ways of the Lord.
And so she is satiated not with the Lord's Love and, through her Evil nature,
writhes in Pain. [3]
The True Bride comes and goes not, nor suffers Sorrow nor Pain.
Says Nanak, "She is Blest by God with the Peace of Poise, and her Mind is
comforted, seeing the Lord." [4-2]

SARANG M. 1

My Loved Lord is near at hand, not far:
Eversince my Mind was pleased with the Guru’s Word, I attained to my God, the Mainstay of my vital breath. [1-Pause]

This is how the Bride meets with her Spouse, and is beloved of Him:
Reflecting on the Guru’s Word, I am rid of the sense of my colour, caste and tribe. [1]
She, whose mind Accepts, is rid of Ego, and she abandons her Violence and Greed.
And enjoys the spontaneous Love of her Spouse, and embellishes herself with His Love, by the Guru’s Grace. [2]
Burn thou such a love of the kinsmen and family, which Desire and Illusion create within thee
She, within whom the Love of God is not, her deeds are sinful, being born of Duality. [3]
The loved Bride, who treasures the Jewel of the Lord’s Love, is hid not.
Nanak: Through the Guru is she Blest with the priceless Name (of God), and it stays with her, age after age. [4-3]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**SARANG M. 4**

I am the Dust treaded over by the Saints!
Associating with the Saints, I attained unto the Sublime State (of Bliss), and God Filled every pore of my being. [1-Pause]
When one meets with the Guru-Saint, one is comforted, and one is rid of all Pain, all Sins:
And the Light of the Self burns dazzlingly, and one Sees the Presence of the Immaculate Person. [1]
I attained unto the Society of the Saints by great, good Fortune, and the Lord’s Name filled my being.
And I bathed (as if) at the sixty-eight holy places, when I anointed myself with the Dust of the Saints’ Feet. [2]
My mind was soiled and shallow, ridden with Evil; my heart was unclean, being attached to false desires.
But, without Destiny, one attains not the Society of the Saints, and so one’s mind is sad, permeated with Ego. [3]
O God, be Merciful and Bless me with the Dust of the Saints’ Feet.
Nanak: “Meeting with the Saints, one Enters into (the Abode of) God, and lo, one Sees the Lord as a Presence.” [4-1]

**SARANG M. 4**

I am a Sacrifice unto the Lord’s Feet,
For, I can Swim not across the Sea of Flux, save by Contemplating my God. [1-Pause]
When Faith in God fills my heart, my Mind is dedicated to His Service,
And my heart Dwells ever upon the Lord’s Name which is All-powerful, and Meritorious. [1]
Unfathomable, Unperceivable is the Lord, (yet), All-pervading is He, and though Infinite, Permeates our body and mind;
(But) only when the Guru is Merciful, my heart Realizes the Unknowable Lord. [2]
Within me is the Lord's Name, the Mainstay of the whole earth, but to the egotistical worshipper of Maya, it seems far.
And his Craving is stilled not, and thus he Gambles away his life. [3]
One sings the Lord’s Praise, sitting and standing, even when the Guru Blesses us with a particle of His Grace.
Nanak: On whomsoever has been the God’s Grace, the Lord has Saved his Honour. [4-2]

SARANG M. 4

O God, Bless me with Thy Nectar-Name.
With whomsoever is the Guru Pleased, their Tasks Thou Fulfillest, [1-Pause]
They, who submit themselves to the Guru, their Woes Thou Dispellest,
And they Worship ever their God in the Guru’s Presence, embellished by the Guru’s Word. [1]
Within their heart is the Lord’s Name, on their tongue the Nectar-Name, and they reflect only on the Lord’s Essence;
And they Realize the Lord’s Essence, by the Guru’s Grace, and attain unto the Door of Salvation. [2]
‘Moveless’ is the state of the Guru and, leaning on the (Lord’s) Name, his mind is established (in God).
I am a Sacrifice unto the Guru, and surrender my very Soul unto him. [3]
The Egocentrics, led by Ego, are attached to the Other, and within them is the Darkness of Ignorance:
The Beneficent Guru they See not, and so they remain ever in the mid-stream (of flux). [4]
The Master Pervades all hearts: He is All-powerful and Almighty.
Says Nanak, the Slave of the Lord’s Slaves: “O God, Save me Thou in Thy Mercy.” [5-3]

SARANG M. 4

Serve thou thy Lord thiswise:
That whatever He Does Accept that thou with grace, and be attuned to His Name, by the Guru’s Grace. [1-Pause]
So sweet and delicious is the Love of God that it breaks off all other loves,
And one’s mind accepts the Truth of God, and one is ever in Ecstasy, and one’s Soul merges in the Oversoul. [1]
When one sings the Lord’s Praise, one’s mind is comforted, and God’s Peace rains on it;
But one attains unto God if the Guru be in Mercy, and one is then ever attuned to God. [2]
Contemplating the Lord, the Mind is Illumined; and it is attuned to the quintessence of the Lord's Wisdom,
And one's within is lit up by God's Light, the Mind believes, and one is attuned to God in the state of Trance-in-Equipoise. [3]
He, within whose heart is guile and, who practises guile, but utters the Lord's Name with the tongue,
He, being enveloped by utter Darkness and inner Greed, pounds husk (asif), and earns Pain. [4]
But, when the Lord is Merciful, He, through the Guru, Leads one on to Himself.
Nanak: One is then Blest with the Immaculate Name, and one is in Peace, Contemplating the Name. [5-4]

SARANG M. 4

My Mind is pleased with the Lord’s Name,
And within me is the Love of God, by the Guru’s Grace; and the Lord’s Gospel brings Peace to my Mind. [1-Pause]
O God, be Merciful to me, the poor one, and Bless me with the Unutterable Word.
I am Blest with Thy Essence, meeting with Thy Saints, and Thou seemest Sweet to my body and Mind. [1]
They, who are imbued with Thy Love, O Lord, keep Detached; yea, they, to whom is the Name revealed through the Guru’s Word.
Their Souls meet with the Oversoul, and they are in Peace, rid of their recurring ‘coming and goings.’ [2]
O Lord, my Master, I crave to see Thy Love and taste Thy Name with the tongue. P. 1200
And hear ever Thy Song with the ears, and Love Thee with my heart. [3]
The five (Passions) then I overwhelm, through the Guru’s Grace, and am attuned to the Name in the state of utter Bliss.
God is Merciful to Nanak, and so he merges in the Lord’s Name. [4-5]

SARANG M. 4

O my mind, Contemplate thou the Lord’s Sublime Name:
For, without the Lord’s Name nothing stays and the whole expanse but yields no Fruit. [1-Pause]
What is one to accept or reject, O crazy one, when all that seems is but an Illusion:
The Poison that one loves one leaves off, and carries with him the load of Sin on his head. [1]
Every minute one’s life decreases, but the Unwise one knows it not:
But such is the conduct of the Shakta that he earns what accompanies him not into the Yond. [2]
O Crazy one, meet thou with the Saints, that Thou Attainest to the Door of Salvation;
For, no one has ever found Peace without the Society of the Saints; search thou the Vedas as well as thou may. [3]
Even the kings have to pass off: all the expanse of Illusion one sees, one leaves off.
Says Nanak: "The Saint alone stays eternally, whose Mainstay is the Lord's Name." [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SARANG M. 4: DUPADAS

Why, O son, quarrel you with your father?
He who gave you birth and brought you up, to quarrel with him is inequity and sin. [1-Pause]
The riches you pride on, stay with no one;
For one gives up in an instant all the joys of Maya, and then one grieves. [1]
O son, contemplate only Him who is your All-powerful Lord:
If you pay heed to what I say unto you, you 'll be rid of your Woes. [2-1-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SARANG M. 4: DUPADAS, PARTALA

O my mind, contemplate the God of the universe, thy Life, thy Bewitching God, and lean ever only on Him. [1-Pause]
His Praise myriads of men utter, and Sukdeva, Narada, and gods like Brahma, but all His Merits they cannot discern.
Limitless and Infinite art Thou, O Master, and Thou alone Knowest Thy Ways. [1]
They, who abide in the nearness of God, (alone) are the Devotees of God.
These men of God are merged in God, as water mingles with water. [2-1-8]

SARANG M. 4

O my mind, Contemplate thy God, the Man-Lion, thy Master, the God of Gods and make Love only to the Lord's Name. [1-Pause]
For, whosoever sings the Praises of the Lord, his Destiny becomes Sublime, and within him rings the Melody of Five Sounds.
He, the one, is rid of all Sins, all Maladies, and Lust, Wrath, Ego, Attachment and Greed: yea, all the five Thieves. [1]
O Lord's Saints, Utter the Lord's Name and Contemplate Him through word, thought and deed.
For, uttering the Lord’s Name, you are rid of all your Sins. 
Be ever Awake, and, Dwelling on the Lord of Life, be thou ever in Bliss. 
And receive the Fruit of thy heart’s desire, and being Blest with 
Righteousness, Prosperity, Fulfilment of Desire and Emancipation, 
Merge in God. [2-2-9]

SARANG M. 4

O my mind, Contemplate thou thy God, Lakshmi’s Spouse, the Destroyer of 
demons, the Eternal God of gods, the Inner-knower: 
For, He is the Destroyer of all Woes, the Blesscr of all Joys: so sing thou His 
Praise. [1-Pause] 
My Lord, the God, Pervades all hearts, the earth and the waters, space and 
interspace; O, I long to see my God! 
And I crave to see the Vision of the Saint, who leads me on to the Path; 
I’d caress and wash the Feet of such a one. [1] 
The man of God Meets with God through Faith, by the Guru’s Grace. 
My mind and body are in bloom, when I See my Lord, the King. 
Nanak has been Blest with the Lord’s Grace, 
And so he contemplates ever the Lord’s Name. [2-3-10]

SARANG M. 5

O my mind, utter and Contemplate thy God who Pervades all, 
Yea, the Eternal Lord, the Immanent Inner-knower. [1-Pause] 
Thy God is the Creator of everything, and He Permeates all, all over: 
He on whom is His Grace, he is attuned to His Lord, the God. [1] 
O Saints, see ye the Glory of the Lord’s Name that it Saves the Honour of the 
Devotees in the fire of the Kali-age. 
Lo, God, the King, hath Owned Nanak, and all his adversaries have fled in 
despair. [2-6-13]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

SARANG M. 5: CHAUPADAS

I am a Sacrifice unto the Vision of the True Guru: 
Within me is the craving for (the Guru’s) Fruitful Vision as the Chatrik craves 
for the Svanti drop. [1-Pause] 
He is the Lord of the poor, the Sustenance of all, whose nature is to Love His 
Devotees. 
O God, Thou Supportest even him who has no other support. [1] 
Thou art the Refuge of the shelterless, the Support of the supportless, the 
Emancipator of the Sinners. 
And wherever I go, I find Thee alone with myself, and so I do the only Deed 
of Thy Praise. [2]
Thou, the One, becomest many and then One again; I can utter not Thy State.
Infinite and Boundless art Thou, and all that I see is but Thy Play. [3]
I keep only to Thy Saints, converse only with them, and am attuned only to their Vision.
Nanak has been instructed thiswise through the Guru’s Word: O God, Bless me with Thy Vision, for I long for it. [4-1]

SARANG M. 5

The Lord is the Inner-knower of all hearts:
And though one may hide one’s shame from man, God, like the air, watches all. [1-Pause]
One calls oneself a Vaishnava and practises six kinds of works but within one is the Soil of Greed.
If one slanders the Saints, one is sunk in the sea of Unwisdom. [1]

P. 1203
One eats pure food but steals another’s coins, and within one is false Pride,
And one knows not the way of the Vedas and the Shastras, for, selfhood turns his mind. [2]
One may keep fasts and say the prayers at given times, but these are but vain shows.
Vain are all one’s deeds, for, one is led astray by God. [3]
He alone is the Wise one, he the Vaishnava and the man of knowledge, on whom is the Mercy of God.
Serving the True Guru, he attains to Sublime Bliss, and emancipates he the whole world. [4]
O God, I can say naught, for, I Know naught, and I utter as Thou makest me utter.
I crave for the Dust of thy Saints’ Feet, O Lord, and seek ever their Refuge. [5-2]

SARANG M. 5

Lo, I can dance no more:
For, all-too-spontaneously, the Lord has Walked into me, revealed, (like lightning), through the Guru’s Word. [1-Pause]
As the virgin talks lovingly of her Love to her mates,
But when the Lord comes into her courtyard, she shies away, and covers her face, (so I). [1]
As the gold splits its sides like mad, in the furnace,
But when it becomes pure, then it stays whole, (so I). [2]
For as many nights are man’s days, the gong of life is struck every hour, every moment:
But when the ‘striker’, the Soul, leaves off, then all sound merges in (God’s) Silence. [3]
As water, when contained in a pitcher, appears different and distinct:
But, when the pitcher is emptied into the sea, then, one can tell not water from water, (so with me). [4-3]

SARANG M. 5

If (the Lost one) asks me now, what shall I say?
For, when he had to utter the Nectar-Name, the man, like mad, was joyously involved with the Poison (of Maya). [1-Pause]
Priceless is the human birth, attained after a long wait, but lo, how one exchanges it for a trite!
One comes to buy musk, but, like the bullock, loads one's back with sand!
One comes to earn profit, but is involved with the mirage of Maya, the great enticer:
One buys glass for a ruby: but will this opportunity offer itself again? [2]
One is ridden with all the Sins, and forsaking God, one dwells upon (Maya), His Slave.
And then one is enveloped, like a root, by the silence (of Death), and like a thief (one is struck) at the (True) Door. [3]
I can see not any other way out, but to seek the Refuge of the Saints, yea, the Lord's Servants.
Says Nanak: “O mind, you are released only if you are rid of all your Sins.” [4-4]

SARANG M. 5

O mother, my peace has gone, for I am in Love with my God;
And though there are a myriad joys to be enjoyed, I am attracted not by them. [1-Pause]
Night and day, I utter the Name of my Love, and I Sleep not and keep ever Awake;
And all my embellishments and necklaces and raiments and collyrium appear to me as poison without my Lord. [1]
In utter humility I ask from here and there: “would someone lead me on to the Land of my Love?
I'd surrender to him my body, mind and Soul, and place my head at his feet.” [2]
I bow at the Saints' Feet, and slave for them for their love, and pray:
"O Saints, be Merciful to me and let me See my Lord's Vision even for a moment." [3]
When my God is in Mercy, He Comes into me, and my mind is wholly comforted.
Says Nanak: “I then sing the Lord’s Song with Joy, and, within me rings the Unstruck Melody (of the Word).” [4-5]

SARANG M. 5

True, True, True, O mother, is God; True too are his Saints:
And, whatever has the Perfect Guru uttered, that I have gathered in my skirt. [1-Pause]

Night and day will pass off, and the galaxy of stars, and the sun and the moon; The earth, the mountains, and the seas, too, will pass away; but the Saint’s Word will abide for ever. [1]

Yea, the egg-born will pass away, and the foetus-born, and the sweat-born and the earth-born!

And the four (Vedas) and the six (Shastras) too, but the Word of the Saint will for ever abide. [2]

The three Modes of nature too will stay not, For, all that seems is to pass off one day; but, lo, Infinite is the Word of the Saint. [3]

All that seems is God, whatever is, is His Play. One can attain Him not in any other wise, but when one Meets with the Guru, one attains unto Him. [4-6]

SARANG M. 5

Within my mind abides the Guru-God: Wherever men contemplate God, there Bliss reigns over all. [1-Pause]
Wherever they forsake God, there is nothing but Pain and Sorrow: But where they Praise the Lord of Bliss, there is Peace and Glory. [1]
Where one hears not the Gospel of the Lord, there is wild wilderness: But, where the Saints Praise their God, there is Fragrance and abundance of Fruit. [2]

If one lives without God, even for a myriad years, he passes his life in vain; But, if one Contemplates God even for a moment, he lives till eternity. [3]
O Saints, be Merciful and usher me into the Refuge of God.
Says Nanak: “God Fills all, all over, and Knows He the inmost State of all.” [4-7]

SARANG M. 5

Now I lean on no one but the One God: (For) whosoever seeks the Refuge of the Lord of Compassion, he is ferried across the Sea of Existence. [1-Pause]

One sleeps in Peace and merges in Poise, rid of all Doubt, by the Guru’s Grace:

And whatever one seeks that one finds: yea, one is Blest with the fruit of one’s heart’s Desire. [1]
I would Contemplate Him in my heart, fix my gaze upon Him, and hear His Gospel with the ears:

And utter His Praise with the tongue, and walk with my feet only on His Path. [2] P. 1205

I See Him, the Embodiment of Bliss, with my eyes, and by the Saints’ Grace, my Mind is turned away (from Desire).

Yea, I’ve attained unto the Priceless Name of God, which leaves me not. [3]
How shall I Praise Him, and which of His Merits shall I utter that He is Pleased?
Nanak becomes a Slave of the Lord's Slaves if the Lord of the poor is Compassionate to him. [4-8]

SARANG M. 5

To whom shall I utter the state of my Bliss?
For, now that I’ve seen God’s Vision, I am in utter Joy, and my Mind sings the Lord's Praise. [1-Pause]
I am wonderstruck seeing my Wondrous Lord, the Beneficent One, who Fills all.
And when I drink the Priceless Nectar-Name, like the mute one, I can utter not its Taste. [1]
As the breath is bound to the body, and one knows not when one breathes, So also he, in whom is the Light of God; his State one cannot describe. [2]
I've learnt all other ways, and practised them too (but in vain),
And now spontaneously has God Come into me, and I have realized my Unfathomable Lord. [3]
Above the (three) Modes, Eternal, without form, Unparalleled is God.
Says Nānak: “He, who contains himself with Bliss, him only becomes He, the God.” [4-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SARANG M. 9

O man, there’s no one to help thee but thy God:
For, thy father and mother and wife and son and brother stay not with thee. [1-Pause]
Thy riches and the lands and other possessions you consider your own are not your own.
When your body is shattered, nothing of these go along with you:
So, why cling you to these? [1]
Thy God, who is ever Compassionate to the meek, the Dispeller of sorrow,
Him you Love not.
Says Nanak: “Hark, O man, thy life is but a night's dream, and this world is but an Illusion”. [2-1]

SARANG M. 9

O my mind, why are you involved with Vice?
When nothing stays in this world and while one comes in, another goes out. [1-Pause]
Whose are the riches, the body and the possessions? Then, why love you these?
Whatever seems, passes away, as does the shade of the clouds. [1]
Abandon your Ego, and repair to the Saint's Refuge that you are emancipated instantaneously.

Says Nanak: "O my mind, without Contemplating God, you attain not Peace even in dream." [2-2]

**SARANG M. 9**

Why does man lose the merit of his life?
And, intoxicated with the wine of Maya, he is addicted to Vice and seeks not the Lord's Refuge. [1-Pause]

This world is but a dream, then why is man lured by it?
For, whosoever comes into the world abandons it in the end. [1]

The illusory body one takes to be real, and thiswise one is bound (to the unreal).

And, he alone is the emancipated one in the world, who is attuned to the Lord's Praise. [2-3]

**SARANG M. 9**

Never does one sing the Lord's Praise with his whole heart,
And steeped in Vice, night and day, he does what pleases his mind.

[1-Pause] P. 1332

One is involved with another's woman and hears not the Lord's Praise with the ears,
And ventures out ever to slander others; and even though warned, one listens not (to the Voice of the Saints). [1]

Now, what I shall say, how did I lose the merit of the human birth?
Says Nanak: "All Vices are in me, O God; Save me Thou, for, I have sought Thy Refuge." [2-4-3-139-4-159]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

VAR OF SARANG M. 4

[To be sung to the tune of Mehma-Hansa’s Ballad]

SHLOKA M. 2

The mind’s house sheltered by the body’s roof is locked by Attachment, and the key is in the hands of the Guru.

For, without the Guru, the mind's door is opened not, for, the key is in no one else’s hands. [1]

M. 1

God is neither Pleased by making music, nor by recitation of the Vedas;
Nor through Yoga, nor by becoming all-knowing.
Nor by abiding ever in sadness;
Nor through beauty, possessions and revelries;
Nor by wandering naked at the pilgrim-stations,
Nor by offering alms in charity,
Nor by sitting out, alone, in wilderness,
Nor by dying as a warrior on the battle-field,
Nor by rolling in dust.

God takes only that into account that one loves with the whole mind,
And if one is imbued with the True Name (of God). [2]

M. 1

If one studies the nine (grammars), six (Shastras) and also six (sub-divisions of the Vedas),
And utters, night and day, the (Mahabharata of) eighteen chapters,
Even then one finds not the Limits of God.
How can one be emancipated, if one dwells not on the (Lord’s) Name.
Brahma, who entered into the stem of the lotus, knew not the (Lord’s) end
But, by the Guru’s Grace, one Realizes Him, through the (Lord’s) Name. [3]

PAURI

The Lord, who Creates the Creation, is Himself Immaculate and Detached:
The whole world He Creates, as His Play-field,
He it is, who attaches His Creatures to Attachments, and Creates the three Modes:
And, they alone are emancipated, by the Guru’s Grace, who Love the (Lord’s) Will.
Nanak: He, the True One alone Works in all, and all are Merged in Him.

[1]
SHLOKA M. 2

The Lord Himself Creates all, and makes each a distinct entity. Whom shall we, then, call bad when the One God Pervades all. P. 1238
The Lord of all is the same: He Yokes each to his task and then Watches him He.
He Blesses some with more, others with less; but no one goes empty from His Door.
Naked one comes, naked one quits the world, and in between one spreads oneself out and afar.
Nanak: One Knows not the Lord’s Will, nor what He will make us do hereafter. [1]

M. 1

The Lord Creates men as distinct entities, and then Drives them on; He, of Himself, establishes and disestablishes, and makes man wear a myriad garbs.
As many are the seekers, so many does He Bless with His Bounties: In His Will, does man utter and run about: so why be vain, in vain?
This alone is the Wisdom that’s Approved: and this is what Nanak utters: That it is on one’s deeds that Justice is ministered (by God), and all else is a vain prattle. [2]

PAУRI

Witness the wonder that, by the Guru’s Grace, Virtue wells up in one; And one utters the Guru’s Word and enshrines the Lord in the Mind. One is then delivered of Maya and Doubt, and one’s within is Illumined by God.
And they, who treasure Virtue, they meet with the Guru, the Purusha. Nanak: One Meets with one’s God all-too-spontaneously and merges in the Lord’s Name. [2]

SHLOKA M. 2

From God, the Merchant, the Traders bought their wares, as was the inherent Writ of each:
As was the Writ, so was the Command, and each cherished what he was Blest with.
The Traders loaded their wares on the back of their Minds;
But, lo, some earned the Profit (of the Lord’s Name), while the others frittered away even their capital-stock.
No one asked for less; so whom is one to acclaim?
But they alone are Blest, O Nanak, who brought back their Stocks whole. [1]
M. 1

The soul separates and then unites with the body:
One lives to die, and dies to be re-born.
One becomes now a father, now a guru, now a disciple:
One can make not their count, how many there are, how many there have been.
The God Writes the Writ of every one as are his deeds.
The (Soul of the one who’s) self-minded dies, and he, who Lives in God, lives on, and on him is the Grace of God. [2]

PAURI

The self-minded man is beguiled by the sense of the Other:
And, he utters falsehood and practises falsehood too.
He’s involved with his wife and sons, and thus writthes ever in Pain.
He’s Punished at the Yama’s abode, for, he was strayed by Doubt.
The self-minded man loses the Merit of the human birth, while Nanak Loves his God. [3]

SHLOKA M. 2

They, who are Blest with the Glory of Thy Name, O God, their Mind is ever imbued with Thy Love:
There is but one Elixir, the Lord’s Name; no, there is not another.
This Elixir is within the Mind, but one attains to it by the Guru’s Grace:
And they alone drink it with abandon, in whose Lot it is Writ by the Primeval God. [1]

M. 2

Why praise the creature? O man, Praise thy Creator Lord.
Says Nanak: “Without the One Lord, there’s not another.”
Praise that Creator-Lord, who Created thy form,
P. 1239
Praise only that Beneficent God who brings Sustenance to all.
Says Nanak: “Thy Lord is ever Alive, and Brimful ever is His Treasure,
So Praise thou Him, the Sublime Being, who’s Infinite and Boundless.” [2]

PAURI

Bliss-giving is the Lord’s Name: Contemplating it, one gathers Peace:
So, I seek to Utter the Immaculate Name of God that I’m received with Honour in my Home.
The Guru’s Word is the (Lord’s) Name: this Name I cherish in my heart,
And the mind, quivering bird-like, is becalmed, dwelling on the Guru.
Says Nanak: “If He, the Lord, is in Mercy, one is attuned to the Name.” [4]
SHLOKA M. 2

Why grumble before Him who Knows the inmost state of all?
He alone is our God whose Writ no one can challenge.
Lo, every one walks in His Will—kings, courtiers, warriors and all.
So whatever pleases my God is Pleasing to my mind.
They, who go to the way of God, accept His Will without demur,
And if such be the Master's Will, they walk on His Path.
As is the Writ, so go thou, O man,
For, it is He, who sent us out into the world, and it is He, who calls us back. [1]

M. 2

They, whom the Lord Blesses with His Praise, they alone Treasure God.
They, whom the Lord Blesses with the 'key', they alone can open the
(Lord's) Treasure.
They, out of whose Treasures comes Virtue, they alone are Approved (by
God).
Nanak: They alone are Blest by God, whose Pass-word is the Lord's Name.

[2]

PAURI

Immaculate and Pure is the Lord's Name: it, one is in Bliss hearing it, one
Cherishes it in the Mind, but rare's the one who realizes it.
Forsake Him not, thy True Lord, ever for a moment.
The Lord's Devotees lean on the (Lord's) Name, for, through the Name, one
is Blest with Bliss.
Nanak: The Lord, our God, Pervades our body and Mind; and, He's our only
God, Realized by the Guru's Grace. [5]

SHLOKA M. 1

Nanak: One's weight is adjudged truly if one weighs oneself with the weight
of the Soul.
Nothing can equal (God's) Praise which Unites us wholly with God.
To call thy Lord Great weighs well (in God's Eyes),
For, all else is vain prattle, and Pleases not God.
No jeweller can weigh in his scales either the earth or the seas or the
mountains with his little weights,
And vainly attempts he, when asked, to quieten the questioning mind.
The Ignorant mind is blind and so runs after darkness:
And the more it utters (led by Darkness), the more it exposes itself. [1]

M.

Hard it is to hear and utter of God: for, through utterance alone one utters
Him not.
Some there are who utter Him through words, constantly, and in various postures.
If God be in Form, one would See Him thus, but His Form or Kind one can see not:
But all doings He, the Creator-Lord, alone Does; and Establishes He all places, high and low.
(But), hard is the utterance of God, for, through utterance alone, one utters Him not. [2]

PAURI

Hearing the (Lord’s) Name, one is in bloom: through the Name is one comforted:
The mind is satiated with the Name, and one is delivered of all Sorrows.
P. 1240
Hearing the Lord’s Name, one earns (True) Repute, and is Blest with Glory.
Through the Name is all Honour and Deliverance: the Name is one’s True caste:
If one Dwells on the Name, by the Guru’s Grace, one is Attuned (to God). [6]

SHLOKA M. 1

One is defiled not by hearing music or by uttering the Vedas,
Nor by the changing of seasons, through the movement of the sun or the moon,
Nor through food, nor through baths.
Nor if it rains all over.
Nay, one is defiled not by the earth or the waters;
Nor if the water merges in the sands.
Says Nanak: “It is by turning one’s back on God that one is defiled;
For, he, who is without the Guru, is shorn of all Merit.” [1]

M. 1

One can cleanse not one’s mouth with a handful of water, but only if one Knows.
For the conscious mind, it is through Wisdom, for the Yogi through Chastity,
For the Brahmin through Contentment, for the house-holder through Charity;
For the monarch through Justice, and for the learned by Dwelling on Truth,
(that the mind and body becomes pure and clean)
Can one cleanse one’s mind with water? Nay, with a cool drink, only one’s thirst departs.
In the water are the germs of creation; and the dissolution is also through water: (then, how can one be cleansed with water)? [2]
PAURI

Hearing the (Lord’s) Name, one becomes an adept, endowed with extra-
psychic powers;
Hearing the Name, one is Blest with the Nine Treasures; and all one Wishes
for, is Fulfilled.
Hearing the Name, one earns Contentment, and Maya worships at one’s
feet.
Hearing the Name, one is in utter Poise, and is Blest with Bliss all-too-
spontaneously.
It is through the Guru’s Word that the Name is Awakened in us, and we ever
Praise our God. [7]

SHLOKA M. 1

One is born in pain, and dies in Pain; yea, one deals with the world in Pain.
Hereafter is also Pain (for such a one), and the more such a one reads (the
Sacred Texts), the more he Wails.
Untie any package (of the world) and lo, it is Pain alone that shows its head.
One burns in Pain, while alive; and dies too in Pain.
Says Nanak: “It is by being imbued with the Lord’s Praise that one’s mind and
body blossom forth.
The Fire of Pain scorches all, but Pain also is the cure of our ailing mind!”

[1]

M. 1

The world is like the dust!
If one deals in dust, one earns ashes.
The body too is but dust, for, when the soul flies away, one rolls in dust;
And, when man is asked the account (of his misdeeds) Hereafter, he is
greeted, ten-fold, with the dust. [2]

PAURI

If one hears the (Lord’s) Name, one is Sanctified: this, indeed, is one’s self-
control, and Yama touches one not.
For, if one hearkens to the Name, one’s Within is illumined and all one’s
inner Darkness is dispelled.
Lo, hearing the Name, one Realizes one’s Self and earns the Profit of the
Name;
And one is rid of one’s Sins and is Blest with God’s Immaculate Truth.
Nanak: Pure is one’s Countenance if one hears the Name.
But, it is through the Guru’s Grace that one Contemplates the (Lord’s)
Name. [8]

SHLOKA M. 1

The Pundit instals the image of God with its Courtiers in his home.
And bathes it he and worships it,
And applies to it the saffron-mark and sandal-paste, and offers flowers to the deity,
And falls at its feet that it be pleased.
And lo, it is from man (not the image that) he begs for his eats and wears.
If dark be his deeds, would he be punished not for them?
(The image) provides not with our sustenance, nor saves us from Death:
P. 1241
Vain is the worship of such an image for the society of the blind. [1]

M. 1

All Yoga to control the mind, all Vedas and Puranas,
And the practice of austerities, and all wisdoms, and all songs,
And all intellect and intuition, and all pilgrim-stations, and all places,
And all kingdoms run in accordance with the Lord's Command; yea, all joys
and all delicacies come from God.
All men and all gods and all concentrations and all kinds of Yoga,
And all spheres and all parts of the universe, and all life of the worlds.
All of them He, the Lord Drives, according to His Will; but His Pen Writes as
are our deeds.
Says Nanak: “True is God; True is His Name, and True is His Court and all
His Courtiers too.” [12]

PAURI

Through the (Lord's) Name, we are Blest with Bliss; through the (Lord's)
Name is Deliverance:
Whosoever Believes in the (Lord's) Name, is Honoured; and he who
Cherishes the Lord in the heart.
Accepting the validity of the Lord's Name, one Crosses the Sea of Material
Existence, and comes not to Sorrow again:
With Belief in the Lord's Name, the Lord's Path becomes Manifest, and one
is Illumined from within:
Meet thou with the Guru, O Nanak, and Believe in the Lord's Name; but he
alone Believes whom the God Blesses. [9]

SHLOKA M. 1

One may walk through the whole world one one's head, and Contemplate
God standing on one foot;
And the wind-like mind one may control and meditate in the mind, drooping
one's neck.
But, on whom can one lean? Whom does one want to force?
Says Nanak: “One knows not whom will our God Bless with His Bounties;
For, His Will alone Works, while the fool imagines it is he who does.” [1]
M. 1

If I say 'God is', and I say it a myriad times,  
And I utter and utter ever and forever more, without end and without limit,  
And such be my tenacity that I tire not of uttering this, nor am I ever held in check.  
Even this would be too little; and, to claim more for this would be a Sin. [2]

Pauri

Believing in the (Lord's) Name one Redeems one's whole generation,  
And all those who keep one's Company, and who Cherish God in the heart.  
Emancipated are they who Hear, and also those who Utter (the Lord's Name):  
Believing in the Name, one is rid of one's Sorrow and Hunger, being Attuned to the Name.  
Nanak: They alone Praise the (Lord's) Name who, by God's Grace, Meet with the Guru. [10]

Shloka M. 1

One reads the Shastras, the Vedas and the Puranas:  
And though one utters them, one Knows them not.  
If one Knows God, then one Realizes God.  
O Nanak, it is all to vain to shout about thy Lord. [1]  

M. 1

When I belong to Thee, O God, everything belongs to me; when I am not,  
Thou art.  
Thou, O Lord, art All-powerful and Hearest Thou all; on the String of Thy Power is the whole world strung.  
Thou Sendest out everyone into the world, and then Recallest them: yea thou Greatest and Watchest all.  
Nanak: True is our God, and through His True Name, one is Approved by God. [2]

Pauri

Unknowable is the Immaculate Name of God: how is one to Know it, Pray?  
The Immaculate Name is within us, but how is one to Attain unto it?  
The Immaculate Name Pervades all, all over.  
It is through the Perfect Guru that one Attains unto it, and one 'Seeth' it within one's heart,  
And, it is by God's Grace that one meets with the Guru. [13]
SHLOKA M. 1

In the Kali-age, men have become greedy and, dog-like, they usurp another's due.
They utter what is False, and care not for Righteousness.
In life, they are Honoured not, and after death, too, Evil is their repute.
Nanak: Whatever is the Writ of God, comes to pass. [1]

M. 1

Women have become submissive, while men have become tyrants;
And Self-culture and Self-control and Piety all have abandoned, and they eat what is forbidden. [1]

Men have lost all sense of shame and lost whatever Honour they had.
Says Nanak: "The One alone is True: O man, search not for another." [2]

PAURI

Within (the Yogi) is Darkness, but his outer body he besmears with ashes;
And becomes he egotistical, led by Ignorance, though wears he the coat of a mendicant.
He's involved with Desire and Illusion, and utters not the Lord's Word;
Within him are Greed and Doubt, and strayed is he thus, the fool;
Says Nanak: "He Cherishes not the (Lord's) Name, and so gambles his life away in vain." [14]

SHLOKA M. 1

Even if one lives a hundred thousand years and loves as many men, and revels with abundance as many times,
In the end one parts with these in an instant, and the joys turn into Poison,
Even if one tastes sweets for a hundred years, even then thereafter he has to taste the bitter.
The sweet taste one soon forgets, but the bitter tastes linger for long;
But, sweet is painful as is bitter.
For, the more one indulges, the more is one wasted away.
All strife is vain, for, it leads to Pain:
And yet man waste themselves away in Strife. [1]

M. 1

Clothes and wooden furniture tastefully polished,
And houses plastered with lime to look glittering white:
With these pleasures, man sports with joy,
But lo, the Lord Admonishes him for this.
He, who tastes what is bitter, bistaking it to be sweet,
He, forsooth, gathers Pain, within.
If the Lord Blesses him with His Sweet,
Then alone departs the bitter taste.
Says Nanak: "He alone is Blest by the Guru’s Grace,
In whose lot our Lord, the God, so Inscribes.” [2]

**PAURI**

They, within whom is Guile, but who wash themselves from without,
They practise False values: within them is Illusion.
Whatever one has within oneself, becomes manifest in the end,
And lured by greed, one is cast into the womb again and over again.
Says Nanak: “One Reaps what one Sows: for, such is the Lord’s Writ.” [15]

**SHLOKA M. 2**

The Vadás have given currency to the myths that make men reflect upon
(human values of) good and evil:
And also to believe that one ‘takes’ (only) what one ‘gives’ through this
‘give-and-take’ is man cast into heaven or hell.
The sense of high and low, and of caste and colour: such are the illusions
created in man,
But, the Nectar-Word (of the Gurus) makes one Know the Quintessence;
for, its springs are Wisdom and Contemplation,
And, ’tis uttered by those turned Godwards, and realized by their likes
alone, who, by God’s Grace, dwell upon it in their consciousness.
In His Will, the Lord Creates (all); in His Will, He Watches and Keeps (all).
Says Nanak: “He who is rid of his Ego (and is attuned to the Lord’s Will),
alone is of any account to his god.” [1]

**M. 1**

Proclaim the Vedas that the seed of heaven and hell is in ‘virtue’ and ‘sin’:
And whatever one sows, that one reaps, and the Soul has to eat accordingly.
But Wisdom praises the True God whose Name is Truth.
And thiswise Truth wells up in man, one finds a Seat in the Lord’s Court.
The Veda only trades in God: the soul’s Capital-stock is Wisdom, and to it
one attains through (God’s) Grace.
And whosoever is without this capital-stock is laden not with the profit of
God. [2]

**PAURI**

Even if one irrigates the Neem-tree with Nectar,
And reading out the set words, one trusts a snake and feeds it upon milk;
(It avails not), as the stone becomes dry soon after it is washed, so is the
self-minded man!
If a poisonous plant is treated with Nectar, it loses not its poison.
O God, lead me on to Thy Saints that I’m rid of all the Poisons within me.


SHLOKA M. 1

Death has no date; it comes uninvited.
Some have already left, while others are ready to leave.
Some have assembled (their goods), while others have saddled their horses:
And then along with their armies and drums, they leave their beauteous mansions behind.
Nanak: Man, the bundle of dust, in the end returns to dust. [1]

M. 1

The fortress (of the body) is of the dust; and it falls like the dust:
Within it is the Thief (of Desire); O life, it is all an illusion thou seest. [2]

PAURI

He within whom is slander, shames himself.
He is like an ugly, ever in Pain, whose face is blackened by Maya.
Each day, he steals what belongs to another and hides from the Lord’s Name.
O God be Merciful that I associate not my self with him.
Nanak: He practises what is in his Destiny, and being self-willed, he comes to Grief. [17]

SHLOKA M. 4

Everyone belongs to God; from God, all emanate:
And, whosoever Realizes the Lord’s Will, attains to Truth.
By the Guru’s Grace, one Knows one’s Self, and then to him no one seems bad and evil.
Nanak: If one dwells on the (Lord’s) Name, by the Guru’s Grace, then Blessed is one’s birth. [1]

M. 4

The Lord Himself Blesses all; He it is, who Unites all with Himself.
Nanak: He, who Serves, and is Merged in God, through the Word, Separates not from Him. [2]

PAURI

Peace reigns the mind of the God-conscious being, and within him wells up the Lord’s Name.
This, indeed, is his meditation, maceration and self-control and pilgrimages that he’s pleasing to his Lord.
His mind is Pure and he Serves God and looks Beauteous, Praising his Lord.
My God likes it thiswise and Saves such beings through the Guru.
Nanak: Them the Lord Unites with Himself, and they looks Glorious at the Lord’s Gate. [18]
SHLOKA M. 1

The Rich are they who seek more and more (of God):
But, they are Poor indeed the day they forsake the Lord’s Name. [1]

M. 1

The sun rises and then it falls; and lo, a day out of man’s life has gone by,
And the body and mind indulge in pleasures, and one loses while another
wins.
Everyone is puffed up with Ego and instructed not back to Wisdom,
But the Lord Sees it all, and when He Deprives man of his breath, lo, there he
goes. [2]

PAURI

The Treasure of the (Lord’s) Name one receives from the Society of the
Saints:
When one’s Within is Illumined by the Guru’s Grace, one’s Darkness is
dispelled.
When iron is rubbed with the Philosopher’s stone, lo, it turns into gold.
Nanak: Meeting with the True Guru, one is Bllest with the Name, and it one
Contemplates. P. 1245
They who, in whose heart is Virtue, they See the Vision of God. [19]

SHLOKA M. 1

Accursed is the life of those who trade in the Lord’s Name.
Their farm is destroyed: so the Grains they cannot gather.
Without Truth and Humility, they are Acclaimed not Hereafter:
Wise is not he who destroys his Wisdom in Strife.
Through Wisdom, one serves God; through Wisdom, one Attains Honour.
Through Wisdom, one Realizes what one reads: through Wisdom, Charity
comes into one’s mind.
Says Nanak: “This is the True Path: all else leads to the Devil.” [1]

M. 2

As one does, so should one be known: this is the need of the time.
And, he alone is handsome who is Virtuous: else he is Deformed.
And, he alone is of Blessed form who Receives (from God) what he asks for.
[2]

PAURI

The Guru is the Tree of Nectar: it yields too the Fruit Of Nectar;
And He is Attained only if it is so Writ in one’s Destiny; and one receives Him
through the Guru’s Word.
He, who walks in the Guru’s Will, unites with God.
Him the Yama eyes not, and his Within is Illumined.
Nanak: He is Blest and United with God, and wasted not again in the womb.

**SHLOKA M. 1**

If Truth be one’s Fasting, Contentment the Pilgrim-station and Wisdom and Cognition the bath,
And Compassion the God, Forgiveness the Rosary; then, one is a Sublime being.
If one’s Way be the *Dhoti*, and the Awakened mind the freshly-plastered kitchen-square, and Deeds the Saffron-mark:
And if one’s Food be of Love; then rare is such a Devotee of God. [1]

**M. 3**

On the ninth day (of the moon) if one Practises the Truth,
And one eats up one’s Lust and Wrath and Craving;
And on the tenth lunar day, closes all the Ten Doors (of the body); and on the eleventh day, Realizes God to be a Unity;
And on the twelfth day overcomes the five Desires, then only the mind Believes.
O Pundit, no other instruction is of any avail; observe these and thou art Delivered. [2]

**PAURI**

The kings indulge in pleasures and gather nothing but the Poison of Maya;
And, they crave for more and more, and usurp what is not their due.
They trust not even their sons and women; such is their love!
They are lured away by Maya at the first sight, and when they are cheated by it, they Grieve;
And, they are Punished at the Yama’s door; for such is the Pleasure of God.

**SHLOKA M. 1**

If one sings the Lord’s Praise, bereft of Wisdom,
Or converts his homestead into a mosque to satisfy his hunger,
Or being workless, gets his ears torn (to pass for a Yogi),
Or becomes a mendicant and loses caste with the world,
And, though proclaimed as a guru, begs from door to door,
Never, O men, should one fall at the feet of such a one.
He alone, O Nanak, Knows the Way,
Who earns with the sweat of his brow, and then shares it with the others. [1]
M. 1

They, whose minds are Dark like the deep caverns, Realize not their life-object, even when told. They are Blinded in the mind's eye, are Deformed in stature, and their Souls are drooping like the inverted lotus. But they, who Understand and Realize, they are Wise and Beauteous.

They who are neither given neither to Nada nor the Veda, nor Discriminate between Good and Evil, Are blest not with Wisdom, and know not the Mystery of the Word. Nanak: They indeed are the real asses who pride on themselves, but have no Virtue to be proud of. [2]

Pauri

Blessed is the man of God and the Riches he has. They, who expend their riches in the God's Way, are Blest in their giving. They, who Dwell on the Lord's Name, are never in want. The men of God See ever the Lord's Presence before themselves, and so they discard the False Coins. Nanak: The Devotees of God Cherish naught else but God; and they are Merged in the Lord's Name. [22]

Shloka M. 4

Blessed and Fortunate are they, who Serve the Guru They who are Attuned to God through the Guru's True Word. They, remain in the household, wrapt all-too-spontaneously in the Trance of Equipoise. Nanak: They, who are Imbued with the Lord's Name, are truly Detached. [1]

M. 4

If one calculates, one Serves not well, and is Approved not: Such a one loves not Truth, and Tastes not the Taste of the Word. He loves not the True Guru, and is born only to die, being self-willed. If he takes one step forward, he takes ten backwards too. One Serves the Guru-God well only if one walks in His Will; And, abandoning his Ego, meets with the Guru and merges in Him. Such a one forsakes not the (Lord's) Name, O Nanak, and he Unites with his True God. [2]

Pauri

Even he, who calls himself a chief or a king, remains not: Not one of his lime-lined mansions goes along with him (in the Yond).
Nor his satchels of gold, nor horses, sweeping like wind; O, accursed is all his sharp-wittedness.
He eats all the delicacies, but Sin increases through him.
Nanak: He, the self-minded fool, who knows not the Giver, comes ever to Grief. [23]

SHLOKA M. 3

The Pundits and men of silence are tired of their readings: tired are the mendicants of various hues, of roaming the earth:
Being led astray by the Other, they Receive not the (Lord's) Name, and are gripped by immense inner Pain.
They, the Blind ones, act within the three Modes, for, they deal only with Maya.
They read the Sacred Texts to fill their belly, but within them is Guile.
He, who Serves the Guru attains Bliss, for, he slays the Ego within him.
Nanak: Approved only is the Utterance and the Realization of the Lord's Name, but rare is the one who Knows this Truth. [1]

M. 3

Naked one comes; naked one quits; such is the Lord's Will.
For, He, to whom our Soul belongs, He Takes it out too; so on whom shall one fix the blame?
He, who is God-conscious, accepts the God's Will, and Drinks in the Lord's Essence, all-too-spontaneously.
Says Nanak: “Utter thou the Lord's Name with thy tongue, and Praise ever thy Bliss-giving God.” [2]

PAURI

Our Lord has Embellished the Fortress of our body in a myriad ways:
And the man of the world bedecks it with colourful wears;
And furnishes he his court with red and white carpets.
P. 1247 And thus he eats and suffers Pain, lured by Greed;
For, he Cherishes not the Lord's Name, which alone brings him Deliverance in the end. [24]

SHLOKA M. 3

Merged in the Guru's Word, I, the Lord's Bride, sleeps in Peace:
The Lord, of Himself, has United me with Himself, taking me into His Embrace.
He's rid of his Duality all-too-spontaneously,
And within him Cherishes he the (Lord's) Name.
And, Him alone the Lord Hugs to His Bosom, who remoulds (his mind).
Nanak: They, in whose Lot it is Writ by God, Unite with Him in this very birth.
M. 3

They, who forsake the (Lord's) Name, what else will they Dwell upon? They are the worms of Dirt; they are wasted away by Strife and the five Thieves.
Forget not the Lord's Name, O Nanak, beguiled by false Greed. [2]

PAURI

They who Believe in, and Praise, the (Lord's) Name, they alone abide Eternally:
They Cherish only their God in the heart and not another.
They see the Lord's Presence at all times before themselves, and Utter His Praise with their every pore:
Fruitful is the birth of the God-conscious being: Immaculate and Stainless is he.
Says Nanak: "He, who Dwells on his Living God, Attains Eternal Bliss." [25]

SHLOKA M. 3

They, who forsake the (Lord's) Name, and do other deeds,
Are Bound down and punished by the Yama as is the thief caught red-handed on the spot. [1]

M. 5

Blessed are the earth and the sky, Dwelling on the Lord's Name.
Nanak: They, who are bereft of the Name, their bodies are the feed of the crows. [2]

PAURI

They, who praise the Lord's Name with Love, abide in their Self.
They come not into the world of form again, and are destroyed not another time.
They are Imbued with the Love of God ever and for ever more.
They are Dyed deep in God and through the Guru, is their mind Illumined.
And as they are on the side of God, the Lord Unites them with Himself.

[26]

SHLOKA M. 3

So long as this mind is trapped by the whirlpool (of Desire), one is puffed up by Ego.
One loves not the Word, nor Cherishes the Lord's Name.
In vain is one wasted away and his Service is Approved not (by God).
Nanak: He alone is the Lord's Servant who offers his head to his God,
And accepts the Guru's Will and Cherishes the Word in the heart. [1]
M. 3

That Service and Contemplation and Austerity is Approved, which Pleases thy God.
He it is who Forgives thee, and rids thee of thy Ego:
And Unites thee irretrievably with Himself and Merges thy Light in His Own.
Nanak: He alone Realizes Him, by the Guru’s Grace, whom the Lord Himself Blesses. [2]

PAURI

The self-minded being is Egotistical, but the Lord Knows it all,
He Cherishes not the Lord’s Name, and the Yama strikes him in the head.
He carries the immense Load of waste on his head, and he Sins and commits Evil.
Dreadful and treacherous is the Sea (of Material Existence), pray, how is one to Swim Across?
Nanak: They, on whom is the Guru’s Grace, are Emancipated and Delivered. [27] P. 1248

SHLOKA M. 3

Without serving the True Guru, one attains not Peace, and one is born to be wasted away again and over again:
And one is rendered unconscious with the potion of Maya, and Sins, attached to the Other.
Some are Saved by the Guru’s Grace, and everyone pays obeisance to them.
Says Nanak: “Dwell thou ever on the (Lord’s) Name that thou art Emancipated.”

M. 2

In the love of Maya one forsakes Truth, Death and the Lord’s Name;
And, in Strife, one loses the Merit of human birth, and suffers Pain within,
Nanak: “He, who Serves the Guru, attains Bliss; yea, he, in whose Lot it is so Writ by God.” [2]

PAURI

If one reads only the Account of the Lord’s Name, he has to render no account thereafter:
He has to answer no one, and he Attains Refuge in the Lord’s Court.
The Yama too offers him homage and Serves him ever in utter humility.
Through the Perfect Guru, he Mounts to the Castle of God, and his Glory is Acclaimed all over the world.
Nanak: The Unstruck Melody Rings at the Door (of his Mind) and he Meets with his Lord, the God. [28]
SHLOKA M. 3

If one carries out the Guru’s Command, one attains utter Bliss. Nanak: If one does the Deeds, enjoined by the Guru, one is rid of one’s fear and is Ferried across. [1]

M. 3

Truth never grows old: the Lord’s Name is never Soiled: He, who walks in the Guru’s Will, he comes not again into the world of form. Nanak: If one forsakes the Name, one comes and goes again and over again.

[2]

PAURI

I, Thy seeker, beg of Thee Thy Bounties, O Lord, Bless me Thou, in Thy Love: I thirst for Thy Vision, O God; Bless me with it, O Thou. I can be not without Thee: without seeing Thee, life becomes a void. Through the True Guru, I See Thy Presence, O Thou, who Pervadest all, all over. Thou Thyself Wakest me from my Slumber, and Attunest me to Thyself. [29]

SHLOKA M. 3

The self-minded beings know not what to utter, and within them are Lust, Wrath and Ego. They think ever of Evil and discriminate not between Good and Bad. But where they are asked to render the Account, there they are proclaimed False. The God Himself Creates His Creation and also Gives it Thought. Nanak: Whom is one to blame, when the True Lord Does all by Himself. [1]

M. 3

They alone Dwell on God, by the Guru’s Grace, whom the Lord so Blesses. Nanak: I am a Sacrifice unto those who Cherish their Lord. [2]

PAURI

Everyone builds up hopes, taking life to be long; And wants to live for ever, and decorates his mansions. He practises guile and makes a myriad Sinful efforts to gather riches: But the Yama ever keeps his eye upon him, and the life of the wretch decreases each day. He alone is Saved, O Nanak, who has entered the Guru’s Refuge. [30]
SHLOKA M. 3

The Pundits read the Sacred Texts but indulge in Strife, in the love of Maya:
They forsake the Lord’s Name, for, they love the Other, and are Punished for
their self-mindedness.
They Serve not Him, who Created them, and who Sustains them ever.
They fall ever a prey to the Yama, and they get not over the Cycle of ‘coming
and going’.
They, in whose Lot it is so Writ by God, they are Met with by the True Guru;
And they Dwell ever on the Lord’s Name and Merge in His Truth. [1]

M. 3

He, who repairs to the Guru’s Feet, Deals in, and Serves, the True One.
Nanak: He follows the Guru’s Will, and Merges in God’s Truth, all-too-
spontaneously. [2]

PAURI

In hope is Pain: it is the self-minded being who is attached to hope.
The God-conscious beings keep Detached, and so abide in utter Bliss.
They live in the household, but are not of it, and are Intuned only to God.
They accept the Lord’s Will, and the world’s pain and pleasure affect them
not.
Nanak: They are woven with God, warp and woof, and the God, of Himself,
Unites them with Himself. [31]

SHLOKA M. 3

One should pass on another’s trust to the one to whom it belongs: in this is
utter joy,
For, the Guru’s Word is established only in the Guru, and becomes Manifest
through no one else.
If the Blind one possesses a Jewel, he goes from door to door to find its
customers,
But, they who know not its Worth, can offer not even a trinket in exchange.
But, if one knows not its value one must take it to the Evaluators;
And if one Cherishes such a one in the Mind, one is Blest with all the Nine
Treasures.
Lo, the whole world Starves when the Treasure is in our very Homes.
For, when the Word Abides within us, it brings us Comfort, and we know not
Pain or Sorrow.
Life belongs to God, but man prides on it and becomes Egotistical.
Nanak: Without Knowing, one Attains not (God), and one comes and goes
over and over again. [1]
M. 3

My mind is in Bliss, Meeting with my God; all the Saints are filled with Gladness; They, who are United by God to Himself are Separated not ever from Him. Their Within is Permeated through with the Word, and Meeting with the Guru, they are rid of all Pain. They Praise ever their Bliss-giving God, and Cherish Him in their heart. They, who are Embellished with the True Word, no one can belittle their Glory. They repair to the Guru’s Refuge, and their Honour the God Himself Saves. Nanak: They, the God-conscious beings, are in Bliss, and their Countenances sparkle at the Lord’s Court. [3]

PAURI

Lo, man is in immense love with his wife: And seeing his sons, too, he’s pleased, and is thus attached to Illusion. And he procures them sustenance from wherever he can. But, then he returns as a stranger to them and no one can retrieve this situation. Nanak: Accursed are man’s loves, without the Lord’s Name, for, they lead to Pain. [32] P. 1250

SHLOKA M. 3

For the God-conscious being, Nectar-sweet is the Lord’s Name, partaking of which one is rid of one’s Hungers, And one Craves no more, and one Enshrines the Lord’s Name in the Mind: If one lives on aught else but the (Lord’s) Name, one is afflicted by Pain. Nanak: One Tastes all Tastes when one Praises the Lord’s Word: such a one the Lord Himself Unites with Himself. [1]

M. 3

The (Guru’s) Word is the Life of all life: for, through it, one Experiences God. Without the Word, Darkness fills the world; it is through the Word that God becomes Manifest. Tired are the Pundits and the men of silence of their readings, and they wear many, many Garbs and wash their bodies, But, without the (Guru’s) Word, no one Attains (unto God), and one Wails in Pain. Nanak: Through the Lord’s Grace is the Lord Attained, when one’s Destiny is Awake. [2]
Pauri

Man is attached to the woman for the sake of vicious desire; But, lo, such is the Lord's Will that all that seems, passes away, O men, find out the means by which one may live eternally in the world. If one Serves the Perfect Guru, the wall of one's Body wears not off. Nanak: Him the Lord Blesses and Unites with Himself, and Merges him in His Name. [33]

Shloka M. 3

One forsakes the Guru's Love and Fear, being attached to Maya, And, lured by Greed, one loses one's Sense of Values, and one Loves not the God's Truth. They, who Enshrine the (Guru's) Word in the Mind, by the Guru's Grace, attain Deliverance. Nanak: The Lord, of Himself, Unites and, of Himself, Forgives He. [1]

M. 4

He, without whom one can be not even for a little while, Forsake Him not, O mind, for He ever Careth for thee. [2]

M. 4

Lo, the month of Shravan hath come and it pours in God's Mercy: Now, Dwell thou on the Lord's Name, by the Guru's Grace: It rains incessantly and one is cooled, and, dispelled are all one's woes. The whole earth is now decked in green, and the seed that sustains thee, hath sprouted in abundance. Hark ho, thy Care-free Lord Calls thee in His Mercy, and Approves thy Devotion. O Saints, Contemplate ye Him, who Saves ye in the end; And, Praise your Lord, and be Devoted to Him, that Bliss comes to fill your whole mind. They who, by the Guru's Grace, Contemplate their God's Name, are rid of all Craving and Pain. Nanak is Comforted, Singing the Lord's Praise: O God, Bless him Thou with Thy Vision, in Thy Love. [3]

Pauri

The Guru's Bounties increase with each day: The Lord, in His Mercy, Blesses, and the Blessing becomes manifest to all. The Lotus of one's heart Flowers and one is Attuned to the state of Supreme Bliss. And if anyone tries to rival him, then God throws Dust on his head. Such is the Glory of the Guru, that no one equals his Devotees. [34]
SHLOKA M. 3

The Lord's Will is circumscribed by no one: no one can stay one's God through cleverness or argument.
So, one should abandon one's selfhood, and repair to His Refuge, accepting His Will.
The God-conscious being is punished not by the Yama, and he's rid of his I-amness.
Nanak: The Lord's Servant is he, who is Attuned to His Truth. [1]

M. 3

O God, all Beauty, all Light, are Thy Blessing:
But, I want to play clever with Thee, and, so am attached to the self.
I do Deeds, lured by Greed and Attachment; and being Egotistical, my 'coming and goings' cease not.
Nanak: All that happens in the Lord's Will, is good, for, He alone is the Doer and the Cause. [2]

PAURI M. 5

If Truth be one's eats and wears, and the True Name be one's Mainstay:
Him the Guru Unites with the Perfect Guru: yea, Him the Lord-God Blesses.
His Perfect Destiny is Awakened and he Dwells on the Formless Lord.
And, he's attached to the Saints and Crosses the Sea of Flux.
Nanak: Praise thou the God and utter, "Glory be to my God!" [35]

SHLOKA M. 5

O God, be Merciful and keep every one in Thy Care.
O Lord, Bless us abundantly with our Sustenance, and ridding us of our Poverty, Ferry us across (the Sea of Material Existence).
Lo, my God hath Heard my prayer, and the whole creation is in cool Comfort.
O God, Take me into Thy Embrace and Dispel all my Woes.
Nanak but Dwells on Thy Name: for, Bliss-giving only is Thy Refuge, O Lord! [1]

M. 5

The glorious rains have come: for, such is the Lord's Will.
Abundant is the growth of food, and the world is comforted.
The body and mind are in Bloom, contemplating the Infinite, Unfathomable God.
O True Lord, my Creator, be Merciful to me;
For, Thou Doest only what is in Thy Will: O Lord, Nanak is a Sacrifice unto Thee. [2]
Great is the Glory of our Unfathomable God.
Through the Guru's Word, I See His Vision and my mind is Cooled.
O men, the Lord is All in all; 'tis His Will alone that Sways all.
Everyone is subject to His Command: He Yokes and Drives all as He Wills.
Nanak: The Lord Does as is His Will, and everyone goes as is the Will of God.

[36-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

THE WORD OF THE BHAKTAS
KABIRJI

O man, why do you pride on your little achievements? If you have a few maunds of foodgains in your granary, and a few coins more than the others, why are you puffed up thus? [1-Pause] If you are honoured still more, and have been granted the gift of a hundred villages and a revenue of two hundred thousand coins; Believe me, your overlordship lasts but for a few days like green leaves of the forest. [1] No one has brought any riches into the world, nor taken anything out. Even kings, greater than Ravana, passed away in an instant. [2] So worship ever the Lord's Everlasting Saints who make one contemplate the Lord's Name.

He, on whom is the Grace of God, he alone repairs to the Society of the Saints. [3] P. 1252

Neither mother, nor father, nor wife, nor sons, nor riches go along with thee. Says Kabir: "Contemplate thy God, O crazy one, else thy human birth is passing away in vain". [4-1]

O God, I can know not the limits of Thy Creation.
So, O God, I seek only to be devoted to Thy Saints. [1-Pause]

He, who comes laughing (into the world), quits (it) wailing: but, he, who weeps (in Thy Separation) laughs in the end.

That what is established (not in thee), becomes a ruin; and a ruin (where Thou art Dwelt upon) springs to life. [1]

Thou driest up the seas, and out of the dry land wells up water: of the well Thou makest a mountain.

Thou stretchest the canopy of the sky over the earth, and the sky high pride hath a fall in Thy Will. [2]

Of a king, Thou makest a beggar, and of a beggar a king:
If such be Thy Will, then a fool may turn a wiseman, and a wiseman a fool. [3]

And lo, of a woman, a man is born; and through men do women come into being.

Says Kabir: "Thou, O God, art the Beloved of the Saints: I am a Sacrifice unto Thy Vision." [4-2]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

SARANG: THE WORD OF NAMDEVJI

Why, O mind, roamest thou in the forest of Vice?
And, in thy Ignorance, lickerst the Poison that maketh thee lose consciousness of thyself. [1-Pause]
When the fish lives in water,
It knows not the net, nor death.
But, lured by the taste of the tongue, she picks at the iron rod,
So dost thou, lured by the love of riches and women. [1]
The bee gathers honey in her bee-hive.
But lo, man throws dust in her face, and escapes with the honey.
The cow yields milk to feed her young calves:
But the milkman chains her by the neck, and takes her milk. [2]
Man makes many miserly efforts to gather money,
And he buries his hoard in the womb of the earth.
The fool gathers more and more but knows not
That both the earth and his riches become but dust in the end. [3]

One is burnt in the fire of Lust and Wrath,
And keeps not ever the Society of the Saints.
Says Namdeva: "O man, seek thou the Refuge of thy God,
And, becoming fear-free, contemplate thy Lord". [4-1]

O God, I make a bet
That from me, the Servant, art Thou known the Master: from Thee am I
known: so we are both players of the same Game. [1-Pause]
Thou Thyself art the Temple, the Deity, and the Worshipper,
Upon the water rises the wave, and the water too is but waves: and their
distinction is but a make-believe. [1]

Thou Thyself Singest and Dancest and Playest upon the Clarionet,
Says Namdeva: "O God, Thou alone art my Master: Thou (alone) art
Perfect, while I am wholly devoid of Virtue. [2-2]

(Sayeth God:) Those who are Dedicated to Me, are My very Embodiment:
Yea, they who see My Vision, even for an instant, are rid of their three
Maladies; and they, who are in Communion with Me, them I Pull out of
the Well of the Household. [1-Pause]

Him, whom I Bind down, him My Devotee can Deliver: but he, who is Bound
down by My Devotee, him I can't:
If at any time the Devotee Chains me too (with the cord of love), I cannot but
Submit". []
I, the Life of all life, am Attracted only by Merit, and My Devotees give
Sustenance to My Life". P. 1253
Says Namdeva: "He, who Cherishes these thoughts in his heart, within him is
the Illumination of Love." [2-3]
RAG MALHAR

CHAUPADAS M. 1

One eats and drinks, makes merry and sleeps, but knows not death. [P. 1254]
But, abandoning one’s Lord and Master, one is wasted away: accursed is such a life, for it stays not. [1]
O man, Dwell on the Name of thy only God, That thou goest back to thy Home with Honour and Glory. [1-Pause]
He, who serves Thee, O God, gives nothing to Thee: indeed he himself is the taker, the seeker;
For, Thou alone art the Giver, yea, the Life-Principle with all life. [2]
They, the God-conscious beings, who contemplate Thee, are Blest with Thy Nectar and are made Pure:
So Dwell ever on the Lord’s Name, O ye men, that ye are rid of the inner Soil. [3]
As is the season, so does the body enjoy and takes on the spirit of the season: But, Blessed only is the Season of the Lord’s Name, for, can a thing sprout without the Seed even in Spring? [4-1]

MALHAR M. 1

I pray to my Guru, my Love, that he leads me on to my Spouse:
When I hear the Clouds (of Grace) rumble, my peacock-mind dances, and
Imbued with His Love, I koo-hoo His Praise. [1]
Pour down, O ye clouds, that my mind is ‘wetted;’
And the Nectar-drop falls into my heart, and, bewitched by the Guru, I’m intoxicated with the Flavour of God. [1-Pause]
She, who is the Beloved of the Master, enjoys the Peace of Equipoise; yea, she, whose mind is pleased with the Guru’s Word,
And she loves her Love, body and soul, and becomes she the Eternal Bride of God. [2]
She abandons her Demerits and becomes Detached, Attuned to her Eternal Lord and Master.
And, She is afflicted not by Sorrow or Separateness thereafter: such is the Mercy of God upon her. [3]
She comes not (again), nor goes; her mind becomes Moveless, clinging to the Refuge of the Perfect Guru.
Nanak: “Dwell thou on the Lord’s Name, by the Guru’s Grace, that thou art Accepted as the Blessed Bride of thy God.” [4-2]
MALHAR M. 1

When one's consciousness is impure, it is comforted not by the (Lord's) Name; and, in Ego, one wastes one's life away. P. 1255

And attached to another's woman or riches, and slandering others, one eats Poison and suffers Pain.

And one is delivered not of Guile or Fear, for one reflects not on the Word: and in one's mind and mouth is nothing but Maya.

And crushed beneath the Sheshnaga's load (of Sin), one's human birth goes waste, leading to re-births and re-deaths. [1]

When the mind is pleased with the Word, (one's life) is Blessed

One wanders from womb to womb, donning a myriad garbs; but lo, when the Guru Saves, one attains Truth. [1-Pause]

One bathes at the pilgrim-stations not to cool down one's passions, nor to love the Lord's Name,

And one casts away the Jewel and one goes through the Door he came in. Owing to that one becomes a worm of the dirt, and lo, one merges again in dirt.

And the more one enjoys, the more one is in Pain, and without the Guru, one finds not Poise. [2]

If I keep service (of God) in my conscious mind, and utter His Praise with Joy and reflect on God's Wisdom through the Guru's Word,

Then this Seeking Flowers, for, indeed, discursiveness leads to disintegration: O, I am a Sacrifice unto my Guru-God,

(O God), we are low wretches, of False Ignorant minds, and Thou it is who Embellishest us with Thy Word.

And wherever men Know their Self, there Thou, O True Emancipator, art, and Emancipatest them. [3]

What kind of place shall please Thee where I may sit to utter Thy Praise, and which of Thy Infinite Merits shall I utter?

For, Thou art Unfathomable, Unknowable, Not-incarnated, and the Master of the divine masters.

Who is it with whom I shall compare Thee when all are Thy seekers, and Thou art the only Giver.

O God, Nanak is bereft of Thy Devotion, but he stands at Thy Door to be Blest with Thy Name. [4-3]

MALHAR M. 1

The Bride, who knows not the Love of the Spouse, Wails incessantly; her body is never in Bloom.

She is devoid of hope, chained to her Karma, and, without the Guru, is starved by Doubt. [1]

O clouds, rain incessantly, for, my Love has come to my Home:

I am a Sacrifice unto the loved Guru who has brought my God into my heart.

[1-Pause]

Ever-fresh is my Love of my God; each day, there's a new Awareness through His Blessed Devotion.
And lo, I’m Emancipated, seeing the Guru’s vision, and, through His Loving Adoration, I’m made Glorious. [2]
O God of the three Worlds, I belong to Thee: Thou art mine as I am Thine.
Meeting with the True Guru, I’ve Attained to Thee, the Immaculate One,
and am broken not on the Wheel of Time again. [3]
If the Bride is in utter Bloom, Seeing her Love, her God, then, indeed, she’s Embraced with Truth,
And she leans only on the (Lord’s) Name, through the Guru’s Word,
becoming eternally True; Blest by the Casteless, Immaculate God. [4]
Yea, she is Emancipated, her bonds are loosed by the Guru, and, resting her consciousness in the Word, she is Blessed,
And she Cherishes the Lord’s Name in the heart, and the Sublime Guru Unites her with himself and God. [5-4]

**MALHAR M. 1**

One covets another’s woman and riches, and is afflicted with the evil of I-anness.
Give up thy Evil and slanderous nature, O man, and the low-born Lust and Wrath. [1]
In thy Mansion Lives the Infinite, Unfathomable God; P. 1256
But, he alone Attains the inner Nectar, who’s cultured in the Jewel of the Lord’s Name. [1-Pause]
And looks alike upon pain and pleasure, and the good and bad of the world;
And through Intellect and Intuition is conscious of the Lord’s Name and loves the Guru, Associating with the Saints. [2]
He reaps the profit of the Lord’s Name, night and day; for, the Guru, the great Giver, Blessed him.
Yea, he alone is so Blest with His Wisdom by the Guru, on whom is the Lord’s Grace. [3]
The body is the Temple of God, within which He has locked Infinite Light.
Nanak: Through the Guru, one is ushered into the Mansion of God and God Meets with him. [4-5]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**MALHAR M. 1**

The Pundit knows that all creation is through air and water,
And, fire too, without doubt, builds and sustains the body.
But, if he would know the Source wherefrom comes the Soul,
He would indeed be a Pundit, Aware and Awake. [1]
One Knows not the Nature of God,
And he, who sees Him not, what can he Know of Him: How can he describe Him?
He’s up above in the skies, and also down below in the underworld; So, what can one say of Him: can one make me wise in this?
He, who utters the Name with the heart, and not with the tongue (Knows alone): for, how can anyone else Realize the Name? [2]
He, verily, who utters not (the Name) (but with the heart) with the tongue only
Knows alone, if God's Grace be upon him.
Yea, he who is Intuned to Him, night and day.
And is Merged in the True One, alone is the (Awakened) man. [3]
If he be of high caste, and Serves (God),
I can utter not his Praise, nor fathom his Glory;
And if he be of a low caste, and Serves God,
Then I'd indeed offer even my skin for his footwear. [4-1-6]

MALHAR M. 1

My one malady is that I am separated from myself.
And the other that I crave to be what I ought to be,
And the third that I am in the eye of the all-powerful Death.
Which of these Maladies would you cure, yea, which indeed? [1]
O Ignorant Physician, apply not thy cures to me.
For, my Pain goes not, nor Sorrow,
And thy cure cures me not. [1-Pause]
He, who forsakes God and indulges in sensuous Pleasures,
Within him arises Pain: And the Blind and Ignorant mind is Punished;
So apply not thy cure to me, O ignorant one! [2]
The sandal-wood is known by its fragrance;
And the man by breath, the mainstay of life:
Yea, when man breathes his last, he falls:
And thy medicaments, O Physician, then are of no avail. [3]
Thy body is of gold; within it is the Stainless Swan-soul:
And within the soul is the Immaculate Name, the Quintessence of God.
Through the Name, one is purged of all one's Sorrow:
Yea, it is through the True Name that one is delivered and released.

MALHAR M. 1

Pain is the Poison: The Lord's Name turns it into an Antidote,
P. 1257

Pounding it in the Mortar of Contentment with the Pestle of Compassion.
If one takes this (antidote), one dies not,
And when comes one's end, one strikes even the Yama to the ground. [1]
O Ignorant one, be treated by such a Cure for your Ailment,
That you are delivered of your Sins. [1-Pause]
Dominions and possessions and beauty are all shadows:
And when the Chariot (of the Sun of Wisdom) moves, (and there is daybreak), one sees then each in its true colour.
Neither thy body, nor thy name, nor caste (goes along with thee in the Yond)
And there shines ever the Light of Day, after the Night of life is past. [2]
Make firewood of thy tastes, of Craving the oil,
And fire them with the matchstick of Lust and Wrath.
Of all sacrificial acts, all yagnas, the reading of the Puranas,
Only that act is Approved which pleased God. [3]
If austerity be the paper and the Lord’s Name the script:
If in the Writ of any one be this Treasure of Bliss,
He is acclaimed rich in the (Lord’s) Abode.
O, Blessed is his mother, who brings him forth. [4-3-8]

MALHAR M. 1

White are thy wears; sweet is thy speech;
And thou hast a sharp nose and black eyes.
But hast thou, (O beauty), seen thy Master too? [1]
Even if I were to fly high up into the skies,
It would all be, O God, through Thy Power:
For, I see Thee in the waters as upon the earth, and over the mountain
and at the river-banks,
And in all places and in the interspace, O Master, Our Hero! [2]
Thou, who hast Blest us with the body and also the Wings:
And within us put the Craving and the Desire to fly out and after,
If Thou be in Grace, I am Comforted and Whole;
And, as Thou Makest me see, so do I see. [3]
Neither goeth one’s body, nor its Wings;
For, these are but mere aggregates of water, air and fire,
And when God is Merciful, we Contemplate Him, Associating with the
Guru.
And our body Merges in the True One, our God. [4-4-9]

MALHAR M. 3: CHAUPADAS

Himself the Formless God Assumes Form: Himself, He Afflicts us with
the Doubt and Strays us from the Path:
He Creates and Watches all; and, as is His Will, so are we Yoked.
The Servant is Blest with Glory, if He Makes him Submit to His Will. [1]
But, God alone Knows His Will, and it is by the Guru’s Grace that He is
Attained.

This is how the one attached to the Illusion turns to the House of God, if
one dies (to the self) while yet in life. [1-Pause]
One reads the Vedas and utters discursive thoughts about Brahma,
Vishnu and Shiva:
Yea, this Maya of three Modes has strayed the whole world and the fear
of births and deaths stays.
But, when, by the Guru’s Grace, one Knows the One alone, one is rid of
one’s Doubt. [2]
We are meek and humble, Ignorant, without Wisdom, O God, Take care
of us,
And be Compassionate to us that we Serve Thee, becoming the Slaves of thy Slaves,
And Bless us with Thy Treasure (of Bliss) and make us utter ever Thy Name. [3]
Says Nanak: "Know Him, the God, by the Guru's Grace, and know (the world) to be no more
Than a bubble or foam on the waters, which dies as soon as it is born.
And if you Merge in Him, from whom you issued forth, then the (world's) expanse Dissolves for thee." [4-1]

MALHAR M. 3

They, who Realize the Lord's Will, are United with God: their Ego is burnt off through the Word.
They are truly and forever Devoted to the Lord, attuned to the True One. They see the Lord's Truth in everything, spontaneously, through the Guru's Word. [1]
O my mind, submit to the Lord's Will that you enjoy Bliss.
For, the Lord Loves His Will and he whom He Blesses, he is thwarted not. [1-Pause]
Working within the frame-work of the three Modes, one's mind outgoes incessantly, and one loves not God, nor is devoted to Him,
And one is never Emancipated, indulging in acts of Ego.
Whatever the Lord Wills, that alone comes to pass, and one wanders as is the Writ of his past deeds. [2]
Meeting with the True Guru, one's mind is subdued, and the Lord's Name comes to abide in one's Mind:
Such a one, one can evaluate not, nor utter his whole Praise.
He lives in the Fourth State and Merges in the True One. [3]
My God is Unfathomable, Unperceivable, and His Value one cannot evaluate:
One Knows Him by the Guru's Grace, if one Lives the Word.
So, praise thou the Lord's Name, O Nanak, that thou art Blest at the Lord's Door. [4-2]

MALHAR M. 3

Rare is the one who Realizes God, through the Guru, by God's Grace. Save for the Guru, there is no other Giver: and he alone Forgives and Blesses.
Meeting with the Guru, one is cool-comforted, and one utters ever the Lord's Name. [1]
O my mind, dwell on the Nectar-Name of God:
It is when one meets with the True Guru, the Purusha, that one receives and merges eternally in the Lord's Name. [1-Pause].
The Egocentrics are ever in isolation, one separate from the other.
Ego, the great malady, afflicts them, and the Yama strikes them in the head.
The Saints are united (with God), through the Guru's Word, and cherish ever the Lord's Name. [2]
O God, Thou art the Creator-Lord of all: Thou Greatest and then Watchest and Givest thought to all.
Some, through the Guru, Thou Uniteest with Thyself, Blessing them with the Treasure of Devotion.
O God, Thou Knowest the inmost state of all, so why should we wail, and before whom? [3]
The Lord's is the Nectar-Name: it is through His Grace that one attains unto it,
And one utters ever His Name, Blest with the Guru's Equipoise.
Nanak: The Lord's Name is the Treasure of Bliss; so be ever attuned to the Lord's Name. [4-3]

MALHAR M. 3

I Praise ever my Bliss-giving Guru, who is the very Embodiment of God.
Lo, I've attained to the Sublime state (of Bliss), by the Guru's Grace, and my Glory rings through the universe:
Whosoever sings ever the Praise of the True God, merges in His Truth. [1]
O my mind, dwell thou on God, by the Guru's Grace,
And abandon thy illusory family and Ego and the vice of Craving, and keep Death ever before thy mind's eye. [1-Pause]
The True Guru Blesses us with the Lord's Name: there is not another Giver besides Him.

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He Blesses us with the life of the spirit, and we merge in the True Name;
And God Pervades our hearts at all times, and we are wrapt in the trance of Equipoise. [2]
The Guru's Word has Pierced my Mind through, and within my heart (too) is the True Word.
My God is Unfathomable: and it is through the Guru that the God's unutterable Gospel is uttered.
When He, our Bliss-giving Lord, Blesses one with Compassion, one Dwells upon the Lord of the earth. [3]
And then one comes not, nor goes, and contemplates God, all-too-spontaneously, by the Guru's Grace;
And through the (Awakened) mind, one meets with the (Higher) mind, and our Mind Merges in its kind.
Whosoever has rid himself of his self is pleased with the True One, through His Truth. [4]
The One God then abides in the Mind and not another.
Nectar-sweet only is the Lord's Name, and that is the only Immaculate Truth in the world.
But one receives the (Lord's) Name, O Nanak, if such be the Writ of God. [5-4]
Malhar M. 3

Through the (Lord’s) Name were the Ganas and Gandharavas Saved, Awakened by the Guru’s Word. Stilling their Ego, they enshrined the Lord eternally in the mind and heart.
He alone realizes Him whom God Unites with Himself.
Yea, one is attuned to the True One, singing ever the Guru’s Word. [1]
O my mind, cherish every moment the Lord’s Name:
The Word is the Guru’s Boon, which brings thee inner Bliss, and it lasts ever with thee. [1-Pause]
The Egocentrics are pretentious, and being attached to the Other, they Grieve,
And, forsaking the Lord’s Name, they are permeated with Poison, and they lose the Merit of the human birth.
This opportune moment comes not again to them, and they Regret and Wail ever thereafter;
And they are re-born to re-die and are consumed by dirt, for, they Realize not. [2]
The God-men, who are imbued with the (Lord’s) Name, are emancipated, Dwelling on the Guru’s Word,
And, they Contemplate the Emancipating Name, and Cherish God in their hearts.
Through the Sublime Word, their body, mind and speech become Immaculate and Sublime,
And, they Know and Realize only the One God, and for them there is not another. [3]
The Lord Himself is the Doer and the Cause: Himself He Blesses one with His Grace,
And one’s body and Mind are imbued with the Guru’s Word and his Service sinks in one’s consciousness.
In one’s inner self abides then the Unfathomable and Mysterious God: Yea, one realizes Him only if one becomes conscious of God.
Nanak: The God Blesses him on whomsoever is His Mercy, and drives He all in His Will. [4-5]

Malhar M. 3: Dutukas

Through the True Guru, one attains unto the Abode of God:
It is through the Guru’s Word, that one is rid of one’s Ego. [1]
They, on whose Forehead is Writ the Lord’s Name,
They Contemplate ever the Lord’s Name, and are Blest with Glory at the True Court of God. [1-Pause]
And they know the Way through the Guru to subdue the mind, and are ever attuned to God.
They are truly detached, being imbued with the Guru’s Word, and are Honoured at the True Court of God. [2]

P. 1260
This mind plays but to the Tune of the Lord's Will, and, in a moment, it
wanders in all conceivable directions.
But, when the Good God is in Mercy, then this mind is instantaneously
subdued. [3]
The way of the mind only the Mind knows, reflecting on the Words.
Says Nanak: Contemplate thou ever the (Lord's) Name that thou art
ferried across the Sea of Existence.” [4-6]

MALHAR M. 3

Our body, Soul and the vital breath belong to God; our God Pervades all
hearts.
Without the One God, I know not of another; this is the Wisdom revealed
to me through the True Guru. [1]
O my mind, be attuned to the Lord's Name,
And Contemplate, through the Guru's Word, the Unseen, Unperceivable
and Transcendent Creator-Lord. [1-Pause]
Attuned to the one God, one's body and Mind are imbued with Him, and one
merges in Equipoise;
And, by the Guru's Grace, one is rid of one's Fear and Doubt, attuned to the
One Name. [2]
Through the Guru's Word, if one practises the (Lord's) Truth, then alone is
one emancipated.
Yea, rare is the one among millions to whom this Wisdom is revealed, and lo,
he attunes himself to God. [3]
Wherever I See, I See the One God: this is the Wisdom I've received from the
Guru.
And I surrender to Him my body and mind, purging myself of my self. [4]

MALHAR M. 3

My True Lord is the Eradicator of Sorrow and is attained through the Word.
And, whosoever is imbued with His Worship, is ever Detached and
Honoured at the True Door. [1]
O my mind, be submerged in the Mind,
And be imbued with the Lord's Name, through the Guru's Word, attuned to
thy God. [1-Pause]
My God is Unknowable, Unperceivable, but through the Guru's
Instruction, He is revealed unto us.
And, we are attuned to Him, His Truth becoming our Discipline, and our
only Deed His Praise. [2]
The Lord Himself is the Word, the True Wisdom, who Draws our Light into
His.
The body is impermanent: with the breath it rings (for a brief time), but the
Nectar-Name of God makes it eternally alive. [3]
The God, of Himself, Creates all, and Yokes all to His Purpose, and
Pervades He, the True One, in all.
Nanak: Without the (Lord’s) Name, nothing stays, and it is through the Name that one is B lest with Glory. [4-8]

MALHAR M. 3

The mind is lured by the poison of Ego, on its head is an immense snakeload (of Ego).
But when to one is ministered the Mantram of the Word, one is purged by God of the poison of Ego. [1]
O my mind, Ego and Attachment lead to immense Pain:
This Sea of Existence one can Swim not across, save by the Guru’s Grace. [1-Pause]
The three-headed Maya pervades all forms through Attachment,
And the State of Bliss, the Turiya, one attains, associating with the Saints,
and one is Ferried across by the God’s Grace. [2]
As the fragrance of Chandan spreads out and afar:
So is the life of the Lord’s Saint, and the Lord’s Praise. [3] P. 1261
O God. be Merciful to me that I enshrine thee in my heart.
Nanak has attained unto the Perfect Guru, and he Cherishes the Lord’s Name in the Mind. [4-9]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MALHAR M. 4: CHAUPADAS

I Dwell ever on God, and I’m rid of Sorrow, cherishing the Guru’s Wisdom in my Mind and heart.
All bonds of Hope and Desire have been snapped; so Merciful is the Lord upon me. [1]
My eyes eternally and forever gaze upon God:
Yea, seeing the True Guru, my Mind is in bloom, and I Meet with my Lord, the God. [1-Pause] P. 1263
He who forsakes the Lord’s Name, is Accursed and dishonoured.
O God, Lead me on to the Guru-Saint, who Cherishes Thee ever in the heart.
Seeing my Guru, I blossom forth, as does the mother seeing her child. [3]
The Bride and the Groom bide together, but between the two is the stone-wall of I-amness.
The Perfect Guru, however, pulls down the wall, and Nanak Meets with his God. [4-1]

MALHAR M. 4

Even the Ganga, Yamuna and Godavari crave for the Dust of the Saints’ Feet,
And pray: “O God, we are laden with Sin and are delivered not till the Saints come to anoint us with their Dust”. [1]
One may bathe at the sixty-eight pilgrim-stations:
But only when one's eyes are saturated with the Dust of the Saints' Feet, one is Delivered of one's Sins. [1-Pause]
Bhagiratha, the seer, had brought the Ganga into life; and Kedara was established by Shiva,
And Kashi attained glory, for, here Krishna grazed his cows; and here also the Ganga meets with the Lord's Saints. [2]
As many are the pilgrim-stations established by the gods, so many do crave for the Dust of the Saints’ Feet:
If I meet with the Lord's Saint, the Guru, I'd anoint my countenance with the Dust of his Feet. [3]
O God, as many are the beings, non-beings, in Thy vast Creation, so many do long for the Dust of the Saints Feet.
Nanak: He, on whose Forehead it is so Writ, he is Blest with the Dust of the Saints' Feet, and is Ferried across. [4-2]

MALHAR M. 4

He alone loves God on whom is the Pleasure of God.
He is rid of all his Craving and Sorrow, who utters the Lord's Praise. [1]
O mind, Dwell on God to be Emancipated:
And Contemplate and hear only the Guru's Word, that you are ferried across the Sea of Material Existence. [1-Pause]
I am a sell-off to the Saint on whom is the Grace of God.
For, meeting with the Saint, I am ever in Bliss, and am purged of all my Sins.
The Lord's Saint hungerers ever for his God, and is satiated only when he utters the Praises of his Lord. [1]
The Lord's Saint is like a fish in the Lord's waters, for, he is choked to Death, forsaking his God. [3]
But, he alone knows the Taste of God's Love, who Loves God, or he, into whose mind God comes as Love.
He is in bloom, Seeing his Lord, and is rid of all his body's hungerers. [4-3]

MALHAR M. 4

He, who Creates the creatures, also Assigns to each one his task.
And, the Lord's Servant He Blesses with Glory, and Yokes him to His Own Purpose. [1]
The True Guru makes us Wise in the Lord's Name. P. 1264
So utter ye the Name of God, O seekers, my brothers, for God alone Ferries us across the Sea of Material Existence. [1-Pause]
He, who Serves and Worships the Guru, he, verily, is pleasing to the Lord:
The Guru's Worship, is the Service of God: it is the Guru who, in his Mercy, Ferries us Across. [2]
The Unwise agnostics are strayed by Doubt, and, thus deluded, they make flower-offerings to their gods.
And worship the lifeless stones and tombs and thus waste their human birth.

[3]
He alone is the True Guru who Realizes God, and utters the Gospel of the Lord. 
And, if ye utter His Truth with the tongue, ye are wholly Sanctified: 
In it is contained the merit of offering silks and foods (to the gods). [4] 
The True Guru is the very Embodiment of God, who Utters the Nectar-Word. 
Nanak: Blessed and Fortunate is the seeker, who is attuned to the Feet of God. [5-4]

MALHAR M. 4

Blessed, Blessed are the Saints in whose heart abides the True Guru. 
Seeing them, my Mind is in bloom: O, I am a Sacrifice unto them. [1] 
O Wise one, utter ever the Name of God. 
Yea, they are delivered of all their Craving who taste the Lord's Essence, 
through the Guru's Word. [1-Pause] 
The Lord's Servants are the Lord's Saints, my life-mates, meeting with whom I am rid of my Illusions. 
As the swan separates water from the milk, so the Saint (spots out and) quenches our inner fire of Ego. [2] 
They, who love not their God, ever practise Guile, 
And they reap what they themselves sow; and no one can do any worse to them. [3] 
That what is God's characteristic, is also the Saint's, for, God Himself Abides in the Guru-Saint. 
Blessed, Blessed, is Nanak, the eternal friend of all, who rose above the praise and dispraise of man. [4-5]

MALHAR M. 4

Unfathomable, Unperceivable is God's Name: and he alone Dwells upon it, on whom is God's Grace. 
He, by good Fortune, attains unto the Society of the Saints, and thiswise, he is Ferried across. 
In my Mind is the never-ending Bliss, 
And, Contemplating the Lord's Name, by the Guru's Grace, my Mind is rid of its Doubt and Fears. [1-Pause] 
O God, they, who Hymn Thee, Meditate upon Thee, Lead me on to those Saints in Thy Mercy, 
I'm in Bliss seeing their Vision, and I am rid of my Sorrows and the Pain of Ego. [2] 
He, who Contemplates the Lord's Name, night and day, his human birth is fulfilled: 
He himself Swims across and makes others too follow his Path; and, lo, his whole generation is saved. [3] 
O God, Thou Thyself Created the universe and Holdest it under Thy Sway; 
And, Thou art Merciful to Nanak too, and hast Saved him from sinking in the quagmire of Maya. [4-6]
MALHAR M. 4

He, who has tasted not the Lord's Nectar, by the Guru's Grace, his Craving is stilled not:
The ignorant Egocentric burns in the fire of Ego, and so comes to Sorrow. He comes and goes, and thus wastes his life, and when afflicted by Sorrow, he regrets.
Accursed is the life of one who Cherishes not the Creator-Lord. [1]
O man, Contemplate thou the Lord's Name, by the Guru's Grace;
And if God be Merciful, He'll Lead thee on to the Guru, and thou wilt merge in the Lord's Name. [1-Pause]
The life of the Egocentric goes waste, and he is eternally shamed being ever on the Round.
He sinks in the tide of Lust and Wrath and he is burnt by his Ego.
His intellect is dimmed, and he has neither Wisdom nor extra-psychic powers; and the tide of Greed washes him to the shores of Pain.
Bereft of the Guru, he is afflicted by immense Sorrow; and, when seized by the Yama, he Grieves and wails. [2]
The Lord's Unperceivable Name one receives all-too-spontaneously through the Guru,
And the Treasure of the Name one Cherishes in the heart, and one's tongue sings the Lord's Praise.
Attuned only to the Word, he abides in Bliss, night and day.
And, all-too-spontaneously, he attains unto the Name; such is the Glory of the True Guru. [3]
Through the Guru, comes God to Abide within our Mind; O, I'm ever a Sacrifice unto the Guru.
And to Him I surrender my body and mind, and keep attuned to His Feet.
Be Merciful, O Perfect Guru, and Unite me; of Thyself, with Thyself:
I am but the load of iron, and it is in Thy Boat, that I would be Ferried across.
[4-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MALHAR M. 5: CHAUPADAS

O my mind, why are you ridden with care; why think you of the life of 'effort':
For, he, on whose side is God, becomes care-free, and leans on naught else. [1]
Lo, the rains have come, O friend, a Guest has Walked into my Home;
O God of Grace, be Merciful to me, the poor one, and merge me in Thy Name, the Nine Treasures (of Bliss). [1-Pause]
I've prepared a myriad 'foods' for Thee, and 'eats' and 'sweets' of many kinds,
And I've 'plastered' and made 'fragrant' the 'kitchen-square': Now, come Thou and Partake of my offerings. [2]
Thou hast Destroyed the demons: Thy Friends are pleased with Thee, and the body's Temple, my Home, Thou Ownest:
When Thou, my Playful Love, Comest into my Home, I am Blest with Bliss. [3]

In the Society of the Saints, I am Blest with the Refuge of the Perfect Guru, for, such for me was the Writ of God.
Nanak has attained unto his Blissful God, and now he sorrows no more. [4-1]

MALHAR M. 5

The child is fed upon milk, without it he lives not;
And the mother takes care of him and feeds him: and so he is satiated. [1]
O God, Thou art our Father, the Compassionate Lord of all,
And though we are Thy erring children, we have no other Refuge to seek.

[1-Pause]
The child-mind is mercurial, and it minds not playing even with fire or a snake,
But when the mother and father keep him in their loving eye, he is harmed not, and plays carefree with joy. [2]
O God, of whom Thou art the Father, why, and for what else, shall he hunger?
For, in Thy Home is the Name, the Nine Treasures (of Bliss), and whatever one asks from it, one receives. [3]
The Compassionate Father hath given the command that whatever the child needs, let him be provided with it.
Nanak seeks but Thy Vision, O God; let his heart rest ever on Thy Lotus-Feet. [4-2]

MALHAR M. 5

I've assembled myself in every way and abandoned all cares:
And have launched upon the Voyage of Life, leaning only on my God. [1]
How beauteous is the Music (of my Soul):
And the Dawn has broken upon me, and I See my Love, and my whole House is filled with the wedding song. [1-Pause]
I've swept clean my inner Temple with my whole mind, and now go to ask the Saints (about my Lord): P. 1267
And, searching thiswise, I find my Eternal Guest, and I get Devoted to him, bowing at His Feet. [2]
When my Love Came to rest on the Inner Seat (of my heart), I sang the Song of Bliss,
And all my companions and friends were comforted, and I attained unto the Perfect Guru, by God's Grace. [3]
All my playmates are in Bliss, and the Guru has wholly Fulfilled me.
Says Nanak: "The Bliss-giving God is now my Spouse: and He Forsakes me not." [4-3]
MALHAR M. 5

From a king to a worm and from a worm to the god of gods, all fill their bellies, giving pain to the others.
For, they abandon God, the Treasure of Mercy, and worship the Others, and so slay their souls, like thieves. [1]
They who forsake their Lord, die in travail and Sorrow:
And they wander from womb to womb, and find no Refuge. [1-Pause]
They, who contemplate another and not their God, are ass-like and wild:
They seek to be Ferried across in a paper-boat: and vainly pretend that they will reach ashore. [2]
Even Shiva and Brahma, and gods and demons, all are burnt in the fire of Death.
Nanak seeks but the Refuge of the Lord’s Lotus-Feet: O my Creator Lord remove not me far from Thee. [3-4]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MALHAR M. 5: DUPADAS

He, the detached one, my Guru, the Lover of my God,
Without him I can be not even for a moment: for, immense is my Love for him. [1-Pause]
Associating with him, I Cherish my God, and, by the Saint’s Grace, my Mind is awakened;
And hearing his Instruction, my Mind is purged of its Soil, and I sing my God’s Praise, imbued with his Love. [1]
I’ve surrendered my mind to the Saints to make friends with them; and lo, by good Fortune, they are Merciful to me.
And now there is indescribable Bliss within me, and I’m Blest with the Dust of their Feet. [2-1-5]

MALHAR M. 5

O mother, lead me on to my Love,
For, every one, on whose heart’s Couch is her Love, sleeps in Peace. [1-Pause]
Though I am full of Sins, my Lord is ever Compassionate: how can I, the Meritless one, play clever with my God?
And, how can I rival those who are imbued with His Love: this is only my stubbornness, born of Ego. [1]
So, I’ve sought God’s Refuge in utter humility, for, my Guru, the Purusha, is ever Bliss-giving;
And, in a moment, I am rid of my Sorrow, and I pass the Night (of my life) in Peace. [2-2-6]
MALHAR M. 5

Burst forth, O Clouds (of Mercy), tarry not;  
Pour down incessantly that my mind is comforted and is ever in Bliss.  
[1-Pause]

O God, I lean only on Thee; why Forsakest Thou me?  
The Bride is like a slave and it becomes not her to be without a Master.

When my Lord Hearkened to my prayer, He Came hurrying to me, in His Mercy.  
Says Nanak: “Lo, I am now Blest with the Groom, and my life is Fulfilled,  
and my Glory has become manifest (to the world).” [2-3-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,  
THE ENLIGHTENER.

VAR OF MALHAR: M. 1

[To be sung to the Tune of the Ballad of Rana Kailash and Maldi]

SHLOKA M. 1

One’s Mind is in bloom on meeting with the Guru as is the earth embellished  
after the rains,  
When the whole world is lush and green, and the ponds are full to the  
brim.  
The inmost Self is imbued with the Love of Truth as is the madder with its  
red colour;  
And the Lotus (of the heart) flowers, and the Mind sees the Lord’s Truth,  
through the Guru’s Word.  
But the Egocentric is on the other side of God: see him, if thou may,  
That he is trapped like a deer, and over his head ever hangs Death.  
Vile are Hunger, Thirst and Slander and wild Lust and Wrath,  
But, so long as one Dwells not on the Word, one Sees not (the Reality) with  
the Eyes.  
But, if Thou Willest, O God, men become content and their involvement  
is over.  
Whosoever serves the Guru, saves his soul, for, the Guru is also the Boat,  
the Ladder (to mount unto God).  
Says Nanak: “He, who is Attached to God, Receives His Quintessence: O  
True One, Thou art Attained through a Truthful Mind.” [1]

M. 1

There is but one Road and the one Door; to reach upto the Self, the Guru  
is the Ladder,  
And Beauteous is the Master, whom one Sees there, and all Bliss is in His  
True Name. [2]
PAURI

The Lord Himself Creates and Knows Himself,
And separates the earth and the sky and Spreads the Canopy of the heavens (over the world).
Lo, He Upholds the skies without pillars, making His Word Manifest,
And Creates He the sun and the moon, Illumined by His Own Light,
And Creates He night and day: O Wondrous are His Wonders.
He it is, who Created the pilgrim-stations where men give thought to religion,
and bathe on auspicious occasions.
There is not another without Thee, O God; so how shall one describe Thee?
Eternal only is Thy Throne: the others but come and go. [1]

SHLOKA M. 1

Nanak: When it rains in the month of Shravana, the four things are in immense joy:
The snakes, the deer, the fish and the indulgers, who have the wherewithals to enjoy. [1]

M. 1

When it rains in the month of Shravana, the four things suffer separation:
The calves, the poor, the wayfarers and the slaves! [2]

PAURI

O God, True art Thou who Dispensest nothing but Truth;
Thou art Wrapt in Thyself, Thy Source, Lotus-like, hid from the eye.
Brahma is renowned as great, but he, too, Knew not Thy End:
Thou hast neither a father, nor mother, who may have Brought Thee forth?
Thou neither hast Form, nor sign, nor any caste.
Thou neither hast hunger, nor thirst; and ever-satiated, Thou Walkest abroad.
In the Guru thou art Merged, through whom Thou Dispensest Thy Word.
By Thy Grace, O True one, (the Guru) is Pleased with one and one Merges in Thy Truth. [2]

SHLOKA M.1

They have called in the physician to feel my pulse:
But the innocent one knows not that the Pain is in my heart! [1]

M.2

O physician, you are yourself Wise only if you first know the Malady (of my mind),
And then suggest a Medicament with which all my Maladies are eradicated:
Yea, the Medicament with which one is rid of all one’s Maladies, and Peace abides in one’s body.
And with which you are rid of your own Ailments first: only then can you be known a (true) Physician! [2]

PAURI

It is God who Created Brahma, Vishnu and Shiva:
He it is, who Blest Brahma with the Veda, and Yoked him to His Worship;
It is He, who brought the ‘Ten Incarnations’ into being of whom one was Rama,
Who hastened to destroy the demons, but all this was the Lord’s Will.
Of such a God, not even Shiva Knows the End, and he too seeks to Serve Him, his God.
He, of Himself, Established His Throne: He (alone) truly Evaluates Himself. P.1280
He it is who Yokes the whole world to its tasks, Keeping Himself Hid from its eye.
And He, the Discriminating God, makes us all do all the deeds: for, such is His Eternal Will. [3]

SHLOKA M.2

O loved Mate, the Rains have come: now think only of thy Loved Groom.
Says Nanak: “She who is in two minds Wails herself to death, for, she loves not God, but the Other.” [1]

M.2

O loved Mate, the Rains have come: the clouds have opened their hearts.
Says Nanak: “The loved Brides of God sleep in Peace, for, they Love their only Lord.” [2]

PAURI

The Lord Himself Created the Tourney: Himself He brings the spectators to watch the Bout,
And there is a riot of noise all around, but the Blessed ones are in Joy. For, they floor the Egocentrics, the Foolish ones, who build on Illusions. Nay, the God Himself Stages this play: Himself He Wrestles, Himself He Defeats (His Adversaries). The Groom of the whole creation is One: but, He is Realized (only) through the Guru.

In his Will, the God Writes the destinies of all, without the ink or the pen. And, in His Will, He Leads us on to the Saints, who ever Utter the Praises of God.

Says Nanak: “Praise the True Word through which ye may realize the God’s Truth.” [4]

SHLOKA M.3

The clouds (of Mercy) hang thick and low in the Skies, changing fast their colours. I know not, O God, how deep and dedicated will be my Love for Thee. But the Brides, who loved their God in His Fear, their Love stayed whole, But she, who Loved not her God in His Fear, gathered no Peace. [1]

M.3

The clouds (of Mercy) hang thick and low, and the Pure Water falls on the ground (of the heart).
Nanak: The Bride, whose mind is torn from her Groom, is ever in Pain. [2]

PAURI

God Creates the two sides; but He, the One, Pervades both; And Created He the Word of the Veda too, which brought about incessant strife between the two. The two sides are: Detachment and Attachment; and Religion it is that discriminates between them. The Egocentric practise falsehood and they, verily, are defeated and humbled at the Lord’s Court.
But they, who practise the Guru’s Wisdom, enshrined in His Word, are the heroes among men, for, they still their passions of Lust and Wrath, And they enter into the Sanctuary of God, embellished with the Guru’s Word.
Such Devotees are the Beloved of Thee, O God, who Cherish Thy Name. Yea, they, who Serve their Guru, unto them I am a Sacrifice. [5]

SHLOKA M.3

The Clouds are thick and low, and lo, it Rains incessantly.
M. 3

O Wretches, why watch ye so impatiently the Clouds, for, the Clouds have naught in their hands.
Cherish ye Him in the mind, who has Created the clouds.
But, he alone will cherish God, on whom is His Grace.
For, shorn of God's Grace, one merely wails, but it avails not. [2]

Pauri

Serve thou Him who takes no time to Create and Recreate:
He, who Stretches the sky overhead, in an instant, and Builds and also Destroys.
He, of Himself, Creates the world and then gives thought to the Created Nature.
The Ego-centric has to render the Account, and he is Punished for his misdeeds. P.1281
But, the account of the God-man is settled with Honour, and him the God Blesses with the Treasure of His Praise.
There, no one hears our Wailings, nor anyone can meddle in God's Affairs.
There, only the True Guru is our Friend, and he alone Saves us in the end.
The creatures of God serve none else but the Guru, the Emissary of God, who stands over the heads of us all. [6]

Shlok M. 3

O Seeker, He, whom thou seekest, Him seeks the whole world;
But it is in His Will that He will rain (His Mercy) on thee, and the whole vegetation (within) will blossom forth.
It is by the Guru's Grace that one attains unto Him, but rare is the one who Knows.
So Dwell thou upon Him, standing and sitting, that thou art ever in Bliss.
Says Nanak: "The God Dispenses His Nectar at all times, but He Gives through the Guru." [1]

M. 3

The earth writhes with Pain and Wails and Prays to God in utter Devotion:
And lo, the God Gives her His Ears and Comforts her all-too-spontaneously.
And He Bids the god of rain, and it rains all over.
And immense is the yield of grains from the earth: beyond value is this Wonder.
Says Nanak: "O man, Praise thou the Name of God, who takes care to Bring Sustenance to all, Which brings Joy to everyone and one knows not Pain." [2]
PAURI
True, Ever-True art Thou, O God, that Thou Unittest the men of Truth with Thyself.
The others stand on the side of the Other: and the False ones mingle not with Thy Truth.
(But) Thou Thyself Unittest and Separatest all, thus exhibiting Thy Wondrous Power.
Separated, one experiences Sorrow through Attachment: but this experience, too, is the result of Thy Writ.
I am a Sacrifice unto those who're attuned ever to Thy Feet.
And remain Detached, like the lotus in water; but this, too, is brought about by Thee.
They are ever in Bliss, and Ever-Beauteous are they, who're rid of their selfhood.
They know not Separation nor Sorrow, who are merged in the Being of God.

SHLOKA M 3.
Praise thou that God, O Nanak, in whose hands lies everything.
If, by the Guru's Grace, God Comes into ye, ye are ever in Bliss;
And ye are ridden not with Doubt and are rid of all cares.
Whatever happens, happens spontaneously, but one knows not why?
When the True Lord Abides in one's mind, one is wholly fulfilled.
Says Nanak: "The God Hears what they utter, yea, they whose names He Inscribes in His Book." [1]

M. 3
The Lord, ever at all times, Dispenses His Nectar, but they alone know who are Wise.
They, who Realize (God) by Guru's Grace, cherish the Lord's Nectar in their hearts.
They drink in ever the Lord's Nectar with abiding Love, stilling their Craving and Ego.
The Nectar is the Lord's Name, which God Dispenses in His Mercy.
Says Nanak: "It is by the Guru's Grace that one sees the All-pervading God." [2]

PAURI
How is one to weigh the Unweighable? And, if one knows Him not, how is one to Realize Him? P. 1282
It is through the Guru's Word that one Reflects on Him, and merges in His Virtues.
He, of Himself, Knows His own Value, Himself He Meets with us. Else, one can evaluate Him not, for, even His Praise is Ineffable. I am a Sacrifice unto my Guru who has brought me True Wisdom. The world is being beguiled: the Nectar (within) is being robbed: but the Egocentric knows it not. Without the Lord’s Name, nothing goes along with one, and one wastes one’s life in vain: Yea, they, who are Awake, through the Guru’s Wisdom, keep their Homes intact and the demons (of Desire) can help themselves not. [8]

**Shloka M 3.**

O Chatrik-like seeker, Wail not, nor Crave, and submit thy mind to the Lord’s Will. For, submitting to the Will, thou art rid of thy Craving, and thou are imbued four-fold in the Love of thy Lord. [1]

**M. 3**

O Chatrik, thou art destined to live in water: so abide thou in water. But, if thou knowest not what thy Love is like, then thou wailest. Thy Love rains (His Mercy) in all directions on the earth, as upon waters, and there is no place bereft of Him. If in such a downpour one thirsts for water, it shows nothing but one’s bad luck. Says Nanak: “They, who Cherish (their Love) in the Mind, are awake to Him, by the Guru’s Grace.” [2]

**Pauri**

The ascetics, the celibates, the Siddhas, the Pirs, the religious guides: of these no one knows (God’s) End. But the God-man, who Dwells on the Lord’s Name, merges in God. Through the thirty-six Yugas, He Abided in utter chaos, for, such was His Will, And He was surrounded on all sides by black and wild waters, Created by Himself. Infinite and Endless and Unfathomable is He, the Creator of all: He it is who Created fire and air and thirst and hunger, And this too was His Will that he, who loves the Other, will be subject to Death. And, whomsoever He causes to Realize the Word, him Saves the Saviour of us all. [9]

**Shloka M. 3**

The rains (of God’s Mercy) fall all over with Compassion for all:
But such trees alone blossom forth that stand in the openness of God, by the Guru's Grace.
Says Nanak: "By His Grace, one is in Utter Bliss, and the creaturely being is delivered of Pain." [1]

M. 3

When the night is Dewy, the (Lightning of God) flashes, and then it pours in a steady stream,
And immense is the yield upon the earth when such be His Will,
Partaking of it, one is satiated, and the creatures know the Way,
The riches (of the earth) come and go, as the Lord Plays His Play.
But the Riches of the Wise one are in the Lord's Name, and into it he merges.
Says Nanak: "They, on whom is God's Grace, gather God's Riches in their skirts." [2]

PAURI

The God, of Himself, Does everything: then, before whom is one to complain?
He, of Himself, Demands from us the Account: of Himself, He makes us do the deeds.
And that alone comes to pass what is in His Will: and it is only the fool who thinks he can force his will (upon God).
The Lord, of Himself, Forgives us; and only then are we Delivered.
He, of Himself, Sees and Hears everything, and Sustains all beings.
He alone Pervades all, and Gives thought to each and all. P. 1283
If one Knows oneself, by the Guru's Grace, one Loves the Lord's Truth.
Who is one to ask, O Nanak, when it is God alone who Giveth? [10]

SHLOKA M. 3

Mistake not, O ye men, this world is the animal-world.
For, the seeker, like the Chatrik, has the animal-nature, and he knows not (his True Self).
The Nectar is in the Lord's Name, and it quenches our Thirst.
Says Nanak: "They, who partake of it, by the Guru's Grace, Thirst not again." [1]

M. 3

Bliss-giving are the notes of Malhar, if one sings, through it, the Lord's Praise:
If the Lord be Merciful, then this Bliss pervades the whole world.
The God rains (His Mercy) and the world is Blest with Life, and the earth is embellished with God's Green;
Says Nanak: "This world is permeated through by (God's) waters and from these is the whole creation.
But rare is the one who realizes it, by the Guru's Grace and he, forsooth, is Emancipated." [2]

**PAURI**

O Master, O Guru-God, Thou art the only Self-dependent Being: Thou art all in all, and no one else is of any account.
Man is vainly vain and the True Glory is only Thine: It is through Thee that the earth came into being and also the 'coming-and-going'.
He who Serves the True Guru, is alone of any account:
If one is rid of one's Ego, then one Calculates not (and Believes).
The Egocentric is enveloped by Darkness as is one strayed in the wilderness of the woods.
Even a mere iota of the Lord's Name rids us of myriads of our Sins. [11]

**SHLOKA M. 3**

O seeker, Chatrik-like you cry knowing not where your God Lives: but, if you pray with the whole heart, you know the Lord's Abode.
Whatever you utter, you are led by your own mind, and, though your utterance is immense, it avails you not.
The Compassionate Lord is Great: from Him you receive whatever you long for.
Not only yours but the Thirst of the whole world is quenched by God. [1]

**M. 3**

The seeker prays, Chatrik-like, with Devotion and spontaneity, when the night is dewy, and says:
"This water (of the Lord's Name) is my Life: without it, I can be not."
It is through the Guru's Word that with it one is Blest, and one is rid of one's self.
Says Nanak: "He, without whom I could live not even for a moment, Him I have Met through the True Guru." [2]

**PAURI**

Myriads are the worlds and the underworlds: yea, endless and countless are these.
And all, O God, are Created and Supported by Thee: Thou Createst and also Destroyest.
The eight-four lakhs of species too issued forth from Thee.
There are some who're called kings and chiefs, lauded and applauded by men.
Others are renowned as men of means, and they gather riches and lose Honour, being attached to the Other.
There are 'givers' and also 'beggars' but over the heads of all is God.
Bereft of the Lord’s Name dreadful are these low wretches. 
Says Nanak: “Falsehood lasts not, and that alone comes to pass which the 
True Lord Does.” [12]

SHLOKA M. 3

The meritorious Bride, Chatrik-like, mounts to the Castle (of God), but one, 
without Virtue, is far removed from Him.
Within us Abides God, but His Presence is seen only through the Guru’s 
Grace.
And (seeing Him), one shouts not for Him, and His eye of Grace Blesses one.
Says Nanak: “They, who are imbued with the (Lord’s) Name, meet with Him 
all-too-spontaneously, by realizing the Guru’s Word.” [1]

M. 3

The Chatrik prays: “O God, be Merciful and Bless me with the Life of the 
Spirit,
For, without Thy Waters, my Thirst is quenched not, and I Die.
O God, infinitely Compassionate art Thou, the Blessers of Merit, the 
Treasure of Bliss.
Says Nanak: “Forgive me, O God, in Thy Mercy, through the Guru, and Bide 
with me even in the Yond.” [2]

PAURI

The God, of Himself, Creates the world and gives Thought to Virtue and Sin 
(in each),
And whosoever Loves not the (Lord’s) Name, is involved in the world of 
three Modes.
They, who practise not Virtue, but Sin, are wasted away in the Lord’s Court.
They gamble away their life, and fruitless is their coming into the world.
They quieten their minds through the True Word, and Love ever the Lord’s 
Name,
Who Cherish the True, Infinite and Unfathomable Lord in their hearts.
Thou, O God, art the Treasure of Merit, we are shorn of all Virtues.
But, he alone attains unto Thee whom Thou Forgivest, and who reflects on 
the Guru’s Word. [13]

SHLOKA M. 5

The Shaktas, who forsake the (Lord’s) Name, pass not the Night (of Life) in 
Peace:
Whosoever sings the Lord’s Praise, is Blest with Peace, night and day. [1]

M. 5

All Jewels, all Pearls and Rubies are in the Destiny of man,
But he alone (finds them, and) looks Beauteous at the True Court with whom God is Pleased.[2]

PAURI

Serving the True Guru, one Cherishes the True God:
Whatever one practises in the Guru’s Presence, that alone avails one in the end.
And the Yama can touch one not, for, the True Lord is one’s Refuge.
Lighting the Lamp of the Guru’s Wisdom, one illumines one’s inner Core.
The Egocentrics run wild, bereft of the Lord’s Name.
Though wrapped in a human skin, they have imbibed the animal-nature, and are Black from within.
But others, through the True Word, see the True Lord Pervade all.
Says Nanak: “The Name is the Treasure of Bliss: and it is through the Perfect Guru that one sees it (within).” [14]

SHLOKA M. 1

The seeker, Chatrak-like, Realize the (Lord’s) Will, all-too-spontaneously, through the Guru,
And lo, on him pours the rain of Mercy, steadily and incessantly:
And the Seeker wails no more, for, within his mind now is Bliss.
Says Nanak: “Praise ye that God who Brings Sustenance to all.” [1]

M. 3

O Chatrak, you know not what is the nature of your thirst and how it is quenched?
So, you drink in not the Lord’s Nectar, deluded by the sense of the Other.
If the God be Merciful, you meet with the Guru all-too-spontaneously.
Says Nanak: “It is from the Guru that one is Blest with the Lord’s Nectar, and one merges in Equipoise.” [2]

PAURI

Some there are who repair to the woods, composed in their silence.
Others suffer the pangs of wintry frosts and freeze themselves like ice.
Others besmear their bodies with ashes and cleanse themselves not.
Others keep their hair matted, to look wild, and so lose caste with their fellows.
Others wander about naked, and doze not, nor sleep.
Others burn themselves in fire, limb by limb, and thus waste themselves away.
Without the (Lord’s) Name, their bodies are reduced to the dust: so why, and for what, shall one grieve for them?
For, they alone look Beauteous at the Lord’s Court who Serve the True Guru. [15]
SHLOKA M. 3

The seeker prays in the early morn, and the Lord Hears His Prayer, and He Bids the Guru to rain his Mercy upon him.
O, I am a Sacrifice unto them, who Cherish the God’s Truth in their hearts.
Says Nanak: “Everyone is in bloom if he Reflects on the Guru’s Word.” [1]

M. 3

O seeker, thy Thirst is quenched not, even if thou wailest a myriad times.
For, it is by God’s Grace, that one is Blest with the True Guru: it is through His Grace that Love wells up in us.
Says Nanak: “If God Comes to Abide in one’s mind, one is purged of Sin.” [2]

Pauri

The Jainas are strayed from the Path: they’re wasted away by God:
For, on their tongues is not the Lord’s Name, nor do they bathe at the Pilgrim-station (of God).
They pluck their hair with their hands and shave not their heads clean,
And remain unclean, night and day, and love not the (Lord’s) Word.
They lose caste (with God) and Honour too, and do no (Righteous) deeds,
and thus waste their human birth.
Their minds are soiled, and they eat what is defiled, and so they lose caste with man.
Who can have true culture save through the Guru’s Word?
It is the God-man who merges in the Being of God. [16]

SHLOKA M. 3

In the month of rains, the Bride is in bloom, Reflecting on the Guru’s Word.
Says Nanak: “She is eternally Wedded to her God, through the infinite Love of the Guru’s.” [1]

M. 3

In the month of rains, the meritless Bride burns in Fire who loves the Other.
Says Nanak: “She, who realizes not her Spouse, the God, all her embellishments are false.” [2]

Pauri

The True, Unfathomable and Mysterious God is Pleased not, if one forces one’s will.
Even if one sings with the tenderness of the houris, He is swayed not.
Others dance about and about and their steps falter not, but they too worship not their God.
Others eat not the food-grains, the fools; now, what shall one do to them?
Every one craves and craves, and one’s Craving is quenched not in any wise. Myriads there are who are tied to the rituals, and thus indulge themselves to death.

The only Profit is in the Lord’s Name, and whosoever drinks in this Nectar, is in Peace.

Yea, it is the God-men who gather the Loving Adoration of their God.

[17]

SHLOKA M. 3

He who sings the Guru’s Word through the notes of Malhar, his body and Mind are in Bliss:

It is through the Guru’s Word that one Realizes the One True God, for, there is no other God but He.

If the True One be in one’s body and Mind, one’s repute is True.

Within one, then, is True Devotion and all-too-spontaneously one is Blest with Honour.

The Kali-age is the age of Darkness, and the Egocentric finds not the way out. Says Nanak: “Fortunate are they to whom God becomes Manifest, by the Guru’s Grace.” [1]

M. 3

Indra, (the god of rain), rains his mercy upon men, and their minds are in bloom.

But Indra too is subject to the Command of God: O, I’m a Sacrifice to my God.

Through the Guru, one Cherishes the Word, and one sings the Praise of the True Lord.

Says Nanak: “They, who are imbued with the Lord’s Name, Immaculate are they, and all-too-spontaneously, they merge in the True God.” [2]

PAURI

Serving the Perfect Guru, I have attained unto my Perfect Lord.

I’ve enshrined the Perfect Word in the mind, contemplating God through Perfect Destiny.

Through Perfect Wisdom and Concentration, I have rid myself of the Soil (of Ego).

The God is the (only) Pilgrim-station at whose Fount I have Bathed my mind.

He, who has stilled his mind through the Word, Blessed be his mother!

He rings True at the True Door: Blessed is his coming into the world!

When the Lord’s Pleasure is upon him, then who can ask him to render the account (of his deeds).

Says Nanak: “He, who praises the True One, fulfils his Destiny.” [18]
SHLOKA M. 1

Mad are the 'Gurus' who pass their (Spiritual) crowns on to the undeserving ones, and shamefaced are those who accept (their thrones): They are like the mice who can contain themselves not in their holes, but seek to drag a winnowing basket along with their tails. Death is the deserts of those who trade in blessing (others), also of those who are thus blessed.

Nanak: One knows not where the God, in His Will, Casts them away. For me, the harvest of the spring is the Lord's Name: the Lord's Name is again the harvest I gather in autumn. For, lo, I have covenanted with my God to farm only His Lands. Myriads are those that are attached to the world, and, they come and they go. But beggars are they all, for sure, and thiswise they pass their whole life (in vain). [1]

M. 1

The elephant eats an immense load of grains, jaggery and ghee, And he belches aloud and breathes noisily, and scatters dust; but then he regrets when he falls to the ground. So does the Blind man, puffed up by Ego. Only when one Merges in God, is one Approved. Only half a grain is the feed of the sparrow, but, lo, her song is writ across the skies!

For, pleasing to the God only is he, who utters His Name. The all-powerful tiger tears the bodies of countless deer, and many others too help themselves on what he kills; And, drunk with power, he contains himself not in his den; but when comes his end, he grieves. Who is it whom the Blind one wants to impress with his roars? For, thiswise, he is pleasing not to the Lord, his God. The little worm perches itself on the boughs of a milk-weed and bites tenderly at its shoots. But, it would be pleasing to the Lord only if it utters His Name. The world but lasts with us for a brief time, and the more we crave for pleasure, the more we earn pain. And though many there are who pretend to be Detached, not any one of them seeks to abandon (the world). The fly always dies for the sweets. And he alone is Ferried across whom Thou Savest, O God! [2]

PAURI

Unfathomable, Unperceivable art Thou, O True Master, Unknowable and Infinite: O Lord, Thou alone art the only Giver, the others are but Beggars at Thy Door.
Whoever has served Thee, has found Bliss, reflecting on the Wisdom of the Guru’s.
Others are attached to Maya, for, such is Thy Will.
It is through the Guru’s Word that one Praises Thee with utter Devotion.
For, without Devotion, there is no Worship; one is Devoted not, if one meets
not with the True Guru.
Thou art the only God of all, and every one Serves and prays at Thy Door.
“O God, Bless me with Contentment, making Thy True Name the mainstay
of my life.” [19]

SHLOKA M. 1

Time passes by day and by night,
And the body wears off and becomes a mere waste;
But still the whole world is involved in involvement:
And, the pool of Continence dries up within one.
The Blind one is incessantly involved in Strife:
And after him his kindreds wail that he may not return to them again.
Without Knowing, one Realizes not,
Else they, who weep for the dead, would know that they themselves have to
die.
For, such is the Will of God,
That they be dead who Cherish not their Lord. [1]

M. 1

Death kills all love, all hate, all strife,
And dies one’s beauty of form, and in pain, is one wasted away.
For, it is for a brief while that one makes images in the mind, and utters with
the tongue and makes merry.
Says Nanak: “Without the True Name, (the cloak of) one’s Honour is torn
from head to foot.” [2]

PAURI

Ever-Blissful is the Lord’s Nectar-Name, and it avails us (even) in the Yond.
The world is like mad without the Guru, for, (without the Guru) one Realizes
not the (Lord’s) Name.
They who Serve the True Guru, are approved of by God, for, they merge
their Soul in the Oversoul.
He alone is the Servant of God, who submits to His Will.
Can any one find Peace going one’s own way? The Blind one commits but
Dark Deeds.
One is satiated not ever with the poison (of Maya): the Craving of the Unwise
one goes not.
And whosoever is attached to the Other, is wasted away: yea, without the
Guru, one Realizes not.
(But) he alone serves the Guru in Peace on whom is the Grace of God, in His Will. [20]

**SHLOKA M. 1**

He, who gathers the Lord’s Riches, earns Honour and Righteousness:
But, the riches that bring one Pain, those riches are not one’s friends.
They, who gather the (worldly) riches, are as paupers.
O God, they, in whose hearts Thou art, they are the oceans of Virtue. [1]

**M. 1**

One gathers riches through pain; and when these depart, then too they leave one in pain.
Says Nanak: “Without the Lord’s True Name, no one is ever satiated”.
Beauty too stills not one’s craving: and the more one sees it, the more one hungered;
As many are the joys of the flesh, so many do afflict us with Pain. [2]

**M. 1**

Through Dark deeds, one’s mind becomes Blind; and the Blind mind blinds also the body.
When the stone splits apart, can one make it whole, plastering it with mud?
When the dam gives way, there is no boat nor raft to ferry one across the unfathomable waters.
Says Nanak: “Without the True Name, boat-loads of men are Drowned.” [3]

**M. 1**

If one be a king of kings, having huge loads of gold and silver, and have myriads of hosts, equipped with spears and horses and orchestras to make martial music,
But where he has to cross the Unfathomable Sea of Fire,
Whose Shore one sees not, and men and women cry and wail,
There is it truly known who, indeed, is a king and who is a King of kings? [4]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG MALHAR: THE WORD OF BHAKTA NAMDEVJI

Worship only thy God, the King, who is Casteless and Immaculate.  
P. 1292

O God, I seek only to Worship Thee: Bless me Thou with Thy Devotion.

[1-Pause]

He, whose Canopy extends to all the corners (of the universe), whose heaven is a gallery of art, and who Fills the seven worlds alike,
And, in whose House is the Virgin Beauty of Lakshmi,
And whose lamps are the sun and the moon, and before whom the poor (angel of): Death dances, and taxes each (according to his lot): such is my God, the Man-Lion, my King. [1]

He, in whose House is the four-headed Brahma, the Potter, who moulds into shape the whole world.
And, in whose House is also the Crazy Shiva, the World-teacher of the Quintessence,
And at Whose Door stand the Chitra and the Gupta, the Scribes of men's Virtues and Vices:
And whose Door-man is the Dharmaraja, the Lord of destruction:
Such is my God, my King, the Support of the earth. [2]

He, in whose House sing the heavenly musicians and the seers, and the gods and the attendants of gods, in utter humility,
And in whose praises, the Shastras assume now this form, now that; and have established a little playhouse, where sing Beauteously the groups of Saints:
And to whom the air waves its fly-brush,
And whose slave is the all-powerful Maya, who has conquered (the three) worlds,
And whose hearth is the egg-shaped earth,
Such is my God, the Master of the three Worlds. [3]

He, whose couch is the Tortoise, woven with the string of a thousand hooded Sheshnag.
Whose she-gardener is the eighteen loads of vegetation, and whose Water-carriers are the ninety-six crores of the cloud-ranges,
And whose nail-sweat is the poor Ganga,
And whose pitcher-stands are the seven seas,
And whose household effects are all the creatures:
Such is my God, the Lord of the three Worlds. [4]

He, in whose nearness abide Arjuna, Dhruva, Prahlada, Ambrika, Narada, Neja, and all the Siddhas and the Buddhas; and before whom dance the ninety-two Ganas and Gandharvas,
He, who has in His House so many creatures of so many kinds,
And who Pervades the inner core of every one,
Prays Namdeva: "I, too, have sought His Refuge
Whose Manifestations are all His Devotees, all over." [5-1]

MALHAR

O God, forsake me not.
O All-pervading Lord, abandon me not to myself. [1-Pause]
The custodians of the temple assume that everyone is cross with me,
And dubbing me an "untouchable", they have driven me out: what am I to do
now, O my God? [1]

If Thou wilt Emancipate me after my death, who'll know what has happened
to my lot?

But, now even Thou art being dishonoured when the Pundits call me a "low-
born". [2]

O Thou, who art called our Compassionate God of infinitely long Arms!
How wondrous art Thou, my God, that the temple has turned its back on the
Pundits, and I have seen Thy Presence. [3-2]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ENLIGHTENER.

MALHAR: THE WORD OF BHAKTA RAVIDASJI    P.1293

O fellowmen, I am reputed to belong to the caste of cobblers:
But, within my heart I cherish the Virtues of God. [1-Pause]
Even if the waters of the Ganga turn into wine, the Saints partake not of it,
Even though the impure wine or other impurities, when merged with the
Ganga, becomes its like. [1]
The Tar-tree is considered impure, but when it is turned into paper,
And on it is written the Praise of God, men bow down and pay obeisance to it. [2]
The men of my caste still cart the dead animals in the outskirts of Banaras,
But, I am being bowed to even by the Brahmins, for, I’ve sought the refuge of
the Lord’s Name. [3-1]

MALHAR

They, who Worship the Lotus-Feet of God, the Lord of Lakshmi, there is no
one to equal their Glory;
From Him, the One, have emanated many: Oman, bring Him, the All-filling
one, into thy Mind. [Pause]
He, in whose House is written the Lord’s Praise, and who Sees not any but the
one God, his caste may be a calico-printer’s but Detached is he.
For, the God, whose Praises are sung by Vyasa and Sanaka, the seven islands
(too) resound with the Glory of His Name. [1]
He, in whose house were sacrificed cows on the occasions of the Id-day, and
whose ancestors believed in the Sheikhs, the Muslim divines, and
Martyrs,
And whose father too was like this, he, known as Kabir, became renowned in
the three worlds. [2]
He, whose kindred carted foul carcasses all-around the city of Banaras,
To him now bow the Brahmins of great merit, for, he Ravidasa, their scion,
became the Slave of God’s Slaves. [3-2]
By the grace of the one supreme being, the eternal, the enlightener.

Rag Kanra: The Word of Namdevji

One sees one's Lord, the Inner-Knower of all hearts,
As one sees one's countenance reflected in the mirror. [1-Pause]
He pervades all hearts, but is stained not by Maya:
He is delivered of all bonds, and is yet bound (to His Creation). [1]
As one sees one's face mirrored in clear waters,
So does one see God (in a clean heart). [2-1]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, 
THE ALL-PERVADING, PURUSHA, THE CREATOR, WITHOUT 
FEAR, WITHOUT HATE, THE BEING BEYOND TIME, NOT-
INCARNATED, SELF-EXISTENT, THE ENLIGHTENER.

RAG KALYAN M. 4

No one has found the limits of my All-pervading Lord. O God, we are Thy children: by Thee are we sustained; Thou, the Sublime Being, art our Father. [1-Pause]

Countless and Mysterious are Thy Names, O Unfathomable God, our King! All men of Wisdom have given thought to Thee; but they could evaluate Thee not. [1]

They all sing Thy Praises, O God, but know not the limits of Thy Praise. Immeasurable, Unweighable, and Farthest of the far art Thou, O Master; and howsoever one Dwells on Thee, one can fathom not Thy Deeps. [2]

Everyone sings Thy Praise, O Spouse of Maya, O God, our King. But Thou art (like) the Ocean of water, we (like) the fish: then, how can we find Thy End? [3]

Be Merciful to me, O Madhusudana, and Bless me with the Contemplation of Thy Name. Thy Name is the only Support for the Blind one, like me, and it is through the Guru that I have Attained unto Thee. [4-1]

KALYAN M. 4

The Lord’s Saints blossom forth, singing the Lord’s Praise. And, through the Guru’s Wisdom, they become Wise in the Lord’s worship: for, such is the God’s Writ for them. [1-Pause]

I worship at the Guru’s Feet, night and day, and the God Abides ever in my Mind. And as one rubs the Chandan to make fragrant the surroundings, so do I, uttering incessantly my God. [1]

The more the Lord’s Saint keeps attuned to the Lord, the more the Shaktas slander and pursue him. But, as is the Writ of his (past) deeds, the slanderer’s foot stumbles upon the she-snake (of Maya) and lo, he is stung. [2]

O God, Thou art the Protector of Thy Saints, Thou Savest Thy Saints in every age. So it matters not if a demon slanders the Saints: for, thiswise he himself is frustrated to Death. [3]

As many are the creatures Created by God, so many are caught in the Noose of Death. But the Lord’s Saint is Protected by Lord, the God, for, he repairs to the Lord’s Refuge. [4-2]
Kalyan M. 4

O my mind, Dwell on the Lord of the Universe:
Contemplate the Lord’s Name, through the Guru’s Word, and you are rid of all the Sorrows and Sins. [1-Pause]
There is but one tongue: how can it utter the whole Praise of God? So bless me Thou with a myriad tongues, O Lord!
And even though I would sing of Thee every moment, with each tongue, I’d be able not to say Thy Whole Praise. [1]
O God, I am deeply in Love with Thee, and seek ever to see Thee,
And as Thou art the Great, Beneficent God of all creatures, Thou Knowest our inmost state. [2]
He, who Shows to me the Path of God, I’d give unto him all I have.
If he, who has seen my God, leads me on to Him, I’d surrender my body and mind to him. [3]
Great and Magnificent is the Glory of God, but I can utter but a little of His Glory,
O God, my mind is in the custody of Thee, for, Thou art my All-powerful Lord. [4-3]

Kalyan M. 4

O my mind, dwell on the Unutterable Merits of thy God,
And you are Blest with righteousness, wordly weal, and fulfilment of all Desires, and are wholly Emancipated. [1-Pause]
He alone Dwells on God’s Name, whose Fortune is high and great,
And where at the Lord’s Court, even a high and great one is asked to render the account, he is delivered, having contemplated the (Lord’s) Name. [1]
O God, we are afflicted by Sorrows of a myriad births, and, sticks to us the scum of Ego.
But, when the Guru bathes us in the Waters of God, we are purged of all our Sins. [2]
In the heart of Thy Saint art Thou, O God, and he ever Dwells on Thy Name.
And when comes his end, Thy Name keeps his company even into the Yond. [3]
O Lord of the Universe, Thy Saint ever sings Thy Praise and Contemplates Thee.
O Master of Nanak, keep me in Thy Keeping, for, I am sinking fast in the waters of Sin like a stone. [4-4]

Kalyan M. 4

My God alone Knows the inmost state of my mind.
And, if some one back-bites me before my Lord, my God Believes him not. [1-Pause]
He, who abandons all else but the Service of the Eternal Lord, who is Highest of the high, the Master of all,
Him Death can seize not, for falls he at Feet of the lord’s Saint. [1]
He, whom seeks to protect my Lord, the God, He makes him hearken to His Wisdom:  
Yea, no one can reach unto him with whose Devotion my Lord is Pleased. 

O man of God, see you not the Wonders of God that He tells instantaneously the Good from Bad. 
So take heart, and be in Joy, for, only the men of pure heart meet with their God, and the evil minds but regret and wail. 

O Beneficent God, O All-powerful Master, I seek but this Bounty from Thee: 

That Thou Blessest me with Thy Mercy, and Thy Feet I enshrine ever in my heart. 

KALYAN M. 4

O God of Grace, be Merciful that I sing ever Thy Praise. 
O God, I rest ever my Hope on Thee: O Lord, when wouldst thou Take me in Thy Loving Embrace? [1-Pause] 
I am Thy Ignorant Child, innocent and unknowing: O Lord, my Father, Instruct me in the Thy Glorious Wisdom. 
 Thy Children err and stumble every moment; and still they are pleasing to Thee, the Father of the Universe. [1] 
 O Master, whatever Thou wilt Bless me with, that alone I'll receive: for, there is no other God whose Refuge one may seek and find. [2] 
The Devotees, whom God Loves, they alone Love their God: And their light merges in the Light of God, and the one becomes the other. [3] 

When Thou art Merciful, O God, Thy seekers are wholly attuned to Thee. 
Nanak too seeks the Refuge of Thy Door, O Lord: now Save Thou his Honour. [4-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER. 

KALYAN BHOPALI: M. 4

The Transcendent Lord, the God of gods, the Master, the Dispeller of Sorrow, the Lord of the Earth, The Ocean of Peace, whom seek all his Devotees, the Wish-fulfilling Jewel, who Ferries all across in His Boat, [1-Pause] 
The Compassionate Lord of the poor, the Master of the Universe, Damodara, the Inner-knower, the Support of the earth; They, who Dwell upon Him, through the Guru’s Word, become fear-free; for, God is the Destroyer of Demons, the Emancipator of all. [1] 
Whosoever repairs to His Feet, he is ferried across the Sea of Material Existence. 
The Lord is Merciful to His Devotees: and He ever Saves their Honour. 

[2-1-7]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG KALYAN: M. 5

O God, be Merciful to me
That I suck lovingly the honey of Thy Lotus-Feet, like the black-bee, and come to them over and over again. [1-Pause]
I seek no other water, but the Svanti-drop (of thy Name) like the Chatrik. [1]
For, I am comforted not, if I meet not with Thee: and I live only if I see Thee,
O God! [2-1]

KALYAN M. 5

Thy Seeker, O God, seeks but Thy Name.
For, Thou art the Support of all, the Master of the Universe, the Blesser of Bliss. [1-Pause]
The whole world begs at Thy Door, but receives only what Thou Givest in Thy Pleasure. [1]
Fruitful is Thy Vision: So I sing Thy Praise as I see Thy Wondrous Beauty.

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And my quintessence merges in Thy Quintessence, and the diamond (of my mind) is pierced through by the Diamond (of Thy Song). [2-2]

KALYAN M. 5

Wondrous is the Glory of my God, my Love.
Ever-fresh, ever-new is His Magnificence, and it Illumines my mind in His ever-new Brilliance. [1-Pause]
Even Brahma, Shiva, Indra, the adepts and the seers, all seek to be Blest with His Devotion. [1]
Of all Yoga, all Wisdom, all Contemplation, He is the Pivot; even the Sheshnaga, with his thousand tongues, dwells upon Him, the Lord of a myriad waves.
Says Nanak: “I am a Sacrifice unto the Saints, who enjoy ever the Companionship of their God.” [2-3]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

KALYAN M. 5

If I believe in God, I am Blest with Glory.
If one hears and utters of Him, and Sees Him with the Eyes, all one’s limbs are in Bliss every moment. [1-Pause]
He Pervades here and there, yea, in all the ten directions, alike in the straw as in the mountain. [1]
Whenever one Sees, one Sees Him, the Lord, Our God, the Sublime Master:  
And, associating with the Saints, one is rid of one’s Doubt and Fears.  
This is the Godly Wisdom Nanak utters. [2-1-4]

**Kalyan M. 5**

The Lord’s Saints congregate to utter and hear the Lord’s Praise,  
Which to them is the Unstruck Melody, and the Bliss-giving Wisdom of the Veda. [1-Pause]  
They utter, with utter Devotion, the Lord’s Name to be delivered of their Sins.  
And this to them is the God’s Wisdom, the Contemplation, the Kingly Glory and the Charitable disposition. [1]  
They, the Knowers of the Quintessence, incessantly Dwell upon Him: this to them is the Way of Yoga, of Knowledge, of Attunement to the Word; And, warp and wool, they Merge in the Light of their God: and they are subject not to Pain and Sorrow. [2-2-5]

**Kalyan M. 5**

In what way shall I Dwell upon my God?  
Some contemplate, others imbibe the wisdom of the Shastras: how am I to bear the State that seems so unbearable. [1-Pause]  
Of Shiva, Vishnu, Indra, the adepts and men of silence, whose Refuge shall I seek? [1]  
Some bless one with the dominions, others with paradise, but rare is the one who gets us Emancipated.  
Says Nanak: “Only if I repair to the Saints’ Feet, I taste the Flavour of the Lord’s Name.” [2-3-6]

**Kalyan M. 5**

O friend, the Lord of all life is Compassionate;  
And delivers us He, our Protector, of the recurring births and destroys, in the Kali-age, the Noose of Death and the Saints (of Sin) and all other Woes. [1-Pause]  
I lean only on His Name and seek but His Refuge:  
The Beneficent Lord is the only Mainstay of my life. [1]  
I am helpless and poor, but full of hope.  
For, in my mind, I’ve enshrined the Mantram of His Name. [2]  
O God, I know naught without Thee:  
Yea, I know Thee alone through all the Ages. [3]  
O Lord, I enshrine Thee alone in my Mind.  
Says Nanak: “O God, Thou art my only Support in life.” [4-4-7]

**Kalyan M. 5**

Let us Contemplate our God, body and mind:
That the Perfect Guru is pleased with us, and we abide ever in Bliss.

I am wholly fulfilled, singing the Lord's Praise.

When I Dwelt upon God, associating with the Saints, I was rid of my Sorrow and overcame Death. [1]

O God, be Merciful that I serve Thee, night and day.

I, Thy Slave, have sought but Thy Refuge, O Lord, O Perfect God. [2-5-8]

KALYAN M. 5

O God, the Inner-knower of all hearts, Thou Knowest the inmost state of all. O Lord, O Perfect and the Eternal God of gods, be Merciful that I am Blest with the Standard of Thy True Word. [1-Pause]

Thou it is, who Givest to all hearts, I wear and eat what Thou Blessest me with. [1]

O Lord, all Wisdom, all Glory, all Beauty, all Riches are in Thy Name, And whosoever Contemplates Thy Name, is wholly and for ever in Bliss. [2-6-9]
RAG PRABHATI


RAG PRABHATI BIBHAS M. 1: CHAUPADAS

Through Thy Name, O God, is one Ferried across, and Honoured and Worshipped:
Thy Name embellishes man with Glory; it is the (only) object of an Awakened Mind.
Through Thy Name, does one’s name gather repute all over:
Without Thy Name, one is of account to no one. [1]
Every other wisdom is but a camouflage:
For, one is fulfilled only if one earns Thy Forgiveness. [1-Pause]
Thy Name is the Power, Thy name the Support of all;
Thy Name is the King, Thy Name the Hosts.
Through Thy Name is one Approved and earns Glory:
It is through Thy Grace that one is stamped with Thy Approval. [2]
Through Thy Name is Equipoise: through Thy Name is one Blest with Thy Praise.
Thy Name is the Nectar which purges one of the Poison of Maya.
Through Thy Name is one’s mind Blest with Bliss, O God!
And, shorn of Thy Name, one lands in the abode of the Yama, bound, hand and foot. [3]
One’s country, home, mansions and women,
And the joys of the mind, wearing a myriad garbs,
Avail no one when the Call comes from God.
And that what is false, turns out in the end to be false. [4-1]

PRABHATI M. 1

Thy Name is the Jewel, Thy Grace the Light, and in whichever mind is (Thy Name), that mind is Illumined (with Thy Grace).
Enveloped by Darkness, the world behaves like the blind, and loses the merit of the human birth. [1]
This world is involved in Sin:
O Infinite, Creator Lord, Thy Name alone is the Cure of our Ailments: the rest but stays not. [1-Pause]
O God, if in one scale be all the riches of the underworld and all the spheres, and these be gathered a myriad times over, P. 1328
And in the other scale be the other Thing, yea, Thy Name, it will still weigh more: for, Priceless art Thou, O Love. [2]
Out of Pain, comes Pleasure; out of Pleasure, comes Pain:
And whosoever sings Thy Praise, O God, he craves not (for the pleasures of the earth). [3]
Thou art the only Unwise one, O Nanak, the rest of the world is not, 
For, a body, like thine, out of which wells up not the (Lord’s) Name is sure to be wasted away. [4-2]

PRABHATI M. 1

He, for whose sake Brahma uttered the Vedas, and Shiva abandoned the joys of Maya,  
And for whose sake the adepts became recluses, and whose Mystery was revealed not even by the gods. [1]  
He who utters the Name of Him, the True One, with the whole mind, he Swims across and becomes True.  
No adversary, nor Pain, touches one if one is Blest with the Lord’s Wisdom. [1-Pause]  
The fire, water and air that make up the world are slaves of the Lord’s Name;  
And whosoever utters not the Lord’s Name, is like a thief, surrounded in the fortress (of the body) by the five desires [2]  
If one does a good turn to another, one makes too much of it in the mind,  
But Thou, O God, who givest so much Merit, with such Grace, regrettest not. [3]  
O Lord, they, who Praise Thee, gather Thy Riches: Nanak but leans on them.  
For, whosoever pays obeisance to them, he’s subject not to the Yama’s sway. [4-3]

PRABHATI M. 1

He, who hath neither beauty, nor (high) caste, nor any presence,  
If he Meets with the True Guru, he Meets with the Immaculate Lord, and Abides in His Name. [1]  
O Detached Yogi, Reflect on the Lord’s Quintessence in the state of Equipoise,  
That you art cast not again into the world of ‘coming and going’. [1-Pause]  
He, who has performed neither works, nor has a formal religion, nor the rosary, nor the pious (piety),  
If he is illumined by God with Wisdom, the True Guru offers him His Refuge. [2]  
He, who fasts not, nor observes a routine righteousness, nor shouts (about God),  
If he is instructed in the Wisdom of the True Guru, he rises above ‘good’ and ‘bad’. [3]  
He, who lives neither in hope, nor hopelessness, and whose mind is attuned (to God),  
His essence mingles with the Quintessence (of God), and his mind is Awake. [4-4]

PRABHATI M. 1

His utterance alone is approved of at the Lord’s Door,
Who looks upon the nectar and the poison alike. [1]
O God, what shall I say of Thee save that Thou Pervadest all,
And all that happens, happens in Thy Will. [1-Pause]
When Thy Light becomes Manifest, man is rid of his Ego,
And the True Guru Blesses him with the Nectar-Name. [2]
Approved is his coming into the Kali-age, and he is Blest with Honour at the
True Court. [3]
This is the True utterance, the True hearing, that one abides ever in the
House of the Unutterable Lord.
For, all the rest is a vain prattle and goes waste. [4-5]

Prabhati M. 1

Through (the Guru’s) Wisdom, one’s Mind bathes in the Waters of the
Nectar-Name, and finds, then, the holy of holies within.
In the Guru’s Words are the Jewels (of Wisdom), and whosoever seeks,
finds these. [1]
There is no other pilgrim-station, like the Guru’s:
P. 1329
For, the Guru is the Pool of Contentment and Compassion. [1-Pause]
The Guru is the clear blue river-water, bathing in which one is rid of one’s
Vice:
When one bathes in the Guru’s Wisdom, one’s animal-and-goblin-nature is
turned into the nature of God. [2]
The Chandan-like Guru is he, the core of whose heart is imbued with the
True Name,
And who makes fragrant the whole vegetation around him; let’s be Attuned
to the Feet of such a one. [3]
Through the Guru wells up the life of the Spirit within one, and one enters
into the House of Poise.
Through the Guru, one merges in the God’s Truth; and, it is through the
Guru that one attains to the Pure state of the Self. [4-6]

Prabhati M. 3

He, who, by the Guru’s Grace, Dwells on the (Lord’s) Wisdom, he gathers
Glory.
And within himself his Self becomes manifest, and he is Blest with the
Nectar-Name. [1]
O Creator-Lord, Thou art my only Giver, my Host,
And this is the only Charity I beg of Thee. Pray, Bless me with Thy Name.
[1-Pause]
The five thieves, yea, the knowing faculties, one binds down to a point, and
rids oneself of Ego:
And, lo, one is delivered of viewing the Vice: such is the Merit of God’s
Wisdom. [2]
Chastity and Modesty are the rice-balls, Compassion the wheat-doughs, and
the Attainment of God, the receiving of charity in the leafy bowl,
And Deeds the milk, and Contentment the butter: such are the Alms I ask from my God. [3]
Of the milk-cow of Forgiveness and Patience, the calf of my Mind sucks in the milk of Equipoise;
And I ask for the robes of the Lord's Praise and of Humility and Submission (to His Will), and thus do I utter ever His Praise. [4-7]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

RAG PRABHATI M. 3: CHAUPADAS

Rare is the one who Realizes by the Guru's Grace, that (God) becomes Manifest through the Guru's Word;
And attains everlasting Bliss, becoming imbued with the Lord's Name, and Attuned ever to the True God. [1]
O ye Saints, Dwell ever on the Lord's Name,
And your mind will stay whole at all times, satiated with the Lord's Essence. [4-1]
Contemplate ever your God, for, this is the only profit ye can reap in this age.
And ye will be stained not ever, being Attuned to the True Name. [2]
The Guru bedecks us with Peace, Blessing us with the Glory of the Lord's Name,
And our Treasures are exhausted not, Serving ever our Lord, the God. [3]
Whomsoever the Creator-Lord Blesses, into his Mind Comes God.
Says Nanak: "Contemplate thou ever the Name which the True Guru has made manifest to thee." [4-1]

PRABHATI M. 3

O Master, Bless the Meritless ones, with Thy forgiveness and Unite us with Thyself, of Thyself.
O God, Infinite art Thou, pray, make Thyself Manifest through the Guru's word. [1]
O Lord, I am a Sacrifice unto Thee:
I surrender my body and mind to Thee and seek to remain ever in Thy Refuge. [1-Pause]
O God, Keep me ever in Thy Will, and bless me with the Glory of Thy Name:
It is through the Perfect Guru that one Knows Thy Will and one merges in Equipoise. [2]
If Thou approvest of my devotion, thou Forgivest me, and Unittest me with Thyself:
It is in Thy Will that I attain everlasting Bliss, and the fire of Craving is quenched by the Guru's Grace. [3]
O God, that alone happens which Thou causest, nay, not another can do a thing.
Says Nanak: "There is nothing more beneficent than the Lord's Name, and unto the Name one attains through the perfect Guru." [4-2]
They, who Praise their God, through the Guru’s Word, they alone Know the Way,
For, then, they are rid of the illusion about the Other, and through the Guru’s Word, they realise their God. [1]
O God, for me Thou alone art,
And so I Praise and dwell only upon Thee; and, it is through Thee that I Realise Thee and am Delivered. [1-Pause]
They, who Praise their God, through the Guru’s Word, partake of His Flavour, Immaculate and Nectar-sweet;
And the more they Dwell upon Him, through the Guru’s Word, the more He seems sweet to them. [2]
He, who made my God seem Sweet to me, unto him I am a Sacrifice;
And Him, the Bless-giving God, I Praise ever through the Guru’s Word, purging myself of Ego. [3]
The True Guru is Beneficent, and from Him whatever one seeks, one attains. Says Nanak: “One is Blest with the Glory of the (Lord’s) Name (through Him): through the Guru’s Word, one attains unto the God’s Truth. [4-3]

Prabhati M. 3

Whoever seeks Thy Refuge, O God, him Thou Savest:
There is no one to equal Thee, O Lord; neither there has been, nor will there ever be. [1]
O God, now that I have sought Thy Refuge for ever,
Keep me Thou in Thy will: and let Thy Glory become Manifest to me thiswise. [1-Pause]
O God, whosoever seeks Thy Refuge, him Thou Sustainest. P. 1334
Him Thou Protectest in Thy Mercy ever, and he is caught not in the Noose of Death. [2]
O Lord, Everlasting is Thy Refuge, and it neither leaves us nor decreases its beneficence;
And whosoever clings to the Other, forsaking Thee, he is born only to die. [3]
O God, whosoever seeks Thy Refuge is afflicted not by Hunger of Pain.
Says Nanak: “O mind, Praise ever the Lord’s Name, that you are merged (in the Lord’s Refuge), through the Guru’s True Word.” [4-4]

Prabhati M. 3

Dwell ever on thy God, through the Guru’s Word, so long as thou livest;
For, through the Guru’s Word, thy mind is purged clean of its Ego.
Fulfilled is the life of one who merges in the Lord’s Name. [1]
O my mind, hearken to the Guru’s Word;
For the Lord’s Name is ever Bliss-giving, and through it one drinks in the Essence of God. [1-Pause]
They, who realize their Source, abide in their Self, and attain Bliss all-too-spontaneously;
And through the Guru’s Word, flowers the Lotus (of their heart) and they are purged of Vice and Ego.
Through the One God Pervades all, all over, rare is the one who realizes it. [2]
Through the Guru’s Word, the Mind becomes Immaculate, and utters the Nectar-sweet Quintessence (of God).
And the Lord’s Name abide ever in the Mind, and the mind-waves are calmed through the Mind.
I am ever a Sacrifice unto the Guru, through whom I’ve realized the All-Pervading Lord. [3]
He, who Serves not the True Guru in the human birth, he wastes his life away:
If God be Merciful, He Leads one on to the Guru, and one merges spontaneously in Equipoise.
Says Nanak: “By great, good Fortune, is one Blest with the Glory of the Lord’s Name and one Contemplates one’s God.” [4-5]

PRABHATI M. 3

The God, of Himself, has Created the Creation of a myriad kinds; all this is his own Play.
He Creates and then Looks after, and Sustains, all. [1]
In the Kali-age (too) the Lord Pervades all:
The one God Permeates all hearts and it is through the Guru that His Name becomes Manifest. [1-Pause]
The Lord’s Name lies hid in the Kali-age, (though) the Lord Fills all hearts, And the Gem of his Name becomes Manifest to those hearts who repair to the Guru’s Refuge. [2]
One overwhelms the five (desires) and is Blest with Contentment and Compassion, through the Guru’s Wisdom.
Blessed is the Perfect being who sings the Lord’s Praise in His Fear, Detached (from the world). [3]
He, who turns his back upon the Guru, and enshrines not his Wisdom in the Mind,
And gathers riches, though observes he all the rituals and all, goes to hell. [4]
There is but one God with a Will and all that is, is from Him.
Says Nanak: “It is the Guru who Unites us with our God, and we become a part of His Being.” [5-6]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

PRABHATI M. 3

Through the Guru’s Word, I sing the (Lord’s) Praise with utter joy;
I am attuned to the state of Blessedness through the Lord’s Name.
I partake of the Lord's Nectar through the Guru's Word: I am a Sacrifice unto the (Lord's) Name. [1]
O God, Thou art the Life of my life.
O Sublime Lord, Thou art pleasing to my 'within', when the Guru ministered to me His Mantram through the ear. [1-Pause]
Come ye, O Saints, let us get together and utter the Lord's Name.
O God, Bless me with Thy Wisdom through which I attain unto Thee. [2]
The God Abides in the Society of the Saints, and it is by associating with them that one Knows the Merits of God.
It is by great, good Fortune that one associates with the Saint, yea, the Guru, and, then, one Meets with one's God. [3]
Let us sing the Praises of our Unfathomable God and land in the Realm of Wonder.
The Guru is Merciful to Nanak and he is Blest instantaneously with the Lord's Name. [4-1]

**PRABHATI M. 4**

With the sun-break, the God-men utter the Lord's Name; They Cherish His Gospel even through the night.
Within me is the Craving for my God, and so I seek Him ever. [1]
My mind is like the Dust for the Saints to tread upon.
The Guru has implanted in me the Lord's Sweet Name; and, in utter humility, I dust the Guru's Feet with my hair. [1-Pause]
For the Shaktta, the day is as Dark as the night, for, he is caught in the snares of Maya.
And he cherishes not God even for a moment, and so he is ever burdened with the Debt of God. [2]
When I attain unto the Society of the Saints, I am rid of the sense of 'mine-
ess'; And, the Lord's Name seems sweet to me, and I am Emancipated through the Guru's Word. [3]
O Guru, Save us, Thy Children, from drowning in the Sea of Poison. [4-2]

**PRABHATI M. 4**

The Lord was Merciful to me, and I sang for a moment the Lord's Praise with the Joy.
Both the hearer and the singer are Emancipated who participate in God, even for an instant, by the Guru's Grace. [1]

**PRABHATI M. 4**

O my mind, enshrine the Essence of the Lord's Name,
And drinking to the last dreg the cool Waters of the Lord's Name, through the Guru's Grace. [1-Pause]
They, whose hearts are in Love with their God, their Forehead is anointed with Purity.
The Glory of the Lord's Saint is manifest through the World, as is that of the moon amidst the stars. [2]
They, who Cherish not the God's Name, their tasks come not right;
And all their embellishments are vain like those of a man, who being noseless, seeks to display his nose. [3]
The All-pervading God Permeates all hearts; He alone Pervades all.
God is Merciful to Nanak, and he Contemplates the Guru's Word for a brief moment. [4-3]

**PRABHATI M. 4**

My Unfathomable, Beneficent God is Merciful to me; and I utter ever His Name:
I Contemplate the Lord's Name, the Purifier of the sinners, and I am rid of all my Sins. [1]
O my mind, Dwell thou on the Name of God, who is All-pervading:
Sing the Praises of the Compassionate Lord of the poor, and gather the Bounty of the Name, through the Guru's Word, [1-Pause].
In the township of the body Abides God, and, through the Guru's Wisdom, becomes Manifest He.
Out of the pool of the body, the Lord's Name sprouts like a flower, and one finds God within the Temple of the human frame. [2]
They, who are strayed by Doubt, they, the Ignorant Shaktas, are robbed of their inner Riches,
Like the deer, who wanders out and afar in search of the musk, which is buried in the navel of his very being. [3]
O God, Thou art Greatest of the great, whose Wisdom is unfathomable:
Pray, Bless me Thou with the Wisdom through which I attain unto Thee.
Lo, on the head of Nanak is the Hand of the Guru, and utters he ever the Lord's Name. [4-4]

**PRABHATI M.4**

My Mind is in Love with the Lord's Name, and I ever Contemplate Him, my great God.
Lo, the Lord is Merciful to me, and the Guru's Word is pleasing to my heart. [1]
O my mind, Dwell thou on the Lord's Name, even for a moment;
Thy God Blesseth thee that thou enshrine His Name in thy body and mind, by the Grace of the Perfect Guru. [1-Pause]
In the Township of the body stands the Temple of the Self, and, contemplating one's God, one is Blest with Glory, through the Guru;
And both here and Hereafter, one is Blessed, and one is Ferried across by the Guru, and one's Conscience has a face to show. [2]
Intuitively am I attuned to God; the Guru has, for a brief moment, implanted my God with me,
And instantaneously all my Sins are washed off; and all my Sorrows and all Pain. [3]
O God, Thy Saints are known through Thee, and as they know Thee.
They are the first amongst men.
And, as Thou art Manifest through their beings, they and Thou art one. [4-5]

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL,
THE ENLIGHTENER.

PRABHATI, BIBHAS M. 4

The Lord, who created thy body and mind,
And Infused His Light in the five elements that constitute thee;
And Blest thee with the couch of the earth and the cool waters to quench thy
thirst,
Forsake not Him even for a moment, and Serve Him, thy only God. [1]
O my mind, serve the True Guru that you are Blest with the Sublime state (of
Bliss);
If you rise above pleasure and pain, only then you find the sustenance of thy
Vital-breath. [1-pause]
He, who Blesses thee with a myriad joys, and Gives thee fine wears to wear
And creates for thee a father, a mother and a family,
And Sustains thee on the water and on the earth,
Dwell thou on Him ever and for ever more. [2]
He Stands by thee where no one stands by thee:
He purges thee of a myriad Sins in an instant,
And for what He Gives thee, He regrets not,
And forgives He once for all, and Asks nor (the Account) again. [3]
By good Fortune, yea, as fruit of wrought deeds,
I've found my God, who Abides with the Saints.
O God, I have come to Thy Door, by the Guru's Grace:
O Lord, Bless me now with Thy Vision. [4-1]

PRABHATI M. 5

Serving Thee, O God, one attains Glory.
And one is purged of Lust, Wrath and Greed.
For Thy seekers, Thy Name, O Lord, is the greatest Treasure,
And they sing Thy Praises, for they crave to See thy Vision. [1]
O God, of Thyself, Thou Blessest Thy Devotees with thy Devotion,
And, Thou Emancipatest Thy Seekers, snapping all their bonds.

[1-Pause]
He, who is imbued with Thy Love, O Lord,
He is in Bliss, for, such is Thy Association.
And he alone knows its joy, who experiences it,
And lo, the more he Sees of Thee, the more he is struck with Wonder. [2]
He alone is in Bliss, the Cream of the whole creation,
In whose heart Abides my Lord, the God.
He Stays eternally and comes not, nor goes,  
And sings he the Praises of his Lord, the God. [3]  
O men, Salute ye him,  
In whose Mind Lives the Perfect, Absolute; God.  
O God, Bless me with Thy Mercy  
That Nanak is Emancipated, Serving Thy Saints. [4-2]

PRABHATI M. 5

When I sing the Praises of God, I am in Bliss,  
So I Dwell upon my God eight watches of the day and night.  
He, contemplating whom one is rid of one's Sins,  
I repair to the Feet of such a Guru. [1]  
O Saints, Bless me with such Wisdom,  
That I dwell ever upon the Lord's Name and am Emancipated.[1-Pause]  
The Guru, who showed me the straight Path of God,  
And I was enraptured by the Lord's Name, abandoning all else,  
I am ever a Sacrifice unto such a Guru,  
By whom I am Blest with Devotion to my God. [2]  
The Guru, who Ferries across the drowning creatures,  
And by whose Grace the ills of Maya affect one not,  
He, who embellishes me both here and Hereafter,  
Unto that Guru I am ever and forever a Sacrifice. [3]  
Wondrous are the Ways of the Guru,  
Who has made me Wise in His Wisdom from an Ignorant wretch.  
Says Nanak: "My Guru is the Transcendent God of gods,  
Whose Service one is Blest with, by good Fortune." [4-3]

PRABHATI M. 5

Blessing me with His Name, my God has rid me of all Woes; and I am  
wholly in Bliss.  
In His Mercy, the Lord has Yoked me to His Service, and I am purged of all  
my Sins. [1]  
O Lord, we, Thy children, seek Thy Refuge:  
We, whom Thou hast delivered of all errors and Owned and Protected, O  
Guru-God! [1-Pause]  
My Master is Merciful to me, Delivering me instantaneously of all my  
Maladies and all my Sins,  
And I Contemplate ever my Transcendent Lord and am ever a Sacrifice unto  
the Guru. [2]  
O God, Unfathomable and Infinite and Unperceivable art Thou: Thy End is  
known to no one.  
And, earning Thy Riches, we become truly Rich, and Contemplate no one  
but Thee. [3]  
I Contemplate Thee, night and day, and praise Thee ever. P. 1339  
Says Nanak: "I am wholly fulfilled, attaining to my Guru-God." [4-4]
PRABHATI M. 5

Contemplating Thy Name, I am delivered of all my Sins.
I am Blest with the Treasure of the True Name.
Glorious are the Lord’s Saints, Seated in the Lord’s Court:
Serving their God, the Lord’s Servants are ever Blessed. [1]
Contemplate thou the Lord’s Name:
And thou art rid of all thy Sins, all Sorrows, and thy mind is delivered of its
inner Darkness. [1-Pause]
O friend, the Guru Saves us both in life and in death,
And we love the Name of the Lord, the God:
We are delivered of a myriad Woes,
And we love what comes from Him. [2]
I am ever Sacrifice unto the Guru,
By whose Grace I Dwell upon the Lord’s Name.
Such a Guru one finds by great, good Fortune,
Meeting with whom one is attuned to one’s God. [3]
O Transcendent Master, be Merciful to me,
O Thou, the Inner-knower of all hearts:
I seek Thy Refuge, O my Loved God,
So let me attune to Thyself ever and forever more. [4-5]

PRABHATI M. 5

My Lord has Owned me in His Mercy,
And Blest me with the Contemplation of His Name.
I sing the Praises of my God, night and day,
And I am delivered of all my fears, all cares. [1]
Lo, I am saved, repairing to the Guru’s Feet,
And all that the Guru utters, seems sweet to me; and I surrender my will to my
God’s. [1-Pause]
Now, my God Permeates my body and mind,
And I am afflicted not by Woes, nor inner Strife.
The God now Lives ever with my Soul,
And I am cleansed of my Dirft, and have taken on the Colour of God. [2]
I am now deeply attached to the Lotus-Feet of God,
And am rid wholly of Lust, Wrath and Ego.
I have now known the Path of my Lord;
And, through Loving Adoration, my mind is Pleased with Him. [3]
Hear thou me, O friend, O Saint, O loved Mate,
The Jewel of the Lord’s Name is Unweighable and can be prized not.
So sing thou the Praises of thy God, the Treasure of Virtue,
And if thou attainest unto Him, thy Fortune is high. [4-6]

PRABHATI M. 5

They alone are rich, they alone are the True merchants,
Who have built the credit of the Name with their God. [11]
O my friend, Contemplate ever the Lord's Name (by the Guru's Grace):
(But), the Perfect Guru one finds by good Fortune, and one's way becomes
Pure and Immaculate. [1-Pause]
When one earns the profit of the Name, one is acclaimed,
When one sings the Lord's Praise, by the Saint's Grace. [2]
One is wholly fulfilled and Approved of (by God),
And, by the Guru's Grace, one enjoys the Love of the Lord. [3]
And one is rid of Lust, Wrath and Ego,
And one is Ferried across, by the Guru's Grace. [4-7]

**Prabhati M. 5**

Perfect is the Guru; perfect is His Power:
The Guru's Word stays eternally and forever.
He, Who Cherishes the Guru's Word in the Mind,
He is rid of all his Woes, all Maladies. [1]  P. 1340
And imbued with God's Love, he sings the Lord's Praise: and is
Emancipated, for, he Bathes in the Dust treaderd over by the Saints.
[1-Pause]
Lo, he is Ferried across, by the Guru's Grace,
And he is rid of his Fears and Illusions and Sins,
And his body and mind rest on the Guru's Feet,
And, becoming fear-free, he, the Saint, abides in God's Refuge. [2]
He is utterly in Bliss and Poise and Joy and Gladness;
And no Adversary, nor Pain, comes near unto him.
Him the Perfect Guru protects as his very own,
And, lo, Contemplating the Lord's Name, all his Sins are forgiven. [3]
The Saints, the Seekers, the Friends of God, are ever in Joy,
For, the Perfect Guru leads them on to their God,
And they are delivered of the Painful Noose of 'coming-and-going',
And their Honour is saved, by the Guru's Grace. [4-8]

**Prabhati M. 5**
The Perfect Guru has Blест me with the Lord's Name;
And I am wholly in Peace and Bliss, and Fulfilled, and in utter Joy.
My Mind cherishes the Lotus-Feet of the Guru,
And I am rid of all my Woes and all Illusions. [1]
O ye men, sing ever the Word of your Lord, the God,
Contemplate Him ye, as night follows the day. [2]
My God is both within and without,
And He keeps my Company wherever I be. [3]
I pray to my Lord with joined palms:
"O God, the Treasure of Virtue, Bless me that I ever Dwell upon Thy
Name." [4-9]
BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

Bibhas Prabhati: The Word of Bhagat Kabir Ji

I am now delivered of the fear of birth and death;
For, the Lord of Bliss has become Manifest to me in His True Self. [1]
The Lord’s Light has Illumined my Within, and my Darkness is dispelled,
And Dwelling on it, I’ve attained unto the Jewel of the Lord’s Name.

[1-Pause]
Where there is Bliss, there Pain cometh not;
Now the Gem of my mind is attuned to the Quintessence, the God (of Bliss).

[2]
O God, all that comes is in Thy Will,
And whosoever knows thus, merges in Equipoise. [3]
Says Kabir: “All my Sins are now dissipated,
And my Mind has merged in the Life of all life”. [4-1]

Prabhati

If God Lives only in the mosque, to whom else belongs the rest of the world?
The Hindu finds the God’s All-pervading Essence in an image: so both know not the Quintessence. [1]
O Allah, O Ram, I live by Thy Name,
O Master, be Thou Merciful to me! [1-Pause]
The Hindus see their God in the south, the Muslim in the west;
But search thy God only in thy heart, for, thy heart is the seat of God. [2]
The Brahmin fasts (yearly) for twenty four days, once on every Ekadashi, the Qazi in the month of Ramdan:
Lo, they keep out God for eleven parts, and find the treasure of Bliss only in a single month! [3]

Why bathe in Orissa, why bow low in the mosque?
If one has guile in the heart, then, what use is one’s going out for a Hajj, or saying the prayers five times in a day? [4]
O God, all men and women, that one sees, are but Thy Manifestations,
And I am Thy child, and all Gurus and all Prophets are mine. [5]
Says Kabir: “Hearye men and women, seek only the Refuge of the One God,
And utter only the Lord’s Name that ye are Ferried across.” [6-2]

Prabhati

First, God Created His Light; and from it were all men made:
When from God’s Light came the whole universe, then whom shall we call good, whom bad? [1]
O men, be not strayed by Doubt.
For, the Creator is in the Created, and the Created in the Creator, who Fills all, all over. [1-Pause]
The clay is the same, but fashioned in a myriad shapes: P. 1350
So, it avails not to find fault either with the clay-vessels, or with the Potter,
who moulds them, each in a different way. [2]
The One True God is within all, and it is He alone who Creates all,
And whosoever Realizes His Will, Knows the One alone, he alone is the
Servant of God. [3]
The Unknowable Lord is Known not: the Guru has Blest me, (the Dumb
one), with the sweets whose taste I taste, but can utter not.
Says Kabir: "I am wholly rid of my Doubt, now that I have Seen the Detached
God in all." [4-3]

PRABHATI

Call not false the Vedas or the Semitic Texts: for, false is he who gives not
thought to them.
He is like the one who says God is in all, and yet slaughters life (for food)!
[1]

O Mullah, say thou, if this is the Justice of thy God:
Nay, nay, only thou art rid not of the complexes of the mind! [1-Pause]
Thou seizest life and killest the 'dust' of its body and callest it pure food:
But, the undying, pure Soul, mergeth in God: then dost thou partake of the
pure, or the impure part of it? [2]
What use is it to purify thyself through ablutions, and to bow down to thy God
in the mosque,
When thy heart is impure: and while thou sayest the five prayers, these avail
thee not, nay, not even thy pilgrimage to the Kaaba. [3]
Thou art impure from within, and Knowest not the mystery of thy Pure,
Immaculate God.
Sayeth Kabir: "Thiswise thou hast missed entry into thy Lord's Heaven, for,
thy mind is pleased with Hell." [4-4]

PRABHATI

O God, O Mount of Light, O Primeval All-pervading Master, I worship Thee
by merging in Thy Absolute Self;
For, even the adepts in their trance have found not Thy End; and in the end
have clung but to Thy Feet. [1]
O friends, let me tell ye that the Immaculate God is Worshipped if one
Worships the True Guru,
For, even Brahma, who Dwells on the Veda, standing at His Door, Knows
not the Unknowable God. [1-Pause]
I have made the Quintessence (of Wisdom) the oil and God's Name the wick,
and thiswise burns the Lamp of my body:
I have lighted it with the Light of God, but only the Wise Know the Mystery of
this Wisdom. [2]
Now, the Unstruck Melody of the Five Sounds rings within me, and I live ever
in God.
O Lord of Dispersion, O Absolute, Formless One, this is how I perform Thy Worship. [3-5]

By the grace of the One Supreme Being, The Eternal, The Enlightener,

Prabhati: The Word of Bhagat Namdevji

The state of the mind the Mind alone knows, or let me state it to the Inner-Knower:
But my God, the Inner-knower I always Dwell upon, then, why should I be afraid (that my state is not known to Him)? [1]
My heart is pierced through by God,
Who Pervades all, all over. [1-Pause]
The mind is the township, the mind the stall, the mind the keeper of the stall,
It is the mind that dwells in a myriad garbs, and wanders through the whole world. [2]
When, through the Guru’s Word, this mind is dyed (in God), and the sense of
Duality merges in Equipoise,
One sees the Lord’s Command running through all, and one Sees the Fear-free God alike in everything. [3]
He, who, knowing the God, Dwells upon Him, the Sublime Purusha, his
Word stays eternally. P. 1351
Says Namdeva: “I have now attained unto the Life of all life, and in my heart
lives ever the Unknowable God of Wonder.” [4-1]

Prabhati

My Primeval God has been since the beginning of Ages, and no one knows
His End;
And he is deep down within all, He Pervades everything: of such Form has
He been described. [1]
His Word Rings through the universe: the Lord’s Thunder is Writ across all
the skies.
Yea, He, my God, is the Embodiment of Bliss. [1-Pause]
He is like the chandan tree in the forest,
Whose Fragrance gives Joy to all.
Nay, He makes all the surrounding trees fragrant, He, who is the Creator of
all, who Blesses even the chandan tree with fragrance. [2]
Thou, O God, art the Philosopher’s Stone, I, a piece of Iron: through Thy
Touch, I am transmuted into gold.
O Compassionate Lord, O Jewel of jewels, Namdeva is merged in Thy
Truth. [3-2]
Lo, my Casteless God has worked a Wonder, That He has Hid Himself in
every heart. [1]
But no one knows the Light that Illumines our minds,
Though whatever one does, that our God Knows. [1-Pause]
As the clay is fashioned into all kinds of vessels,
So does the One God manifest Himself in a myriad forms, [2]
One's deeds become but one's bonds in the end,
But, it is God, who, of Himself, Does what He Does: [3]
Prays Namdeva: "That what this mind craves, it attains,
And he, who, lives ever in the Casteless God, becomes Eternal." [4-3]

**BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.**

**PRABHATI: THE WORD OF BHAGAT BENI**

(Lo, here's the 'devotee' of God!)
His body is plastered with sandal-paste, on his forehead are the leaves of the fragrant chandan tree,
But in the hand of the heart he keeps ever the knife!
His eye is set on guile; his attunement is that of a heron:
And, he seems a Vaishnava, seated still, as if the breath has escaped from his mortal frame! [1]
He pays obeisance incessantly to the All-powerful God,
But is ever engaged in Strife, his eyes wild (with rage). [1-Pause]
He bathes his body each day, each morn,
And wraps two unstitched sheets about, and practises the way of works and feeds himself only upon milk,
But his heart is like a drawn knife;
And what he utters is only to cheat men of whatever they have! [2]
He worships the stone-image and paints on his body the signs of Ganesha,
And keeps awake through the night as if wrapt in devotion,
And, dances (to the gods) with his feet, but with mind is in vile deeds;
Yea, he is lured only by Greed and dances he the dance of irreligion! [3]
He tells the rosary of Tulsi seated on a deer-skin,
And anoints his forehead with saffron-mark with clean hands:
And upon his neck too is the rosary of Rudraksha, but in his heart is guile.
Lo, he is attached (to the world), and is saying to Krishna not what he feels!

[4]

He, who has realised not the Quintessence, yea, the Self,
All his deeds are Blind and False and Vain.
Says Beni: "One must Dwell upon God, by the Guru's Grace,
For, without the True Guru, one Knows not the Way." [5-1]
RAG JAIJAVANTI

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SHLOKAS OF BHAGAT KABIRJI

Kabir utters the Lord’s Name: This is the rosary he tells.
For, (through it), the Devotees of God have been in Peace and Poise, age after age. [1]

Kabir: Everyone laughs at my (low) caste,
But, lo, dedicated am I to this caste in which I contemplated my Creator-Lord. [2]

Why waverest thou, O Kabir, why slippest the foot of thy mind?
Knowest thou not that thy Lord Possesses all Joys? So drink His Nectar thou.

Kabir: Even if one wears the golden ear-rings, studded with jewels,
He seems to me like the burnt reed, if he cherishes not the Lord’s Name.

Kabir: Rare is the one who Dies in life,
And, becoming fearless, utters the Lord’s Praise: he becomes All-pervasive (like God). [5]

Kabir: The day I die, will give joy to all:
For I’ll attain to my God, and my companions, too, will Dwell upon my Lord.

Kabir: I am the worst of all: save me, not one is bad:
And, whosoever believes thus, alone is my friend. [7]

Kabir: (Maya) came to me in a myriad garbs,
But my Guru saved me and she paid obeisance to me. [8]

Kabir: Slay only that (in thee) which yields thee not Peace;
And then, everyone calls thee good, and none thinks ill of thee. [9]

Kabir: When nights are dark, men, with dark deeds, hang about, P. 1365
And run around with their nooses, but know thou that they are cursed by God. [10]

Kabir: Blessed is the chandan tree, girdled by useless growth:
But, this too becomes fragrant like the chandan, for, it too in its nearness lives. [11]
Kabir: The bamboo is drowned by its ego: be not like it; For, though it lives near the *chandan* tree, it accepts not its fragrance. [12]

Kabir: One loses one's faith for the sake of the world, but the world keeps not faith with one at all, Lo, thus does the ignorant man lay axe to his own Soul. [13]

Kabir: I see the Miracle of God wherever I see. But, wheresoever the Lord’s Saint is not, it is all wilderness to me. [14]

Kabir: Blessed is the tenement of the Saint; but, the dwelling of the unrighteous one burns like an oven. O, burnt be those mansions in which God is not. [15]

Kabir: Why weep for the Saint when he goes back to his Home: Cry only for the wretched lovers of Maya, who are sold from shop to shop. [16]

Kabir: A Shakta is like a piece of garlic: Even if one eats it in secret, it becomes known to all, in the end. [17]

Kabir: Maya is the churning pot and wind its churning stick. And life is churned, with butter going to the Saints, and the butter-milk to the world! [18]

Kabir: In the churning pot of Maya, if the (life's) stick churns softly and in peace, One gathers (the butter of God): others but churn the wind! [19]

Kabir: Maya is like a thief: surreptitiously, she leads all to her stall: Only I am beguiled not, for, I’ve broken her into a dozen bits. [20]

Kabir: Peace is not in doing a myriad things in life or in having many friends, For, he alone attains abiding Peace who Cherishes but one God. [21]

Kabir: Death terrifies every one, but it gives me immense peace. For, if one dies not (to the self), how will one attain Supreme Bliss? [22]

Kabir: Attaining to thy Lord, open not the knot (of His Mystery), For, this (world) is not the place where one gets a customer, or a tester, or the price thereof. [23]

Kabir: Love thou him, whose Master is thy only God. These kings and Pundits are of no avail: they come and go as they came. [24]

Kabir: If one loves the One, one leaves the Other.
And it matters not whether one's hair is close-cropped or luxuriously long! 

Kabir: The world is but the store-house of the lampblack; only the blind fall into its trap.

I am a Sacrifice unto those who are cast into it, and yet escape (unsoiled).

Kabir: Save your body if you can; but know you that it will last not.

For lo, even they, who had built their millions were marched out of it, naked and on bare feet! [27]

Kabir: This body will leave thee: yoke it to some purpose:
Or, associate thyself with the Saints and sing thy Lord's Praise. [28]

Kabir: The world is dying, but knows none how to Die:

But, whosoever knows how to Die, dies not again. [29]

Kabir: Precious is the human birth: it comes not to hand again:

As the fruit, when ripe, falls, and sticks not again to the bough. [30]

O God, Thou art Kabir, the great one: and I too have the same name,

But only he who abandons his self, attains unto Thee. [31]

Kabir: Strive not in vain, for, what one wills, happens not:

But, when God showers His Grace upon thee, then no one can challenge His Will. [32]

Kabir: On the Lord's touchstone, the false one rings false:

And, he alone can bear the test on the-touchstone of God, who Dies to his self. [33]

Kabir: White is thy wear, and thou chewest betel-leaves and nuts.

But, without the Lord's Name, thou art bound, hand and foot, and marched off to the Yama's abode. [34]

Kabir: Pierced is our (life's) boat with a thousand holes:

So, they alone, who are light of Weight, Swim across: but those with a Load are Drowned. [35]

Kabir: One's body burns like wood, one's hair like hay:

Seeing the world thus on fire, how can the heart be gay? [36]

Kabir: Pride not on thy bundle of bones wrapped in skin;

For, even they, who rode the horses with canopies overhead, were buried in the ground in the end. [37]
Kabir: Pride not on thy high mansions and humble be;  
For, today or tomorrow thou liest in the grave and grass grows over thee! [38]

Kabir: Pride not, and laugh not at the poor and the meek;  
For, thy boat is still at Sea: who knows what is to happen to thee? [39]

Kabir: Pride not on seeing thy beauteous body,  
For, thou wilt cast it off, as the snake doth its skin. [40]

Kabir: The booty of the God's Name is before thee for the asking, plunder it if thou canst.  
Else, thou wilt come to Grief when thou wilt breathe thy last. [41]

Kabir: No one there is who'd set fire to his own home,  
And burning to death his five Passions is attuned to God alone. [42]

Kabir: Rare is the one who sells off (his mind, yea,) his son, and (Hope and Desire), his daughters,  
And thus be a companion unto Kabir to deal only with the Lord. [43]

I warn thee, O Kabir, live not with thy Doubt,  
And know that all the deeds one did in the past, it is their fruit that one eats. [44]

First, I thought knowledge to be good, then thought Yoga to be better,  
Now I cling to the Devotion of God; let the world say of me what it wills. [45]

Kabir: These poor people can slander me not, for, they aren't wise,  
And so I abandon not the utterance of the Lord's Name, though I abandon all other deeds. [46]

Kabir: The skirt of the stranger (soul) is on fire from all sides:  
But lo, the wonder, that while the cloth is burnt, the thread stays! [47]

Kabir: My coat is all burnt, the begging bowl is all shattered:  
The Yogi has played out his part, and on his seat remains nothing but ashes! [48] P. 1367

Kabir: The fisherman casts his net in shallow waters:  
But, where is fish in the small puddles? O fisherman, seek thou out the seas. [49]

Kabir: Leave not the Sea even if its waters be sour.  
If, instead thou goest out searching (for the jewels) in every pond, then, who will call thee wise? [50]

Kabir: They, who have not the Boat-man to row, are Ferried not across.
One must be resigned to one's God in utter humility, and let Him do what He Wills. [51]

Kabir: Good is the bitch of a Vaishnava: bad is a Shakta's mother: 
For, the one hears the God's Word, the other but deals in evil. [52]

Kabir: The man-deer is weak: enticing are the lures of the world. 
A myriad hunters are after the one soul, then, how long can one save oneself? [53]

Kabir: He, who lives on the Ganga's bank, drinks pure water, forsooth. 
So, he, who is devoted to the Immaculate Lord, is emancipated; I've come only to proclaim this truth. [54]

Kabir: Like the waters of the Ganga, pure is now my Mind. 
And, lo, the Lord now follows me, saying "thou art mine, thou art mine". [55]

Kabir: Yellow is turmeric, the wheat-flour is white; 
(But the one takes on the colour of the other); so should the Devotees of God. [56]

Kabir: If turmeric loses its yellow, the wheat-flour its white, 
Then blessed is their love, for, it makes them lose their caste. [57]

Kabir: All-too-narrow is the Door of Salvation of the tenth part of the mustard seed, 
But the mind is swollen like the elephant: then how will it pass through? [58]

Kabir: If one meets with the True Guru and he, in his Mercy, Blesses, 
Then the Gate of Salvation is wide-opened: and in peace, one comes and goes. [59]

Kabir: I have no hut to call my own, nor house, nor village, 
Nor caste, nor name and the God might well ask, "O, who and where from art thou?" [60]

Kabir: I long to Die, O God, let me Die at Thy Door: 
But ask not me, O Lord, "Who art thou lying thus and wherefore?" [61]

Kabir: I can do naught; nor do aught; for, what indeed can I do? 
I know not what my God has done (for me) that I'm acclaimed all over. [62]

Kabir: if one utters the God's Name even in a dream: 
I would offer my skin for the shoes of such a one. [63]
Kabir: I am a mere puppet of clay, but I’m called a man. We stay here for a brief moment, but usurp as much as we can! [64]

Kabir: I’ve ground myself fine, like the Henna, But, lo, my Spouse still owns me not, nor gives me the refuge of His feet! [65]

Kabir: Seek thou the Door that is ever open unto thee, And, leave not that Door ever; yea, cling to it tenaciously. [66]

I was going to be drowned, but riding the tide of Virtue, I was Saved. P. 1368

When I saw my boat all shattered, I jumped out of myself into God. [67]

Kabir: A sinner loves not the Lord’s Devotion; the Lord’s Worship pleases him not: For, the fly leaves off the sandal-wood, and sits on dirt! [68]

The whole world dies; the physician dies as much as the patient: But Kabir Dies not, and there is no one to bewail his loss! [69]

I cherish not God, evil are my ways, But I know not that the body is a wooden vessel, and it can be put on the fire only but once. [70]

Such has been my lot that I did what the mind wished: Now, why should I fear death when I have invited death for myself? [71]

We suck the sugar-cane to know what sweet is and strive hard to gather goods: So should one gather Virtue, or one’s lot is sad. [72]

The pitcher is full of water, but it may break tomorrow or today: He who cherishes not the Guru, will be robbed midway. [73]

Like a dog I follow my God, and He calls me ‘my precious jewel’. And upon my neck is the Lord’s chain, and I’m driven to wheresoever the Lord drives me on. [74]

Why exhibit thy wooden rosary to all men, O Kabir? For, if thou cherishest not thy God within, thy rosary is of no avail to thee. [75]

Kabir: Separation from God is like the serpent which is charmed not: Yea, separated from God one lives not; and if one lives, one lives a stranger to the world. [76]
Kabir: The Philosopher’s Stone and the sandal-wood both have the same trend.  
For, the one transmutes the iron into gold and the other makes the wood fragrant. [77]

Kabir: The Yama strikes hard and one can bear not its pain,  
But I have met with the Saint, and sticking to the edge of his garment, I am Saved. [78]

Says the physician that with him lies the cure of all ills;  
But, nay, when life belongs to God, He may take it when He Wills. [79]

One may beat one’s drums for a brief few days, if one can,  
But life is like the meeting on a boat and, behold, one meets not again. [80]

If I’d make the seven seas my ink, all the woods my pen, O Lord,  
And all the earth my paper, I’ll still not be able to write Thy whole Praise, O God! [81]

My weaver’s caste is no longer a stigma to me, for, within me I cherish my God.  
And, lo, my Lord has taken me into His Embrace, and all my involvement is past. [82]

Kabir: There is not one who would burn the temple (of his self);  
And slay his five passions and be attuned to God. [83]

There is no one who would set (the desires of) his body on fire:  
For, the blind world knows not, though Kabir proclaims the Truth entire. [84]

The Sati, seated on the pyre cries: “Hear, O brave fire, O friend,  
The whole world has now gone away, and ‘tis now me and you who remain together to the end.” [85] P.1369

Kabir: The mind is like a bird, and it flies from one branch to the other.  
And of whatever kind the tree it perches on, of that kind the fruit it eats. [86]

Kabir: He, whom I searched all over, Him I found within my home:  
Lo, I have myself turned to be the One whom I thought to be a stranger unto my self. [87]

Kabir: The sinners Destroy thee as the plum-tree does the plantain leaves:  
The one waves in joy, the other pierces its heart. [88]

One wants to tread the path carrying the other’s load:
But one minds not one's own, and the way ahead is hard to tread. [89]

The singed tree of the forest cries out and wails in pain.
O God, let me not fall into the hands of a blacksmith that he burns me over again! [90]

I aimed at the one (enemy) but its two (offspring) died along with it,
And lo, then the four (others) died too; nay six, the four males and the two females! [91]

I searched the whole world through, but found not a place of rest:
Then why don't men Cherish their (Eternal) God, and involve in this and that? [92]

Kabir: Associate only with the Saint, who stays with thee like a friend:
Associate not with the Shaktas for, they destroy thee in the end. [93]

I've known God to pervade the whole world, and have Cherished Him like God.
But, they, who Dwelt not on His Name, vain was their coming into the world. [94]

Lean only on God's hope: lean on naught else at all.
For, they, who have turned their back on God, fall into Hell. [95]

I've gathered a large following, but befriended not God.
I went out to meet my God, but the way was barred by the mind. [96]

What can the creature do, if the Lord blesses one not:
And whatever branch one perches on, it breaks under one's weight. [97]

One instructs others, himself feeding on sand:
One keeps watch over the possessions of others, though one's own farm is being robbed. [98]

I'll remain in the Society of the Saints and eat the barley bread:
Then, let happen what happens but I'll go not with the enemies of God. [99]

Kabir: If one loves the Saint, one's love burns all the brighter;
But the lover of Maya is like the black blanket, which wash as well as one may,
turns not any the whiter. [100]

Kabir: If one shaves not the mind, what use is it to shave the head?
If one must go as the mind leads, then vain is close-cropping of the hair. [101]

1. If one subdues one's ego, its offspring-attachment and envy also are subdued and then also is vanquished the mind and its sense of identity with the unreal and hope and desire (female).
Kabir: Leave not thy God, even if thou losest thy body and riches.
If thy Mind is pierced through with the Lotus-Feet (of God), then thou
Mergest in the God’s Name. [102]

Kabir: The (body’s) instrument is broken along with all its strings.
Pray, what can the instrument do, when the Soul, the Prime player, quits.
[103] P.1370

Kabir: Shear the locks of that guru’s mother who rid not thee of thy Doubt.
Himself he is Drowned, through the study of the four Vedas, and he Drowns
his followers too. [104]

Kabir: All the sins I committed, I did deep down within me, layer upon layer.
But, lo, when asked them the Lord-justiciar, they all stood up to declare.
[105]

Kabir: I reared up a large family of kinsmen, abandoning the Contemplation
of Thee.
And though I was involved with them, none kept his faith with me. [106]

Abandoning God, if a woman seeks to invoke the dead spirits, through
charms,
She is born a she-snake in her next birth, and eats her own offspring. [107]

If a woman abandons God and keeps the Kartik-fast,
She is reborn an ass and carries immense loads for others. [108]

Kabir: The real Wisdom is that one Contemplates one’s God within:
But it’s like playing on the cross; and if one falls from it, one gets no refuge.
[109]

Kabir: Blessed is the mouth which utters the Name of God;
For, thereby he not only purifies himself, but even his environs would
become pure. [110]

Kabir: Blessed is the family which has in its midst the Servant of God;
But, if it gives not birth to the Devotee of God, that family is as good as dead.
[111]

Kabir: They, who have a myriad horses and elephants, and chariots, and
whose banners wave,
Blessed is begging than their state, if one passes one’s day with one’s God.
[112]

I’ve wandered through the whole world, and asked with the beat of the drum,
If anyone belonged to anyone, but there was none! [113]

Pearls may be cast on the way, but a blind man picks them not:
So, also without the Light of God, the world comes into being and gathers naught. [114]

Kabir: Drowned is my family with Kamal as my son,
Who has abandoned God and gathered goods (and gone). [115]

Kabir: If thou goest to meet with the Saint, take not another one with thee,
And turn not thy back upon him, and march on whatever happens to thee. [116]

The string that binds the world, be not bound with it, O dear;
For, the grains of thy golden body are being ground down like salt: beware, O beware! [117]

The Swan-soul seeks to fly, the body is going to fall, but still the mind leads me to the wastes:
And the eyes leave not their perversion, nor the senses their tastes. [118]

I seek to see Thee with the eyes, to hear of Thee with the ears, O God,
And utter Thy Name with the tongue, and Cherish Thy Lotus-feet in the heart. [119]

Kabir has risen above heaven and hell by the Grace of God,
And now he lives intoxicated with the Lord’s Lotus-feet, in the beginning as at the end. [120]

With what shall I compare the touch-thrill of the Lotus-feet of God: who can?
It becomes not me to describe its ecstasy for, it can only be experienced and seen! [121]

Kabir: Even if one sees God, how shall one make others believe
For, like God is the God alone: so, praise thou Him with zeal. [122]

The swallow pecks at her feed, but fails not to think ever of her brood.
And as she is ever involved with them, so is the Soul with the world. [123]

Kabir: Thy sky is overcast: and then it rains and fills all pools and ponds.
But if the chatrik is still thirsty then, what shall he do, O what? [124]

The chakvi separates (from her love) for the night, and meets him again at dawn,
But the man separated from God meets Him neither at night, nor in the morn. [125]

O conch, remain thou with the sea; separate not from thy Man.
Or, thy shrieks will pierce the heart of every temple at the break of dawn! [126]
Kabir: Why be asleep? Awake and Weep over thy fears and woes. For, he, who has to lie in the grave in the end, O, how can he sleep in peace? [127]

Kabir: Why be asleep? Awake and Contemplate thy God: For, when thou stretchest thyself for sleep in the end, thy sleep will be without end! [128]

Kabir: Why be Asleep, Awake and Arise: And He, from whom thou wert separated, Unite with Him, O thou. [129]

I'll abandon not the path of the Saints and walk upon it, on and on: For, seeing (the Saint), one is sanctified, and meeting him, one Cherishes one's God: [130]

Kabir: Associate not with evil, and run away from it from afar: For, whosoever touches a blackened vessel, will stain his hands for sure. [131]

Kabir: Age has dawned upon you, but you cherished not God. And now that fire has reached thy temple's door, what can you save, O what? [132]

Kabir: That what God has decreed, came to pass, For, without Him there is not another; thy God alone is and was! [133]

Kabir: The mango-tree may be laden with the luscious fruit: But it will reach the Master only if the winds fell it not. [134]

Kabir: One buys up stones and worships them, or becomes a pilgrim, forcing one's will as one may. And dons as many garbs as there are, and then loses the Way. [135]

Kabir: The world has set up the stone as god, and worships 'Him'. But, he, who rides a stone-boat, will he not be drowned in the mid-stream? [136]

We are shut-in by the walls of paper-(wisdom), with the ink-doors of 'works': The stone-(gods) have drowned the earth, and the Pundits have robbed us on the way! [137]

Kabir: Do today what you'll do tomorrow; and now, what you'll do today: For, when death comes, 'tis nothing that one can do or say. [138]

Kabir: I saw a person as is the washed wax: He sparkled with merit from without, but, his mind was so unclean and lax! [139]
Kabir: The Yama too can spurn not my mind,
For, He, who created the Yama, and sustains all, Him I Contemplate within me! [140]

My God is like musk: His Devotees are like the bees:
And the more they’re devoted, the more the God’s fragrance comes into them. [141]

The family bound me to itself, like lime, and I discarded my God,
But, now I’m face to face with His Justice, and all the splendour of life is past. [142]

Than a Shakta even a swine is better, for, it keeps the village clean;
And, when the wretched Shakta dies, no one ever knows that he had been. [143]

Kabir: Saving little by little, one gathers millions upon millions,
But, in the end, nothing goes along with one, not even the loin-cloth! [144]

What, if a person becomes a Vaishnava and keeps the rosaries of four kinds:
When he appears to be pure gold, within him is nothing but dust! [145]

Become the gravel of the way, shedding thy mind’s Pride.
For, if thou comest thus the Lord’s Servant, thou meetest thy God, [146]

What if one becomes the gravel, O Kabir, for, it hurts the passersby:
The Lord’s Servant should be as is the dust of the earth. [147]

What if one becomes the dust, for it flies all about to soil all:
The Lord’s Servant should be as is water which mixes with all. [148]

What if one becomes water, which is now hot, now cold;
Nay, the Lord’s Servant should be such as is Lord, the God. [149]

Than high mansions, gold and women and the waving flags,
Better is the bread received in alms, if, with the Saints, one sings the Lord’s Praise. [150]

Better than a town is the wilderness where abides the Devotee of God.
For me that town is the abode of death where God’s Devotion is not. [151]

Midway between the Ganga and the Yamuna, I abide in poise on the shores of the Void.
I rest my mind on what the Yogis and ascetics are out to seek (but find it not). [152]

If I started at the roots, I’d fruition (into God),
Then what, indeed, is a diamond before me? Nay, even a myriad jewels are as dust. [153]

What a wonder, O Kabir, that a diamond is on sale;  
And lo, there's not a (knowing) customer and it sells for a stone! [154]

Where there is Wisdom, there is Righteousness; where there is Falsehood,  
there is Sin.  
Where there is Greed, there is Death; where there is Compassion, there is  
God. [155]

What if you abandon Maya and cling to thy ego, O dear,  
For, the Ego destroys all one's Merit, may one be an ascetic or a seer. [156]  
When I met with the True Guru and aimed (at the self) with His Word,  
Lo, the self fell to the ground, and pierced was my heart! [157]

What can the Guru do if the Devotee is devoid (of God):  
For, the blind one sees not, as the wind howls vacantly through the hollow  
reed. [158]

If one be a queen and queenly embellishment has,  
She equals not the one who is but the Lord's Slave. [159]

Why, O Kabir, is a queen to blame? Why is the Lord's Slave honoured?  
For, the one decks herself for vice; and the other for Lord, the God. [160]

I've found my God's Pillar to support and comfort my mind; the Guru has  
brought Peace to my Soul.  
And, I've attained to the Jewel on the shores of God in the Society of His  
Saints. [161]

Kabir: The Lord's Servant, like a jeweller, stocks his shop with the Lord's  
Jewel.  
But only when he finds a knowing Customer, does he obtain its Price. [162]

Cherish thy God, O Kabir, as one does in the times of need:  
And thy abode is then eternity, and thou attainest to the Lord's riches, lost by  
thee. [163]

Kabir: Serve only the Saint and thy God:  
For, God Emancipates thee, and the Saint makes thee Cherish thy Lord. [164]

Kabir: The people follow the way Pundits make Out for them.  
But hard it is to scale the heights of God which I have reached. [165]

One dies worrying for the family, tortured by the pain of the world:  
But, whose family will be dishonoured when the (meritless) man into the fire  
is hurled? [166]
O Wretched one, you will be drowned, walking (without a boat) on the sea: For, what has happened to thy neighbour, will also happen to thee! [167]

Blessed is the bread received in alms which contains all kinds of grains: For, even if one rules over the whole earth, is that going to stay, O man? [168]

In hope, one burns; but, devoid of it, one becomes carefree: Yea, he, who is hopeless, for him the king is as the beggar be. [169]

The sea (of the Lord’s Name) is full of water, but lo, one drinks it not. By good Fortune, one comes to the sea-shore; so why not drink it to one’s heart’s content? [170]

As the stars sink one by one in the morn, so doth the body wither away, bit by bit: But the Name of God wears not off, so I hold fast to it. [171]

Kabir: The tenement was of wood, and on all sides the fires raged. And lo, while the Pundits were all burnt off, the innocents, by good Fortune, were saved. [172]

Kabir: Cast off thy Doubt: discard thy outer coat. And find the Essence of the Word, and be dedicated to the Lord’s Feet. [173]

The Saint sheds not his holiness if he meets with myriads of unholy creatures. For, behold, the Chandan tree is girt all around by the snakes, but it leaves not its fragrance! [174]

Kabir: Attaining to the Lord’s Wisdom, I’m in comfort and cool: Lo, the fire that burnt down the whole world, has turned into a nectar’s pool! [175]

Kabir: No one knows how the Creator-Lord Casts His dice: Either the Lord Himself Knows, or His Servant, who abides ever in His Presence! [176]

It is good, O Kabir, that I fear my God and have shed my sense of here and there. P. 1374

Lo, the hail has melted into water, and rushed out to mingle with the river! [177]

O Kabir, the body is nothing but a bundle of waste: Its show lasts for a few days, and then dust returns to dust. [178]
Whether the body was created during the day or the night,
Without meeting with Lord, the God, it turns into dust. [179]

Where there is Awakening, there’s no fear: where there is fear, there God is
not:
O Saints, enshrine ye this in the mind, for, I’ve uttered the Truth after a great
thought! [180]

They alone sleep in Peace who are not aware,
But poor me, who is Awakened, and whose Knowing has become his
nightmare! [181]

If one is hurt, one cries out in pain:
But if one suffers the ‘hurt’ of love within, one cries not, nor speak one can!
Kabir: One can bear the hurt of a spear, and yet live,
But, he, who bears the stroke of the Word (Dies in it), and of him I’m a slave.

O Mullah, why standest thou on a minaret; thy God is not deaf:
Pray, see thou Him within, for whose sake thou criest out thy prayers so loud!

Why, O Sheikh, goest thou to the Kaaba, without patience in the heart:
For, he, who has not a whole heart, how would he attain to his God? [185]

Dwell on Allah, O Kabir, Contemplating whom one is rid of Pain.
And the Lord becomes manifest in thy heart, and thy burning fire is
quenched through the Lord’s Name. [186]

By force, we kill life and call it ‘halal’
When at the Lord’s Court we will be called to account, how shall we face our
God? [187]

Blessed is mere rice, dressed with the ‘nectar’ of salt.
For, who should offer his head (Hereafter) for the meats one eats here!

One belongs to a Guru, if one is rid of the Maladies of the body and of (the
mind’s) Desire.
Then, pain and pleasure burn one not, and one Sees the God all over!

It makes all the difference how one worships Ram:
For, the same word is used for a person and the same for the Lord’s Name.

1. Slow killing of the animal the Muslim way over which the Muslim “Kalima” is read. Such meat is
called ‘halal’ (or, the righteous food).
Utter thou the name of Ram, but knowest thou how to utter?
For, the One pervades all, all over, while the other is contained only in himself. [191]

Wherever the Saint is served not, nor is God,
That house is like a crematorium, and is peopled by ghosts! [192]

Kabir has become deaf, mute and mad:
Nay, he has become a cripple; for, the Guru’s Arrow has pierced his heart!

Kabir: When my Guru, the chivalrous hero, aimed his Arrow at me,
It pierced my heart instantaneously, and I fell to the ground (in ecstasy).

The immaculate drops from the skies fall on the earth:
And lo, they become dust, for, they mix with the dust! [195]

Kabir: The immaculate drop from the skies is mixed with the dust,
And though myriads of wise men may strive, it is separated not. [196]

I was going as a pilgrim to the Kaaba, on the way I met my God unawares,
And He quarrelled with me saying: Who told you I was (only) there? [197]

Kabir: I went time and again to the Kaaba to become a Hajji,
But tell me, O God, what’s wrong with me that Thou spoke not to me?

Kabir: They, who destroy life by force and deem it sanctified,
What will their state be, when God turns them out of His Court? [199]

Kabir: Whosoever wrongs another by force, he has to answer for it before his God,
And be struck in the face: for, how by such a one can God be faced? [200]

Kabir: Blessed is that reckoning which one faces with a clean heart:
For, in the True Lord’s Court, no one comes to one’s aid (save one’s deeds).

O Duality, thou art the most powerful over the earth and the skies,
For, through thee, even the six Shastras and the eighty-four Siddhas were afflicted by Doubt! [202]

Nothing is mine within me, O God, all that is, belongs to Thee:
And that what is Thine, I have surrendered to Thee; so what now remains with me? [203]

Saying, “Thou” “Thou,” I’ve become “Thou”, and no more is the “I” within me.
When the Separateness between me and the others is obliterated, then wherever I See, I See but Thee. [204]

Men cherish evil and lean on false hopes: So, they remain unfulfilled and quit, devoid of hope. [205]

Kabir: He alone is happy who Contemplates his God: Yea, he wobbles neither here nor Hereafter, whom saves my Lord. [206]
Kabir: I was being pressed in the oil-press but the Guru saved me. Lo, my deeds of ages yore have fruitioned into what I be. [207]

Kabir: I put off each day (the payment of God's debt), and the interest increases thereon: And now I'm confronted with death, but my account is not torn! [208]

M. 5

The dog (within me) barks for a mere bone of a carcass, But when, by the good Fortune, I attain to the Guru, I'm released from myself! [209]

M. 5

The earth belongs to the Saint, but is occupied by the thieves. Still, the earth feels not their burden and blesses them with its fruits! [210]

M. 5

The rice keeps company with the husk and is beaten with the thresher: For, he who keeps company with the unholy, he forsooth, must answer! [211]

Namdeva, enticed by Maya, asks Trilochana, his friend: "O love, why print you these sheets (for a living) and are attached not to God?" [212]

Says Trilochana: "O Namdeva, with the tongue utter the Name of the Lord: P. 1376
And work with hands and feet, but cherish God, detached in the heart!"

M. 5

No one, O Kabir, belongs to us, nor we to another. Whoever has created the creation, in Him are we all merged. [214]

Kabir: If the wheat-flour mixes with the mud, what can then come into one's hand?
Only those grains become part of the body, which one grinds gently in one's own mouth. [215]

Kabir: The mind knows it all, and yet into the evil one lands;
How can one be called wise, when one falls into the well, torch in hand? [216]

Kabir: I am in love with my God, and the unwise say, 'don't'
But it becomes not to break with one to whom belong our life and the vital-breath. [217]

Kabir: Why lovest thou the mansions and deckest them each day?
In the end, only three and a half 'hands' (of earth), or a little more, will be of avail to Thee! [218]

Whatever I propose, God disposes; so why propose and scheme?
For, what God proposes, He does, and does He what one cannot even dream. [219]

M. 3

Himself the God puts care in us, Himself He makes free of care.
Nanak: Praise thou that God who takes care of us all. [220]

M. 5

Kabir: One Cherishes not God and wanders about, led by greed.
And so dies one in sin and life comes one only to pass away in haste. [221]

Kabir: The body is like the earthen pitcher, like the unwrought ore:
If you seek to keep it whole, Contemplate the God; else it breaks and is no more. [222]

If one cries out the Name of God and sleeps not;
Then, God hears one: for constant supplication to Him avails at last. [223]

The mind is intoxicated, like the wild elephant let loose in a garden of plantain,
And, its goad is the Jewel-like Wisdom, and its driver the Saint. [224]

Open the purse of the Jewel-filled mouth only before one who Knows and sees.
For, if one meets with a knowing Customer, he sees and pays its Price. [225]

Kabir: One knows not the Lord's Name and rears up the family like a host,
And one dies for it alone, and then, no one knows (whither one goes)! [226]

A few moments, a few twinklings of the eye, and lo, the life passes:
But, the mind leaves not its involvements, and death walks in with the beat of drum! [227]

Kabir: God is the tree which yields the fruit of dispassion. Yea, the Saint is its shade, who has abandoned his strife and dissension! [228]

Kabir: Sow thou the seed that grows all the twelve months through, And whose shade is soothing, and fruit abundant, and on which the birds hop and coo. [229]

Kabir: (The Guru is) the beneficent tree, whose fruit is Compassion, and who looks upon all as his own. O tree, be thou ever in fruit that the birds, gathering in its essence, fly out (to make its attributes known). [230]

Kabir: If it’s writ in one’s Lot, one attains the Society of the Saints, And gathers the fruit of Emancipation, and is held up not on the treacherous path. [231]

Kabir: Even if one discourses with the Saints for a brief moment, it yields fruit: For, the time one passes with the Saint is never lost. [232]

Kabir: Whosoever eats fish, or takes hemp or wine, Loses the merit of pilgrimages, and fasting, and all his pious ritual and routine. [233]

I’ll keep the eyes downcast with the loved Lord in my heart, And play in a myriad ways with my love, and let not another know! [234]

The whole day and night, and every moment, I’d gaze on Thee, O God, Why cast my eyes down, and see not Thee in all hearts? [235]

Hear, O mate, my life lives in my love, and my love informs my life: And, now I know not which is my love, and which is my Self? [236]

Kabir: The Brahmin is the Guru of the world, but not of the Devotees of God: For, he is involved with his four Vedas, and the pride of his Knowledge wastes him away like waste. [237]

The Lord is the sugar mixed with sand: how can one separate it with the hands? But if one becomes an ant, one picks it up and on it one feeds. [238]

Kabir: If you want to play the game of love, then make a ball of thy head, And play so intensely with it, that you are lost in ecstasy, and let happen what happens in the end! [239]
Kabir: If you want to play the game of Love, play it only for Thy love's sake. And, press not the unripe mustard, for it yields neither the oil nor the oil-cake! [240]

One searches like the blind one, and so sees not the Saint: Then, how can one come upon the Lord's Name or God, without the Devotees of God? [241]

If one forsakes the Lord's Diamond and leans on another, He'll fall into Hell forsooth, as the Saints testify forsure. [242]

Kabir: If you are a householder, then stick to Righteousness: else renounce the world: But, if you renounce the world and are yet involved, then you are utterly doomed! [243]
BY THE GRACE OF THE ONE SUPERME BEING, THE ETERNAL, 
THE ENLIGHTENER.

SHLOKAS OF SHEIKH FARID

The day the Bride is to be wedded is pre-determined, 
And, lo, on that day, the Angel of Death, of whom thou had only heard, 
confronts thee. 
And he forces the helpless life out, breaking thy bones: 
So, instruct thy life that one can challenge not the Writ of God. 
The life is the Bride, death the Groom, who marrying her, will carry her off. 
The body, after bidding farewell to life, whom will she now embrace? 
Finer than hair is the Bridge of Hell; have you not heard of it? 
Farid: The call (from the Yond) calls everyone, so, do not get thyself Robbed 
unawares! [1]

Farid: Hard it is for me to become a God’s man, for, my ways are of the 

Over my head is the load (of Sin): now, how can I throw it away, and fly into 
yond? 
I know not what to do; the world is a smouldering Fire: 
My Lord did well (to Save me), else, I too would have been burnt! [3]

Had I known my days were numbered, I would have put them to better use? 
Had I known my Spouse was innocent of nature, I would have prided (on my 
wits) a little less. [4]

Had I known my Ties (with Thee) would be broken loose, I would have 
tightened the Knots. 
For, like Thee, O Love, there is not another: I have searched the whole world 
through. [5]

O Farid, if thou hast fine intellect, then do not evil deeds: 
Look into thy own Book within, and see how it reads? [6]

O Farid, they, who give thee blows, greet them with a kiss. 
Yea, go not back to thy home if thou art amiss! [7]

When there was time for you to earn (God), you involved yourself with the 
world; 
Now that death has overpowered you, your carriage must trundle along! 
[8]

Lo, O Farid, thy beard hath greyed: 
Thy end is now near; and thy past is past! [9]
See, O Farid, how sugar has turned into poison:
And, now, without thy Lord, there is no one to mind thy Pain. [10]

Seeing, the eyes have dimmed; hearing, the ears have become deaf.
Now thy branches have become sapless and withered is the colour of the leaves! [11]

He, who enjoys not his Spouse in youth, rarely does so in age:
So, love thy God now, and turn a new page! [12]

M. 3

If one has the mind, one can mind the Lord in youth, as in age;
But, the Lord’s Love comes not to everyone who craves.
For, the cup of Love is in the Hands of God, and He Gives it to whomsoever He Gives! [13]

Those eyes I saw today that once bewitched the world:
Then, they could bear not the streak of collyrium, now they are the nest of the birds! [14]

O Farid, you were goaded so often to go the God’s way:
But, still you chose the Devil: can you now turn away from him? O, nay...

Be, O Farid, like the straw on the God’s way,
If you seek to find the All-pervading Lord.
First, it is cut and then crushed under the feet:
And, then alone it enters the God’s Door, fresh and neat! [16]

Do not speak ill of the dust, O Farid, for, there is nothing equal the dust:
In life it is beneath thy feet and, after death, you are beneath it!

O Farid, where there is greed, there is no love:
As one can pass not one’s days when leaks that thatched roof above. [18]

Why wander through the woods, O Farid, crushing the thorns under thy feet?
Thy Lord Abides within thee: Why search Him out in the woods? [19]
With these my tiny legs, I traversed the plains and the mounts,
But today even my ablution-pot seems a distance away of miles! [20]

Farid: long are nights and, sleepless and alone, my sides ache.
Oh, cursed be the life of those who lean on the Other, and lie awake! [21]

If I have kept back anything from thee, O my in-coming friend,
Let my flesh be hauled over the coals, (flaming) like madder’s (red). [22]

The farmer plants a Kikar tree but seeks to eat grapes,
Lo, he spins wool, but, seeks to wear silks! [23]
The streets are muddy; the house of my Spouse is far; but I am in love with my Lord.
If I go out (in the rain), my blanket is wetted: and, if I don’t, I lose my Love!
[24]
Let my blanket be soaked in the rains sent by God:
But I must meet my Love, lest it breaks and I am lost. [25]

I was afraid lest my turban be soiled,
But my careless soul knows not that even my head will roll in dust! [26]

Sweet are candy and sugar and honey and the buffalo’s milk:
Yea, sweet are all these, but sweeter by far is God! [27]

Farid: Coarse is my bread; and the appetizer is (only) my appetite.
But, hark, that they, who eat the buttered bread now, will suffer in the end!
[28]

Eat thy dry, hard bread and wash it down with waters cool,
And tempt not thy mind on seeing the buttered bread, O fool! [29]

I have slept not with my Spouse tonight, and my limbs ache:
Go, ask the deserted ones how pass they their nights, awake! [30]

She, who is cared for neither at her parents’ home nor at her in-laws’:
And of whom even the spouse takes not care, Oh, what a ‘fortunate’ Bride is she! [31]

Here and Hereafter, the (True) Bride belongs to Unfathomable and Infinite Lord.
Nanak: Blessed is she, who is acceptable to her Care-free God. [32]

She bathed and perfumed herself, and decked herself, she slept without care:
But, (being abandoned), the bad odour of asafoetida remained in her; and gone was the fragrance of musk! [33]

If my beauty goes, I fear not, if I lose not the love of the Lord,
For, beauty without Love is like the old leaf that has withered. [34]

Anxiety is my bedstead, strung up with Sorrow, and the bedding and the quilt are of separation from my Lord.
This verily is my whole life: see thou, O my God! [35]

Everyone talks of the pain of Love but, for me it is all-in-all,
For, the body, which suffers not the pangs of Love, is like a burning hell!
[36]
O Farid, (pleasures) are the poisonous sprouts coated with sugar’s paste. But, some were wasted away while sowing them; others while enjoying them, and (so) being lost! [37]

O Farid, the day I waste in toil, the night too goes amiss, My God will now ask me: “Were you sent into the world for this?” [38]

O Farid, didn’t you see the gong at the King’s door (being beaten)? If the gong is beaten without cause, wouldn’t you be beaten (at the Lord’s door) being a great sinner? [39]

Every hour is the gong beaten, every quarter it is the struck, and it wails, Thy beauteous body is also like a gong, for thy Night too passes in pain. [40]

Farid has become old, his body has begun to shake and rust. P. 1380
Yea, even if he lives for five score years, he’ll still be reduced to the dust. [41]

Let me not sit at another’s door, O Lord, I pray: And, if I am to be kept thus, then take my life away! [42]

The black-smith has a pitcher on his head, an axe in his hands; But, while the pitcher seeks the Lord’s Waters, the axe seeks only the coals! [43]

O Farid, some have surplus wheat-flour, others not even the salt, But it is when both go into the Yond that they know who fares the worst! [44]

They, to whom are the drums beat, and over whose heads wave the canopies, and whose praises the bards sing, and in whose honour the pipes shriek, In the end they too find rest in the burning ground, or are buried in the graves like the poor and the meek! [45]

O Farid, they who built houses and mansions also left the world: They made but the false deals, as only a little grave was their end! [46]

O Farid, thy coat can be mended, but not so the ‘dent’ in thy days, For, behold, that when their turn comes, even thy better can say not ‘no’ [47]

O Farid, even when the two lamps (of our eyes) are alight, Death seizes us in our camp. And, he overcomes the Fortress (of the body) and robs the heart and blows off the lamp. [48]

O Farid, see what has happened to the cotton and the sesame seed;
And to the sugar-cane, and to paper and to the kettle and the coals,
For, they, who commit evil, are punished thus! [49]

O Farid, on thy shoulder is the prayer-mat, on thy body a Sufi’s garb, in thy mouth honey, and daggers in thy heart.
You see light from without, but in thy heart is utter Dark! [50]

O Farid, if someone were to cut up a Devotee’s body, not a drop of blood would he seem to have.
For, those who are imbued with the Lord’s Love, have all their blood sapped. [51]

M. 3
The body is fed on the blood: without blood, one lives not,
But, they, who are imbued with the Lord’s Love, do not have the blood of Greed.
Overwhelmed by the Lord’s Fear, their body becomes delicate, and they lose the blood of Desire.
And as is the metal purified by fire, so does the Lord’s fear destroy their Dirt.
Nanak: Beauteous are they, who are imbued with the Love of the Lord. [52]

O Farid, search out the Pool where you can find the real ‘Thing’.
What good it is to search a puddle, for, it only soils thy hands with mud.
When she was young, she enjoyed not her spouse; when she was old, she died.
And now the woman cries out from the grave: “O, I met not with my Lord”! [53]

O Farid, your hair has gone grey, so also the moustaches and the beard,
O you Ignorant mind, why indulge you still, and are running wild? [55]

O Farid, how long will you run on the roof (of the world)? Be not asleep to your Lord,
For, the numbered days that you had, have all ended, one by one! [56]

O Farid, of thy mansions and palaces, be not fond:
For, they are but a heap of Dust, and keep not thy company in the Yond.

Be not attached, O Farid, to thy possessions and mansions, the power of Death is vast:
P.1381
So, keep before thy eye whither one must go at last! [58]

Abandon, O Farid, the deeds that yield not good,
Else, you will be put to shame in the Lord’s Court. [59]
Serve thy God, O Farid, casting off the Doubt from thee,
For, a darvish is he, who has the patience of a tree! [60]

Farid: Black is thy dress and black thy gown,
But Sinful is thy within: and yet they call thee a God’s man! [61]

The farm laid waste, being water-logged, will yield naught if soaked in more water:
Thus, she, who is separated from her Spouse (being sharp-witted), will grieve (even if Blest with more knowledge)! [62]

The Virgin longs to marry: with Marriage comes Pain.
And then, she grieves: she wouldn’t be a Virgin again! [63]

The Swans descend on a sandy pool, but, lo, they drink not,
They hardly dip their beaks, and then fly away with their flock! [64]

The Swans descends on a barley-farm, and the people go to scare off the Swan:
But the Unwise ones know not that the Swan eats not the coarse grain! [65]

The birds that peopled the banks of the Pool have flown away:
Farid: Alone, the ‘Lotus’ will stand in Bloom, though the Pool too will go dry one day! [66]

Lying on the hard ground with a brick as thy pillow, the worms will eat into thee,
And aeons of years will pass, and you’ll be what you’ll be. [67]

The beauteous pitcher (of the body) is shattered: snapped is the strong rope of breath:
Whose, O whose guest today is the Angel of Death? [68]

The beauteous Pitcher breaks; snaps the tight Rope of life.
They who were a burden to the earth, O God, why did they come to life?

O prayerless cur, this isn’t good for you, no, nay.
Pray, why do you visit not the mosque five times a day? [70]

Arise, O Farid, perform thy ablutions and say thy prayers to thy God:
And whosoever bows not to Him, chop off his head! [71]

Pray, what one is to do to the head that bows not to God?
Use it as firewood beneath the cooking pot. [72]

Where are thy parents, O Farid, whose offspring you are:
Before you, they’ve passed away; but you still believe not! [73]
O Farid, even-up the ups and downs of thy mind;
And then the fire off Hell touches thee not in the word of God. [74]

The Creator-Lord, O Farid, lives in His Creation, and the Creation Lives in its God.
Whom is one to call bad when there is no one in whom God is not? [75]

If instead of the navel-string, the nurse had cut my throat,
I wouldn’t have been so badly involved nor suffered so much Pain. [76]

My teeth, feet, eyes and ears have ceased to work, my eyes have ceased to see
And, my body now wails: “O, all my loves have abandoned me!” [77]

Return good for evil, and fire not the mind with wrath.
Thy body then remains whole and you gather all that you seek. P. 1382 [78]

Thy bird is a guest in the world’s garden of beauty,
When the drum of the morn is struck, prepare thyself to fly! [79]

In the night, God showers musk; but they, who are asleep, get not a share.
For, they, whose eyes are heavy with sleep, will not partake of it, O never! [80]

I thought, I alone was in pain, but so is the world entire.
When I saw from the house-top, I saw the whole world on fire! [81]

Beauteous is the garden of the world, O Farid; within it is prickly undergrowth (of Evil).
But they, who are Blest by the Saint, them the thorns prick not! [82]

Blessed is life and also the beauteous human form:
But they alone who love their God, attain unto it. [83]

O river, break not your banks, for, you too have to render account (to your God):
So flow (within your limits), as is the Will of the Lord. [84]

The day passes in agony, the night in woe,
While the Boatman cries out: “Oh, thy boat is caught in the whirlpool!” [85]
The long river (of life) flows on and on, and eats into its banks:
But what can the whirlpool do, if the Boatman is Awake! [86]

There are many friends in the world, but none in deed:
I smoulder like the cow-dung for the ones who nothing but love. [87]

This body barks (out its needs) each day: who should pay heed to them, pray?
Hear not, O ears: let the winds blow as they will. [88]

God is like the ripe dates, like a rivulet of honey:
But, each day that passes, takes another day (without God) out of life! [89]

My body has withered and become a skeleton: my palms are being pecked at
by the crows.
God has still not reached his man: lo, such is my fate! [90]

O crow, you that search my skeleton, eat all my flesh,
But touch not the two eyes, for I yet long to see my love! [91]

O crow, search not my skeleton: fly away, if you are perched on it.
Pray, eat not the flesh of the body in which Abides my God! [92]

The humble grave calls me, “O homeless one, come to thy home;
When one day you must come to me: then why be afraid of death?” [93]

Before my eyes, myriads have passed off into the Yond.
Farid: Others are concerned with their fate, so I am with my own. [94]

(Says God): You meet Me if you embellish yourself with Merit: meeting me,
you are at Peace.
For, if you belong to me, O Farid, the whole world will belong to you. [95]

How long can a tree stand in peace at the river-bank?
Pray, how long can water remain in a vessel of mud? [96]

The mansions are rendered empty, and one sleeps in the end beneath the
dust.
And there the poor souls remain long in wait (for the Doomsday)!
P. 1383
So devote thyself to God, O Sheikh, for, today or tomorrow you must
breathe your last. [97]

The shore of Death is like the eroded river-bank:
And beyond it, the fire of Hell burns strong, and men cry and wail.
Some have known this, while others, being careless, mind it not.
But the deeds one does in the world alone stand a witness unto our life in the
yond! [98]
The crane, perched on the river-bank, enjoys (his hunt): But, lo, while enjoying thus, he is pounced upon by the hawks, unawares! Yea, when the hawks of God pounce upon him, all his revelry goes, And, that what was never in his mind came to pass: Oh, such are the doings of God! [99]

The body of three and a half maunds lives on water and the grains; This is the man who came into the world carrying loads of hope. (But), when the Angel of Death shatters all the doors (of the body), Then the loved ones present him, bound, to death. Lo, the man quits, carried on the shoulders of four of his kind, And, Hereafter, only the deeds he did in the world, are of any avail to him before God. [100]

Sacrifice am I to the birds who live in the woods; For, they peck at the roots and live upon the open ground, but leave not their God! [101]

The season has turned, the woods have bared their bones, I search all over in vain; all that seemed has gone! [102]

A mere shawl I wear, I've torn all other wears. If this but leads to my God, I'll wear only this wear. [103]

M. 3

Why wear a mere shawl and tear thy other wears? For, one attains to God in one's very home, if one's mind be in the right place. [104]

M. 5

They, who prided on their glory of beauty and their riches, Their void was filled not by God, like a mound's after the rains. [105]

Dreadful are the countenances of those that forsake the Lord's Name, Here, they writhe in Pain; Hereafter, too, they find no Refuge. [106]

If one wakes not (to remember God) while the night is still awake; even though alive, one is dead. But, hark, though we may abandon God, our God abandons us not. [107]

M. 5

Mysterious is our God, O Farid, the Great Self-dependent Lord; And, one's true Wear is that which is truly imbued with God! [108]

M. 5

Look alike on pleasure and pain, O Farid, and cast Evil out of your mind;
And if you (also) love your God's Will, you are ushered into the Presence of God. [109]

M. 5

The world dances, as (the Devil) makes it dance:
He alone dances not to his tune, who is in God's Hands. [110]

M. 5

My heart is attached to the world, but the world is of no avail (when the heart aches).
Yea, he alone lives detached, whose destiny is Awake. [111]

P. 1384

When the night is young, it yields flower; when old, the fruit.
And, they who keep ever awake in God, alone are Blest. [112]

All Bounties are God's: but one can force not God's hands.
Some attain them not, while awake; while the others He Wakes up and Blesses! [113]

O thou in search of the Spouse, something is amiss in thee:
For, they, who are wedded to God, look not out and without. [114]

Make Patience your arrow; and Patience your bow,
And then aim at thy Life-object: and lo, you win by God's Grace. [115]

Men of Patience burn off their sense of selfhood.
And so they are near God, (but) share not they this Mystery with another.

O man, if you are firmly rooted in Patience, yea, if this be your object in life.
Then you grow like a mighty river and break not off to be a mere offshoot.

You love, O Farid, if your Love is buttered, but hard it is to be a Darvish.
Yea, rare is the God's man who goes the Way of God! [118]

I'd burn my body like a furnace, and feed the fire with my bones;
I'll walk on my head if the feet tire, only if I were to meet with my Love!

[119]

Burn not thy body like a furnace: feed not love's fare with thy bones:
What wrong have thy head and feet done thee? Pray, see thy God within.

[120]

I am in search of my Friend, but, lo, the Friend is ever with me.
Unknowable is He, O Nanak, but through the Guru, one Sees. [121]

Seeing the Swans swim across, the Cranes too were enthused:
But, lo, the wretched Cranes were all drowned, their feet above and their heads downed! [122]
I thought he was a Swan, and so I fell in love.
If I knew he was but a wretched Crane, I wouldn’t have fallen from above. [123]

Whether one be a swan or a crane, O Nanak, it matters not, for, on whomsoever is God’s Grace,
Turns a Swan even from a crow, if the Lord so Wills. [124]

There’s but one lone Bird on the bank of the pool, and the Netters more than one:
This body is caught in the whirlpool (of Desire): O God, my hope is on Thee alone. [125]

What words to utter, what merits to gather, what precious charms to master,
Pray, what wears shall I wear to make my Love wholly mine? [126]

Humility is the Word: Forgiveness the Merit; Sweetness of tongue the Precious Charm,
Wear these three, O Bride, and the Lord is thine. [127]

If one be Innocent even when Wise,
And be Powerless even when Blest with power,
And shares even when there is least to share.
One is a True Devotee of God. But rare is such a one, how rare! [128]

Speak not sharp to anyone, for thy Master liveth in all:
Yea, break no heart, for precious, too precious, are these pearls! [129]

Precious, like pearls, is the heart of everyone, so it is vile to hurt:
Farid: If you seek thy God, then break no heart. [130-1]
SAWAYYAS


BY VARIOUS BARDS

Contemplate, with a single mind, thy Beneficent Lord, the God, Who is the Mainstay of the Saints, and is ever Manifest (in His Creation). Enshrine thou His Blessed Feet in thy heart, And then Sing the Praises of Nanak, the Guru of gurus. [1]

Sing the Praises of the Sublime Guru, the Ocean of Bliss, the Dispeller of Sin, the Blesser of the Word:
Of whom Sing all men of Wisdom and of Sobriety and Contentment, and whom Contemplate the Yogis and the Jangams too:
And Indras and God's Devotees too like Prehlada, who've Tasted the Taste of the Soul,
Says Kala, the poet, "Sing the Praises of Nanak, the Guru, who has attained unto Rajyoga". [2]

Of him sing the king Janaka, and the great Yogis of the Way, who is all powerful and filled with the Essence of God:
Of him sing Brahma's sons, and the Saints and the Adepts, and men of Silence; yea, of him, who was deceived not by (Maya), the great Deceiver. Of him Sing Dhoma, the seer, the Dhruka of eternal station; yea, of him who, through Loving Adoration (of God), knew His Taste,
Says Kala, the poet: "Sing the Praises of Nanak, the Guru, who has attained unto Rajyoga". [3]

Of him sing Kapila and the Yogis of his kind: yea, of him, who is the Immaculate Prophet of the Infinite God.
And of whom sings Parshurama, the son of Jamdagani, who was divested of his axe and prowess by Raghuvira.
And of whom sing Vidura and Akrura and Oodho; yea, of him, who had Realised the God, the Soul of all. P.1390
Says Kala, the poet: "Sing the Praises of Nanak, the Guru, who has attained unto Rajyoga".[4]

His Praises are sung by the four castes, the six Shastras, and his virtues are Dwelt upon by Brahma and his kind,
And his Praises are sung lovingly by Sheshnaga with his thousand tongues, eternally Attuned to him.
And by Mahadeva too, the Detached one, who is ever Attuned (to God).
Says Kala, the poet, "Sing the Praises of Nanak, the Guru, who has attained unto Rajyoga". [5]

He enjoyed Rajyoga, and within his heart was Enshrined the Enviable Lord,
He saved the whole world which Dwells eternally on his Name;
His Praises are sung by Sanaka and Janaka and their like, through ages upon ages,
O Blessed is Guru Nanak whose human birth was wholly Fulfilled.
Says Kala, the poet, “His Victory was echoed even by the underworlds”.
O Nanak, the Guru, Blessed are thou who lovingly Relished the Lord’s Name. [6]

In the Satyuga too, you enjoyed the state of Rajyoga, when you ‘deceived’ Bali, becoming a dwarf, whose form pleased you.
And in the Treta age too, when you were called Rama of the Raghu clan, And in the Duapar age too as Krishna, when you Emancipated Kansa, and blest Ugrasena with a kingdom and thy Devotees with the state of fearlessness.
In the Kali age you were called Nanak, and Angad and Amar Das,
Yea, eternal and moveless is thy rule, O Guru: for such was the Command of the Primeval Lord. [7]

Thy Praises are sung by Ravidasa, Jaideva and Trilochana.
And Kabir and Namdeva, too, knowing thee to be “even-eyed”.
And Beni too sang thy Praises who enjoyed the Love of God in a state of Equipoise.
And who knew of no one but God and the Yoga of His Contemplation and the Wisdom of the Guru’s.
And Shukdeva and Parikshata, and Gautama, the seer, too sang thy Praise.
Says Kala, the poet, “the sublime Praises of Nanak, the Guru, are sung by the whole world, eternally, in an ever-new form”. [8]

His Praises are uttered in the underworld by the Sheshnaga and the like Devotees of God;
And by Mahadeva and Yogis and men of continence and the Jangams too, And also by Vyasa, who uttered the Vedas and the Vyakarna; And by Brahma too, whose Will brought the world into being.
Yea, Nanak Realised the Perfect, All-filling God, Manifest and yet Unmanifest.
Says Kala; the poet, “Dwell upon the Sublime Praises of Nanak, the Guru, who has attained unto Rajyoga”. [9]

The nine Nathas too sing his Praise: O Blessed is the Guru who is Merged in Truth.
And also Mandhata, the king, whose rule was over the whole round world. And Baliraja too, who lives in the seventh under-world, And Bharatri too, who bides ever with Gorakh, his Guru, And Durbasa and Angira, the seers, and Puru, the king, they all sing his Praise.
Says Kala, t.e poet: “The Praise of Nanak, the Guru, fills all hearts, all-too-spontaneously”. [10]

SAWAYYAS IN PRAISE OF GURU ARJUN, THE FIFTH MASTER
(UTTERED BY VARIOUS BARDs)

Contemplate the One Eternal God
Dwelling upon whom the Soil of Evil-mindedness is eradicated.
And Enshrine the Guru’s Lotus-Feet in thy heart,
And Reflect on the Glory of Guru Arjun, in a state of Equipoise.
He made himself Manifest in the house of Guru Ram Das,
And lo, all his Wishes were fulfilled; he was Blest with all the Boons, P. 1407
And he Realised God even from his birth through the Guru’s Wisdom.

So, Kala, the bard, utters his Praise, his palms joined in prayer.
O Guru, God Brought Thee into the world, like Janaka, to practise the Yoga
of Devotion.
Through Thee, the Guru’s Word became Manifest, and God is ever on Thy
tongue.
From Guru Nanak was Angad, from Angad, Amar Das attained the Sublime
State (of Bliss).
In the house of Guru Ram Das, Thou wert born, O Guru, the Great Devotee
of God! [1]

Fortunate art Thou: Thy Mind is seated in the Sublime State (of Bliss); in thy
heart is the Word.
And the Jewel of thy Mind is Comforted, and thou makest men Wise in the
Lord’s Name.
Unfathomable and Unperceivable is the Transcendent Lord, made Manifest
through thee, O Guru.
In the house of Guru Ram Das, Arjun is the Manifestation of God. [2]

Through Thee, the benign rule of Janaka has again come to the world: the
Age of Truth has dawned.
And the Mind is Pleased with the Guru’s Word, and the insatiable mind is
Satiated.
Nanak, the Guru, has laid the True Foundation and verily, thou art Attuned
to him.
In the house of Guru Ram Das, Guru Arjun has Seen the Transcendent
Lord. [3]

Wondrous is the play of God, the King, that the Guru walks Composed and
Content, with a Stainless Mind.
Bards, like Kala, can describe his Praise only thiswise; that he is the
Embodyment of the Self-existent, Unborn (God).
Guru Nanak Blest Angad: Guru Angad Blest Amar Das with the Treasure
(of Bliss).
And Guru Ram Das Blest Guru Arjun, like the Philosopher's Stone, which transmutes all it touches into God. [4]

Ever-abiding art thou, O Arjun, the priceless (Jewel), the Embodiment (of God), Self-existent, Unborn, The Destroyer of Fear and Sorrow, the Infinite, the Fearless, Who has reached the Unreachable, and burnt off our mind's Doubt and Wanderlust, and Blest us cool Comfort. The Self-born God, the Perfect Creator-Lord, has Himself come into being. First Nanak, then Angad, then Amar Das, Merged in the Guru's Word. O Blessed is Guru Ram Das, who like the Philosopher's Stone, has made Arjun like himself. [5]

He, whose Victory resounds through the whole world, whose Fortune is high at home, and who is Immersed in God, Has attained to the Perfect Guru, is Attuned to him, and bears the Load of the whole earth. He is the Destroyer of Fear and the Sorrow of others, and so his Praise is uttered by Kalsahar, the bard. In the clan of Sodhis, O scion of Guru Ram Das, thou art the standard of Moral Law, the Great Devotee of God. [6]

The support of Dharma, the destroyer of other's Sorrows, deep in the Guru's Wisdom, The Immaculate Word, compassionate like God, the destroyer of Ego. The Great Giver, immersed in the Guru's Wisdom, Seeing him, my Mind is in Ecstasy:
Yea, with him is the Inexhaustible Treasure of the Lord's Ever-abiding Name,
O scion of Guru Ram Das, O All-pervading one, over thy head is stretched the Canopy of Equipoise.
Saith Kala, the bard; "Blessed be thou, O Guru Arjun, who hath known the Taste of Rajyoga". [7]

Abiding in God's Fear, thou hast Realised the Fear-free God: and He, who Pervades in a myriad hearts, Him thou hast Known: P. 1408 Through the True Guru, thou hast known thy Unfathomable, Unperceivable God, whose Station is too deep for words. And Meeting with thy Guru, thou wert Approved, and practised Detachedness in the midst of affluence. Blessed be thou, O Guru, who hath filled those that were not fillable.
Thou art Immersed in the Sea of Contentment, and contain the Uncontainable (God), reaching upto Him in the Way of the Guru. Saith Kala, the bard: "O Guru Arjun, thou hast attained in thy Self the Yoga, all-too-spontaneously." [8]

Thy tongue raineth Nectar: thy month Blesseth all: thou hast rid us of our Ego, O Unfathomable and Infinite Hero, O Guru,
And (Desire), that enticeth the five sense-organs, Thou hast smothered, and hast established the Absolute Lord spontaneously within thy Self, Saith Kala, the bard: "O Guru Arjun, thou hast enhanced the Glory (even) of Wisdom". [9]

SORATHAS

Guru Arjun is Approved of (by God); he flies not from the field like Arjuna, the son of Kunti.
His standard and spear are the Lord's Name: yea, he is Embellished with the Guru's Word. [1]

The world is the Sea, the Lord's Name the Bridge; the Lord is the Boat. And the Lord Loves the Guru; and Attuned to the Name, He has Ferried the world Across. [2]

When the Guru is in Mercy, he Blesses us with the Lord's Name, the Emancipator of the world, And then one Deals not with another: and repairing to His Door, one is wholly Fulfilled. [3-12]

The Great Guru Nanak was the embodiment of (God's) Light. From Him was Guru Angad: as the Quintessence Merges in the Quintessence.
And Angad was Merciful to Amar Das, and established him as the True Guru,
And this Eternal Canopy was passed on by him to Guru Ram Das. Say, O Mathura, that Seeing the Vision of Guru Ram Das, Arjun's speech became Nectar-sweet.
And now See, with thy Eyes, the Presence of this Perfect Person, whose sublimity is Approved of by God. [1]

He is the embodiment of Truth, Ever-abiding is his Name, and he cherishes Compassion and Contentment in the heart;
The Primeval God manifestly Wrote this Eternal Writ for Him. His dazzling Light is Manifest to all, and its Splendour Pervades the whole earth.
He was transmuted into Gold by the Philosopher's Stone; and was acclaimed as the Guru, being in Communion with the Primeval Guru. Utter, O Mathura, that one must forever be Attuned to his Presence. For in the Kali age, Guru Arjun is the Boat, wherewith the world is Ferried safely Across. [2]

O men, ask only from him who is known the world over, and who Lives in, and Loves, the (Lord's) Name.
He is superbly Detached, Imbued with God's Love, desireless, and yet in the midst of his household.
He is Dedicated to the Love of the Transcendent Lord and, without God, he deals not with another.
For Mathura, the bard, he is the All-pervading God: and being Devoted to Him, He is Attached to the Feet of His Lord. [3]
Neither all the gods have found Thy end; nor the seers, the Indra or the great Shiva, who practised the Yoga.
Nor even Brahma, who dwelt on the Veda; so I forsake not Thee, my God, even for a moment. P. 1409
Thou, O God, art Compassionate to the Saints, and Blessest their Societies throughout the world:
(And it is Thy wonder that) Guru Ram Das, in order to Emancipate the world, Infused his Light into Guru Arjun. [4]

None else could Illumine the Darkness of the world, and so God sent out Guru Arjun as His prophet,
And all those, who partook of the Nectar-Name through him, were delivered of myriads of their Sins.
O mind, abandon not his Path, for, there is no distinction between him and God.
And lo, in the Heart of Guru Arjun, the Perfect Lord has become Manifest for all to see. [5]

So long as the Writ on my Forehead manifested itself not,
I wandered and wandered in all conceivable directions,
And I was being Drowned in the Sea of the Kali age, and I was afflicted by Remorse.
This, O Mathura, is the Quintessence, that God Incarnated Himself to Emancipate the world.
And whosoever Contemplates Guru Arjun, he passes not through the Pain of the womb again. [6]

In the Sea of the Kali age, the Lord’s Name has become Manifest (through Guru Arjun) to Save the world,
And whosoever Cherishes him in the heart, is rid of his Poverty and Sorrow. Immaculate is His from : without Him, there is not another.
And whosoever Knows him, through word and thought, becomes like Him. He Pervades the earth, the sky, the nine continents, as the Embodiment of God’s Light.
Say, O Mathura, that between him and Him there is no separateness and Guru Arjun reflects the very Presence of God. [7-19]

Ever-flowing, never-conquered, is the Ganga of the Guru’s, in which all the seekers Bathe.
Even the Puranas ever utter his Praise, as doth Brahma through the Vedas.
Over his Head waves the eternal (of Glory), and on his tongue is the Nectar-Name (of God).
over the sacred head of Guru Arjun, God Himself Holds His Canopy (of Grace).
Nanak and Angad and Amar Das and Ram Das have all submerged in God.
Says Harivansha: "Their Glory permeates the whole earth: and who says, they are dead and are no more?" [1]

When such was the Lord's Will (Guru Ram Das) repaired to the Abode of God,
And God Offered him His Throne and Seated him there Himself.
And all the gods were Pleased and Proclaimed his Victory:
And the Demons hastened away, for, within them trembled their Sinful deeds.

Whosoever attained to Guru Ram Das was rid of his Sins,
And, his Throne (of Moral Law) and the Canopy (of Grace) Passed on to Guru Arjun for the Redemption of the world.

[2-21-9-11-10-10-22-60-143]
SHLOKAS LEFT OVER FROM THE VARS

BY THE GRACE OF THE ONE SUPREME BEING, THE ETERNAL, THE ENLIGHTENER.

SHLOKA M. 9

If thou hast sung not the Lord’s Praise, thy life has been a waste, O mind.
Says Nanak: As fish love the waters, so love thy God. [1]

Why get engrossed in Vice and become not Detached even for a moment?
Says Nanak: Dwell on thy Lord, that the Yama’s Noose catches thee not. [2]

Thou wasted away thy youth, and now age hath its sway:
Says Nanak: Dwell now on thy Lord, for, behold, thy life hastens away. [3]

When thou art of age, death overtakes thee even before thou hast known:
Says Nanak: O thou crazy one, why dost thou dwell not on thy Lord, thy very own? [4]

Riches, and thy wife, and possessions, which thou thinkest are thine, all come amiss.
-For, they keep not thy company (in the end): This, Nanak, is the whole Truth: know thou this. [5]

Thy Lord is the Purifier of the Sinners, the Destroyer of Fear, of the supportless the only Support.
Says Nanak: Look (only) upto Him who Abides ever with thee, in thy heart. [6]

The Lord who Blest thee with thy body and riches thou lovest not.
Says Nanak: Even now when thou art helpless, waver not in thy Faith. [7]

He, who gave thee body, riches, happiness and beauteous homes and forts,
Why, saith Nanak, thou Contemplate not Him, thy only God? [8]

The Lord is the Giver of all joys: nay, there is not another without Him, thy God.
Says Nanak: Hark, O mind, Contemplating Him alone, thou art Saved. [9]

Meditating upon whom we are Emancipated, cherish thou Him, O my friend,
Says Nanak: Life wears off each day, each moment; Hearken, O my mind. [10]

Of the five elements, O Wise ones, is our body forged.
But the Soul emanates from God, and into Him alone it is merged. [11]
The Saints proclaim that the Lord Pervades all hearts.
Says Nanak: Dwell thou on Him that thou Crosseth safe into the Yond. [12]

He, whom neither pleasure pleases, nor pain pains, and who neither has Attachment nor Ego, nor Greed:
Look upon him, O my mind, as the very embodiment of God. [13]

He, who is above praise and dispraise, and to whom alike are iron and gold:
Says Nanak: He, O mind, alone is Emancipated, he alone is Saved. [14]

He, who is affected neither by joy nor sorrow and looks upon friend and foe
as one;
P. 1427
He, says Nanak, is Emancipated: he alone is the Released one. [15]

He, who fears no one, nor makes others afraid:
He alone is Wise, O mind, he alone knows his God. [16]

He, who has abandoned the Poison (of Maya), and withdrawn into himself, (for God’s sake).
He, O mind, is a man of Destiny: his lot is Awake. [17]

He, who has discarded Maya and the sense of “I” and become Detached:
Hear, O mind, the Lord Abides in his heart: he is the man of God. [18]

He, who forsakes Ego and realizes his Creator-Lord,
He, says Nanak, is the Emancipated one: Know this to be the whole Truth, O mind. [19]

In the Kali-age, the Lord’s Name destroys our Fear and through it is our Evil dispelled.
And he, who dwells on the Lord, night and day, Nanak, all his works are fulfilled. [20]

He who utters the Lord’s Name with his tongue, and hears the Lord’s Name with his ears,
Hearken, O mind, for him death has no terror, no fear. [21]

He, who his “mine-ness”, Greed, Attachment and Ego forsakes,
Saves himself, and Ferries others too across. [22]

As is the dream or a play, so is the world.
Says Nanak: Nothing is True, nay, nothing stays without the Lord. [23]

Everyone wanders out and afar ever in search of the riches of the world.
But rare is the one, Nanak, who enshrines the Lord in his mind. [24]

As doth the bubble rise from the waters and then dies:
Says Nanak: So doth the creation of the world: know thou this, O mind. [25]
Blinded by the wine of one's riches, one cherishes not one's Lord.
Says Nanak: Without the Worship of God, one falls a prey to death and is lost. [26]

If one seeks eternal Bliss, one must seek the Refuge of God.
Says Nanak: Hark, O mind, precious, too precious, is the human birth.

For the sake of Maya, the Ignorant wretches run wild.

He, who dwells ever on God, he and the God are one.
For, he is the Embodiment of God, and there is no distinction between the two, nay none. [29]

Involved with Maya, the mind forsakes the Name of God.
Says Nanak: Of what avail is thy life without Worship of thy Lord. [30]

Man remembers not God, for drunk with Illusion, the Blind one cannot choose.
Says Nanak: Without the Lord's Worship, one is netted by the Yama's Noose. [31]

Many come to befriend us in affluence: but, in misery, no one is one's friend.
Nanak: Dwell thou on thy Lord, for, He alone Keeps thy Company in the end. [32]

I wandered through, birth after birth, but never without the fear of Death.
Says Nanak: Dwell thou on thy Lord and abide ever in thy Deathless God. [33] P. 1428

I've tried as hard as I could, the mind's Ego goeth not.
My mind is engrossed by Evil: Save me, O Save me, my Lord. [34]

Three are the stages of one's life: as child, young and old.
But all the three are vain, says Nanak, if one dwells not on God. [35]

That what one should have done, one didn't, being trapped by Greed.
Says Nanak: Now that the time is past, why criest thou, O Blind mind?

Thy mind is involved with Maya, and attains not Release,
Like a painting painted on the wall; it lies where it lies. [37]

Man hopes for one thing, but receives other than for what he wisheth.
He wants to entrap others but lo, is himself trapped (by Death). [38]

Thou tried hard to earn comforts, but not to suffer Pain.
Says Nanak: Hark, O mind, that alone happens what thy Lord ordains. [39]
The world is a beggar: the giver of all is Lord the God.
Says Nanak: Dwell thou on thy Lord, O mind, that all thy tasks are fulfilled. [40]

Why art thou proud of the vanities (of life); the world is but a dream.
O mind, of these nothing belongs to thee, save thy Lord. [41]

One is proud of one's body, which is now here and then is not.
But he who says the Lord's Praise, his sway is over the whole world. [42]

He, who in his heart Dwells upon God, is an Emancipated soul, forsooth.
Between him and the Lord there is no distinction whatever: this, indeed, is
the whole Truth. [43]

He, who enshrines not the Lord's Devotion in his heart,
His body is like a swine's, like a cur's, nay, a mere waste. [44]

As a dog leaves not the door of his Lord,
So serve thou thy God, with a single mind. [45]

He, who after pilgrimages, austerities and offering charities inflates his
Pride,
All the merit he earns thus is wasted away, like the elephant's, who bathes
(and then throws dust on his head). [46]

The head shakes, the feet stagger, and one is devoid of the light of the eyes.
Says Nanak: Even when such is one's state, one cherishes not God, but why?

I had looked upon the world as my own, but here no one belongs to his kind.
Says Nanak: Eternally True only is the Lord's Worship, so enshrine it thou in
thy mind. [48]

The world is false, know thou this, O friend,
Says Nanak: It stays not with thee like the wall of sand. [49]

Even Rama had to go, and also Ravana, who had myriad of kin.
Says Nanak: Nothing stays here, O dear, for the world is but a dream. [50]

I'll worry only if what had not to happen, happens:
But such is the way of the world, Nanak, that nothing stays. [51]

He that is born, dies, if not today, then tomorrow he goes.
Says Nanak: Sing thou the Lord's Praise and abandon all that involve.
Dohira

My Power is shattered and I'm Fettered: and, lo, there is no escape for me. 
Saith Nanak: O Lord, Thou art my only Refuge: Now, Save me, as Thou 
Saved Gaja, Thy Devotee. [53]

My Power has returned: my Bonds are loosed, all the Doors are opened up to 
me. 
Saith Nanak: O Lord, everything is in Thy Hands, now be Thou with 
me. [54]

All friends and mates have forsaken me, all companions are in vain. 
Saith Nanak: O Lord, Thou art my only Support in this Sea of Pain. [55]

Only the Lord's Name Remains, and His Saints or the Guru-God. 
But, saith Nanak, rare is the one who Remembers the Lord’s Name in the 
world. [56]

Enshrine the Lord’s Name in thy heart, for, there is no one equal to the God. 
And lo, all thy Woes depart and thou See-est the presence of the Lord. [57-1]

Mundavani M. 5

In the Platter (of the Book) are placed three things—Truth, Contentment and 
wisdom:

And also the Nectar-name of the Lord, who is the Support of all. 
He, who Tastes this Fare, Relishes it, and he is wholly Fulfilled. 
This thing one cannot forsake: so keep thou it in thy Mind, 
For (through it), one Swims across the Dark (Sea) of Existence, (and knows 
that) all that seems is the Expanse of God. [1]

Shloka M. 5

I have acknowledged not Thy Bounties, O Lord, Thou it is who made me 
worthy (of Thee). 
I, the Meritless one, had no Merit whatsoever but Thou, O God, took Pity 
upon me. 
And, in Thy Mercy, Thou hast Blest me with the Vision of the true guru, my 
( eternal) Friend. 
Now, O God, Bless me with Thy like-giving Name, that blossom forth both 
my body and mind. [1]
THE QUINTESSENCE
OF
THE ADI GRANTH

22. I commend my heart to Thee, O Master, with all that is within me. (Sri Rag M. 1

23. How can I become fearless if I do not meditate on His Word? (Sri Rag M. 1

24. He who seeks in the love and heart of the Lord, he shall find the peace and safety of the infinite, loving and all-embracing Om. (I. M. and A.)

25. God is the Dweller in our inner self. Let us face the fact, let us face the truth. (Sri Rag M. 1

26. Once a man is married to the Lord, he is not afraid of death nor of life, nor of anything. (I. M. and A.)

27. Thou art the River of Wisdom. How can I, a mere fish, know Thy Expanse? (I. M. and A.)
God


2. True in the beginning, True in the primeval age. True He is, and True He shall be. (Jap. 1)

3. God is neither appointed nor created. He’s self-existent, the Immaculate one. (Jap)

4. Though a better form of life be attained through good actions, salvation comes only through God’s Grace and Benediction. (Jap. 5)

5. His Knowledge is Unutterable. Even if I knew, I couldn’t tell. (Jap. 5)

6. That alone is good which pleases my God. (Jap. 16)

7. O Primal Word, (the Creator of) Maya and the Primal Cause, hail to Thee, Thou that art Truth, Ever-joy and Beauty. (Jap. 21)

8. God alone knows how great He be. (Jap. 24)

9. Everywhere is God’s Seat, everywhere His Stall. And, He puts in it what He wills once for all. (Jap. 31)

10. He alone knows who sees Him. (Asa M. 1.)

11. All Truth, all Penances, all Goodness, all Miracles, all Merits of the adepts, the Intuitive powers, no one has found without Thee, O God! (Asa M. 1)

12. God neither Dies nor is there any to grieve for Him. (Asa M. 1)

13. God alone Gives and His Givings know no bounds. (Asa M. 1)

14. O God, he alone will know Thee to whom Thou wilt be revealed. (Asa M. 4.)

15. Thou alone Knowest, Seest, Doest, O Lord. (Asa M. 4, 4:2)

16. Thou Thyself separated (the egotists) from Thee, and it is Thou that united them again to Thyself. (Asa M. 4)
17. He whose gifts cannot be evaluated, O how then shall we evaluate the Giver? (Gauri Deepaki, M.1)

18. The second, the minute, the hour, the solar and the lunar day, the changing seasons—are all created by the same lone sun. Thus doth permeate through the many the God, the One alone.

19. Thousands are Thy eyes, yet hast Thou eyes? Thousands are Thy forms, yet hast Thou a form? Thousands are Thy lotus-feet, yet hast Thou feet? Thousands Thy noses to smell, yet hast Thou a nose, O wonder of wonders? Thou art the spirit that pervadeth all. (Dhanasri M. 1)

20. O Thou, the knower of our inmost desires! (Gauri Poorbi, M. 5, 4:5)

21. God is like a beauteous temple, studded with rubies and jewels and pearls and pure diamonds. He is the enticing fortress of gold. (Sri Rag M. 1)

22. When one meets with the True One, the Truth is revealed to one and one merges in Truth. (Sri Rag M. 1)

23. I renounced my formative will and the noise of reason, when I met my Master, the Carefree. (Sri Rag M. 1, 1: 11)

24. How shall we become fearless if we do not fear the Lord and merge in His Word. (Sri Rag M. 1)

25. He who gave us life and soul, gives us also peace when He comes into us. (Sri Rag M. 1)

26. It is by realizing God in our inner selves that He blesses us with His Grace and washes our dirt off. (Sri Rag M. 1, 3:12)

27. Accursed is the Bride who loves anyone other than her Lord. (Sri Rag M. 1)

28. He who sees the same Light pervade all for ever, and realizes the essence of the Guru’s Way, realizes the God in himself. (Sri Rag M. 1)

29. The self-willed are separated from God. (Sri Rag M. 1, 4:18)

30. He, the Lord of taste, is the enjoyer; He, indeed, is the pleasure that He enjoys. He’s the bride, He the spouse in bed with her. He it is who pervades all; yea, He the Master who sports. He’s the fish, he the fisherman, He the net, He the river. (Sri Rag M.1)

31. Thou are the River of Wisdom. How can I, a mere fish, know Thy Expanse? (Ibid)
32. I see not the fisherman nor the net, but when cometh Pain, I call on Thee. (Sri Rag, M.1)

33. Thou art near and far and in the middle, seeing, hearing and creating all by Thyself. (Sri Rag M. 1)

34. True He is and Truth it is that He Loves. (Sri Rag M.1)

35. Infinite love is the speech of God. (Jap, 1,4)

36. It is through God's Grace that one attains unto God. (Sri Rag M. 3)

37. Without fear of the Lord, how can He be loved? (Sri Rag M. 3)

38. The Lord is my friend. He alone is my support in the end. (Sri Rag M. 3)

39. The Lord is the lover of the Devotee. If He bestows His Grace, He comes into our hearts. (Sri Rag M.3)

40. Those who are in error. He Himself corrects, Others, He has Himself made to lose the way; they are attached to Duality. (Ibid)

41. He is the greatest of the great. His Place is highest of the high—He who is without colour, without sign, beyond value. (Sri Rag M. 5)

42. He, thy God, is in thy very home. He alone is Infinite and beyond all places. (Sri Rag M. 5)

43. Above and beyond the Vedas and the Semitic texts and the world of coming-and-going is God. For, the God of Nanak, verily, is a Presence. (Asa M. 5)

44. He is thy Creator, thy Trascendent God. (Sri Rag M. 1)

45. Wondrous is the form of the formless! (Sri Rag M. 5)

46. He alone is Wise, Beneficent, of tender heart, of pure form and vast, thy Friend, Protector, Highest of the high. He is neither young nor old. His court is eternal. We gather from Him what we seek, for, He's the only Shelter of the Shelterless. He is the Treasure of good, the ever-fresh Being, whose gifts are perfect. (Sri Rag M. 3)

47. From whom dost thou hide thy shame. for He, thy Lord, seeth all in His presence. (Sri Rag M. 5)

48. He, thy God, filleth all places, the space and the interspace. (Sri Rag M. 5)
49. He is thy beloved, the God of forgiveness. (Sri Rag M. 5)

50. They who're strayed away from Him, He shows the Path, viewing not their merit or demerit. (Vadhans M. 5)

51. He seeks no one's counsel when He builds, nor when He razes things to the dust. He gives and takes as He wills. (Sri Rag M. 1, Ashtapadis)

52. God's Grace is upon all, but gives He to him whom He Wills. (Sri Rag M. 1, Ashtapadis)

53. We all are the Brides of the Lord and bedeck ourselves for His pleasure, but if we are proud of our beauty, of no avail then are our bridal robes. (Sri Rag M. 1, Ashtapadis)

54. We find not God's love through deceit. Nay, the false show availeth not. (Ibid)

55. The spouse enjoys the bride he likes. And she alone is His bride whom He honours by His Grace. (Sri Rag M. 1, Ashtapadis)

56. Our Spouse is Beauteous, ever-Fresh and True. He is never born to die. (Sri Rag M. 1, Ashtapadis)

57. Thou, O God, are Thy only attribute, Thou the one who utterest, hearest and dwellest on it. Thou Thyself art the Jewel, Thou the evaluator, (though) beyond value art Thou. Thou art the honour and the glory and Thou the giver of them. (Sri Rag M.1, Ashtapadis)

58. God alone is pure, the others are trapped by illusion. (Sri Rag M. 1, Ashtapadis)

59. O Thou that dost not seem, but art in every heart! (Sri Rag M. 1, Ashtapadis)

60. He who fears not his God is afraid, for without God, all is darkness. (Sri Rag M. 1, Ashtapadis)

61. They all say, "Thou art highest of the high," but who has seen Thee, O God! Tis the Guru who maketh me See, and then I See Thee wherever I see. (Sri Rag M. 1, Ashtapadis)

62. In Thy Will, O God, are we all created. In Thy Will do we all do the deeds. In Thy Will are we subject to death. In Thy will do we Merge in Truth. (Sri Rag M. 1, Ashtapadis)

63. He is Allah, the Unknowable, Unfathomable, the Creator and the Cause, our only Beneficent God. (Sri Rag M. 1, Ashtapadis)
64. Thou art me, I am Thou, what indeed is the difference? Do the gold and the golden bracelet differ or the water and the waves? From me, the servant, art Thou known the Master! (Sri Rag, Ravidas)

65. Why fear or doubt, when God never is unjust. Only the evil-doers suffer defeat. (Sri Rag, Var Pauri M.4)

66. Chop off the head that bows not to the Lord. Nanak: The human frame not charged with love is worthy only of being burnt. (Sri Rag, Var Shloka M. 2)

67. The Unseen, Imperceptible, Unknowable, and Immaculate-Him the Eyes see by the Guru's Grace.

68. Glorious is the Lord's praise, for His Justice is in accordance with His Law. Glorious is the Lord's praise, for from Him one attains one's heart's desires. Glorious is the Lord's praise for He hears not thy traducers. Glorious is the Lord's praise for He Gives without asking another. (Sri Rag, Var Pauri M.4)

69. He the Giver Gives: 'tis the taker who says, "Enough, no more." (Japji, 3)

70. All love goes, if it has not God as its object. (Sri Rag, Var Shloka M. 3)

71. The gifts are all God's; with Him one is all too helpless. Some receive them not, while awake, while others He blesses by awakening them from their sleep. (Sri Rag, Var, Shloka M. 1)

72. The Lord Creates nature and then Pervades He it. (Sri Rag, Var, Shloka M. 1)

73. He whom Thou Ownest Thou meetest, O God, for Thou art enticed away by hearing from him Thy own praise! (Sri Rag, Chhant, M. 5)

74. O my father, I am wedded to my God by the Guru's Grace. The darkness of my ignorance is dispelled, for the Guru has blazed the trail of wisdom. Gone are my ego and sorrow, and through the Guru's instruction, my Self eats up my self. I marry the Being Eternal, Immortal, who dies not, nor goes. Such is my marriage to my God, O my father. True is my Lord, O my father; the marriage-party is of the Holy Servants of God. O my father, gift away to me the dowry of His Name. Let the Lord be my wear, His Glory be my beauty that my (life's) task be accomplished. (Sri Rag, M. 4, Chhant)

75. The Merciful Lord has given the Command that no one shall domineer over and give pain to another, and all will abide in peace. (Sri Rag M. 5)
76. Sweet, O Sweet is my Master, sweeter than the mother, the father, brothers, sisters and mates. Not another is as sweet as is He.

(Sri Rag M. 5)

77. This world is led astray by Doubt, but who hath strayed it thus away if not Thou? (Sri Rag M. 1)

78. The Lord minded not my merit, demerit, and as is his innate nature, He embraced me to His Bosom and now even the hot wind touches me not. (Sri Rag M. 1)

79. Thou art a Yogi amongst yogis, a Reveller amongst revellers. O dear, Thy limits are known to no one in heavens, the world or the underworld.

(Sri Rag M. 1)

80. How ignorant is the seeker who asks, knowing not that the Wise Giver is giving even without asking. Yea, He Gives all at once all He has to; why then the crazy mind cries out to Him, for what?

(Gauri Bavan Akhri, M. 5)

81. Man asks not for God, but for goods which bring gladness to no one. If you ask for anything, O man, then ask for the One alone that may deliver you of your bondage. (Ibid)

82. Why wander out and about in the wilderness, when thy God abides within thee. (Ibid)

83. He the Giver is forever Alive and Awake. (Ibid)

84. Eating and expending and enjoying it, the Lord's Treasure is exhausted not. (Ibid : Shloka)

85. He the Formless One is also in form. He the Absolute is also the one Related. He is known as the One also and also becomes the many He.

(Ibid : Shloka)

86. Greetings to the Guru-God who, the Formless One, is in the beginning, the middle and in the end. He Himself is in primordial trance. Himself is He in the Seat of Peace. He Himself hears, Himself singing His Praise. He Himself created Himself. Yea, He is His own father and mother. He Himself is the subtle and the apparent too.

Nanak: No one can Knows the mystery of His play. (Ibid : 1)

87. The world is blind and the God alone seeth. (Asa M. 1)

88. When Thou, O Creator, art the Cause of all causes, why then shall I lean on the world and for what? (Asa M. 1)
89. As much is the music in our mind, that much is Thy sound, O Lord. As much is the form, that much is Thy Body. Thou art the tongue that tastes, thou the nose that smells. (Asa M. 1)

90. Great is Thy Glory, for great is Thy Name. Great is Thy Glory, for Thy Justice is just. Great is Thy glory, for eternal is Thy Seat. Great is Thy glory, for Thou Knowest our speech. Great is Thy Glory, for Thou divinest our inmost thoughts. Great is the Thy Glory for Thou givest, unasked. Great is Thy glory, for Thou art all-in-all.
Nanak: All Thy Doings one cannot tell.
For, what is and will be, is all in Thy Will. (Asa M. 1, Var)

91. True are Thy worlds, True Thy universes. True are Thy regions, True the forms Thou Createst. True are Thy Doings, True all Thy Thoughts. True is Thy Command, True is Thy Court. True is Thy Will, True is Thy Utterance. True is Thy Grace, True Thy sign. Myriads upon myriads call Thee Light and Truth. In Thee, the True One, is all power, all majesty. True is Thy Praise, True Thy Commendation. O Thou True King, True, True is all Thy Play.
(Asa M. 1, Var Shloka M. 1)

92. Nanak: The Lord acts according to His Law, but lo, works also with discrimination He. (Asa M.1, Var)

93. In the Lord’s Fear blows the wind with its myriad breezes. In the Lord’s Fear roll a myriad rivers down. In His Fear is the fire forced hard to labour. In His Fear is the earth crushed under a burden. In His Fear do the clouds roam on their heads. In His fear doth the Dharamraja, stand at the Lord’s Gate. In His Fear blazes the sun, in His fear shines the moon, and move aeons of times, both, and miles without count. In His fear are the Siddhas, Buddhas and Nathas. In His Fear vaults the sky over the earth. In His Fear are the warriors and heroes of strong limb. In His Fear do boat-loads of men come and go. Yea, the Writ of thy Lord’s Fear is over the heads of all.
Says Nanak: “Fearless is the One Absolute, the True Lord, alone.”
(Asa M. 1, Var. Shloka M. 1)

94. True, O Lord, art Thou alone who hast manifested Thyself in all as Truth.
(Asa M. 1, Var)

95. Thou, O God, art the Creator, who am I to create? For, if create, I cannot create. (Ibid, Shloka M.1)

1. The Lord-jusifier within, the discriminating spirit. According to old Hindu belief, the Angel of death, before whom spirits have to render account in the Yond.
96. In Thy creatures is Thy Light, O God. Through Thy Light art Thou known and though without attributes, all attributes inhere in Thee. (Ibid)

97. He whose Sustenance sustains us, to Him let’s say, ‘all hail’.
Says Nanak: “With the Master, the command wouldn’t do: it is the prayer that works.” (Ibid)

98. What use is that service which rids one not of the fear of the Lord?
Nanak: The True Servant is he who merges in the Master. (Ibid)

99. I do the work which He, my God, has assigned to me. (Ibid)

100. He, the Lord is Deathless, so I fear not death. As He is destroyed not, I fear not destruction. Neither He is poor, nor I am hungry. Neither He is in woe, nor am I in misery. Neither He is Bound, nor am I in bondage; neither He hath the Toil, nor am I bound to struggle. As He is Spotless, so am I spot-free. As He is in Bliss, so am I in ecstasy. As He is Worn not by Care, so am I not in pain; as He is Stained not, so am I free of stain. Neither He is Hungry, nor do I have the craving; as He is immaculate, so is cast my being.
Says Nanak: By the Guru’s Grace are my doubts and errors gone; and He and I, meeting together, have become one. (Asa M. 5)

101. O man, be not clever with thy God. Abandon thyself to Him, if thou wantest Him to meet. (Sorath M. 5, 4:5)

102. Thou art the cause of causes; and there’s not another without Thee.
(Dhanasri M. 9)

103. The Lord is the fruit-bearing tree, and whosoever dwells on Him is satiated. (Dhanasri M. 4)

104. Our God is the philosopher’s stone that transmutes our iron into gold. He’s the chandan tree that makes our dry wood fragrant.
(Dhanasri M. 4:7)

105. O Lord, whom shall we call false and untrue when there’s no one else but Thee? Thou Pervadest all, O God; everyone dwells ever upon Thee.
(Dhanasri M. 4)

106. Everyone is under Thy sway, O God, there’s no one outside of Thee. Everyone belongs to Thee, O Lord, and everyone merges in Thee.
(Dhanasri M. 4)

107. He’s the beneficent Lord of all life: He fills all places.
(Dhanasri M. 5)
108. True is the Master; True is His Court. O, Who can evaluate my priceless Lord? (Dhanasri M. 5)

109. He who Sustains us with goodness and who is short of nothing, He alone takes care of my every moment, my Lord, my only God. Unpierceable, Undeceivable, Infinite, Highest of the high is His Form. (Dhanasri M. 5)

110. My God is riches to the poor, staff to the blind, and milk to the child. (Dhanasri M. 5)

111. As the mother looks after the child, so does our Lord keeps us whole. (Dhanasri M. 5)

112. In the seedless state abides the Yogi, our God, who can be identified neither as man nor woman. (Dhanasri M. 1, Ashtapadis:1)

113. The Lord is everywhere, in space as in interspace, and all that seems belongs to Him. (Jaitsri M. 5)

114. The Lord is our only Friend: no, there's not another. For, He pervades all space and interspace, the earth as well as the seas. Yea, permeates He everything and He's the only beneficent Lord and Master of all. He's the only Support of the earth, Infinite and Boundless. Of his myriad Merits which ones shall I recount? (Jaitsri M. 5, Chhatt)

115. Nectar-sweet is the speech of my God, my Friend. I have seen with care, bitter is never His Word. He the Perfect Master knows not a bitter Word and looks not to my misdeeds. For, it is His innate nature to purify the sinners and to reward even an iota of virtue. (Suhî M. 5, Chhatt)

116. If the seeker cries out and begs at the Lord's door, the Lord hears him and whether He blesses him or curses him, he must revel in His Glory. (Asa M. 1)

117. Be not clever with thy God, for thus thou livest ever in the fear of death. (Gauri Sukhmâni M.5)

118. O man, you put ten things behind and if you get not another, you lose your faith in God! If thy Lord gives not another and takes away all that He has blest you with, then what can you do; O fool? Salute then Him, your God, forever before whom you are so helpless. (Gauri Sukhmâni M. 5)

119. Surrender to Him, thy God, all that belongs to Him and submit to His Will, and thy God will bless thee four times more, for He is forever thy Lord of Mercy. (Ibid)
120. He by whose Grace, you eat delicacies, wear Him ever in your mind. He by whose Grace you apply scents to your body, meditate ever on Him that you attain the state of Bliss. He by whose Grace you abide in your peaceful abodes and pleasure-haunts, reflect on him and utter His Name with your tongue ever and forever more. He by whose Grace you enjoy love and fineries of life, and wear silks, and sleep on a cosy bed and are honoured by all and can redeem your honour, dwell on Him, your only God, O mind. (Ibid)

121. He by whose Grace you are blest with a healthy, golden body and whose Grace is the only refuge of your shame and, by whose Grace, no one can rival you, Nanak, call on Him, your Great God. (Ibid)

122. He by whose Grace you are bejewelled and ride horses and elephants and have wealth, land and beauteous gardens, and who blesses you with enough to give away abundantly in charity, and who builds you into a man of culture with a beauteous face, remember Him ever, yea, Him, who is the fount of incomparable Beauty. (Ibid)

123. He by whose Grace your ears have music to hear, and your eyes see the wonders of the world, and your tongue speaks honey, and your hands move and work and you abide in peace and pleasure and flower in bloom and merge spontaneously in Bliss, and attain deliverance, why forsake Him, O mind, attaching yourself to the Other? (Ibid)

124. He by whose Grace you become manifest and known and your glory is acclaimed the world over, and all your tasks are fulfilled, O mind, think of Him ever as a Presence. He who Blesses you with the eternal Truth and who emancipates and redeems all, O my mind, be ever imbued with Him and contemplate Him and Him alone. (Ibid)

125. He who is the one and also the many, He dies not nor perishes. He is the farthest and the nearest of all, yea, He who Sees, Knows and Reflects. He Pervades all, all over, at all times. (Gauri Sukhmani M. 5)

126. If you seek God, O man, be not clever with Him. (Ibid, Shloka 14)

127. Vain, O vain is the support of man, for the Giver is only He, the one God, alone, by whose giving one asks not again. (Ibid)

128. He alone is Detached in the household who abides ever in God's praise. (Ibid)

129. Within our hearts, the sense of Separateness is also from Him, the God, and to the Union also we attain through Him. (Majh M. 3)

130. Says Kabir, "I went to the kaaba to perform hajj and, lo, on the way I met my God who asked, "Who is it that told you I was only there, and not here?" (Kabir, Shlokas)
131. Some there are who remember Thee by the name of Ram, others call Thee Khuda. Some serve Thee as Gosain, others as Allah. But, O Beneficent God, Thou art only One, the doer and the cause. The Hindus visit their pilgrim-stations for Thee and, reading the Vedas, offer oblations to Thee. The Muslims perform the hajj, and reading the Quran, bow before Thee. Some seek the Hindu heaven, others the Muslim paradise.
   But says Nanak, “He alone knows Thy Mystery who realises Thy Will.”
   (Ramkali M. 5.)

132. God is Unseeable, beyond the reach of senses, Unknowable, and Detached and yet the God-conscious being seeth Him with his eyes.
   (Sri Rag M. 4)

133. Of the Creator, how can the one created know the limits?
   (Gauri Sukhmani M. 5)

134. The Lord Meeteth only the innocent of heart. (Gauri, Kabir, 6)

135. O Nanak, it is the same God who is both subtle and apparent.
   (Gauri Sukhmani M. 5)

136. Thou alone knowest Thyself, O Highest of the high, farthest of the far, Unknowable and beyond comprehension, our Master. We who've searched for Thee found not Thy depth. (Kanra M. 4)

137. O love, one meets not with God through the way of works. So, in utter humility, I surrender myself to my Lord and pray: “O God, illumine my mind with discrimination.” (Sorath M. 5)

138. Lo, my Wise and Beneficent God feedeth everyone and is compassionate to all souls. (Gauri M. 5)

139. He who knows the mystery of his only God, he forsooth is himself the Creator and the God of gods. (Ramkali M. 1)

140. First, God Provides sustenance, and then creates He the bodies. O God, there is no greater Giver than Thou. Thou art Thy only equal.
   (Maru M. 5)

141. O God, Bless me Thou with Thyself in Thy Mercy. (Nat M. 4)

142. The timelesslessness of Time is also the creation of God to put an end to whatever He creates. (Maru, Kabir, 6)

143. He who praises God, wondrous is whose Glory, he is blest with the Peace of Poise, immense Bliss and is rid of all his hungers. (Suhí M. 5)

144. O inner-knowing person, our Master, Thou Knowest our inmost state, unuttered. (Bilawal M. 4)

145. This, verily, is the highest virtue of God that He alone is; neither ever there was any other, nor there ever will be. (Asa M. 1)

146. This, verily, is the innate nature of God that whosoever seeks His Refuge, He hugs him to His Bosom. (Bihagaa M.5)
147. Thy Name, O God, is the “Redeemer of the sinners”, the “Destroyer of fear.” (Dhanasri M. 5)

148. Whatever one sees is God; whatever one hears is God’s Word. Whatever one does one does in His Will. (Maru M. 5)

149. All birds, all quadrupeds, all matter, all words, all ascetic mountains, all vegetation, all minds, live in God alone. (Maru M. 5)

150. Between Him and me is the partition of “I-amness,” fine like the wings of a butterfly. I hear He’s near, too near, but seeing Him not, I consider Him far. (Sorath M. 5)

151. The Soul is like a woman. O Groom, without Thee, the bride availeth not. (Malhar M. 5)

152. Of incomparable Beauty, the Transcendent, Blissful Lord is He, the eternal God, Immaculate is whose Praise. (M.5)

153. Some say the Lord is near, other that He is far. But how can a fish of the waters climb up a tree? (Todi Namdeva)

154. Why you shout so much (about your loved Lord) for, he who attains unto His Love, confides not the secret of his Lover to another. (Todi Namdeva 1)

155. Whatever happens, happens through the Master, for He is the only Doer and the Cause. The Lord Himself makes us wise in Himself, and causes us to utter what we utter. He Himself causes the evolution of the (world of) five elements and Himself fills ‘the five’ with His Essence. And, He Himself unites us with the Guru, and Himself He stills the pulls (of the mind). (Bairari M. 4.)

156. Our Lord, the Absolute, without Fear, without Hate, lives in the city of our body. Yea, lives He so near, yet seems not and is revealed only through the Wisdom of the Guru (Bairari M. 4)

157. All creation was created in the Lord’s Will; and all work within His Will. True is the Lord, True, True is His Play, and the Master of all is He alone. (Tilang M. 4)

158. Air, water, the earth and the sky are but the homes or the temples of God. And within them plays He His True Play, and falsehood before Him is of no avail. (Tilang M. 4, 1)

159. He who brings all into being, He supports also whomsoever He creates. He who Creates the earth, He takes care of it too. He is the Master of all hearts, the True Sustainer of us all. (Tilang M. 5.)

160. Myriads are the worlds, but the Master is the One alone.

(Tilang Namdev, 3)

161. O my Loved One, I know not Thy end; Thou pervadest the earth, the waters and the interspace: yea, Thou fillest all. (Suhi Mō)
162. It is Thou who created the body and then enveloped it with Maya and attachment (with the unreal). In my human form, Thou (also) made me worship Thee. Some Thou leadest on to the True Guru to gather Bliss. Others, the egocentrics, are lost in the tumult (of discursive reason). But, all belong to Thee and Thou belongest to all, O Creator-Lord. Thy Writ is over the heads of all. And as Thou Blessest one, so becometh one; Without Thy motive force, one can play no role.

(Suhi M. 4)

163. Infinite is the Form of one who created the Universe, and He alone knows its state. And seeing it, He is in Joy; yea, this Wisdom of the Lord is attained through the Guru. (Suhi M. 4)

164. All that happens is in the Lord's Will. We would do a thing only if we could. (Suhi M. 4)

165. The Juggler performs His many Feats, and exhibits Himself in many many Roles. But when He lays aside the mask, and ends His Play, then the One alone remains, yea, the One alone. How many forms became manifest and then disappeared? Pray, where did they come from and whither did they go? Many are the waves that arise in the sea. The gold is beaten into a myriad patterns. The seed spreads out in a myriad branches. But when it fructifies, the fruit yields but the same seed. If a thousand pitchers break, they break into the same light. And lo, delusion and greed, and attachment and Maya and sin, all dissolve in the end into the One Lord, when one's Doubt is shattered. (Suhi M. 5)

166. He in whose mind abides God loses his self. (Maru M. 1)

167. Blessed is the township of the body in which abide the five great ones—Truth, Compassion, Contentment, Discrimination, Righteousness—and over them rules the One Detached, wrapped in Absolute Trance.

(Maru M. 1)

168. One knows not the Unknowable, but how is He to be known? It is through the Guru who shows thy God abiding ever with thee.

(Basant M.1)

169. Such is God, my King, the Inner-Knower, as one sees one's countenance in the mirror. He abides in all hearts, but is contaminated not. He is free of all bondage, and yet bound to the world. (Kanra, Namdevji)

170. In the fortress of the body is God, but the obstinate one knows not His Flavour. But when the Lord, who's compassionate to the meek, Blesses one, one Tastes His taste through the Guru's Word. (Gauri M.4)

171. I've ground my body into the dye-stuff (of its essence) and, dyeing the mind with it, made the five elements my marriage-party and with my Lord the King, I circumambulate (His Fire), and so get wedded to Him. I've erected the altar in my lotus-heart and (before it) utter the wisdom of God and lo, I attain unto my God as the Groom. How fortunate I am! (Asa, Kabiriji)
172. Shed all thy cleverness and the evil of thy mind and surrender thyself to thy God and attain thus to thy Eternal groom. (Bilawal M. 5)

173. Why barkest thou thus aloud, for He who found God concealed Him in his heart. (Ibid)

174. God is both here and there. How is one to attain unto Him, the Detached, Unknowable One? Through Him who meets thee of Himself. (Gauri M. 3)

175. O God, on Thy great, infinite tree are we perched like birds. (Gujri M. 1)

176. Says Nanak: “He, the Immaculate One, Unknowable and Infinite, the Name, resides in His Will.” (Vadhans M. 3)

177. His within was illumined, his darkness dispelled, as the rays of the sun dispelled the darkness of the night, yea, who saw with his Eyes the Unseeable, Unknowable and the Detached God. (Sri Rag. M. 4)

178. We can find not Thy limits, nor Thy extent, so my mind craves to fall at Thy Feet. (Suhi M. 5)

179. Everything is in Thy Hands, O Lord, Thou alone art the Doer and the Cause. (Rag Suhi M. 5)

180. The Absolute Lord has manifested Himself in a myriad ways, seemingly so distinct. But within the mind sits He as the watchman. In the temple of my Self abides my Love, and there He revels in Bliss. And He neither dies, nor does He age nor wither. (Rag Suhi M. 5: Partala)

181. True is Thy Court, True the ingredients (of Thy Nature). True are Thy Treasures, True is Thy Expanse. Infinite is Thy Form, O God, bewitching is Thy Vision. (Rag Suhi M. 5)

182. Thou art our Compassionate, Beneficent Lord, the Fulfiler of our hopes. (Rag Suhi M. 5)

183. Thou alone knowest Thy state, and no one knoweth the extent of Thy Power (Suhi M. 5)

184. The Lord, of Himself, established His Throne the earth and the sky. In His Will He established the earth, the true abode of Righteousness. He, the Compassionate Lord, Himself creates and also annihilates, and brings sustenance to all. O, Wondrous is His Will. Yea, Our God Himself supports all and pervades all, all over. (Pauri, Var of Rag Suhi M. 3)

185. The Lord Himself creates Himself: Himself He evaluates Himself. No one can know His end: through the Guru’s Word is His Mystery revealed. (Pauri 3, Var of Rag Suhi M. 3)

186. The Lord Himself created the world: O, wondrous is His Play. Of the five elements, He created the body and infected it with attachments, ego and falsehood. (Pauri 4, Var of Rag Suhi M. 3)
187. He, our God, has neither mother, nor father, nor son, nor kindreds nor passion, nor wife. He, the Casteless One without a pedigree, Immaculate, Highest of the high, is Pure Light which pervades all.

(Sorath M. 1)

188. On the Forehead is the lotus girdled by the Jewels, within which abides the Detached Lord, the Master of the three Worlds. Here rings the white, still Melody of the five sounds. (Ramkali, Beni)

189. What is the symbol of the God's abode? There rings the Unstruck Melody of the Word. There one finds not the sun or the moon, air nor water and the Word becomes manifest by the Guru's Grace.

(Ramkali, Beni)

190. Infinite and boundless is the Tenth Door, the Abode of the Supreme Being. (Ibid)

191. He who is Manifest in all hearts is also Unmanifest.

(Ramkali, Sidha Goshti)

192. From the unmanifest He, of Himself, became Manifest; from being attributeless, He endowed Himself with Attributes. (Ibid)


194. God is attributeless, yet all attributes inhere in Him. (Ibid)

195. God is not dark-hued, nor carries He a conch, a disc or a bludgeon. Nay, He's born not and His Form can be uttered only in terms of wonder.

(Shlokas Sanskriti, M. 5)

196. The Lord, of Himself, deludes. (Ibid)

197. Attaining to thy God, open not the knot (of His Mystery). For, this world is not the place where one gets a customer, or a tester, or the price thereof. (Shlokas of Kabir)

198. How is one to describe the thrill of the feel of the Lotus-feet of God? For, utterance knows not the words for what can only be experienced and seen. (Ibid)

199. Kabir: If one sees God, how shall one make others know and believe? For, the God is like only unto Himself and one can only say: "Praise be unto Him." (Ibid)

200. Where there is wisdom, there is righteousness; where there is falsehood, there is sin. Where there is greed, there is death, where there is compassion, there is God. (Ibid)

201. Where there is awakening, there is no fear. Where there is fear, there God is not. (Ibid)
202. God is the tree which yields the fruit of dispassion. (Ibid)

203. I'm in search of my Friend, but the Friend is ever with me. Unknowable is He, O Nanak, but through the Guru, one sees Him face to face. (Shlokas of Farid)

204. Thou hast abandoned thy God, but thy God will never abandon thee. (Ibid).

205. The spring brought bloom first, but God was in bloom earlier still. He through whom everyone blooms, needs no one else for Him to flower. (Var of Rag Suhi M.1, Shloka M.1)

206. How can one measure up the immeasurable? If one be as great as He, then alone one could know Him. (Bilawal M.3)

207. He, our Absolute Lord, is ever the same, yet Manifests He as many. He Himself is the Sea, Himself is He the Wave. (Bilawal M. 5,6)

208. Himself the Lord Creates: Himself He Supports all. Yea, He does each and everything, and yet is free from blame. Himself He gives the Word: Himself he carries it out. Himself He (enjoys) His Glory: Himself He suffers sorrow. Himself is He mute, Himself He speaks. Himself is He undeceived: Himself is He guiled by none. Himself is He Unmanifest. Himself is He Manifest. Yea, He Pervades all hearts and yet remains Detached. (Bilawal M. 5)

209. Thine is the whole creation and it is Thy writ that runs through it. (Bilawal M. 5.)

210. The one Supreme Lord Pervades all; He is also yonder of the Yond. The same Being is manifested in the creation; the same is self-contained and the Support of all life. Purest of the pure, Immaculate, Stainless and without blemish is He. One can find not the end of the Infinite Lord, for, Highest of the high is He. (Rag Bilawal M. 5)

211. The Lord is the eyes for the blind, the priceless treasure for the poor. The Lord is the ocean of virtue. (Bilawal M. 5)

212. Here, Thou art my Absolute Lord, and there, the Related one; and betwixt the two ends, Thou playest Thy Play. Thou art within the city (of my body), and without too, Thou Pervadest all places. Thou art the king and also the Subject, the Master as well as the Servant. (Bilawal M. 5)

213. The Lord is the sea, and this world plays its play (on its banks), and as do the waves merge in the sea, so doth the world in Him, for, there's naught else but He. (Bilawal M. 4.)

214. The One Supreme Being is the One Detached, and Immortal, not born from the womb, Casteless and Uninvolved. He neither has form, nor sign: He's Unfathomable, Unperceivable. (Bilawal M. 1, Thitti)
215. The True One Himself established the universe with his Hands. Breaking its egg into two, He separated and yet united them He. And the earth and the sky He turned into His Dwellings. And created He also the night and day, fear and love. He who created them also Sees them He. Yea, there is no other Creator but our only God. (Ibid)

216. There’s but One Primordial Being, our God; He alone is the Doer; and there’s not another. He alone has woven the world, warp and woof, into Himself. And that alone happens what He, our Lord, causes to happen. (Bilawal M. 3, Satvarah)

217. From the one God emanated all the others. Yea, the One God alone works, (for) there’s not another. (Bilawal M. 3)

218. The Lord Himself Creates all and Himself He Enjoys His Bounties. It is the Lord who Hears, and He who Sees. He it is who is Unmanifest and also Manifest. He is our Creator-Lord and also the One who destroys. He Pervades all and yet remains Detached from all.

(Rag Gond M.5, Chaupadas, 1)

219. The Lord is Undeceivable, Unpierceable, Mysterious and Compassionate: He is Merciful to the meek, ever-Beneficent and kind. Of His state or expanse, no one can tell. (Gond, M. 5.)

220. So inexhaustible is the Treasure of our God, that howsoever one expends it, it remains infinite and ever the same. (Ramkali M. 5.)

221. The God is subject neither to virtue nor sin, for He, the Lord, is Himself all-in-all, and everything flows from Him. (Ramkali M. 5)

222. There is no other source that creates: (for) everything is contained in God. Whatever is, is from God. He, thy True lord, has ever been through the ages. There’s no one else but thy God to Create and Destroy. (Ramkali M. 1)

223. There is no other source that creates (for), everything is contained in God. Whatever is, is from God (Ramkali M. 1)

224. Says Nanak: “Eternal is my God’s Throne; and His Court is forever True.” (Ramkali M. 5, Chhant)

225. The whole world the God created spontaneously and permeated the three worlds with His Light. (Ramkali M. 1, Dakhni Onkar)

226. The One God is in all ways, all forms, all colours. He is the One, who works through winds, water and fire. The One Soul permeates all the three worlds. (Ramkali M. 1, Dakhni Onkar)

227. Himself is He beyond comprehension of the sense-faculties.

(Ramkali M. 1, Dakhni Onkar.)

228. From the Absolute, He, of Himself, became Manifest, the Pure one.
From being Attributeless, He endowed Himself with Attributes.
(Ramkali M. 1, Dakhni Onkar)

229. Within us is God, without us is God too. Yea, the God is in the three worlds. (Ramkali M 1. Sidha Goshti)

230. The Lord created Duality and the activities of the three Modes. He created also Brahma, Vishnu and Shiva, who act as is the Lord’s Will. (Var of Ramkali M. 3)

231. The Infinite abides within the sea (of existence); all that comes and goes is an illusion. (Ibid)

232. The One Creator-Lord has established all that’s there. He is the only Perfect Merchant and Himself He Earns His own Profit. Himself He has expanded into the universe. Himself is He mixed with his colourful Play. Of His Power, no can find the limits; so Unfathomable is the all-Pervading God. (Var of Ramkali M. 5)

233. The Lord Pervades all the three worlds, every pore of us, every particle of the earth. (Shloka M.5, Var of Ramkali M.5)

234. Himself the Lord Created the creation. Himself, He is imbued with it. Himself He becomes the One; Himself He becomes many-coloured. Himself He Pervades all; Himself is He above and beyond all. Himself he makes us see His Presence; Himself is He Unmanifest. O God, no one can find the whole worth of Thy Creation. Thou art Deep, Unfathomable, Infinite, beyond count. O God, Thou alone art: yea, Thou alone art, all over. (Var of Ramkali M.5)

235. Thousands are God’s eyes, yet He’s our only Master, and emancipates us He through the Guru’s Word. (Nat Ashtapadis, M. 4)

236. Had I known my spouse was innocent of nature, I would have prided on my wits a little less! (Shlokas of Farid)

237. The cup of love is in the hands of God and He gives it to whomsoever He gives. (Ibid)

238. Sweet are molasses and candy and sugar and honey and buffalo’s milk. Yea, sweet are all these, but sweeter by far is God. (Ibid)

239. I’ve slept not with my Spouse tonight and my limbs ache. Go, ask the deserted ones how pass they their nights awake!

240. (i) Farid : she who’s cared for neither at her parents’ home nor at the in-laws., and of whom even the spouse takes not care, what a ‘fortunate’ bride is she! (Ibid)

(ii) Here and Hereafter, the True Bride belongs ever to the Lord who’s Unfathomable and Infinite. But she alone is the True Bride whom the care-free Lord likes and accepts. (Ibid)
241. (i) O Farid, they who are imbued with the love of God, have all their blood sapped. (Ibid)
(ii) The body is fed on blood, without blood one lives not. They who are imbued with the Lord's Love, do not have Greed in their blood, nor Craving. And as is the metal purified by fire, so does the Lord's Fear destroy their dirt and they become sensitive, delicate, and beauteous, for they love their God. (Shloka M. 3, in reply to the above)

242. Hark ho, though thou hast abandoned God, thy God has not abandoned thee. (Shlokas of Farid)

243. All bounties are God's, but one can force not God. Some attain them not while awake, while the others he wakes up and blesses. (Ibid)

244. They who are near God, share not this mystery with another. (Ibid)

245. The crow turns into a swan, if the Lord so Wills (M. 3, Shlokas of Farid)

246. There's but one lone bird on the bank of the pool and the netters are many. This body is caught in the whirlpool of Desire, O God, my hope is on Thee alone. (Shlokas of Farid)

247. I am in search of my friend, but, lo, the friend is ever with me. Unknowable is He, O Nanak, but one sees Him through the Guru. (M. 1)

248. Within the township of the body is the fortress of the mind. And within the sky (of the mind), the Tenth Door, lives the True one. (Maru M. 1, Dakhni)

249. The fire that's quenched by water that fire God puts in the waters of the sea. (Ibid)

250. Thou art the Riches of the poor, O God, the Guru of the guruless, Honour of the dishonoured, and the Power of the powerless, and the Light of the blind, O Jewel, O Guru. (Maru M. 1)

251. The God is the Inner-Knower of all hearts, then what can one hide from Him? (Maru M. 5)

252. The Supreme Being Creates all beings, and also night and day, and the woods and glades, the three Worlds and water, and the four Vedas and the four sources of creation, and the (nine) divisions of the earth and islands and all the spheres. Lo, from the one Word (of God), they were made become. (Maru M. 5)

253. True is God, True is all that comes from Him. This is what the Guru's Word reveals. (Maru M. 1)

254. The Lord, of Himself, stages His own play; and while some He takes out, others He casts into the whirl-wind (of Desire). And, as leads He, so does man dance; but dances he only within the ring of his wrought deeds. (Maru M. 5.)
255. For aeons of years, there was chaos upon chaos and the Infinite Boundless Lord was seated in himself, alone, detached, in the heart of chaos; and the world of strife was not yet born. Thiswise passed the thirty six Yugas, yea, aeons of years, and as was His Will so He, the Absolute Lord, worked; and there was no rival of His, He Himself being Infinite and Boundless. And then when He created the four Yugas, He remained hid within all. And He pervaded the hearts of all, yea, He alone was through all the ages. (Maru M. 1)

256. The Detached God of Himself creates Himself, and creates also He, the Compassionate One, His True Abode. He binds air, water and fire together, and out of them creates the fortress of the body. To it, the Creator Lord hath fixed the nine Doors, and within the Tenth, liveth He, the Unfathomable and Infinite Lord. (Maru M. 1)

257. The Transcendent Lord was seated in His Seedless Trance; yea, He the Infinite One, Detached. And, then, He Himself created nature, and lo, the inanimate nature sprang out of the chaos that was. Out of His Absolute Self came air and water and the whole universe, and the fortress of the body, and within it the kingly (mind). And, into the fire and water of the body He breathed His own Light. Yea, in His Absolute Self lay (unmanifest) all the power of creation. Out of His Absolute Self came Brahma, Vishnu, and Shiva. Yea, His Absolute Self Manifested itself in all the universes. (Maru M. 1)

258. Out of His Absolute Self were created the seven under-worlds, and all the worlds rested only on His Absolute Self. The Infinite Lord Himself caused it all, and everyone went as was His Will. And the three Modes also were evolved out of His Self, and birth and death and the pain of ego. (Maru M. 1.)

259. Out of His Absolute self came the five elements. (Maru M. 1)

260. In all life pervades He in a mysterious way, but He Himself, our King, keeps Detached. The world is the reflection of Him who has neither father, nor mother. Nor has He a sister or brother, nor is He born nor dies, nor belongs He to any class or clan. O, that Ageless One is pleasing to my mind. (Maru M. 1)

261. The world moves and has its being within the three Modes, while Thou, O God, abidest in the Fourth State. Thou hast over-powered and art above birth and death. Thou art the Life of all life, pure Light. And, one realizeth Thee through the Unstruck Melody (of the Word), by the Guru’s Grace. (Maru M. 1)

262. True is the Lord’s Court, unaccountable is He, the Purusha, and True is His Standard and His Writ runs over all. (Maru M. 1)

263. The Lord of Himself created Himself, and lo, He the One works through all, hid in our midst, and whosoeverKnows himself knows too that God, the Life of all life, is the Mainstay of all. (Maru M. 4)
264. It is when He, the One Supreme Being, became Manifest that He created the world, and lo, all the play that there is, is a witness unto the Glory of God, and, of Himself, the Lord creates distinctions, and, of Himself, He melts and moulds (all). (Maru M.3)

266. It is through the Formless Lord that all forms came into being, and it is (also) through His Will that Illusion and Infatuation were born. All this is the wondrous play of the Creator-Lord; so, hearing of Him, cherish Him thou in the mind. (Maru M. 3)

267. It is the Lord who mating with Maya, the Mother, gave birth to the three Modes, and uttered the four Vedas to Brahma, and created the years, months, days–lunar and solar, and created consciousness (of these) in the world. (Maru M. 3)

268. All that seems is Thou, O God, and, all that we hear is Thy speech. There is no place where Thou art not, and it is Thou who upholdest all. Thou Thyself givest thought to what Thou createst. Thou art self-born, created only by Thyself. And becoming thus self-existent, Thou created the expanse of the world, and Thyself Thou sustaineest all hearts. (Maru Solhas M. 5)

259. O God, the earth dwells upon Thee and also the sky, and the sun and the moon too dwell upon Thee, the Treasure of virtue, and air, water and fire too; yea, the whole creation dwells upon Thee. All divisions of the universe, all islands, all worlds, all underworlds and all spheres look up towards Thee, the True One, O God! (Maru Solhas M. 5.)

278. For myriads of days, Thou remained Unmanifest and for myriads of days Thou remained Merged in Thy Great Silence. And for myriads of days there was nothing but chaos and then, lo, Thou made Thyself Manifest. (Maru Solhas M. 5)

279. He, who upholds us in the fire of the womb, and destroys us not, when we are mere worms in the mother’s owary, and sustains us through our contemplation of Him, He’s the Master of all hearts. (Maru M. 5)

280. He, who has neither form, nor sign, nor caste, nor clan, He pervades all, all over, at all times; and whosoever dwells upon Him is Fortunate, and he is cast not into the womb again. (Maru M. 5)

281. Thy God is met not through effort, nor through service, but all-too-spontaneously. He on whom is His Grace, he practises the Guru’s Word. (Dhanasri M. 5)

282. I see nothing but wonder nor hear ought but wonder: Yea, I’ve seen the embodied Vision of Wonder. (M.5)

283. He who causes thy outgoings, also calls thee back to thy Home of utter peace and poise. (Dhanasri M. 5)
284. Thou hast neither form nor sign, nor caste nor colour. Man knoweth Thee to be far, but, Thou art the Presence. Thou enjoyest in all hearts, though remainest even Detached. Thou art the Infinite Person in Bliss. Thy Light illumines all minds. Thou art the God of gods, the Creator, the Lord of man. Transcendent art Thou and Eternal too: O Love, how can my tongue utter Thy whole praise?

(Var of Rag Maru, M. 5)

285. O God, Thou it is who arrangest the whole play of the world and infusest Ego in the heart. Thou createst the temple (of the body) and also the Five Thieves\(^1\) who always thieve. (Var of Rag Maru M. 5)

286. As is the moon reflected in all waters, so is God’s Light, but becomes manifest He to him in whose lot it is so Writ.

(Dakhne M. 5, Var of Rag Maru M. 5)

287. Burnt be that tongue which says ‘God is cast into the womb’. Nay, He is born not, nor does He die. (Bhairo M. 5.)

288. God is the Essence of all that is in the three Worlds. He it is on whose Thread the world of form is strung. Himself He brings the animate and the inanimate together. He Himself is Detached, Himself He the Reveller. (Ibid)

289. God abides in the Soul, the Soul in God; this is what one learns from the Guru’s Wisdom. (Bhairo Ashtapadi M. 1)

290. God does no wrong; for, He’s nothing but Truth. (Basant M. 3)

291. As light permeates the rays of the sun, so does God permeate every being, warp and woof. (Basant M. 4)

292. O God, no one knows Thy state or extent for, whatever is, is but Thy expanse. (Sarang M. 5)

293. The God’s Ocean is ever pure, ever immaculate, and whosoever bathes in it, attains Poise and Peace. (Sarang M. 5, Ashtapadis)

294. Thou art like the ocean of water, we the fish; then, how can we find Thy end? (Rag Kalyan M. 4)

295. In the township of the body abides God, and through the Guru’s Wisdom, becomes Manifest He. Out of the pool of the body, the Lord’s Name sprouts like a flower, and one finds God within the temple of the human frame. (Prabhati M. 4)

296. My God is both within and without, and He keeps my company, wherever I be. (Prabhati M. 5)

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1. Five passions.
297. As the clay is fashioned into all kinds of vessels, so does the One God manifest Himself in a myriad forms. (Prabhati, 3)

298. Kabir: God is the Tree which yields the fruit of Dispassion. The Saint is its shade, who has abandoned his strife and dissension. (Shlokas of Kabir, 228)

299. The Lord is the sugar mixed with sand; how can one separate it with the hands? Only if one becomes an ant, one picks it and on it one feeds. (Shlokas of Kabir, 238)

300. The Creator-Lord, O Farid, lives in His creation and the creation, lives in its God, whom is one to call bad when there’s no one in whom God is not? (Shlokas of Farid, 75)

301. God is like the ripe dates, like a rivulet of honey. (Shlokas of Farid, 89)

302. All creation is God’s and within it He resides. (Parbhati, Kabirji)

303. Uttering His Virtues, one merges in the Virtuous Being. (Majh M. 3)

304. Man becomes like unto Him whom he serves. (Bihagra M. 3)

305. He who meditates on God, does good to the others. (Gauri Sukhmani M. 5)

306. He who meditates on God merges in Equipoise. (Ibid)

307. He alone liveth in whom liveth God. (Majh M. 1, Var)
The Name

1. O God, I am a sacrifice to all the names Thou hast. (Basant M. 1)

2. Thy ancient name, O God, is the “God of Truth”. (Maru M. 5)

3. O True Guru, we the meek ones, have sought Thy Refuge: be Merciful and illumine my within with Thy Name.

4. Everyone utters the Name of God, but through mere utterance, one merges not in God. It is when, by the Guru’s Grace, God abides in the mind that one gathers the fruit. (Gauri M. 3)

5. Contemplating the Lord’s Name, there is an illumination within of a myriad suns. (Jaitsi M. 5)

6. If God Blesses thee with His Name even for an instant, thy body and mind become cool. (Sri Rag M. 5)

7. This is the essence of the Shastras, this is the only good omen: repeat thou the Lord’s Name. (Sri Rag M. 5)

8. Pure is the body wherein abides the True Name of God. (Sri Rag M. 1)

9. Hearing the Lord’s Name, one knows oneself. (Sarang M. 4)

10. Without the Lord’s Name, thy woes burn thee down. (Sri Rag. M. 1)

11. Dwell thou on the Lord’s Name whose Writ is over all. Dwell thou on the Lord’s Name which saves thee in the end. Dwell thou on the Lord’s Name which drives out all thy mind’s craving and passions. By the Guru’s Grace, the fortunate ones dwell on the Lord’s Name which brings all their vile traducers to their refuge. (Sri Rag, Var Pauri M. 4)

12. Above all meditations and austerities and ‘virtuous’ conduct and (customary) charities is the contemplation of the Lord’s Name.

   (Asa M. 5)

13. Than (pseudo-) meditations and contemplation, than austerities, than mere knowledge, than reading and discoursing on the six Shastras and Smritis, than practices of the yoga, than the way of works, than renunciation and wandering through the woods, than generous (customary) charities and “virtuous” conduct, that rituals of a myriad kinds, than offerings to the sacrificial fire and getting oneself sown alive, greater by far is the contemplation of the Lord’s Name.

   (Gauri Sukhmani M. 5)
14. If a person lives long and roams through all the nine divisions of the earth, and becomes a great detached ascetic and offers his body to the sacrificial fire and gifts away gold, horses, elephants and lands, and practises a myriad yogic postures and inly cleanings and observes various austere disciplines of a Jaina, and gets himself cut up, bit by bit, the soil of his ego is cleansed not. For nothing equals the Lord’s Name, and it is through contemplation of the Name, by the Guru's Grace, that one is Emancipated. (Ibid)

15. The Smritis, the Vedas, the Puranas and like books call out to Thee. But, vain and shallow is all thy prattle without the Lord's Name.

(Suhi M. 5)

16. Standing or sitting or in sleep, the God-conscious being is involved only with the Lord’s Name. (Gauri M. 5)

17. Here and Hereafter, behind and in front, I lean only on the Lord’s Name.

(Shloka M.9)

18. Lives forever only the Lord’s Name and the Saint and the Guru-God.

(Shloka M.9)

19. Everything is under the sway of the Lord’s Name but he alone is blest with it whom the God Blesses. It is revealed through the Guru’s Wisdom if one’s destiny be perfect. (Asa M. 3)

20. God Himself created Himself, Himself He assumed the Name.

(Asa M. 1)

21. As much is the creation that much is Thy Name. For, without the Thy Name there is nothing, O nothing. (Japji, 1)

22. Sublime is the God’s Name, the Creator of all. (Sri Rag M. 4)

23. Everything comes through the Lord’s Name: forsaking it, one dies.

(Sorath M. 3)

24. The Lord’s Name pervades and is the Support of, all creatures, all universes and spheres, the skies and the underworlds and all forms.

(Gauri Sukhmani M. 5)

25. All universes and spheres centre on a single point. This is the mystery that the Guru has revealed, tearing off the veil (of Doubt). It is the bliss-giving Name of God, the nine treasures of Good, within. Then, why shall we wander without and afar. (Gauri M. 5)

26. “That which is uttered with the heart and without the tongue”, how rare is the one who knows what kind is that Name? (Malhar M. 1)
27. If the yogi goes out to ask for alms in the city of his Self, only then does he receive the Name. (Ramkali M. 3)

28. The Lord's Name is an ecstasy that keeps me intoxicated night and day. (M. 1)

29. When the night is dewy and the stars illumine the sky, the devotees are then awake in the love of God. (Asa, Chchant M. 5)

30. With a soiled mind, one can worship not, nor attain unto the Lord's Name. (Sri Rag M. 3)

31. So long as this mind is caught in the whirlpool (of Desire) and lives in Ego, one loves not the Word nor is attuned to the Lord's Name. (Asa, Chchant M. 5)

32. Unseen, beyond comprehension of the senses, is the Lord's utterly sweet and loved Name. (Maru M. 1)

33. In the Kali-age, the Lord's Name is unmanifest, (though) the Lord fills all hearts. The Jewel of the Name becomes manifest to those who surrender to the refuge of the Guru (Prabhati M. 3)

34. He whose mind is pleased with the Lord's Name knows the detached God. (Gauri M. 5.)

35. In the Kali-age, only the Lord's Praise is of any avail. (Maru M. 5)

36. I've assembled in my heart the capital of the Lord's Name. O God, whomsoever Thou bestowest it with, he's Emancipated. This treasure is neither burnt nor stolen, nor drowned nor punished. (Maru M. 1)

37. Inexhaustible is the Treasure of the Lord's Name: it is by the Guru's Grace that it abides in the mind. (Suh M. 5)

38. Truth is never old: the Lord's Name is never soiled. (Sarang M. 3, Var)

39. The Lord's Name is the cure of all maladies, the harbinger of deliverance and bliss. (Gauri M. 5)

40. Hearing (the Lord's Name) all one's sorrows and sins are dispelled. (Japji, 1)

41. Believing (in the Lord's Name), one's intellect and intuition are awakened, and one knows the mysteries of all spheres, and one suffers never, nor lives in the region of death. Indeed, one is emancipated and emancipates he others too. (Japji, 1)
42. Hearing (the Lord’s Name), one gathers extra-psychic powers, and all
the nine treasures of the earth and all one’s mind’s wishes are fulfilled.
And, one is ever content and in a state of equipoise, his heart
illumined, knowing himself, rid of his sins and, lo, he attains unto the
Immaculate Truth. (Sarang, Var M. 4)

43. When by the Guru’s Grace, I am attuned to the Lord’s Name, I am awake
after the slumber of ages. (Gauri M. 5)

44. Through the Lord’s Name, I’ve become fearless and my comings and
comings have ceased. (God M.5)

45. The fortress of the body is the temple of God. Read thou the Lord’s Name
shining within thee like rubies and pearls. (Ramkali, Var M. 3)

46. I know of no other contemplation nor wisdom, nor wear any garbs, nor
force my will, for the Lord’s Name that abides within me, yea, the
eternal Truth, I’ve seized upon. (Bilawal M. 1)

47. I am attuned to the Lord’s Name and have merged in it and lo, my heart is
illumined. (Ramkali M. 4)

48. It is by dying, through the Guru’s Word, while yet alive that the Lord’s
Name abides in the mind. (Sri Rag M. 3)

49. It is when one holds back the outgoing faculties and assembles them on a
single point, and dies while yet alive, that one is able to utter the Lord’s
Name. (Sri Rag, M. 4, Var)

50. See thy God always near and discipline thy lust that thou hearest the
Lord’s Name. (Gauri M. 5)

51. The Lord’s Name is pure light, and nectar sweet. Drinking it, one
becomes deathless and void of desire. (Ramkali M. 5)

52. They who praise the Lord’s Name cherish it in the mind, and are attuned
to it, hear the Unstruck Melody at (the Tenth) Door and at the Lord’s
True Gate, they are received with honour. (Sri Rag, M. 4)

53. The Lord’s Name is Truth. (Maru M. 1)

54. When the mind is pierced through with the Lord’s Name, one abandons
all thought of the Other. (Sri Rag. M. 1)

55. In the contemplation of the Lord’s name is contained the essence of all
penances and meditations. (Dhanasri M. 1)
56. In the Kali-age, the most sublime thing is the Lord's Name.
   (Dhanasri M. 1)

57. The Immaculate Name washes off the dirt of Ego. (Dhanasri M. 1)

58. Contemplate the Lord's Name, O mind, and be thou at peace. The Lord's praise is the most sublime deed indeed. This indeed is the Lord's service which Emancipates all. (Dhanasri M. 4)

59. Says Nanak, "Sweet is the great essence of the Lord's Name: through the Name, one's craving is stilled." (Dhanasri M. 1)

60. Without the Lord's Name, all is vanity and all that one practises is vain.
   (Dhanasri Chhant M.1, 3)

61. Thy Name, O God, is the earthen lamp and also the wick; Thy Name is the oil with which I fill the lamp (of the Self). The Light that burns is also of Thy Name: and lo, with it the three Worlds are illumined.
   (Dhanasri of Bhagat Ravidasji 3)

62. The (Lord's) Name is the Jewel: So dwell thou on the Lord's Name.
   (Jaitsri M. 4)

63. Dwelling on His Name, a myriad suns blaze in the firmament of my mind and the darkness of Doubt is dispelled from within me. (Jaitsri M. 5)

64. He who utters the God's Name with his tongue, lo, all his sins are washed off. (Jaitsri M.5 Var 5.)

65. Neither the wintry cold, nor the morning breeze, nor the chandan-paste makes one cool. One is in cool comfort only if one contemplates the Lord's Name. (Jaitsri M. 5 Var 17)

66. The Master's Name gives sustenance to the mind. The Name is its life-breath, and I repeat it ever. The Name is my caste, the Name my honour, the Name is my kindred. The Name is ever my company, the Name is the emancipator of me. The pleasures of senses are many, but not one goes along with me. The choice-object of my worship is the Lord's Name, my mate; the Name also is my treasure. (Todi M. 5)

67. All thy concentration, austerities, knowledge, meditations, the discourse on the six Shastras and the Smritis, the discipline of yoga, the way of works, renunciation and wandering about in the woods and all kinds of efforts done, and deeds of charity and piety and oblations to the sacred fire, and cutting up of the body and offering each bit as sacrifice and keeping of fasts and other deeds of merit, these, O all these equal not contemplation of the Lord's Name.
   (Gauri Sukhmani M. 5)

68. Contemplate the Lord's Name in thy mind; for, the Name is the cure-all, it cures the bile (of wrath) and the wind (of ego). It cures all the 'three'
ailments of thy body and mind, and slaying thy sorrow, it blesses thee with the treasure of Bliss. (Todi M. 5)

69. I contemplate the Name of the Immaculate Creator and the sins of my body and mind depart. (Todi M. 5)

70. Whose sin, pray, is washed not off if he utters the Lord’s Name? For, every sinner is purified by the mere utterance of the Name of my God. (Todi Bhagat Namdeva 2)

71. Great is the Glory of the Lord’s Name: it yields all peace. (Rag Dhanasri M. 5)

72. The world’s phenomenon is but for the present, the Now: O God, eternal Bliss is only in Thy Name. (Tilang M. 5)

73. The Lord’s Name is the love of the Lord: The Lord’s Love, like madder’s, is of fast colour. The Guru, in his Mercy, dyes us in the Lord’s colour and then that colour fades not. (Suhi M.4)

74. I utter the Lord’s Name in the early morn, and so have attained my refuge, both here and Hereafter. Let’s contemplate ever the Lord’s Name that our mind’s desires are fulfilled. Sing ever the praises of thy eternal Lord, and in life as in the yond, you attain an eternal abode. (Suhi M. 5)

75. Through the Lord’s Name, one attains eternal life, and one’s body and mind become pure, which is the true object (of life). (Suhi M. 5)

76. Fruitful is the life of one who dwells on the (Lord’s) Name in the society of the Saints. (Suhi M. 5)

77. Without the Lord’s Name, one is strayed by Doubt; so is the false one beguiled. (Suhi M. 1)

78. The Lord’s Name is the creator of everything; but without the True Guru, one realizes not the Name. (Suhi M. 3, Ashtapadis)

79. In the Lord’s Name is contained the Guru’s Wisdom; it is through the Name that one attains unto it. (Suhi M. 4, Ashtapadis)

80. In the Kali-age, the Lord’s Name is the only emancipator. (Suhi Chhant M. 3)

81. Nanak: Sweet is the great essence of the Lord’s Name; so saturate with it thy body and mind. (Suhi M. 5)

82. Purifier of the sinners is the Lord’s Name. (Suhi Chhant M. 5)

83. He who sings ever the Lord’s Praise and dwells on the (Lord’s) Name, suffers no sorrows, nor woes. (Suhi M. 5)

84. Contemplating the Lord’s Name, I have swum across the sea of coming-and-going. (Suhi M. 5)
85. How is one to attain unto the Name of the Detached Unknowable God? It is ever within us and being all-pervading, fills all, and is revealed through the Guru who shows it to be within our heart.

(Sarang, Var M. 4, Pauri M. 1)

86. Says Nanak: “The Immaculate Name of the Unknowable God resides in His Will.” (Vadhans M. 3)

87. The Lord’s Name pervades and participates in all that is. It is attained through the Perfect Guru who shows it to us within our heart. But it is through God’s Grace that one meets with the Guru.

(Sarang Var, M. 4)

88. Through the Guru’s Word, let one search the cave (of the mind) and attain unto the Immaculate Name abiding within it. (Majh M. 3)

89. Let Truth, contentment and continence be thy companions. Thus, one cherishes the Lord’s Name, by the Guru’s Grace.

(Ramkali M. 1, Sidha Goshti)

90. Imbued with the Lord’s Name, one is rid of ego and one abides ever in Truth and practices true austerity. The essence of true living is to be imbued with the Lord’s Name, for only then can one reflect truly on Wisdom and Virtue. (Ibid)

91. All that becomes manifest is through the (Lord’s) Name, through the (Lord’s) Name is all Wisdom. (Ibid)

92. It is through the True Guru that one attains the (Lord’s) Name and the way of (true) yoga. (Ibid)

93. Neither precious is beauty, nor riches, nor kingship, nor paradise, nor delicacies, nor fine raiments, nor sons nor friends, nor kinsmen, nor indulgence in women, nor proficiency in knowledge, nor sharpness of mind: precious only is God’s Name which one attains, by God’s Grace, in the society of the Holy. (Shlokas Sahikriti M. 5)

94. This is the essence of the Wisdom of four ages that the (Lord’s) Name is the only True treasure in this age. If chastity and self-discipline and pilgrimages were the Dharmas of the past ages, in the Kali-age, the Lord’s Praise, yea, the Lord’s Name, is the only righteous deed.

(Bilawal M. 3)

95. The Lord’s Name is the boat in the Kali-age, the Guru the Boatman; the Word the oars (Wherewith we cross the sea of material existence).

(Bilawal M. 4)

96. I’ve reflected on the Smritis, the Shastras and the Vedas, but I’ll attain emancipation only by dwelling upon the (Lord’s) Name.

(Bilawal M. 5)
97. I've searched through and through and found that without the (Lord's) Name, all else is false. (Bilawal M.5)

98. Says Nanak: "When one praises the (Lord's) Name, all one's adversaries are scared away out of fear (of the Lord's power)."

99. He who dwells upon the Lord's Name is ever Awake. Him affect not either Tantra or Mantra: no evil eye is cast upon him. His lust and wrath and the pride and love of the self are dispelled. (Bilawal M.5)

100. Blessed is the place, blessed the earth, where one sings ever the Lord's Name. (There), one's fears and doubts are dispelled and one is wholly fulfilled. (Bilawal M.5)

101. Infinite and Invaluable is the Lord's Name. Beloved of my life, it is the Mainstay of my mind, and I churn it in the mind as one grinds the betel leaf (in the mouth). (Bilawal M.5)

102. Uttering the Name of the Lord, I have become a part of His Being. (Bilawal M.5)

103. Myriads of efforts avail not as does the (spontaneous) contemplation of the (Lord's) Name. If one sings the Lord's praise, the couriers of the Yama are scared away. (Bilawal M.5)

104. I utter the Lord's Name with my tongue, and the soil of my sins is burnt off. (Rag Bilawal M.5, Ashtapadis)

105. The Nectar-Name of my loved God is to me like the stick to the blind. (Bilawal M.5, Chhant)

106. The Immaculate Name of the Lord is like a Mantram which when the tongue utters, our sins are washed off. (Gond M.5)

107. The Mantram of the Lord's Name is the devotee's coat-of-mail. The demons (of Desire) touch him not. (Gond M.5)

108. If the house stays not without the beams, then, how can one be ferried across without the (Lord's) Name? (Gond Kabirji)

109. In all the four ages, the (true) glory is through the (Lord's) Name, and he who dedicates himself to the (Lord's) Name is emancipated, (but) without the Guru, no one receives the Name. (Ramkali M.3)

110. Save for the Name, all else is a vain show. (Ramkali M.5)

111. Without the (Lord's) Name, everyone quits the world, sad and woe-begone. (Ramkali M.5)

112. He in whose heart Abides the (Lord's) Name, even for an instant, by the Guru's Grace, within him abide intuition, godly wisdom and miraculous powers, and (fruits of) myriads of contemplations and
austerities, and his are the enjoyment of (true) love, beauty and all excellences. (Ramkali M. 5)

113. If one washes one's body, one is cleansed not, for one is then afflicted by ego and him duality overwhelms. But he who partakes of the cure-all of the Lord's Name, he is rid of all ailments and woes. (Ramkali M. 5)

114. The mountain of the sins was burnt off like straw, when I contemplated the (Lord's) Name and worshipped the Lord's Feet. (Ramkali M. 5)

115. If man’s heart cherishes, even for an eye-twinkle, the Lord’s Name, dispelled is his fear of the Yama, and his human birth becomes sanctified. (Ramkali M. 9)

116. Hark ho, the Name of God alone is eternally efficacious. This is the wise instruction of the Guru. (Ramkali M. 1, Dakhni Onkar 11)

117. This mercurial mind is held and abides in Truth, its real home, when the Name is one's support. (Ramkali M. 1, Siddha Goshti)

118. Imbued with the Lord's Name, one is rid of ego. Imbued with the (Lord's) Name, one abides in Truth. Imbued with the (Lord's) Name one knows the way of (true) Yoga. Imbued with the Name, one is Emancipated, and one knows the Mystery of the three Worlds, and is ever in Bliss. (Ramkali M. 1, Siddha Goshti)

119. The (Lord's) Name is the Essence of all deeds, for, without the Name, one is afflicted by Pain and Death. (Ramkali M. 1 Siddha Goshti)

120. All things become manifest through the Name; through the Name is all Wisdom; without the Name, one may wear a myriad garbs, but one is strayed from the Path: such is the True Lord's Will. (Ramkali M. 1, Siddha Goshti)

121. Hearing Thy Name, even the couriers of Yama leave one off. Impassable and vast is the sea of existence, which one crosses through the Guru's Word. Yea, they who crave for Thee are Blest with Thy Nectar Name. (Var of Ramkali M. 5)

122. They, who are in love with Thy Name, are blest with the essence of Poise and Peace. Nanak but Dwells on the one God, and seeks the Dust of the Saints' Feet. (Shloka M. 5, Var of Ramkali, M. 5)

123. Glorious is the Lord's True Name. I live by hearing it. For, the Name emancipates those that are unwise, animal-like and wild like goblins. (Var of Ramkali M. 5)

124. Contemplate ever the Lord's Name, O my mind, and you will be rid of myriads of sins. So love thy God like a true servant, and dwell ever on Him, and all thy sins and ailments will be dispelled as water cleans the soil. (Rag Nat Narayan M. 4)
125. He who, by the Guru's Grace, tastes the taste of God's Name, forsakes all other flavours. (Nat Ashtapadis M. 4)

126. The Lord's Name is the support of all. Yea, one is wholly fulfilled, contemplating it in the companionship of the holy. As the drowning one is saved if he boards a boat; as the dying lamp burns still and whole if fed with oil; as the fire is quenched with water; as the child is satiated with milk; as the warrior on the battle-field is helped by his brothers-in-arms; as the hungry babe is satisfied when fed by his mother; as the thirsty farm is waiting ever to receive the rains in its folds; as in the refuge of the mighty, one is well cared for; as the poison of the snake affects not the one who knows the specific Mantram; as the parrot, in the cage, is eaten not by the cat, as (the swallow, though far), cherishes her offspring in the mind; as the grains are saved sticking to the central hollow (of the grinding mill); (so doth the Lord's Name save those who enshrine it in their heart). (Mali Gaura M. 5)

127. The riches of the Name I treasure in my heart. O God, whomsoever thou blessest with these, he's wholly emancipated.

128. The Yogi, who knows the Way of the Immaculate Name, even a particle of soil sticks not to him. (Maru M. 1)

129. My tongue is the beam; my heart the scales, and I weigh therewith the unweighable Name. (Maru M. 1)

130. The Lord's Nectar-Name is the Ocean of Peace. Thy seeker, O God, seeks it, in all humility, so Bless him Thou in Thy Mercy. (Maru M. 4)

131. The nine holes (of the body)¹ pour out impurities, but when one utters the Lord's Name, all one's faculties are sanctified. (Maru M. 4)

132. O my mind, sow the seed of the Lord's (Name) when the time is ripe, and cultivate with thy whole mind; and in God's good time, you will reap the fruit thereof. (Maru M. 5)

133. Priceless is this Ruby, this Jewel, the (Lord's) Name. Unattainable is it and unweighable too. (Maru M. 5)

134. The Lord's Name has the merit of pilgrimage to the sixty eight holies. Through it, one is rid of all one's sins. The blind, unwise man churns waters and seeks to find the Quintessence! But if one churns the curds, led by the Guru's Word, one attains the elixir of the Lord's Name. (Rag Maru Ashtapadis, M. 1)

135. True is one's society, True the abode, true the home, true is one's food and true is one's love, if one leans on the True Name. (Rag Maru Ashtapadis, M. 1)

¹ Sense-organs
136. Whosoever forsakes the (Lord's) Name hath his countenance blackened. And he, the false one, is wasted away at the Lord's Court. Lo, the false one when he quits the world, forsaking the Name, has dust thrown on his head, and so he comes and goes. He gets Refuge neither in the Yond, nor here in this world. (Maru M. 1)

137. When one is imbued with the (Lord's) Name, one's body is sanctified. Without the Name, one is drowned without cause. (Maru M. 3)

138. Without the Name, one earns immense woes in the world, and the more deeds one does, the more sinful one becomes; yea, if one contemplates not the Name, one attains not Peace, and earneth nothing but pain. (Maru M. 3)

139. Everything comes out of the Name, everything is dissolved through the Name, and 'tis by the Guru's grace that one's body and mind are pleased with the Name. Yea, when the tongue utters the Name, 'tis 'wetted' with its flavour, and one is lost in the essence of the Name. (Maru M. 3)

140. Forsaking the (Lord's) Name, one's body and mind are gripped by Pain, and one is afflicted with the maladies of Maya and Desire. Without the (Lord's) Name, one's body and mind are leprous, and one falls in hell. They, who're imbued with the (Lord's) Name, immaculate is their body, pure is their swan-soul and they are ever in Bliss, for, they love (God). Praising the (Lord's) Name, they attain gladness and abide in their Self. (Maru M. 3)

141. Everyone that is created craves for the (Lord's) Name but he alone attains it who had toiled for it since the ages yore. Fortunate are they who attain unto the Name, (but) they attain unto it through the Guru's Word. (Maru M. 3)

142. He who cherishes the Lord's Name, has the powers of a myriad arms. He who has with him the riches of the Lord's praise, Him the Lord, in His Mercy, Blesses with the sword of Wisdom, and he slays the Demons (within) with a flourish. (Maru Solhas M. 5)

143. Without the Lord's Name, the world is poor. Without the Name, one is satiated not, and one is led astray by the sense of the Other, and in ego, one suffers sorrow. (Var of Maru M. 3)

144. If one's mainstay is the True Name, then one is afflicted neither by age nor grief. Says Nanak: "Gather, O man, the Treasure of the Lord's Name in thy mind." (Var of Maru M. 3)

145. Blind is the body and vacant and dark, without the Name of the Lord. Nanak: They alone are fulfilled in whose heart lives Lord the God. (Var of Maru M. 5)
146. He, who Tastes the flavour of the Lord’s Name, him the Lord saves through the Name. And he becomes pure like gold, and, rid of his Doubt, he is ferried across the tumultuous sea (of material existence). (Rag Maru, Kabirji, 7)

147. When the Yama seizes thee by the forelock, then thy only saviour would be the Lord’s Name. (Rag Maru, Kabirji, 3)

148. Accursed is all that one hears without the Lord’s Name. Of what avail is the life that forsakes the Life of all life? (Kedara M. 5)

149. One may perform a myriad rituals in the Kali-age, but they fruition not, for the season is not propitious. In this age, the only thing efficacious is the Lord’s Name. If, by the Guru’s Grace, one is Attuned to Truth, if one searches one’s body and mind, one Attains to God within one’s Self, and by the Guru’s Grace, is Attuned to the Lord’s Name. (Bhairo M. 3)

150. Nanak has come to this conclusion after a great thought: that without the Lord’s Name, all else is but ashes and dust. (Bhairo M. 5)

151. How is one to dance without music? How is one to sing without voice? How is the rebeck to be played without the strings? How is one to be fulfilled without the Lord’s Name? (Bhairo M. 5)

152. The ‘Name’ is the inner-knower of all hearts. The Name avails us all over, in every task. I’m permeated through by the (Lord’s) Name. Such is the Blessing of my True Guru on me. (Bhairo M. 5)

153. The (Lord’s) Name for me is the only ablution. The (Lord’s) Name for me is the only thing to give away in charity. Uttering the Name, every one is purified. He who contemplates the Lord's Name is my brother, my friend. The (Lord’s) Name for me is the auspicious moment, the (holy) day, it is the Name alone that wholly satiates me. The (Lord’s) Name for me is the only culture I need to imbibe. The (Lord’s) Name for me is the only immaculate trade. (Bhairo M. 5)

154. All is false, save for the Lord’s Name. (Bhairo M. 5)

155. He, who enshrines the Name in the heart, knows all the ways. He, who enshrines the Name in the heart, is blest with the Nine Treasures (of Bliss); Without the Name, one’s mind wanders, afflicted by Doubt, and so one comes and goes. (Bhairo M. 5, Ashtapadis,)

156. Without the Lord’s Name, the world is dry as dust, and burns ever in the fire of Desire. (Basant M. 3)

157. As when come the rains, the peacocks dance; as the lotuses smile in joy seeing the moon; as the mother is joyed seeing her child, so does the man of God live only if he contemplates the Lord’s Name. (Basant M. 5)
158. This body is like a dead corpse, if the Lord's Name abides not within it, but when through the Guru, it sucks in the Lord's waters, its sap returns and it flowers. (Basant Hindol M. 4)

159. Without the Lord's Name, life dances a wild dance: and no matter what one does, one is Bound and involved more and more. (Sarang M. 5)

160. If one gives away gold in alms, or offers lands in charity, and purifies the mind in a myriad way, it equals not the Lord's Name. (Sarang M. 5)

161. The Lord's Name is the tree, His Merits, the boughs; and picking its leaves and flowers I worship. The Soul is the only God to be worshipped, so, I dedicate myself to it with utter joy. (Kabirji)

162. Poison turns into Nectar, enemies into friends; pain turns into pleasure, and fear into fearlessness; the placeless find the place, through the Name, if on one be the Mercy of the Guru-God. (Shlokas Sahiskriti M. 5)

163. As the leaves shaken off the body of the tree, (rot, and) stick not again to the branches, so does the man, bereft of the Lord's Name, suffer sorrow; and, as night follows the day, he is forever on the Round. (Gatha M. 5)

164. God's Name is (mechanically) uttered by all, yet the same Name can miraculously transform the mind. (Shlokas of Kabir)

165. Sacrifice am I to the Guru who has made manifest the unmanifest Name. (Jaitsri M. 4)
The Guru

1. The Guru's Word is the (yogi's) wordless harmony. In the Guru's Word does one hear the symphony of the Vedas. In the Guru's Word is (the essence of God) merged. (Jap, 5)

2. They who were received in the sanctuary of the Guru, they were the ones so destined by God. (Asa M. 1)

3. Through the Guru's Light does Thy Light burnish. (Dhanasri M. 1)

4. The Guru is the ladder, the Guru the boat, the Guru the raft, the Guru the ship, the Guru the place of pilgrimage, the Guru the holy river. (Sri Rag M. 1)

5. When one receives the Guru's instruction, one begins to fear God. (Sri Rag M. 1)

6. They who deal in Truth, on them is the pleasure of the Guru's. (Sri Rag M. 1)

7. Without the Guru, the painful malady of ego goes not. (Sri Rag M.3)

8. It is through inner Light that God is revealed unto us and the light comes from the True Guru. (Sri Rag M. 3)

9. All-powerful and Infinite is the Guru. Fortunate is the one who seeks His Sight. Incomprehensible, Immaculate and Pure is He, the Creator and the Cause. Through Him is all glory and all that happens is in His Will. He's the place of pilgrimage, the wish-fulfilling tree, the All-powerful, the Formless, Unknowable and Vast. Ineffable is His praise.

10. When we meet with the True Guru, we are blest with the jewel of discrimination and we surrender our minds to the Guru and attain to the All-loving God. We receive the gift of salvation and our sins are washed away. (Sri Rag M. 1, Ashtapadis)

11. Through the Guru do our woes depart and the five demons are decimated. (Sri Rag M. 1, Ashtapadis)

12. They who dwell on the True Guru are burnt not (by duality) to ashes. They who dwell on the True Guru are satiated. They who dwell on the True Guru fear not the Yama. They on whom is God's Grace, take to the Guru's feet. (Sri Rag Var, Pauri M. 4)

13. The society of the Guru is not found by being near or far. Says Nanak, "The True Guru is attained when the mind lives forever in His presence." (Sri Rag Var, Shloka M. 3)

14. The Guru is the mother, the father, the God of gods, the Master. The Guru is the mate, the dispeller of ignorance, the kinsman, the brother.
The Guru is beneficent who blesses us with the Lord’s Name, by which the mind is held. The Guru is the embodiment of Peace, Truth, Wisdom, the philosopher’s stone whose touch transmutes all metals into gold. The Guru is the place of pilgrimage, the pool of nectar, bathing in which brings infinite Wisdom. The Guru is the Creator, the destroyer of all sins, purifier of all sinners. The Guru is from the beginning of time, through ages upon ages, dwelling on whose Word one is emancipated. The Lord blesses us with the society of the Guru that we, the ignorant sinners, are also saved.

Yea, the Guru is the Transcendent Lord, the God of gods: Nanak salutes the Guru-God. (Gauri Bavan Akhri M. 5)

15. I bow a myriad times before my Guru for he makes me see the Self within me.

16. I am a Sacrifice to my Guru a myriad times a day who makes angels of men, and without delay. (Asa M. 1, Var Shloka M. 1)

17. Nanak: They who dwell not on the Guru and pride on their own wisdom are like the spurious sesame shoots which are left uncut on the farm. Deserted and alone, they have a hundred masters to please and though they flourish, within the body of the wretches there's nothing but ashes. (Asa M.1, Var)

18. The Lord’s seekers cry out in distress for the Lord’s Refuge and the Guru-God gives them sanctuary. (Bihagra M. 4)

19. Such is the glory of the True Guru that in the midst of the household, one is emancipated. (Dhanasri M.1)

20. It is through the Perfect Guru that one becomes aware of the Lord’s Treasure and enshrines it in the mind, by God’s Grace. (Dhanasri M. 3, Chaupadas)

21. True is the Word of the Perfect Guru (through which) the Sushmana rests in a state of equipoise. (Dhanasri M.3, Chaupadas)

22. Meeting with the True Guru, ended is all one's craving. And, one is blest with Bliss and Peace. (Dhanasri M.3)

23. Those who followed the Guru’s way and took to the Guru’s Refuge, were saved. (Dhanasri M.3)

24. When the Guru blest me with the collyrium of Wisdom, myriads of my sins and sorrows were eradicated. (Dhanasri M. 5)

1. The hollow canal which, according to the esoteric Hindu physiology runs through the centre of the spinal cord. On its right is Pingala and on its left is Ira. When one runs the breath through this channel, after a hard practice of breath control, one is supposed to hear the Unstruck Melody, or Anhad Shabad.
25. One is rid of the torture of births and deaths, if, by the Guru's Grace, the Lord comes into one's body and mind. (Dhanasri M. 5)

26. The Guru's Feet emancipate the Soul wherewith one is ferried across the sea of (material existence). (Dhanasri M. 5)

27. The Guru is the sea full of pearls: the saints (like swans) pick at the pearls and remain attached to him. (Dhanasri M. 1, Ashtapadis 1)

28. The Guru-given Wisdom is the only eternal pilgrim-station where one washes off all one's sins. (Dhanasri M. 1, Chhart)

29. When I applied the collyrium of the Guru's wisdom to my eyes, I saw God pervading all. (Dhanasari M. 5, Chhart)

30. Without the Guru, the egocentric is stark ignorant and is involved in the love of Maya. (Jaitsri M. 4, Chaupadas)

31. The Guru sustains the heart: yea, the Guru is the Perfect God. (Jaitsri M. 5, Var)

32. Blessed is the Great Guru who makes us dwell upon God. When the Guru is compassionate, all one's sins are dispelled. The Guru, our Transcendent God, makes the low high and, snapping the bonds of Maya and pain, he makes us his slaves. And one's tongue then utters the infinite praises of God. (Jaitsri M. 5, Var)

33. I met with the Guru by great, good fortune: yea, he who is Unfathomable and Infinite. And he, holding me by the hand, has pulled me out of the world's sea of poison. Through the Guru's Word, I am rid of recurring births and deaths: not again shall I pass through the gate of pain. (Todi M. 5)

34. Them the Guru meets in whose Lot it is so writ. and them the Guru Blesses with the Nectar-Name of the Lord. And they walk in the Guru's Will and wander no more for "alms". (Suhi M. 1)

35. It is through the Guru's door that one is blest with the inner eye. If one washes one's vessel with the Guru's Wisdom, it sparkles clean. (Suhi M. 1)

36. If one meets with the Perfect Guru, one's Doubt is shattered and cease the outgoings of one's mind. And then oozes (Nectar) out of the (mind's) spring, and one is attuned to the Music of Bliss and one Sees one's Lord in one's very Home. (Suhi M. 1)

37. Instructed by the Guru, I searched the township (of my body), and found therein the treasure of the Lord's Name. The Lord brought peace to my mind. The fire of desire was quenched in an instant, and meeting with the Guru all my hunger was satisfied. (Suhi M. 4)

38. Cherish the Lotus-feet of the Guru in thy mind, and thy body shall be rid
of all pain and all woes. The True Guru saves the drowning creatures from the sea of (material) existence, and unites those separated for myriads of births. Serve the Guru ever and forever more, and then thou earn Poise and Bliss, and your mind is calmed. By great, good fortune, one attains the Dust of the Guru’s Feet. Nanak is a sacrifice unto the Guru. (Suhi M. 5)

39. Precious is the human birth: only those turned Godwards attain to it. If the True Guru so wills, one’s body and mind are cooled with the Lord’s Love. Then one’s life is approved and one gathers the merchandise of Truth and one is blest with honour at the (Lord’s) Court through the Lord’s Fear inculcated by the Guru’s Word. (Suhi M. 1, Kafi)

40. The Guru is like the pool of Mansarovara: to him attain the men of good fortune. The holy seekers search him out: and they, swan-like, pick upon the (Lord’s) Name. (Suhi M. 3)

41. O God, the True Guru is the lover of Thy Name. If I am blest with it, I’ll surrender my body and mind to him. (Suhi M. 4, Ashtapadis)

42. The True Guru is the Ocean of Virtue, yea, of the Lord’s Name. So I crave to see my Guru. (Suhi M. 4, Ashtapadis)

43. True is the Guru, True His Word, through which I see the True One. (Suhi M. 3)

44. Perfect is my True Guru, my friend, the Purusha; I know not another without Him. He’s my father and mother, brother, son and kinsman, my life, my vital breath, pleasing to my mind. My body and soul are His Blessings. He’s the inexhaustible Treasure of Virtue, the Inner-Knower of all hearts who permeates all, all over. In His Refuge, I gather all Gladness and am wholly in Bliss. (Suhi M. 5)

45. Through the Wisdom of the Guru, my mind is attuned to the Lord in a state of Equipoise. (Bilawal M. 1)

46. Himself is He the True Guru, Himself is He the Word: the Lord utters Himself His own Word. (Bilawal M. 3)

47. When, through the Guru, one’s mind is acquainted with the Lord, it merges in the (Lord’s) Name. (Bilawal M. 3)

48. In the Perfect Guru are contained all the treasures. (Bilawal M. 5)

49. I am blest with Peace by the Perfect Guru, and joy has welled up in me and the Unstruck Melody rings in my mind. And all my maladies, sins and inner afflictions are dispelled. (Bilawal M. 5)

50. Meeting (with the Guru) one sheds one’s sins, one’s (inner) fire is quenched and one is comforted. He who had fallen into the Blind Well, him (the Lord) pulls out and saves. (Bilawal M. 5)
51. When one dwells upon the True Guru, one is rid of the sense of the Other; and one is purged of all errors. And the sinful mind is cleansed, and one's body sparkles like gold and one's soul merges in the Oversoul. (Bilawal M. 1)

52. The Lord's Name is the boat, the Guru's Word the boatman, through whom one is ferried across. Yama, the tax gatherer, then comes not near one, and no thief then thieves one's treasure. (Bilawal M.4, Ashtapadis 4)

53. He who serves the True Guru, drives out his illusions: and, within his Self, he finds the Abode of Truth. (Bilawal M. 3)

54. As the rain water received by the street drains and streams become, pure falling in the Ganga, such beneficence is also in the True Guru, who is inimical to no one. Meeting with him, our craving is stilled and Peace instantaneously dawns upon us. (Var Bilawal M.4)

55. Maya's sun, burning over our head, is cooled, on seeing the soothing fire of the Guru-moon. (Gond M. 4)

56. Look upon the Guru and God as one, and accept whatever be His will. (Gond M.5)

57. Greet thy Perfect Guru, fruitful is whose Vision, rewarding is whose Service, who is the Inner Knower of hearts, the Purusha, the Creator, who is imbued with the (Lord's) Name, night and day. The Guru is Govind, the sustainer of the earth. And saves He His Servants and Devotees forsooth. (Gond, Ashtapadis, M. 5)

58. The Guru's Word is Nada, the Guru's Word is the Veda, for, through it, one is imbued with Lord of the Universe. In it are contained the merits of all austerities, fasting and pilgrimages. Through it, one meets with the Guru and one is emancipated by God's Grace. (Ramkali M. 1)

59. When one meets with the True Guru, one's Path becomes wide and smooth and, in Poise, one Meets with God. (Ramkali M. 5)

60. Know not thy Guru separate and distinct from thy God, for the True Guru is himself the Immaculate Lord. Know him not to be a mere man, and then thou, if without honour, art Blest with honour. (Ramkali M. 5)

61. He, whose forehead the Guru strokes with his hands, why shall he, the God's servant, then grieve or care? His comings and goings (into the world of Desire) cease, (for) he's a sacrifice unto the Perfect Guru. (Ramkali M. 5)

62. The mind, when it accepts the lead of the Guru, obliterating the sense of the Other, it merges in God. (Ramkali M. 1)

63. The Guru wears the loin-cloth of Truth, and is ever absorbed in the All-filling God, his tongue imbued with His Love. The God, who created
the creation, meets with the True Guru (for) our God is pleased with his deeds. The Guru reveals to us the One God in all, and all contained in the One God. (Ramkali Dakhni M.1)

64. Without the True Guru’s, all other word is false. False is the word that is not the True Guru’s, false are the utterers, false the hearers, false the reciters. (Ramkali M. 3, Anand)

65. Without the Guru, no one knows the Quintessence, the Reality of the Real. (Ramkali M. 3, Anand)

66. The Guru’s Ocean is brimful with jewels, and inexhaustible therein is the pearly treasure of Truth. (Ramkali M.1, Dakhni Onkar)

67. Beauteous is the Guru’s Word reflecting on which one attains to one’s God. And one loses one’s self and stilled is one’s desire and the Bride attains to her spouse. (Ramkali M.1, Dakhni Onkar)

68. Meeting with the True Guru, one’s Darkness is dispelled. And then, one’s ego is stilled and into God one merges. (Ramkali M.1, Siddha Goshti 15)

69. Without the Guru’s Grace, one comes and goes, and one’s strivings bear no fruit. One’s mind wobbles, (and) feeding ever on poison, is never content. One is stung by (Maya’s) scorpion and dies on the path. Yea, without the Guru, one loses the merit of life. (Ramkali M. 1, Siddha Goshti)

70. When one Reflects on the Guru’s Word, one is rid of one’s Ignorance. And when one meets with the Guru, one attains the Door of Salvation. (Ramkali M.1, Siddha Goshti)

71. The True Guru is the farm of Equipoise and whosoever loves it sows in it the seed of the Lord’s Name. In it the Name grows and one Merges in the Name. The seed of ego, which sprouts in illusion, grows not in it. And he sows naught, nor anything else grows (in his farm) and he eats what comes from God. And the waters (of the soul) merge in the waters (of the Oversoul). And then the two separate not. Such is the wonder of the life of the God-conscious beings. See for yourselves, O ye men. (Var of Ramkali M. 3)

72. It is by the Guru’s Grace that one abandons ‘I-amness’, and is thus emancipated while yet alive. (Var of Ramkali M.3)

73. I’ve seen the Guru as was his repute! The separated ones he unites with God and is an intercessor at the Lord’s Court. He ministers to us the Mantram of the Lord’s Name and rids us of the malady of ego. (Var of Ramkali M. 5)

74. In the Guru’s Will, the Sikhs, like the swans, gather at the Guru’s pool, and they feed themselves on the pearls they find therein, but their
inexhaustible treasure is exhausted not. The swan and the pool go
together, for, such is the Lord’s Will.
Nanak: He in whose Lot it is so writ he comes to the Guru, and he is thus
emancipated along with all his kinsmen, nay, the whole world.
(Var of Ramkali M. 5, Shloka M. 5)
75. The rusted iron is transmuted into gold, if it meets with (the philospher’s
stone of) the Guru’s. (Maru M. 1)
76. In the Guru is enshrined the Lord Himself, and he unites us with God.
Blessed, Blessed be the Guru. The Guru is the Sea of Devotion to
God, and he, who comes to him, partakes of it. The Guru, in his
Mercy, opens (the Treasure of) his Mouth and lo, there is the light of
God for all the God-conscious beings to see. (Maru M. 4)
77. The Guru-Being led me on to the God-Being, and my consciousness
merged in super-consciousness.
78. The egg of superstition the heart My mind is illumined, and the fetters of
(my mind’s) feet are shivered. Lo, I’m emancipated by the Guru.
Blessed now is my coming and going, and the frying pan (of the heart)
has cooled with the Guru-given elixir of the (Lord’s) Name.
(Maru M. 5)
79. Without the Guru, all are enveloped by Darkness, and one is
emancipated only when united with the True Guru. (Maru M. 5)
80. The True Guru is the Boatman and the Word (the rows) to ferry one to the
Yonder shore, where there’s neither wind nor fire, nor water nor form
and where abides our True Lord dispensing the True Name which
takes us across. They who were led by the Guru, reached the Yonder
shore, attuned to the True One. And they overcame their ‘coming-
and-going’, their soul merged in the Oversoul. Through the Guru’s
Wisdom Poise wells up in one, and one Merges in Truth. (Maru M. 1)
81. If one searches the seas, may be, one comes upon a jewel. Its lustre
remains for a while and then, it is eaten up by the dust. But if one
searches the sea of the Guru’s Truth, one attains the inexhaustible
Treasure of the Lord’s Name. (Maru, M.1)
82. The Guru is the pool of Nectar, we are the swans on its banks. It is the sea
of rubies and corals, and pearls and diamonds of the Lord’s Praise with
which my body and mind are Imbued. (Maru M. 1)
83. It is the True Guru through whom we attain emancipation, and one is rid
of all maladies, and one is Blest with the Flavour of the Nectar-Name.
The Yama gathers not the tax from such a one, whose (inner) fire is
quenched and whose heart is cool and becalmed. (Maru M. 1.)
84. They who are under the sway of the Guru, their deeds are true. And, they
come not, nor go. Nor are they subject to the laws of death. They cling
not to the branches but the roots, and within them is the zeal for Truth.  
(Maru M.1)

85. The Guru’s Wisdom is the ladder to reach upon Celestial Wisdom, and it 
is through the jewel of Wisdom that one rids oneself of Ego.  
(Maru M.3.)

86. There is the True Guru; Infinite is (His) Word: and it is through His Word 
that the world is emancipated. (Maru M.3)

87. It is through the Perfect Guru that one sees that the world is but the 
juggler’s play, and, so one must remain Detached, through the Guru’s 
Word, and be attuned to the True One. (Maru M.3)

88. It is through the Guru that one’s ‘within’ is illumined, and one cherishes 
the (Lord’s) Name, the object of one’s life, and lo, with the jewel of 
Wisdom, his heart is ever illuminated, and the darkness of ignorance is 
dispelled. (Maru M.3)

89. When one Sees the Guru, all that one does, is holy, and one cherishes the 
Lord’s Name in the heart. For, the (Guru’s) Word pervades the whole 
world, and through this Word one attains to the (Lord’s) Name.  
(Maru M. 3)

90. This world is enveloped by the sense of attachment, and the unwise 
egocentric gropes in utter Darkness and out-running after strife one 
wastes one’s life and suffers sorrow without the (Lord’s) Name.  
(Maru M.3)

91. Through the True Guru drips the (Lord’s) Nectar (into one’s mind), and 
lo, (the Lord) becomes Manifest the Tenth Door. There rings the 
Unstruck Melody of the Word, and one merges in Equipoise all too 
spontaneously. (Maru Solhas M.4)

92. The Guru is the support, the Mainstay of the earth. The Guru is ever 
Beneficent and ever-forgiving. The Guru is the Shastras, the Smritis, 
the six kinds of works, the holy place of pilgrimage. Contemplating the 
Guru, one is rid of all one’s sins and the mind becomes stainless, and we 
are rid of our ego. (Maru M.5, Solhas)

93. The True Guru shows the God to be everywhere. (Maru M. 5, Solhas)

94. The True Guru is True Purusha, the God of gods, meeting with whom one 
is Ferried across. O friend, if you search for the elysian tree, or want 
that thy ‘court’ be embellished with the Kamadhenu, the wishfulfilling 
Cow, then serve the Perfect Guru and practise the Bliss-giving Name, 
that you are satiated and content. Through the Guru’s Word are 
silenced the five passions. Through the Lord’s Fear, one becomes 
immaculate. And, when one meets with the Perfect Guru, the 
philosopher’s stone, his touch reveals our God unto us.  
(Maru M. 5)
95. The True Guru is the Transcendent God, highest of the high, contemplating whom one's mind is cooled. (Maru M.5)

96. The Guru is God, the Support of the earth, and the Creator too. He is the ever-forgiving Lord. (Maru M.5)

97. Immaculate and Pure is the Guru's Word, for, through it, one suck sin the Lord's Essence. He, who tastes the taste of God, he tastes no other taste. And, he is comforted and satiated with the Lord's Essence. And he craves and hungers no more. (Pauri 5, Var of Maru M.3)

98. It is through the Guru's Word that one practises contemplation, austerity, and self-control within. And one Dwells ever on the Lord's Name, and is thus rid of Ego and Ignorance. Our within is filled with the (Lord's) Nectar, but only when it is tasted that one knows. For, whosoever tastes it, becomes fear-free, and is satiated with its Essence. (Pauri 12, Var of Maru M.3)

99. Man puts up a tenement of straw, and then lights fire in it. Even then man may be saved, if by good destiny, his Master saves him. (Dakhne M.5, Var of Rag Maru M.5)

100. The Guru is the philosopher's stone. His Touch has transmuted my iron into gold. Now my light is merged in God's Light, and the fortress of my body looks beauteous and sweet. (Tukhari Chhant, M.4)

101. He, whose forehead the hand of the Guru strokes, in his heart are enshrined Thy Virtues, O God. (Tukhari M.4)

102. If one bathes in the pool of the Guru's Nectar of Wisdom, one is purged of all one's sins, all one's impurities. (Rag Bhairo M.4 Chaupadas.)

103. My Guru is all-powerful, the Creator and the Cause, my vital, my life-breath, the bliss-giving God, the Presence, the King, the Destroyer of all fears, seeing whose Vision one is rid of all one's sorrows. (Bhairo M.5)

104. The Word is the Guru; he who assembles its melody in his consciousness is the disciple. (Ramkali M.1, Siddha Goshti)

105. I searched the ocean of my body and in there I had a wondrous experience. For, lo, therein I saw no separateness between the Guru and God and the one was the other. (Asa M.4)

106. The God is merged in the Guru who dissimulates His Word. (Malhar M.1)

107. Beneficent is the Guru, and All-Powerful, pervading each and everything. The Guru is the Transcendent God, who makes the drowning ones swim across. (Sri Rag M.5)
108. The Guru, whose very sight is fulfilling, is inscribed on my forehead. And wherever I see, I see Him accompanying me. (Devgandhari M. 5)

109. My beloved Guru is ever with me and He gets me released wherever it be. (Vadhans M. 4)

110. The True Guru has made me see the world, the underworld and the sky through His Grace. That Lord of the Universe who is, and will ever be, and is cast not into the womb, Him I see within my heart. (Sorath M. 1)

111. It is only when the True Guru is merciful that one sees Him, and wandering through a myriad births, one hears His Word. (Asa M. 1)

112. The mother is pleased if her son be well-fed. The fish is pleased when it bathes in water. The True Guru is pleased if one feeds one who walks on his path. (Gauri M. 4)

113. As the mother brings forth and then sustains her child and keeps him ever in the eye and feeds and fondles him wherever he be, thus doth the True Guru love and sustain one who loves him. (Gauri M. 5)

114. The True Guru is the boat who ferries us across and the ferry-man is the Word. This is so even where there is neither water, nor fire, nor air, nor form. (Maru M. 1)

115. I would accept Him as the Guru who imbibes in me the eternal verities, and makes me utter the unutterable, and attunes me to the Word. (Dhanasri M. 1)

116. He's taxed not, nor punished, whom the Guru blesses with the stamp of His approval. (Asa M. 5)

117. Such is the Will of the Eternal Master that without the True Guru, thy God comes not into thy mind. (Bihagra M. 3, Var)

118. Devotion to the Guru is the Guru's service, but rare's the one who attains unto it. (Sri Rag M. 3)

119. One ought not repair to the one who calls himself a Guru and then begs from door to door. He who toils for his livelihood and then shares it with the others alone knows the Right Way. (Sarang M. 4, Var)

120. Kabir: The Brahmin may be the guru of the whole world, but those devoted to God accept him not. For he is involved in the mere words of the four Vedas and is wasted away by discursiveness. (Kabir, Shlokas)

121. They in whose heart is guile and in appearance pass for a saint, their craving leaves them not and they quit the world regretfully in the end. (Gujri M. 3)
122. The earth is turned Guruwards, so is water, so is air, so also the fire that works many wonders. (Majh M.3)

123. He who turns his back upon the Guru, his outgoings cease not, and is wasted away like the worm of dirt. (Gauri M.3)

124. They who turn their back on the Guru, they are bound to themselves, and so they suffer, and they meet not with the Real and are born only to wither away, time after time. (Sorath M.3)

125. He whose home is within us, He has locked it too and the key He leaves with the Guru. Howsoever one efforts, one finds Him not except by repairing to the Guru's refuge. (Gauri M.5)

126. Without the True Guru, not one is emancipated. (Bhairo M.3)

127. He who accepts not the True Guru the Primal Person, nor loves the Word, all his rituals avail him not, nor bathing at the pilgrim-stations, nor charities and he's torn by Duality. (Sri Rag M.3)

128. Kabir: cursed be the mother of the Guru who divests thee not of thy Doubt. (Kabir; Shlokas)

129. Without the Guru, Devotion nor Love for God wells up within us, nor are we ushered into the society of the Saints. Without the Guru, one is Blind, and is involved in Strife. Through the Guru is the mind purged, through the (Guru's) Word is one's mind cleansed. It is by meeting with the Guru that one conquers one's self. And, one ever reveals in the Yoga of God's Devotion. Associating with the Guru-saint, one is rid of all one's maladies.

Says Nanak: "Thiswise (through the Guru) is one Blest with the Yoga of Equipoise." (Basant M. 1, 6)

130. As the water-diviner smells water hid in the womb of the earth, so do we find the Thing, yea, the (Lord's) Name, through the Guru. (Basant Hindol M.4)

131. Meeting with the Guru, one's intellect becomes sublime. And the mind becomes immaculate, and one is rid of one's Ego. (Basant M. 1)

132. The snake-like desires bite with their poisonous sting, and it is the Guru who ministers the antidote of his Word. The scorpion of Maya touches not one who is rid of the poison (of ego), and is attuned (to God). (Kanra, 4)

133. As the fire is locked in the wood, but it is struck only by one who knows the way, so, through the Guru's Wisdom, does one find the quintessence of the Lord's Light which pervades all. (Kalyan M.4)

134. Kabir: (the Guru is) the Beneficent Tree, whose Fruit is compassion, and who looks upon all as his own. O Tree, be thou ever in Fruit that
the birds, gathering in its essence, fly out (to make its attributes known to all). (Shloka Kabir 230)

135. If the Guru be in Mercy, one Meets with God. If the Guru be in Mercy, one is Ferried across. If the Guru be in Mercy, one is ushered into the God's Heaven. If the Guru be in Mercy, one dies in life. True, True, ever True is the Guru, and illusory and false is one's Devotion to another. (Bhairo Namdevji, 11)

136. The True Guru is one who unites one with all. (Sri Rag M.1)

137. Sacrifice am I to the True Guru who's made manifest to me the unmanifest Name. (Jaitri M.4)

138. The Guru-God is, and will forever be. (Gond M.5)
Good and Evil

1. When the mind is polluted by sin and shame, it is cleansed by the love of God's Name. (Jap. 1)

2. Our actions keep us away from God or draw Him near. (Jap. 1, Shloka)

3. If one earns Merit here, one lives in Bliss Hereafter. (Gauri Poorbi M.5)

4. Good are they who are adjudged good at the Lord's Door. (Sri Rag M.1)

5. The 'virtuous' and the 'vicious' are not mere words. For, one carries along all that one does. (Jap. 1)

6. Friend, that food, that pleasure is vain which fills the mind with evil and makes the body writhe in pain. (Sri Rag M.1)

7. If thy honour be of no account to thy God, thy station is false. (Sri Rag M.1)

8. Ask the (Lord's) Bride, for what merit did she enjoy her Spouse so well? (Says she): "I was content with Him, was in peace, was bedecked with Virtue and spoke honey to Him."

9. When I found God's trust, the evil in me turned into good. (Sri Rag M.1)

10. The true and wise farmer knows that one sows the seed only after one has tilled the land and furrowed it. (Sri Rag M.1)

11. The self-willed are never at peace while the God-wards are steeped in His wonder. (Sri Rag M.1)

12. If the Soul of man merges in the Oversoul, and his mind is attuned to the Higher Mind of the Guru's, then the desire for violence, ego and the wanderlust of the mind depart. So do our Doubts and Woes. (Sri Rag M.1)

13. If good deeds be thy farm and thy seed be of the Word, and the way of Truth thy water, the growth will then be of faith. Thus wilt thou get the knowledge of heaven and hell. (Sri Rag M.1)

14. The mud of sin sticks to you. You act like a frog who knows not that he lives with the lotus (of God.) The black-bee teaches you the lesson of love, but you understand it not. (Sri Rag M.1)

15. The more clever I am, the more load (of Sin) I carry. (Sri Rag M.1)

16. Where the deeds are good, there is a Perfect Mind too. (Sri Rag M.1)

17. He whose plants are we, He whose garden is the world, He names the trees according to their fruit. (Sri Rag. M.1)
18. So does a man flow as his mind be, and so does he gather the fruit as is his
destiny. What he sows, he also reaps. (Sri Rag M.1)

19. The self-willed are impure and are infected by the disease of Desire.

20. The world is engrossed in seeking the rewards of deeds, good and bad.
Above both is the Devotee of God. (Sri Rag M. 5)

21. O woman, where is happiness without merit?
(Sri Rag M.1, Ashtapadis)

22. Through His Grace does the Lord give: as are our deeds, so blesses us He.
(Sri Rag M.1, Ashtapadis)

23. All whom Thou likest, O God, are good. (Of oneself) one is neither good
nor bad. (Sri Rag M. 1, Ashtapadis)

24. They who do good deeds in Ego, the Yama’s rod is over their head.

25. If I wouldn’t sin, O Thou Infinite One, how wouldst Thou be called the
‘purifier of the sinners?’ (Sri Rag 1, Ravidas)

26. Ignorance is the drummer-woman, heartlessness the butcheress, slander
the sweeperress in the heart, anger the Chandal. What use is it, O Pandit,
to mark off thy kitchen when all the four outcastes bide within thee?
(Sri Rag, Var Shloka M.4)

27. Let Truth be thy continence, good deeds thy caste-marks, meditation of
the Lord’s Name thy holy bath. (Ibid)

28. If one remembers not God but does the customary (pious) deeds, the writ
of his destiny is wiped not off. (Sri Rag, Var Shloka M.3)

29. If one slanders others, he gathers dirt within. If he washes his body from
without, the dirt of his mind goes not. (Sri Rag, Var Shloka M. 3)

30. Some live by tricks and utter nothing but falsehood. This too is Thy Will,
O God, for Thou engagest them in this task!
(Sri Rag, Var Pauri M.4)

31. He alone is afraid who commits sin. The righteous ones are ever in joy.
(Sri Rag, Var Pauri M.4)

32. Faith and contentment are the food of the angelic beings.
(Sri Rag, Var Shloka M.1)

33. If one be of great beauty, of high family, seemingly wise and clever and
rich, but if he loves not the Lord, he is dead like a corpse.
(Gauri Bavan Akhri M.5, Shloka)

34. All actions, all good and bad, are through the Lord. The animalsays, “It is
I who did it,” but what can he do without God? (Ibid: Shloka)

35. The desires of the heart clamour like the cymbals and the ankle-bells and
with them thumps the drum of the world. The mind dances to the tune of the Kali-age. O, where can men of continence plant their feet? (Asa M.1)

36. See thou of each the light within and ask not his caste, for hereafter the caste is of no avail. (Asa M.1)

37. If one wants one's good, doing good, one should feel humble. (Asa M.1, Var Pauri 5)

38. Myriads of good actions, myriads of approved virtues, and myriads of austerities practised at the pilgrim-stations and the practice of Sahja Yoga, alone, in the wilderness, and myriads of heroic acts and the giving up of ghost at the battle-field and myriads of shrutis and knowledge and concentration and the reading of the Puranas (are vain). For the Creator, who created all and writ the coming and going of all, before Him all these are false. His Grace alone is the true standard of our being approved. (Asa M.1, Var M.1)

39. Only when one is weighed up by God with the weights of honour, then alone one knows how one weighs. (Asa M.1, Var)

40. The virtuous practise virtue but lose its merit if they ask for Deliverance (as reward). (Ibid)

41. Through smallness of our minds, we lose even the merit of service. (Asa M.1, Var)

42. Avarice and sin are the king and the minister, falsehood is their courtier and lust the adviser. Their subjects too are blind; like dead puppets, they dance to their tune. (Ibid)

43. The simnal tree, thick in girth and shooting up, like an arrow, into the high, if to it someone comes with hope, he goes away dismayed. For, its fruit is insipid and flowers nauseous and leaves too of no use. Sweetness and humility, O Nanak, are the essence of good deeds. (Asa M.1, Var Shloka M.1)

44. Call no one bad: this is the essence of knowledge. And, argue not with a fool. (Ibid)

45. Nanak: With a sharp tongue, one's body and mind become insipid. The sour-tongued is discarded in the True Court and they all spit in his face. (Ibid)

46. The mind's impurity is covetousness; of the tongue falsehood; of the eyes coveting another's woman, beauty and riches; of the ears to hear and carry tales.
   Nanak: Even the purest of men, thus bound-down, go to the city of Death. (Ibid)

47. What kind is the love that clings to the Other? The one who merges in His
48. He who both greets and is impudent to the Master is pulled from the roots. For, both his aspects are false and are of no account to his Lord. (Ibid)

49. Friendship with the unwise, love with the egotists, is like a line drawn across water of which there is neither sign nor mark left. (Ibid)

50. Evil are the ears that hear slander. Evil the hands that grab what is another’s. Evil the eyes that feed on the beauty of another’s woman. Evil the tongue that tastes other than God. Evil are the feet that go out to commit evil. Evil is the mind that craves for the Other. Evil the body that does not good to another. O, evil is the smell that issues from evil. (Ibid)

51. The years of the evil-doer pass in vain, as the mouse tears up a whole load of paper, for, to the wretch they are of no avail. (Dhanasri M. 5)

52. True living is living in God. (Dhanasri M. 5)

53. The evil one gathers the riches of poison by sinning, and these go not along with him even a step (into the yond).

54. The evil-doers come to grief in this world, for, they lose their possessions: while Hereafter too, they get no refuge. (Suhi M.4)

55. They, the evil-doers, who, goaded by Desire, cultivate evil: fruitless is their effort born of Ignorance. (Suhi M.4)

56. Blessed is the tenement wherein one sings the Lord’s Praise. But, of no avail are the mansions wherein one forsakes one’s God. Blessed is poverty if one cherishes one’s Lord in the society of the Holy. But, cursed is the worldly glory which involves us in Maya. Blessed is the grinding of corn and wearing of a coarse blanket, if the mind be content and in peace. But cursed is the kingdom which satiates not our desire for more. If in the home of the One God, one wanders about naked, one is glorious. But vain is the wearing of silks whose pleasures fire us with greed. (Suhi M. 5)

57. Cursed is the life which one lives only to swell one’s belly. (Suhi, Var Shloka M.1)

58. Man indulges in ego and strife and greed and tastes of the tongue. Involved in the household, he commits guile and is lost in vice. My eyes have seen now, by the Guru’s Grace, that, without the (Lord’s) Name, dominions, riches and beauty are all vain. All beauty, the fragrance of incense, and the joys of raiments and indulgence in sense-pleasures, become defiled when a sinning body enjoys them. (Bilawal M. 5)
59. The slanderer always has a fall like the wall of sand! For, when he sees an error in someone, he is pleased; but seeing good, he’s full of pain. He thinks of another’s evil, for, he can reach not upto him, and cherishing evil in the mind, he is wasted away. The slanderer forsakes the Lord when his death is near and raises he strife with the saints. 

(Bilawal M.5)

60. One covets glass and forsakes gold: Loving the enemy, one abandons the True Friend. He, that is, seems bitter to him and that what’s not, is sweet to him. So is he burnt by the fire of Maya. (Bilawal M.5)

61. He alone is Wise who is attuned to the Word; in vain doth the egocentric cling to his Ego and thus loses Honour. (Bilawal M.5)

62. The false one neither has honour, nor name, like the black crow who is ever unclean, or, like a bird imprisoned in a cage, who, though he struts about behind the bars, is released not. (Bilawal M.1, Thitti)

63. They, who’ve forsaken the Lord’s Name, are proclaimed false. Their ‘home’ is thieved by the Five Thieves and ego breaks into their ‘home’! They know not the Lord’s Essence, beguiled by their evil nature. They are attached to poison, and cast away the (inner nectar through Doubt). (Var Bilawal M.4, Shloka M.3)

64. Shed thy conceit, and abide in the House of Poise, and call no one false. (Ramkali M.5)

65. He who has Desire and a sense of ‘mineness’, and the love of woman in the mind, is neither a man of this world, nor of the Other. (Ramkali M.1)

66. Lust and Wrath are the two crops: seasons, night and day. We water the (body’s) farm with Greed, and sow in it the seeds of Illusion, and our Desire tills the land. The plough is of the Evil intent; and the harvest is of Sin; this is what one earns through the Lord’s Will. And when of him the Account is asked, the womb (of his deeds) is declared sterile. (Shloka M.1, Var of Ramkali M.3)

67. Let Love be thy farm, Purity the water, and Truth and Contentment the two bullocks, and Humility the plough, and Consciousness the tiller, and God’s remembrance the right soil, and the season the union (with God), and the seed be of the (Lord’s) Name, and the crop of Grace; then (before it) the whole world seems an illusion.

Nanak: If such be one deeds, by the Lord’s Grace, then one is separated not from God. (Shlока M.1, Var of Ramkali M.3)

68. If one challenges the Lord’s Will, one’s love breaks. If one pulls the arm both ways, it breaks. Thy love breaks also if thy speech be sour for, thy God forsakes the Bride of Evil intent. (Ramkali M. 1, Dakhni Onkar, 28)
69. The evil men practise conceit and deception, lured by Greed, and misled by Doubt. And, lo, they come to grief both here and Hereafter and the Yama destroys them wholly. (Nat M.4)

70. Greed, like a mad dog, bites anyone and infects all it touches with a like malady. But when the Master's Court knows of it, lo, it is slain with the Sword of Wisdom. (Nat M.4)

71. Gripped by Lust, Wrath, Greed and Attachment we are involved in Strife. O God, I seek Thy Refuge; save me, O save me Thou, Thy humble creature. (Raj Mali Gaura M.4)

72. I was going to be drowned, but riding the tide of virtue, I was saved. When I saw my boat, all shattered, I jumped out of myself into God. (Shlokas of Kabir)

73. If one be innocent even when wise, and powerless even when blessed with power and can share even when there's least to share, then one is a true Devotee of God. (Shlokas of Farid)

74. The immaculate drops from the skies fall on the earth and they become dust, for they mix with the dust. (Ibid)

75. O Farid, they who give thee blows, give them not blows in return. Rather go to their home, and greet them with a kiss. (Ibid)

76. O Farid, these (pleasures) are like the poisonous sprouts though coated with sugar. Some are wasted away while sowing them, others while enjoying them and thus being lost. (Ibid)

77. O God, let me not sit at another's door. And if I'm to be kept thus, then take my life away. (Ibid)

78. The blacksmith has a pitcher on his head, an axe upon his shoulder. But lo, while the pitcher seeks the Lord's waters, the axe seeks but the coals. (Ibid)

79. O Farid, some have surplus wheat-flour, others do not have even salt. But, it is when both go into the yond, that they'll know who fares worse. (Ibid)

80. Farid: They who do evil will be punished as is the sesame-seed and the cotton-crop and the sugarcane and the paper and the kettle and the coals. (Ibid)

81. Return good for evil and fire not thy mind with wrath. Thy body then remains whole and you gather all that you seek. (Ibid)

82. The world dances (to the tune of the Illusion) and you too dance along with it. He alone dances not (thiswise) who is in the hands of God. (Ibid)
83. Our deeds are the book which the mind writes in the ink (of Desire), and the writing is of two kinds: good and bad. And, then, as drives us on the writ of habit, so are we driven. But God has infinite virtues (through which one overcomes one's mind). (Maru M.1)

84. O Ignorant one, you do but vain deeds, and are called egocentric and blind. That what lasts, you call an Illusion, and that what passes off you deem as eternal. You own that what belongs to another. Alas, such is thy delusion. (Maru M.5)

85. Lust and Wrath overpower the whole world, and though men do (pious) deeds, they're involved more and more in Pain. (Maru M.3)

86. If within one is Greed and one is contaminated by the soil (of sin), one does sinful deeds and earns Pain. One deals in Illusion and, uttering falsehood, one comes to grief. (Maru M.3)

87. Man gathers the load of demerits, and deals not in Virtue. Rare is the one who is the buyer of Good. (Shloka M.3, Var of Maru M.3)

88. He, who minds not either praise or dispraise, and sheds his ego and 'I-amness'; and looks upon gold and iron alike: he, indeed, is the embodiment of God. (Rag Kedara Bhakta Kabirji, 1)

89. There is nothing that's bad, for I see nothing but good all around. (Kanra M.5)

90. When one does Righteous deeds, one's green shoots spread far out and one yields the Flower of the Moral Law and the Fruit of Gnosis; and the whole world partakes of its fragrance. (Kalyan M.4)

91. Kabir: Associate not with evil, run away from it from afar; for, whosoever touches a blackened vessel will be stained forsure. (Shloka Kabir)

92. The rice keeps company with the husk and is beaten with the thresher! Thus, he who keeps company with the unholy, he, forsooth, must answer! (M. 5)
Prayer

1. O my True Guru, I lean on no one but Thee. I am an ignorant wretch and seek Thy Refuge. Take pity on me and unite me with Thyself. 
   (Sri Rag M.4)

2. My Lord, Thou art the hope of all. Thine is the treasure they have. From Thy Door no one returns empty. They who come through the Guru get applause at Thy Court. We are being drowned in the sea of vice. 
   Nanak prays to Thee: “Save me, O Save me, my God.” (Sri Rag M. 4)

3. I lean on Thee, my God. I live, for Thou art at my back. Thou art the Pride of the lowly; I seek to merge in Thee. (Sri Rag M.5)

4. Hopeful of Thy Mercy, O Dear, I indulged in pleasures. I forsook Thy Path, but I’m Thy child O Thou, my Father and Mother! Easy it is to say and utter, but harder by far to accept Thy Will. I pride on Thee, for I know Thou art mine. Thou art within all and yet beyond all, our father who leans on no one. Father, I know not which is Thy Way? 
   (Sri Rag M.5)

5. O God, all of us creatures praise Thee, for Thou hast delivered us of our fetters. We salute Thee for Thou hast kept us away from Sin. Thou art the Strength of the weak, (for) Thou art the strongest of the strong. Thou grantest honour to Thy devotees, the poor and the hapless, Lord. (Sri Rag, Var Pauri M.4)

6. Sacrifice, O sacrifice am I to Thee, my Lord, for thou hast peopled my loneliness. Thee I worship each day and gather the fruit of my heart, and all my works are accomplished and my mind’s hunger is satiated. I hold fast to the skirt of Thy Name, my Love, for Thou art to me more than the nine treasures of the earth. I’ve gathered now the essence of peace (for) in my inmost Self rings Thy beauteous Word. The True Guru has made me realize Thee, my Spouse. I’ve built now the abode of Truth and in it gathered Thy Worshippers after a great search. I wash their feet, wave the fan over them and fall humbly at their feet, O loved Master. The whole universe is eternally Thy worshipper, O God, for Thou givest ear to all our prayers. I have tested all and found that no one but Thou alone savest us by Thy Grace. Thy Holy Nectar drips imperceptible into my heart and now I-speak as is Thy Will. I have wholly leaned on Thee, O my Master, and, lo, Thou hast accepted me as Thy very own. O Lord, Thy Devotees hunger but only for Thee. O God, fulfil my desire, O giver of peace, bless me with Thy Vision and take me into Thy embrace. I have found not another like Thee, O Lord, for Thou art in all lands, all worlds, and the underworlds. Thou art in all places, in space and interspace art Thou, O Lord. Thy Devotees can lean on no one but Thee. (Sri Rag M.5)
7. O Thou, our Eternal, Transcendent God; O Thou Destroyer of Sin; Thou Perfect One pervading all; O Thou Slayer of sorrow; O Thou Treasure of virtue; O Thou Formless, Absolute One; O my Companion, the Refuge of all; O Thou the Supporter of the earth; O Thou the Treasure of Good; O Thou of Discriminating Mind; O Thou Transcendent Lord, yonder of the yond, O my Master who is and shall forever be; O Thou, the eternal Friend of the Saints; O Thou the Support of the supportless: O Thou, our Lord, our God, I am Thy slave without virtue: bless me with Thy Name that I may weave it into my heart.

(Gauri Bavan Akhri, M. 5)

8. A terrible, impenetrable forest is this in which the mouse of the evil mind tears at life every rise of the sun. Many births and deaths have I passed through but without Thy unitive experience, there is no deliverance. Without caste, without beauty, without glory and wisdom am I, O God, who but Thou wouldst be bewitched by me? With joined palms, Nanak seeks Refuge, O dear Master, emancipate me Thou. The fish separated from water loses her life. O, where is her life without her love? The deer faces the arrow surrendering his body, mind and vital-breath to the (hunter’s) soothing music. The bumble-bee hums about, enticed by the fragrance of lotus, bound irretrievably to its love. The mind of the Chatrik bird craves for the life-giving drop from the clouds and drinking it, his feverish thirst is quenched. O Lord of utter beauty, Wisest of the wise, hold me by Thy hand, bless me with thy Name for in Thy vision I am rid of my sins. O Upholder of my honour, Destroyer of sorrow, O Fulfiller of all our desires, when on the Day of days, Thou my Spouse claspest me to Thy bosom, my bed becometh beauteous. (Asa M.5, Chchant)

9. Save me, O save me, my God, for I can do not a thing without Thee. Be merciful and bless me with Thy Name. The family and the world are a sea of fire and deluded by Ignorance, Doubt and Attachment, I am enveloped by darkness. Now high, now low, now in pleasure, now in pain, my hungers are satiated not ever. My mind is filled with Desire and the malady of Vice, and the Five Demons that ever keep company with me, are overpowered not by any means. O God, my life and soul and riches are all Thine, for I know Thou art ever so near, so near to me. (Dhanasri M. 5)

10. I am but a beggar at Thy Door, O God, for Thou art the only Beneficent, self-dependent Being. Be merciful and bless me with Thy Name that I’m ever imbued with Thy love. O Guru, I am a sacrifice to Thy True Name, for Thou art the Cause of causes, and there is not another without Thee. I, the unwise one, have wandered through many lives. O God, bless me with Thy Vision, and be Thou beneficent to me.

(Dhanasri M. 3)

11. I adore Thee, Gopal, my Love. For, Thou Fulfillest all who worship
Thee. I beg of Thee to bless me with wheat-flour, lentils and ghee that my heart keeps ever pleased with Thee. And I beg also for silken wear and footwear and the foodgrains too, grown by tilling the land seven times over. And, hark, I ask also for, milch cow and a buffalo and a fine Arabian horse for me to ride through Thy wondrous earth. And I ask also for a dutiful spouse to look after my household. These are the needs of me which I ask for from Thee, O my beneficent God.

(Dhanasri, Dhanna)

12. O God, I can worship Thee not on a hungry stomach. Here I give back my rosary to Thee. O Lord, how can I pull on thus with Thee? But, if Thou givest not of Thyself, I'll indeed make a demand on Thee. I seek no more than two seers of wheat-flour, a quarter seer of ghee and a pinch of salt, and half a seer of lentils too that I can eat my fill two times in a day. I seek a couch too supported by four legs and a bedding also along with a pillow. And shall I ask not for a quilt too to cover my body so that, attuned to Thee, I worship no one but Thee alone? No, no, I've shown no covetousness, for Thy Name alone, O God, is dear to me.

(Sorath, Kabir)

13. I am shorn of all merit, O Lord, then, how shall I attain unto Thee? Neither I have beauty nor lustrous eyes, nor family, nor culture nor sweet speech. I have neither intuition nor intellect. I'm ignorant and unwise. Bless me Thou, O my Lord, that I repair to Thy Feet. Of what avail is my cleverness if Thou, my Lord, loveth me not, and clinging to the illusion, I am strayed by Doubt? It is only when I lose my Ego that I merge in Thee and become Thy Bride, blest with all the nine treasures of the earth. Birth after birth, I was separated from Thee and I grieved. Now hold me by Thy Hand, O my Love, my God my King!

(Suhi M. 1, Ashtapadis)

14. I am a sell-off to the one who leads me to my Love. I crave to see His Vision. O God, if Thou blessest me with pleasure, I'll call on Thee. I'll dwell upon Thee even in pain. If Thou blessest me with hunger, with that too I am content and take sorrow for joy. I make an offering of my body and mind, limb by limb, to Thy Fire, O God. Even in Thy service, I eat whatever Thou blessest me with. If Thou keepest me close to Thee, I dwell upon Thee. If Thou drivest me out, then too I call upon Thee. If the people laud me, it is Thy Glory, but even if they slander me, I leave Thee not. If Thou art on my side, let any one say what he wills, but if Thou forsakest me, I die, for Nanak hath become mad after Thy Vision, O God! (Suhi M. 4, Ashtapadis)

15. O God, enjoyable are gold and silver, so are pearls and rubies, but these too are Thy-given, and yet I love them, not Thee. The mansions raised of dust and of decorative stones have lured me away by their grandeur and I sit not by the side of my Love. Over the sky (of my head) the swallows (of age) shriek; the herons (of grey hair) have descended
upon me. I am ready to leave for the real Home. How shall I face Thee now? In sleep, the night (of life) turned into the dawn (of death) and, having lost my way, I keep separated from Thee. Now, pain is my only refuge. Thou art the Lord of merit, I am meritless, O Lord. This is the only prayer of Nanak to Thee: “Thou hast blest all Thy Brides with Thy company for all these many nights: Isn’t there a night also for me?”

(Suhi M. 1, Kuchaji)

16. When Thou art with me, I attain everything. Thou, O Lord, art my Master, my capital-stock. When Thou abidest within me, I am in peace. How blessed am I when Thou comest into me? If such be Thy Will, Thou makest me a King or a beggar detached from the world. If such be Thy Will, the seas surge in the (heart’s) desert, and the lotus blooms in the (mind’s) sky. In Thy Will do we cross the sea of material existence. In Thy Will is our load drowned in midstream. In Thy Will do I find Thee a colourful person and then I’m imbued with Thy Praise, O Treasure of virtue! In Thy Will, Thou seemest dreadful to me and I’m bound to the circle of coming-and-going. O Lord, unfathomable, incomparable, saying of Thee, I surrender to Thee. What shall I ask, pray, what shall I utter save that I hunger and thirst for Thee?

(Suhi M. 1, Suchaji)

17. For me, the Blind one, Thy Name, O Creator, is the only support: I am a poor, meek soul, O Lord, and my mainstay is Thy Name. Thou art the Beneficent Lord, the Allah, the Contented One, a Living Presence, here before me. Thou art the Giver, the river: limitless is Thy Treasure. Thou alone givest and taketh life, there is not another without Thee. Thou art the Wise One, the Seer; how can I make Thee an object of thought? O Lord, Thou art the Master of Namdeva, the Beneficent One, the Destroyer of Fear. (Tilang: Namdeva)

18. Which of Thy merits shall I sing, O Lord: Thou art the Treasure of virtues. I cannot say Thy whole Praise: for, Thou art my Master, the Highest of the high, the God of great Destiny. Thy Name, O Lord, is my only mainstay. Keep me in Thy Will, O God, for, I have no one else to go to. Thou art my Power, my only Court, my Master, I pray to Thee alone. There’s no other place for me to pray to and my joys and sorrows I can say to Thee alone. (Suhi M. 4)

19. I have come back to myself by Thy Grace, O my only God. My bonds are loosed and my sorrow is dispelled. I practised no virtuous deeds nor righteousness and was lured away by Illusion and Greed. But being Thy Devotee, O Lord, Thou saved my honour. O loved God, Thou art the Pride of the meek. Thou raisest even the worthless ones to glory. I am a sacrifice to Thy Power. As a child, in his innocence, commits a myriad errors and the father reprimands and instructs him, and then hugs him to his bosom so dost Thou, O God, forgive our past sins and showest us the path for the future. (Sorath M. 5)
20. Thou, O God, art the Inner-Knower and knowest our mind's inmost state. Then, who else am I to go to tell of my woes? Thou art impressed not with mere words, but if Thou so willest, Thou savest the honour of Thy Devotees, O God. I've seen all other supports, now Thine alone remains. (Sorath M. 5)

21. Hear Thou my prayer, O my Master, for Thou supportest all creatures, O Thou Cause of causes, be Thou compassionate to me, and uphold the honour of Thy Name. O God, be Thou my Refuge, for whether I'm good or bad, I am Thine, O Lord. Lo, my all-powerful Master has heartened to my prayer and loosed my bonds and decked me with the Robe of Honour and uniting me with Himself made my glory manifest to the world. (Sorath M. 5)

22. O God, this world is but a dream: Now it appears and then it is not. O God, without Thy Truth, there is naught, there's naught. This world is like a bubble on the water's brim, which cometh each day and then it goeth. O God, in joy, every one was as if my own, in sorrow there is no one to befriend me. O God, Thy Name alone saves in the end. O God, the world which I called my own lasted not with me. Now in this state of woe, Thou alone art my Refuge: God, be with me. (Shloka M. 9)

23. O God, my King, I've not been able to assemble myself, nor meditate on Thee, nor do any penances, nor practise religion, nor called upon Thee, nor serve Thy Saints. All impurities attach to my name but I surrender myself to Thee, O God, now cover my shame. (Asa M. 5)

24. O God, my King, Thou art the Giver of virtues: I'm a great sinner, a sinking stone. Now ferry me across to the Yonder shore in Thy Boat. (Gauri M. 3)

25. O my Loved Master, O Treasure of Bliss, infinite are Thy virtues. I, the supportless one, have sought Thy Refuge. Bless me that I dwell ever upon Thy Feet. Be merciful that I enshrine Thee in my mind. Yea, let me, the meritless one, hold on to Thy skirt. O God, If I cherish Thee, I know no sorrow, for then Thou abidest ever with me. When I cherish Thee, I'm wholly fulfilled. But, when I forsake Thee, I become dependent upon everyone. When I lovingly adore Thy Lotus Feet, O God, I'm rid of all my evil ways and within my body and mind rings the Melody of Thy Word. O God, make me love Thee alone that I am ever filled with Bliss. (Bilawal M. 5)

26. O Sublime, Infinite, Boundless Master, there is no one to know all Thy virtues. They who sing of Thee are saved and also those who hear of Thee. Myriads of their sins are dispelled. Thou ferriest across the ignorant and the unwise, the quadrupeds, the goblins, the sinking stones. Nanak sees but Thy Refuge, O God, and he is ever a Sacrifice unto Thee. (Ibid, 4)

27. O God, Thou Thyself hast come to fulfil the tasks of Thy Saints. And, the
earth has become beauteous and brimful is the pool of nectar for me to partake of. Lo, all my wishes are fulfilled and am devoid of nothing, and God's victory resounds through the world and all my woes are past. The Perfect Person, eternal and never-dying, whose praises are sung by the Vedas and the Puranas has kept his pledge and I cherish His loved Name. Thou hast blest me with the nine treasures of the earth and miraculous extra-psychic powers. Thy gifts are inexhaustible, and the more I expend, the more Thou givest. When I attain unto Thee, the Inner-Knower of hearts, all sorrow, all pain, all hunger is over and I abide in Poise, Peace and Bliss. O God, I sing Thy praises, for wondrous in Thy Glory. (Suhî M. 5)

28. O God, Thou fillest Thy own tasks, else what can I a mere man do?  
(Suhî M. 5)

29. Nectar-sweet, O my beloved God, are Thy Words, O Thou Beauteous Enticer of my heart. O Thou, who art in the midst of all and yet keepest detached, I seek no dominion for myself nor deliverance either, for I crave for nothing but the love of Thy Lotus-Feet. Thou art Brahma, Shiva, Indra, the ascetic, the seer. In Thy Presence alone are they all contained. I, Thy meek slave, O Master, seek Thy Door and cling, in utter humility, to the Refuge of Thy Saints. (Devgandhari M. 5)

30. O Lord, this is the objective of my life: O Thou Treasure of Mercy, O Thou Compassionate Lord, bless me with this boon that I follow ever Thy Saints. And in the early morn, I go to fall at their feet and, night and day, I see their sight. And I yoke my body and mind to their service and utter Thy praise with my tongue. And I cherish Thee, My God, with every breath and keep ever the company of Thy Saints. And I lean on Thy Name alone and this Bliss I am ever blest with.  
(Devgandhari M. 5)

31. Thou art the Master, to Thee I pray, O Lord, for this body and soul are Thy gifts. Thou art the Father, the Mother. We are Thy children, O God. In Thy Grace, lies our whole joy. No one knows Thy Limits, O Lord. Yea, Thou the Master of our destiny art the Highest of the high. All Thy creation is strung on Thy thread. All that Thou createst is under Thy command. Thou alone knowest Thy end and state, and Nanak, Thy Servant, is forever a Sacrifice unto Thee. 
(Gaurî Sukhmani M. 5)

32. Thou art our only Father. We are only Thy children, O God. Thou art our only Teacher. Hear Thou, O my Friend, my Guru, my life would be a Sacrifice to Thee if Thou makest me see the Vision of my Master. Hear Thou, O Friend, I'd be a sacrifice even to the dust of Thy Feet and surrender my mind to Thee. I'll wash Thy Feet and submit my intellect to Thy care. I have sought Thy Refuge, O Friend, lead me on that I may meet with my God. I'll pride not and will seek ever His Refuge and be happy in whatever He doeth. Hear thou, O friend, I'll hand over my life and limb if thus will He bless me with His Vision.
Lo, by the Saint's Grace, the Lord is merciful to me and His Name seemeth sweet to me. He is Compassionate and Beneficent and I see the Vision of my Immaculate God of no caste. (Sorath M.5.)

33. We are great sinners, the sinking stones; be merciful, O God, and make us swim across. The poisonous soul (of sins) of ages sticks to us. Lead us on to the Society of the Saints that we are rid of it as gold, heated by fire, is rid of its impurities. O God, let me dwell on Thee ever, and enshrine Thee in the mind. Thou art the only cure of my maladies, and it is through Thee that I'm rid of my ego. (Dhanasri M. 4, Chaupadas)

34. O God, be merciful to me, and bless me with the Wisdom that I ever dwell upon Thee. Through Thy mercy, I am rid of my Ego and Attachment and Doubt, and I see Thee, my God, the embodiment of bliss, pervade all, all over. O Lord, Thou art ever beneficent and merciful to me, the Purifier of the sinners, Master of the earth. I would attain utter Bliss and joy and dominions, if Thou makest me utter Thy Name even for a moment. (Dhanasri M.5)

35. O Beneficent Lord, Thy Name is the cure-all. I, the poor one, do not know Thy true worth, though Thou sustainest me ever.

36. O God, O Destroyer of Pain, I seek Thy Refuge. Bless me Thou with Thy Name. O Lord, be merciful to me and save me by Thy Grace. Pull me out of the well (of Maya), taking me by the hand. I'm blinded by Lust and Wrath and bound down by Maya, my body and its robes are full of evil. Without Thee, my Lord, there's no one to protect me. O my chivalrous God, bless me with Thy Name ushering me into Thy Refuge. (Dhanasri M.5)

37. O God, be merciful and unite me with Thyself. Yea, bless me with Thy Refuge. And be Thou pleasing to me, that I ever stand in Thy Presence, with joined palms. (Dhanasri Chhant M.4)

38. O Thou fount of mercy, abide ever in my heart, and awaken that intuition in me that I begin to love Thee. O God, bless me with the dust of the Saint's Feet, that I apply it to my forehead. And from the fallen one I become purest of the pure. And, I sing ever Thy praise, that Thy Will seemeth sweet to me, and am pleased with what Thou dost. And whatever Thou givest, pleaseth me, and I wander not about to knock at another's door. (Todi M.5)

39. O Lord, Thou emancipatest Thy Devotee, who is involved with the dreamland of the world. The sins which appeared dreadful like a yond mountain peak, these thou destroyest in a moment. The immense sorrows and maladies and calamities that infect the men are dispelled, dwelling upon Thy Name. By Thy Grace, Thou gatherest Thy
Devotees in Thy skirt, and they hold on to Thy Feet and enter Thy Refuge. (Suhı M.5)

40. Let that auspicious moment dawn upon me, O loved Lord, when my tongue utters nothing but Thy Name. Hear Thou my prayer, O compassionate Lord of the meek, that Thy Saints sing ever Thy Blissful Praise. Thy contemplation is life-giving, O Lord. He whom Thou blessest, abides in thy Presence. Thy Devotee’s hunger is satiated only with Thy Name. Thou art the only Giver, our Beneficent God. Contemplating Thee, Thy Saints enjoy Peace and Bliss. Yea, Thou, the All Wise God, art our only Giver. (Suhı M.5)

41. O True Guru, bless me with Thy Bounty; for, Thou art my All-powerful, Beneficent Lord. Bless me that I overcome my Ego and I-amness, and still my Lust, Wrath and Pride of self and overwhelm my Greed, and make Thy Name my only Mainstay. For, thus, each day I purge myself of evil and become immaculate and pure. Says Nanak: “Thus am I released. It is through Thy Grace, O God, that I attain Bliss.” (Rag Suhı Var M.3, Shloka)

42. God has placed His Hand of mercy on my head, my forehead, my body. My Lord has saved my soul, offering me the blessed Refuge of His Feet. Lo, the Compassionate Lord has protected me from all sides and I’m rid of my fears and sorrows. For, the Lord is the Lover of His Devotees, the support of the supportless. So, I’ve sought the Refuge of my eternal God. (Shlokas Sahiskriti M. 5)

43. O life of all life, O Master of the earth, O Guru of the Universe, O Treasure of Mercy, O Cure of the world’s Maladies, O Embodiment of Compassion, rid me of my woe’s. O Beneficent God, the only Support of the poor, Thou that art worthy of giving Refuge, have mercy on me that in health as in ill-health I call on no one but Thee. (Ibid)

44. There is but one lone bird on the bank of the pool and the netters more than many. This body is caught in the whirlpool (of Desire): O God, my hope is on Thee alone. (Shlokas of Farid)

45. O God, I’ve sought Thy Refuge, for perfectly compassionate art Thou. Bless me that I shed the love of the world and Thou emancipatest me. (Bilawal M.5)

46. O Lord, forsake not me, Thy Servant. O God, take me in Thine embrace; yea, take into account my eternal love for Thee. It is Thy innate nature to purify the sinners. So heed not Thou my errors and sins. Thou art the Life of my life, my Peace, my Riches, so burn down Thou, in Thy mercy, the curtain of Ego that separates me from Thee. Without water, how can the fish abide? Without milk, how can the child live? Nanak craves for the Lotus Feet of Thee, O Lord, for in seeing Thy Vision, doth he gather the essence of Joy. (Bilawal M.5)
47. I'm like the fish in Thy Waters, O God, how can I live without Thee? I'm like the charak-bird and satiated only if Thy Heavenly drop falls into my mouth. Only then is my Thirst quenched, O my Life, my Heart, my Vital, my Master. Fondle me Thou, my God, and let me see Thee in all, that I am forever emancipated. Like chakvi, I cherish Thee in the mind, and hope ever to see Thy day break upon me. Says Nanak: "O God, unite me with Thee, my love, that I, Thy fish, forsake not Thy Waters." (Bilawal M. 5, Chhant)

48. The world is on fire: O God, save it in Thy mercy. Through whichever door it may be saved, save it thatwise, pray. (Var of Bilawal M. 4, Shloka M. 3)

49. O God, bless me Thou with Thy mercy, and forgive my sins that I ever contemplate Thy Name, repairing to the Guru's Feet. Come Thou to abide in my body and mind that I sorrow no more. Give me Thy Hand and save me that I'm rid of all my fears. Bless me that I sing Thy praises ever, and am dedicated ever to this task. And I am rid of the malady of Ego, associating with Thy Saints. (Var of Ramkali M. 5, Shloka M. 5)

50. O God, this is my only prayer: fulfil me Thou and make me Thy own. I long that my forehead rests on the Saint's Feet, and I see Thy Vision, night and day, with my eyes. And, my hands are Dedicated to the service of Thy Saints. And to them I dedicate my vital, mind and all I have. (Mali Gaura M.5)

51. O Highest of the high, Unfathomable God, I've sought Thy Refuge. So, pull me out of the sea of Material Existence. O, I am a Sacrifice ever unto Thee. (Mali Gaura M.5)

52. I'm but a stone in Thy Boat, O Guru, now take me across the Sea of Poison. Bless me Thou with Thy Word, in Thy love, and emancipate me, the ignorant wretch. I know not Thy extent, O Unfathomable God on high. So bless me with Thy union, in Thy mercy. I stand at Thy Door, meritless and powerless. I've sought Thy Refuge, sinning through a myriad births. O God, be merciful and love me, for, I've repaired to the True Guru's Feet. (Tukhari Chhant M.4)

53. O Love, my heart is filled with void, so shatter Thou the wall of Doubt between Thee and me, and holding me by the Hand, turn me Thywards. Fathomless is the deep of life's sea; pray, ferry me across in Thy Mercy. Let Thy Feet be my Boat, and the Saint my Boatman. So save me Thou O, God. (Kedara M. 5)

54. O God, bless me that I abide in the township of Truth, that I merge, all-too-spontaneously, in Equipoise. (Maru M.3)

55. O God, forgive my past and now show me the path, that I'm dedicated to Thy Feet, eradicating my self from within me. (Maru M. 3, 5)
56. I have acknowledged not Thy bounties, O Lord, Thou it is, who made me worthy (of Thee). I, the meritless one, had no merit whatever, but, Thou hast blest me with the Vision of the True Guru. Now, O God, bless me with Thy Name; that my body and mind blossom forth. 

(Shloka M.5)

57. To ask for anything other than Thyself is to ask for immense Pain.

(Ramkali M. 5, Var)

58. O God, I ask from Thee the gift of Thy Name, for nothing else goes along with me. O God, be merciful that I sing ever Thy Praises. (Todi M.5)

59. (i) Hearing of Babur’s invasion, millions of divines prayed for his halt. Yet Babur burnt down their temples and their resting places and cut the wailing princes into pieces to roll in dust. No Moghal was blinded, no charm or miracle could save them from disaster. (Asa M. 1)

(ii) He whom the Master wants to detroy, his goodness he takes away from him. (Asa M.1)

(iii) Those who’ve lost favour with God, they can hope for nothing but death. (Asa M.1)

60. He whom God blesses with His praise is the king of kings.

(Guru Nanak, Japu)
Destiny

1. They who were so destined, they met the True Guru. (Sri Rag M. 3)
2. They in whose Destiny it was so writ, they, the Godwards, alone were attached to Him. (Sri Rag M. 3)
3. When thy Destiny awakens, thou meetest with the True Guru. (Sri Rag M. 3)
4. If it be one’s Destiny, the Lord’s Name comes into one’s mind and one attains to the Lord through the Word. (Sri Rag M. 3)
5. I meditate in the mind on the Name of God who has writ on my forehead this great, good Destiny. (Sri Rag, Var Pauri M. 4)
6. The Unknowable Lord’s pen inscribes the Destinies of all beings on their foreheads. (Gauri Bavan Akhri M. 5)
7. A man becomes a prisoner of himself and lo, he blames others for his bondage. (Gauri Bavan Akhri M. 5)
8. He who considers nothing as his own and leans only on the one God and dwells on the Infinite Being, night and day, and makes his mind as dust and realizes the Lord’s Will attains peace and receives what is writ in his Destiny. (Ibid)
9. He the Lord is the Creator and the Cause and no one can erase His Writ. He does all but once and not again, for He the Creator commits not an error. (Ibid)
10. The oilman’s press, the spinning wheel, the grinding stone, the potter’s wheel, the spinning tops, the churning sticks, the threshers, the endless whirlwinds in the deserts, the trailing birds spanning vistas breathlessly, and men moving round and round on a spindle, yea, there is no end to the things that dance. As is the Lord’s Writ, so do we all dance. (Ibid: M. 1)
11. If it be so writ for me by God, I receive the Dust of the Saint’s Feet. (Ibid)
12. That what one practisest each day becomes his lot. He from whom thou hidest (thy shame), He Seeth all within thee. (Asa M. 5)
13. Prays Nanak: “We receive only what is in the Writ of our past.” (Dhanasri M. 1)
14. Thou reapest only what thou sowest: such is the field of Karma. (Jaitsri M. 5 Pauri)
15. They alone contemplated the Lord in whose lot it was so writ. (Sui M. 4)
16. Let's contemplate ever our transcendent Lord. But one attains to Him only if it is so writ by God. (Suhī M. 5)

17. All but seek to see the Lord’s Vision, but, it is by perfect Destiny that one attains to it. (Suhī M. 5)

18. True it is that we reap ever but what we sow, so why blame another when our Karma leads us astray? (Suhī M. 5)

19. Even if one wanders about in all the four directions, without Destiny, the Lord’s Name is attained not. (Suhī M. 1)

20. The men of Destiny search their (inner) home and attain to the Treasure of the Lord’s Name. The Perfect Guru makes them see; and so they realize their All-pervading Lord. (Suhī M. 3)

21. They, in whose Lot it was so Writ by God, them the Guru met, and their fear of birth and death fastened away. And they lost the sense of the Other and were attuned to the Lord. (Rag Suhī Chhant M. 3)

22. He alone is dyed in the Lord’s Red, whose Fortune is high. His Soul then is soiled not, nor stained. And he attains to his Bliss-giving Lord, all-too-implicitly. And through poise, the Lord sinks in his soul, and then he can leave Him not. (Bilawal M. 5)

23. One is emancipated only if the Lord Wills it so, and one is attuned to the Guru’s Word, and cherishes Devotion to God. (Bilawal M. 1 Thitti)

24. He, in whose Destiny it is so writ, in his mind Abides in the One God. (Bilawal M. 3)

25. He, whom the Lord seeks to save, him He saves, owning him as His very own. Him burns not the fire of the mother’s womb, nor do lust, wrath, greed and attachment him affect. (Gond M. 5)

26. If one’s destiny be great, one contemplates the Lord’s Name. And, so doing, one attains Bliss, and, through the Name, merges in the name. (Ramkali M. 4)

27. Without (true) Destiny, myriads wander about aimlessly and they’re born to die again and over again, and so ceases not their Round, and loving the (Maya’s) poison, they gather poison, and enter not into God’s Peace. (Maru M. 3)

28. That what the Creator-Lord does, that alone comes to pass, and even if one tries a hundred tricks, one attains only what is Writ by God. Without Destiny, one attains nothing even if one roams the whole world. (Paurī 22, Var of Rag Maru M. 5)

29. He, who is blest with great, good fortune, He alone attains to the state of Nirvāṇa. (Basant M. 5)
The Practice

1. One must hear, believe in and love the Lord's Name and bathe at the pilgrim-station within one's frame. (Jap. 1)

2. The Truth alone saves us, yea, the Truth alone. (Asa M.)

3. If we surrender our body like a woman to our master, He enjoys it.
   (Sri Rag M.1)

4. Thy body is the farm, thy actions the seed. It is watered by the Name of God in whose hands is the whole earth. The mind is the farmer and when the tree sprouts in the soul, one attains to the state of Nirvana.
   (Sri Rag M.1)

5. (Maya), the great deceiver, deceives him not, nor the dagger (of ego) hurts him, who lives as God wills. (Sri Rag M.1)

6. Put the oil of Wisdom gathered from the sacred books in thy lamp. Let thy wick be of the thy Lord's Fear, then fire it with the torch of Truth. Thus will thy lamp be lighted and thy Lord wilt thou meet. (Sri Rag M.1)

7. Dedicate yourself to service in the world and you get a seat of Honour in the Lord's Court. (Sri Rag M.1)

8. O my mind, keep thyself detached even in thy household. If one practises the Truth and holds one's desires and does good deeds, one's mind is illuminated by the Guru's Grace. (Sri Rag M.3)

9. They who live with (God's) Truth forsake not their Lord. They enter into themselves (Sri Rag M.3)

10. They who heard (the Lord's Name) and believed in it, they entered into the realm of the Self. (Sri Rag M.3)

11. Those turned Godwards are devoted to God's contemplation and true austerity and they hold their desire, for they love the Lord's Name. (Sri Rag M.3)

12. By mere talk, one finds Him not. It is when one sheds one's ego that one attains unto Him. (Sri Rag M.3)

13. Meeting with the True Guru, we begin to fear God and, then He of Himself enters into us. (Sri Rag M.3)

14. If one practices the way of works, one's impurities stick to one even more. (Sri Rag M.3)

15. By knowledge alone, thy impurities leave thee not. Ask thou any man of knowledge. (Sri Rag. M.3)

16. The egocentrics repeat the name of God endlessly, but their dirt sticks to them. (Sri Rag M.3)
17. The Guru's word is the bride's decoration, and, so decked, she surrenders herself to her Lord. And, with joined palms, she stands in wait for Him and prays in all sincerity. Such is the bride of true colour, imbued with His love, decked in the red bridal robes and living in fear of the Lord. (Sri Rag M.1, Ashtapadis)

18. O bride, bedeck thy hair with Truth, wear thou the wear of Love, gather in the fragrant God in thy conscious mind and live thou in the temple of inner consciousness. Thy soul flowers through the Guru's Word: this is thy Light and thou wearest the Lord's Name in thy heart. (Sri Rag. M. 1, Ashtapadis)

19. The (true) bride is she who sleeps, care free, in her Lord's embrace. (Sri Rag M.1, Ashtapadis)

20. All have merit save myself, and beauty too, but I love my God and I am met with by Him, through the Guru's Word, and then He forsakes me not. (Sri Rag M.1, Ashtapadis)

21. Without the capital, the trader looks about in the four continents in vain, for he knows not the reality that his capital lies buried within himself. (Sri Rag M. 1, Ashtapadis)

22. He, our God, tests us on His Touchstone with love and attention. (Sri Rag M. 1, Ashtapadis)

23. The collyrium of knowledge dispels all fear and one sees the Pure one in His Love. (Sri Rag M. 1, Ashtapadis)

24. I sought and sought and found my God. In His Fear, I was united with Him. (Sri Rag M. 1, Ashtapadis)

25. I ask my Guru, "Pray tell me how shall I go thy Way." Says he, "Keep the Lord's praise in thy mind and burn down the agony of thy ego, and thou shalt meet thy Lord in the region of Bliss, for the True One is met with through Truth." (Sri Rag M. 1, Ashtapadis)

27. I am a combatant of the God's own legion. Meeting with the Guru, the plume of my headgear flutters. And lo, the audience has assembled and the creator Himself watches me (wrestle). The bugles shriek, the drums are beat, the wrestlers have entered into the tourney and circle about. See, how the Five Furies I trounce and humble, for the Guru's hand is at my back. (Sri Rag M. 5)

28. Rises the Devotee above ritual, above the domain of the mind; and is awake to the knowledge that the Lord knoweth all. (Sri Rag M. 1)

29. Everyone says, "I've found, I've found", but he alone is the devotee whom the Lord unites of Himself with Himself. (Sri Rag M. 5)

30. Nanak has abandoned all effort, all argument, and seeking the refuge of the Lord surrendered himself to His feet. (Sri Rag M. 5)
31. When one is in utter distress and there is no one to support him, and the adversaries have gathered-in upon him, and his kinsmen have forsaken him too, when all the props have given way, and all hope is lost, if he then calls upon God, even the hot winds will touch him not. If One is weak and naked and is afflicted by hunger and has no money on him, and no one is there to give him comfort and no desire of him is fulfilled, no work of his is accomplished, if he in his heart remembers the Absolute God, he attains eternal rule. If one is full of anxious thoughts and his body is attacked by disease or he is involved in his household and suffers now pleasure, now pain, and his mind wanders about in the four continents and no rest finds, if he then remembers God in his heart, his body and mind are cooled. He who is mastered by lust, anger, attachment and a miser’s greed and commits the Four Sins and is being so destroyed and never gives ears to the sacred books and the poesy (of the soul), if he remembers (truly) the Lord in the heart even for the twinkling of an eye, he is saved. (Sri Rag M. 5)

32. If the Lord’s praise comes out spontaneously, it is accepted, else it is all a vain prattle. (Sri Rag M. 3)

33. Be thou the dust for all men to tread upon and shed Ego that thy Doubt is dispelled. (Gauri Bavan Akhri M. 5)

34. Be not cross with another, and search thyself, becoming humble and meek. Thus will you be blest with the Lord’s Grace and be emancipated. (Ibid: Shloka)

35. A Brahmin is he who knows the mystery of Brahma, the Supreme God, and a Vaishnava is he who, through the Guru, imbibes the religion of piety. A warrior is he who slays the evil within himself and then there is no other evil for him to grapple with. (Gauri Bavan Akhri M. 5)

36. He who conquers himself wins the battle of life. (Ibid: 31)

37. Neither thy distinctive coat, nor knowledge nor forcing of will lead thee to thy God. He on whom is God’s Grace is the true Devotee. He alone is truly wise. (Gauri Bavan Akhri M.5, Shloka)

38. If intellect be thy organ and love thy tambourine, thou shalt remain in Bliss, thy mind ever in ecstasy. This indeed is the devotion, this the penance of the austere, if to these steps dancest thou with thy nimble feet. The true rhythm is the Lord’s praise: all other dance is a mere pleasure of the mind. Truth and contentment: let these be thy two cymbals, and to see Him ever: let this be thy subtle music. Let the Lord’s Fear within thy mind be thy turning - around in dance. To roll in dust is to know the body as dust. (Asa M.1)

39. To slay the self: this is the essence of the six Shastras, and to realize the light of the All-pervading, Perfect God in all. (Asa M.1)
40. The Godwards remain loving, pure and immaculate as the Lotus, its roots in mud, waves detached above the water's brim. (Asa M. 1)

41. When Thou art our body and soul, to ask Thee for sustenance is to waste one's breath. (Asa M. 1, Var Pauri 5)

42. We know the Truth when in the heart abides the True God, and we cleanse our body of falsehood and make it pure. (Asa M. 1, Var)

43. We know the truth when we love the Truth. (Ibid)

44. We know the Truth, when our soul knows the Way and cultivating the farm of our body we sow in it the seed of God. (Ibid)

45. We know the Truth if we receive the True Instruction and are compassionate to all life and give away our bit in wholesome charity. (Ibid)

46. We know the Truth if we abide on the pilgrim-station of the Self and as is the Guru's Will, so abide we. (Ibid)

47. They who sow the whole seed reap honour, but how shall the broken seed sprout? First, the seed should be whole, then the season propitious; (only then doth the seed sprout). (Ibid)

48. In God's fear, if the (body's) raw cloth is boiled and then it be mercerised with humility, and imbued it be with devotion, the (body's) cloth takes on the colour of God. (Asa M. 1, Var)

49. Even if one were to utter by rote the nine grammars and the six Shastras, our Master is pleased not thereby. Says Nanak: "Contemplate Him ever in thy heart: thus is thy Master pleased with thee." (Dhanasri M. 4)

50. Read of the Lord, write of Him and hymn and contemplate Him alone that thou art ferried across the sea of existence. through word, thought and emotions, dwell upon Him that the Lord is pleased with thee; thus is the Lord's Name contemplated. (Dhanasri M. 4)

51. He who tastes the taste of the one Lord alone, is rid of all hungers and his mind is content. He who is blest even with a particle of it, his body and mind are in bloom. (Dhanasri M. 5)

52. He, our Lord, meets not through effort, nor through service, but meets He (the innocent one) all-too-spontaneously. (Dhanasri M. 5)

53. Neither worship (of gods), nor fasting, nor a saffron-mark, nor ablution, nor (customary) charities, nor any other discipline is pleasing to the Lord howsoever sweet one speaks. Contemplating the Lord's Name, one's mind is at peace. But if one searches Him out in any otherwise, one attains Him not. (Dhanasri M. 5)
54. He alone is mighty who loveth his Lord in this age. He who conquers his self by the perfect Guru's Grace, conquers the whole world. (Dhanasri M. 5)

55. The Lord is my contemplation and austerity and the code of conduct and the ritual. For, in contemplating the Lord is all joy, all peace. (Todi M. 5)

56. Utter thou the Lord's Praise, associating with the Saints: thus thou art cleansed of the sins of myriads of (past) births. (Rag Bairari M. 5)

57. Apply the Collyrium of (God's) fear to thy eyes, and deck thyself with love. Then alone art thou the true Bride when thou lovest thy Lord. (Tilang M. 1)

58. Go and ask the true Brides, how did they attain unto their Lord? (yea, thiswise) that whatever He does, they submit to His will, and neither argue with Him, nor force their will. Through whose Love, one finds the (life's) object, why stick not fast to His Feet? And do as He commands and surrender our body and mind to Him, and thus make ourselves fragrant. Says the true Bride: 'O sister, this is how the Lord is attained'. (Tilang M. 1)

59. The Vedas and the Semitic texts are superfluous, O dear, (if) cease not the outgoings of the heart. But if one keeps one's heart whole even for a moment, lo, there is before him the Presence of the Lord. (Tilang, Kabiriji)

60. Let this mind be the holding-ends of the cord and the churning stick be of being ever-awake. And let the churning be the uttering of the Lord's Name with the tongue. Thus does one gather the butter, yea, the nectar of the Lord. Let thy mind be the abode (of God) washed in the pool of Truth, and make leaf-offerings of devotion, and dedicate to Him even thy life. Thus wilt thou enjoy thy union with thy Lord. (Suhi M. 1)

61. O mind, contemplate the Lord's Name that you are emancipated, that you are rid of the sins of a myriad births, and swim across the sea of existence. (Bairari M. 4)

62. Build the boat of contemplation and self-control that you cross (the sea of existence) unobstructed, as if there were no sea to cross, nor tides to contend with. Such then will be thy easy path. (Suhi M. 1)

63. He who deals in the Lord's jewel, buys only it, but they who trade in falsehood, attain not the Lord through vain prattle. The Lord's Name, yea, the Jewel, the Pearl, the Ruby, is attained when the morn is young and one is attuned to God, in utter devotion. Sowing at this time the Lord's Name, the devotee reaps an inexhaustible
harvest. And, both here and Hereafter, the devotees are blest with the glory of the Lord’s riches. (Suhi M. 4)

64. I’ve embellished myself with Truth, and applied the collyrium of (the Lord’s) Fear (to my eyes); and His Nectar-Name is the betel-leaf in my mouth. I am decked with the bracelets and raiments and ornaments (of virtue) I, the Lord’s Bride, attain all the happiness when the loved Lord comes into my home. Through the charms of virtue have I bewitched my Lord. And, dispelling my Doubt through the Guru, I’ve charmed Him, my God. Now highest of high is my abode, and forsaking all others, the Lord has owned me as His very own. (Suhi M. 5)

65. She alone, Nanak, is the True Bride of the Lord of life who subdues all her power and sense of ego. (Suhi M. 5)

66. He who dies to his self, while alive, alone knows his Lord. And him the Lord meets by His Grace. Hear, O friend, this is how one crosses the impassable (sea of material existence) that one meets with the Saints and sings the Lord’s Name. One should know not any but the One God, and see the Transcendent Lord in every heart, and be pleased with what the Lord does, and know the meaning of the beginning and the end. (Suhi M. 5)

67. Neither Vedas, nor Shastras, nor Smritis, nor the Semitic texts lead to one’s emancipation. But he who knows the One Word (of the Lord) through the Guru, gathers True Glory. (Suhi M. 5)

68. I ask my compassionate Guru: ‘Pray, how is one to cross the impassable sea of illusion?’ (And he says): “Walk in the Guru’s way and so die to thyself. Die to thyself thus and cross the impassable sea, and merge in the Lord’s Name, by the Guru’s Grace. This is how one attains to the Perfect Purusha, by great, good fortune, and attunes oneself to the True Name. And then one’s intellect is illumined and the mind accepts (the truth) of the glory of the Lord’s Name”. Nanak: thus doth one attain to one’s God through the Word and Merges one’s light in the All-light. (Suhi Chhatt, M. 4)

69. He who disciplines the mind, endowed with eight miraculous powers, and through deeds dwells upon the detached God and overpowers the wind, the water and the fire (within), within him becomes manifest the True Name of the immaculate Lord.

(Bilawal M. 1, Thithi)

70. The collyrium of Wisdom dispels all fear and one sees the immaculate One in His love, and knows both the subtle and the manifest, if one keeps one’s mind in its place. (Sri Rag M. 1)

71. When one meets with the True Guru, one’s doubt is shattered and
cease the outgoings of one’s mind, and then of the (mind’s) spring oozes-out (Bliss), and attuned to the Melody of equipoise, in one’s very home, one becomes intimate with one’s Spouse. (Suhi M. 1)

72. He who dies to his self and, so dying, lives, and merges he thus in the void (of the waveless mind) and keeps detached in the midst of attachments, he is cast not upon the Sea of Illusion again.

(Gauri Bairagan, Kabirji)

74. If one sheds one’s lust and wrath and falsehood and slander and ego and love of the Illusion and craze for women, one meets with the Real in the midst of the Unreal. (Majh, Var Shloka M. 4)

75. Pleased with the casteless, immaculate, our only God, one stills one’s mind through the Mind. (Bhairo M. 1)

76. Thou art by Thyself, O detached God, my King. They who dwelt on Thy Truth with a single mind, they were rid of all their afflictions.

(Gauri M. 4)

77. This mercurial mind is held and abides in Truth, its real home, when the Lord’s Name is one’s support, and one loves the Lord truly. Then the Creator-Lord unites one with Himself, of Himself.

(Ramkali M. 1, Sidha Goshti)

78. Let not the mind sleep within one’s home, nor without. (Ibid)

79. If one seeks to bear fruit, let him start at the roots. (Shlokas of Kabir)

80. If one is hurt, one cries out in pain. But if one is wounded by the shafts of love, one cries not, nor speaks again. (Ibid)

81. Saying, ‘Thou, Thou’, I have become ‘Thou’, and no more is the ‘I’ within me. When the separateness between me and the others is obliterated, wherever I see, I see only but Thee. (Ibid)

82. Namdeva, enticed by Maya, asks Trilochana, the devotee of God¹, "O love, why print you these sheets and are attached not to God." Says Trilochana, "O Namdeva, I work with my hands and feet, but utter the Lord’s Name with the tongue and cherish my God in the heart.”

(Ibid)

83. If man cries out the Name of God and sleeps not, God hears him, for constant supplication to Him avails at last. (Ibid)

84. (i) (Like a shy virgin) I’d keep my eyes down-cast with the loved Lord in my heart, and play with my love in a myriad ways and let not another know. (Ibid)

(ii) The whole day and night, and every moment, I’d gaze on Thee, O God! Why cast my eyes down and see Thee not in all hearts? (Ibid)

¹. The calico printer
85. Hear, O mate, my life abides in my Love and my Love informs my life and now I know not which is my Love and which my Self. (Ibid)

86. The Lord is like the sugar mixed with sand. How can one separate it with the mere hands? But, if one becomes an ant, one picks it and on it one feeds. (Ibid)

87. Kabir: If one wants to play the game of love, let him make the ball of his head and play so intensely with it that he is lost in the game: then let happen what happens. (Ibid)

88. If you are a householder, stick to righteousness, else renounce the world. But if you renounce the world and are yet involved, then you are utterly doomed. (Ibid)

89. Precious, like pearls, is the heart of everyone, so it is vile to hurt. Farid: If you are in search of God, then break no heart.

(Shlokas of Farid)

90. Humility is the word, forgiveness the merit, sweetness of tongue the precious charm to charm the heart of thy spouse. (Ibid)

91. (i) I'd burn my body like a furnace and feed the fire with the bones. I'd walk on my head if the feet tire, only if I were to meet with my love! (Ibid)

(ii) Burn not thy body like a furnace: feed not love's fire with thy bones. What wrong have thy head and feet done thee? Pray, see thy God within. (M. 3)

92. Make patience thy arrow, patience again thy bow and then aim at the life-object, and, lo, thou winnest by God's Grace.

(Shlokas of Farid)

93. O thou in search of Spouse, something is amiss in thee. For, they who are wedded to God, look not out and without. (Ibid)

94. (i) A mere shawl I'd wear, and all other wears I'd tear up. If this were to lead me to my God, I'd wear only this wear! (Ibid)

(ii) Why tear thy wears, O Farid, and wear a mere shawl? One attains unto one's God in one's very home if one rights one's mind. (M. 3)

95. My body wears the simplicity of a mendicant; my mind is the temple and I bathe at the fount of my heart. The Word (of the Lord) alone abides in my mind, so I'll be cast not into the womb again.

(Bilawal M. 1)

96. How am I to cross this world, the sea of poison, pray? Know ye that it is the True Guru's boat that ferries us across.

(Rag Bilawal M. 5, Chaupadas)

97. Says Nanak: "He who sheds his ego and attachment, and sings the Lord's praise, is emancipated even while alive." (Bilawal M. 9)
98. Merge thy consciousness in thy God thus, that making thy body a raft, thou ferriest the Sea across. Within thee is the fire (of craving), quench thou it, and then the light of Wisdom will ever burn even and bright within thee. This light then maketh thee swim across the Sea (of material existence), and thy mind is illuminated and thou knowest all. (Ramkali M. 1)

99. We are soiled egotists. It is by attuning oneselfs to the Word that our soil is eradicated. (Ramkali M. 3, 13)

100. As the metal is purged of impurity through fire, so does the Lord's Fear destroy the soil of the evil mind.

(Shloka M. 3, Var of Ramkali M. 3)

101. It is in the human body that one finds the All-pervading Lord, through the Guru's Word. So search Him not without; for, He, thy Creator-Lord, is within thy home. (Var of Ramkali M. 3)

102. I'll bathe not at the pilgrim-stations, nor annoy the creatures of water. I'll bathe at the fount of the Self, for, all the holies my Guru has revealed to me within me. (Ramkali, Namdev)

103. The burning desert (of the mind) is turned (by God) into a cool refuge; the rusted iron is transmuted into gold; so praise thou that True God of whom there is no equal. (Maru M. 3)

104. Practise thou Truth and Truth alone; for, vain is every other attachment. Let this mind be bewitched by the True One alone, and let the tongue taste naught but Truth. For, save for the Lord's Name, all else taste insipid; and those that are not God's, carry on their heads the load of sin. (Maru M. 1)

105. He, who Knows himself, Knows (God), and his soul merges in the Oversoul. (Maru M. 1)

106. Whosoever keeps detached and above (Desire) through the Guru's Word, he finds his God in the House of fearlessness. (Maru M. 1)

107. Offer the prayer of Truth on the prayermat of Faith, and silence thy desire and overcome thy hopes, and make thy body thy mosque and the mind the Mullah, and (inner) purity and wholesomeness the God's Word. The religious conduct, is indeed, the practice (of the Lord's Name), and (the mind's) ablation is that one becomes detached and searches (within). And see, O seer, the (God's) Wisdom is that one overpowers the mind, and meets with the Real that one dies not again. (Maru M. 5)

108. First, the Lord's praise, and then contentment and then humility, and then charity of disposition, and last the gathering at a single point of the five (outgoing desires), let one keep these five most auspicious times. To see (God) in all: let this be one's daily prayer, and the
abandoning of evil deeds the ablution-pot; and knowing one’s only
God, let this be one’s call to prayer, and to be the God’s obedient
child, one’s trumpet. (Maru M. 5)

109. My eyes have seen the light (of God) and now I thirst for Him even
more. But those eyes are not these eyes with which is Seen my
Love. (Dakhne M. 5, Var of Maru M. 5)

110. How is one to conquer the beauteous fortress (of the body),
surrounded by the three-fold dykes (of the three Modes), and the
double wall (of Duality)? The five elements with their twenty-five
categories, and Attachment and Ego and Jealousy—all lean on the
all-powerful Maya. So, what can the poor soul do against them, O
God? How can one challenge their might? Lust is the window,
pleasure and pain the door-keepers, virtue and sin the doors, and
wrath, the great garrulous being, reigns supreme, with the mind
turned a rebel king. The coat-of-mail is of taste, with the cap of
(mineness) and the bow of ignorance aims at the Self. And the
Arrows of craving pierce through one’s heart. But, this wise the
fortress is conquered not. If love be the match-stick and awakened
consciousness the flying bomb; and the fire be of God, lit through
equipoise, then with the first attack, lo, the fortress falls. When
Truth and contentment fight on one’s side, one breaks through the
two Doors, associating with the Saints, and, by the Guru’s Grace,
one captures alive the King of the fortress.

(Bhairo Kabirji, 17)

111. Let (disinterested) works be the trunk, the Lord’s (Name) the
branches, righteousness the flowers, and gnosis the fruit. And
Attainment the leaves, and the purging of the mind’s ego the shade.
see thou thy (Lord’s) power with thy eyes, hear His Word with thy
ears, and utter the True Name through thy mouth. Thiswise are the
goods of glory assembled and one is attuned to God in a state of
Poise. (Rag Basant M. 1, Chaupadas)

112. Out of all religions, the most sublime is the Religion of God. It is the
Dead of deeds, high above the way of works. (Basant M. 5)
Devotion (Self-Surrender)

1. Through Devotion, the devotee attains glory. And, imbued with Truth, he merges in the peace of Poise. (Dhanasri M. 3, 4)

2. Without contemplation of the Lord, the life is ever on fire, even though one lives long like a serpent, and even if he has dominions over the nine divisions of the earth. In the end he leaves the game. (Todi M. 5)

3. When the boat is full of holes, how can one stop the waters from rushing in? So contemplate thou the One whose boat it is, and by whom the sinners are also ferried across along with the pious. (Todi M. 5)

4. O mother, I am in love with my Lord. This for me is the way of works, this the righteous duty, this the meditation. The Lord's Name is for me the pure conduct. This for me is the life-breath, the life's treasure that I see the presence of my Lord all over. On the highway, at the river bank, this alone is my sustenance, that my mind keeps ever the companionship of my Lord. (Todi M. 5)

5. They who sing Thy Praises, O Creator Lord, they die not ever, nor grieve. (Todi M. 5)

6. Singing the Praise of the eternal, indestructible Lord, the stubborn intoxication of lust and wrath cools off. (Todi M. 5)

7. Contemplating the Lord, one gathers wisdom, all the treasures, all extra-psychic powers, all peace. (Rag Bairari M. 4)

8. Without the Lord's every other love is false, for it forsakes one in a moment. (Bairari M. 4)

9. My Lord is my friend, kinsman, brother and son. Wheresoever I see, I see Him keep my company ever. The Lord's Name is my caste, my honour, my riches, and my happiness and poise and bliss and peace. The contemplation of the Lord is my coat-of-mail. For, even myriads of weapons can pierce it not. The Lord's Feet are my refuge and my fortress, which neither the thorn of Death pierceth nor the Yama overwhelms me. (Suhi M. 5)

10. If the skies open out with a thunder-storm, I'll still go to see my Guru. Even if the stormy sea be in the way, I, his seeker, will cross it to go to his shore. As the man dies without water, so does the seeker without the Guru. As the earth looks beauteous when it rains, so does the seeker bloom on meeting with the Guru. I seek to be the slave of thy slaves, O Guru, and call on thee in the mood of prayer. (Rag Suhi M. 4, Ashtapadis)
11. As the fish lives not without water, do what one may, so the Lord's Saint lives not without the Lord. Without the Lord's Name dies he. (Rag Suhi M. 4, Ashtapadis)

12. The Lord protects the honour of His Devotees, age after age. A Devotee is he who is turned Godwards, age after age. A Devotee is he who is turned Godwards and through the Word, dispels his ego. Dispels he his ego through the Word and is pleasing to the Lord whose Word is True. He is dedicated truly ever to the Lord. True and pure is the way of the Devotee for he loves the True Name. (Rag Suhi M. 3)

13. Bathing in the dust of the Lord's Feet, one contemplates the Lord and comes not again into the world of form. And, dedicated to the Guru's Feet, dispelled are one's fears and doubts, and one gathers the fruit of one's heart's desire. (Suhi M. 5)

14. They who love not, know not the taste of God. For, if one is a guest in an empty house, he shall return as empty as he went in. (Shloka, Var of Rag Suhi M. 3)

15. I'll serve Thy devotee, O Lord, and wipe his feet with my hair: I'll surrender my head to him to hear from him Thy glorious Praise. (Bilawal M. 5)

16. As one dips a stone in water, but the water enters not its core, so is the man without Devotion. (Bilawal M. 9)

17. O God, there is naught else but Thee. So my mind loves Thee as the Chakori loves the moon, as the fish loves the water, and the bumblebee the lotus. As the Chakvi bird craves for the sun, so I do crave for Thy Vision. As the young bride has her life in her spouse, as the greedy person loves naught but his riches, as the water and the milk are to each other attached, and the hungry one loves nothing better than food, as the mother cherishes her son, so I do contemplate Thee ever, O God! (Bilawal M. 5.)

18. The Lord is near to his Devotees; the Devotee is near to His God and enshrines Him in his heart.
Says Nanak; "The Lord is our Father and Mother and sustains us He like His children." (Ramkali M. 4.)

19. They who are rooted in God are ever in Bliss, but they who are attached to the branches waste their lives in vain. (Maru M. 3)

20. He, who, like a bumble-bee, is Detached and sees the God of the earth within all, his (mind-diamond is pierced through with the Diamond (of the Name), and his throat spontaneously sings the Lord's Praise. (Shloka M. 1, Var of Maru M. 3)

21. I've spread out my couch for Thee, O my Spouse, and decked myself to
receive Thee. Now I can suffer not even the distance of a garland between Thee and me. (Shloka M. 5, Var of Maru M. 3)

22. Wherever one utters or hears the Name of my love, thither let me repair and blossom forth, Seeing His Presence. (Shloka, Var of Maru M. 5)

23. If the earth be covered with the blue sheet of water, and the winds be fresh and cool, and my couch be of gold, studded with rubies and diamonds, and I be decked in the bridal trousseau, without my spouse, all would be searingly hot for me. (Shloka M. 5)

24. He, who repairs to Thy Feet, attains gladness; for, even an iota of our devotion is rewarded by Thee. He, who sings Thy praise, O Treasure of virtues, all-too-spontaneously, is imbued with the great essence of Thy love. (Kedara, Chhant M. 5)

25. In the cage of love, the parrot-mind utters the words of love, and it pecks at Truth and sucks Nectar. And, lo, when it flies out, it comes not back again. (Maru M. 1)

26. My mind can be not without the Lord even for a moment, and so is ever imbued with the Lord’s Name, as the child sucks the mother’s breasts in utter joy and becomes miserable when these are withdrawn from his mouth. (Basant Hindol M. 4)

27. There is but one Devotion and one love (of God), and without being tinged with His Fear, love is an illusion. (Basant M. 1)

28. The wood comes out of water, so the water drowns it not. So does the Lord embellish His Devotees and thus fulfils His (own) innate nature. (Kanra M. 4)

29. The brimful tank of Devotion overflows into a mighty torrent, if one believes in the True Guru but this happens only if one be blest with great, good fortune. (Var of Kanra, Shloka M. 4)

30. In the mind of the Saint is God, and without seeing Him, he can be not, as the fish, which loves water, is choked to death instantaneously if it finds not its being in its love. (Kalyan M. 4)

31. O crow, you who search my skeleton, eat you all my flesh, but touch not the two eyes, for I yet long to see my Love. (Shloka of Farid)

32. O Saints, priceless is the Devotion to the Lord: one can say not its whole praise. (Ramkali M. 3)

33. If one is Imbued not with the Lord’s Love, nor takes His Essence, and knows not the Guru’s Word, then, he is consumed by his (inner) fire. (Ramkali M. 1, Siddha Goshti)

34. He who cherishes Thee, O God, he is ever in Bliss. He who cherishes Thee suffers not at the hands of the Yama. He who cherishes Thee, he
sorrows not, yea, he whose friend art Thou. He is wholly fulfilled. He who cherishes Thee, O Lord, is approved by Thee. He who cherishes Thee gathers Thy Infinite riches. (Var of Ramkali M. 5)

35. He who is imbued with the love of God, like the Lalla flower is with its red, his worth one can evaluate not. O, rare is the one who Realizes His glory. (Var of Ramkali, M. 5 Shloka)

36. A myriad bonds of Maya bind the man, but, contemplating God, one is wholly released, as was the Gaja, the elephant, of the clutches of the crocodile, uttering the Lord’s Name with the tongue. (Nat M. 5)

37. I’m in love with my God as the lotus loves the sun, or as dances the peacock when the clouds cluster round the peaks of the mountain.

(Nat M. 4)
Life and Death

1. From days, quarters from quarters hours; so our life wears off. For death, like a hunter or a butcher walks abroad: O, what is one to do to save oneself? (Rag Dhanasri, Bhagat Kabirji)

2. Thy forelocks are in the Yama’s grip, still knowest thou not, O mind? (Tilang M.1)

3. My wife, son, father, brothers, O none of them will hold my hand. And, when I fall in the grave, not one will come to my rescue, when the last prayer is read. (Rag Tilang M. 1)

4. One remembers not the time when the thorn of death will pierce him through.
   Nanak: Him the Lord saves, in whose heart, by His Grace, He Himself dwells. (Tilang M. 4)

5. One’s riches, chariots, possessions and dominions which one cherishes, all become strangers to one, when the noose of death grips one’s neck. (Tilang M. 9)

6. By true living, they who find the Truth and receive the Wisdom of the Guru, they are neither born nor do they die. Their comings and goings are ended. (Sri Rag M. 1)

7. Honoured were they by God (who) kept death ever before their eyes, and equipped themselves with the Lord’s Name. (Sri Rag M.2)

8. One loses the fear of birth and death in the love of the Lord. (Sri Rag M. 5)

9. The bride is widowed not, if she merges in her true Lord. (Sri Rag M.1, Ashtapadis)

10. Enjoy thou thy spouse and do away with the pain of births and deaths. (Sri Rag M. 4, Pahre)

11. (Says the Angel of Death): “Where the saints ever worship the Lord and the Lord’s praise is sung, thither repair not, O my couriers, for there neither ye nor I will be safe.” (Gauri Bavan Akhri M.5, Shloka)

12. The Lord has given us a fixed number of days: they increase not, nor do they decrease even by an iota.

13. As the pigeon falls into the net, so are the self-willed trapped by death. (Bihagra M. 4)

14. If the God so wills, He may keep man alive without breath. (Gauri Sukhmani M. 5)

15. As water mingleth with water, so man’s light merges with God’s light. (Ibid)
16. As the rays of the sun gather again in the sun and the drop mingle with the ocean, so does the light of man merge in God’s light and the man is fulfilled. (Bilawal M. 5)

17. Neither is one born nor does one die. It is all God’s play and He alone plays it all by Himself. (Gauri Sukhmani M. 5)

18. This play of the world is Thy Creation, O God, and Thou art life, permeating every pore. It is like a myriad waves rising from the sea, and then merging again into their source. (Nat M. 4)

19. It is the self-bound who come and go for the God-man abides ever in Truth. (Ramkali M. 1, Sidha Goshti)

20. Man emerges from the Lord’s Will. He quits as is the Will. He merges too in the Will. (Ibid)

21. The false ones come into the world, but find no refuge and, leaning on the Other, they come and go. (Ibid)

22. They are born not nor do they die. They come nor go, where minds are instructed, by the Guru’s Grace. They are like the one from whom they emanated. (Ibid)

23. He who looks upon pain and pleasure alike, by the Guru’s Grace, he tastes not death. (Ibid)

24. Death terrifies everyone, but it gives joy to me. For, if one dies not (to the self), how will one attain supreme Bliss? (Shlokas of Kabir)

25. Why weep for the Saint who goes back to his Home? Cry only for the wretched lovers of Maya who are sold from shop to shop. (Ibid)

26. They who know death, why should they spread their feet wide? They alone are involved in their own affairs who know life to be everlasting. (Var of Rag Suhi M. 3, Shloka M. 2)

27. For a mere night (of life), we treasure our riches, and then we depart in the morn. And our riches go not along with us, and we grieve. (Var of Rag. Suhi M. 3 Shloka M. 2)

28. In the unbaked earthen jar, the water will remain not, so the body withers away when the swan-soul departs. (Suhi, Kabirji)

29. The service (of life) has ended; now I have to render account (to my God). The cruel couriers of the Yama have come to seize me. What have you earned? What have you lost? Haste, O life, for, the King of Dharma calls thee to His court. (Suhi, Kabirji)

30. Man lives only if he lives in God. But dies he and is wasted away even in death, if he loves the Other. (Bilawal M. 5)

31. Death laughs over his head, but this quadruped minds not. He is engaged in strife, full of ego, and knows not death. (Bilawal M. 5)
32. (Our life is like) a tree on the sea-shore, but it can root itself in eternity, if the tree-top is eternally attuned (to God). (Ibid)

33. Neither childhood, nor youth, nor age is safe from the clutches of death. Man is but a mouse, and the cat of death devours it in the end.

(Bilawal, Kabirji 1)

34. The breath mingles with the air; the light (of the soul) merges in the Oversoul. The dust returns to the dust, so what does the man grieve for? Who is dead, pray, who is dead? O wise ones, reflect on this and see. This is but the play of God. (Ramkali M.5)

35. All this is the creation of the Lord, and one comes and goes as is the unfathomable Will of God. Neither one comes nor is one capable of dying. Nor one perishes, for, the Soul is eternal and ever-alive.

(Ramkali M. 5, 10)

36. In thy childhood you were ignorant and blind. And in your youth, you were lured away by sin. In the third stage, you gather riches and when you get old, regrettfully you leave them all off. (Ramkali M. 5)

37. Lo, another one, beguiled by Maya, gold and women, has passed away, abandoning beauty, love, fragrance and other joys of the flesh. He was proud of his vast treasures and was comforted in mind. But nothing kept him company (in the end). (Ramkali M. 5)

38. Nanak: Life is the fish, the fisherman the desire, like death. The blind mind thinks not and lo, he's netted.

(Shloka M. 1, Var of Ramkali M. 3)

39. (Thy life) passes like the shade of the tree or like the clouds scattered by the winds. (Maru M. 5)

40. One loads the Boat (of life) with sin and launches it upon the Sea (of material existence), and lo, one sees not the yonder shore, nor the port of sail. Dreadful is the Sea, but there is no Boatman, nor the rows to row the boat across. (Maru. 1)
The Unstruck Melody

1. The unbeaten Melody that one seeks to hear, hear it thou in the instruction of the Guru’s. (Sri Rag M. 1)

2. (Within me) rings the unstruck Melody of the Lord’s flute, yea, He in whose presence one’s mind is attuned to the sound (of the inner music). (Sri Rag, Kabir)

3. Seated in my higher mind, I live in communion with God and within me rings ever the unstruck Music (of Bliss). (Sri Rag Var, Shloka M. 3)

4. He, the Lord, is immersed in the unstruck Melody of the Word. (Asa M. 1)

5. He, our God, is the King of the whole Universe. And there (in His Presence) rings the unstruck Melody (of Bliss). (Sorath M. 5, Chaupadas)

6. The Lord’s Name has no form, no sign, and it becomes manifest through the Immaculate God as the unstruck Melody. (Asa M. 1)

7. In the cave of equipoise do I now have my seat. And the luminous Self of God has burst into me as the unstruck Melody. (Asa M. 5)

8. At the (tenth) door rings the unstruck Melody. The Lord echoes thus in every heart. (Vadhans M. 5)

9. The skinless drums produce the Music (of Bliss), And the clouds rumble without the rainy season. And lo, without the clouds, it rains, if one reflects on the quintessence. (Sorath, Namdev)

10. Now I’ve closed all the nine Doors, and (at the Tenth) now rings the Unstruck Melody. (Sorath, Kabir)

11. All wisdom, all meditation is in hearing the gospel of the Perfect God and lo, immense is the joy of the Devotees of God, the Destroyer of worldly bonds, for within them rings the unstruck Music of Bliss. (Suhi M. 5)

12. Meditating on the Guru’s Word, the wholesome unstruck Strains one hears. (Sri Rag M. 1)

13. Says Nanak: “Within him Perfect is whose Guru rings the unbeaten Sound.” (Asa M. 5)

14. How is one to perform Thy worship, O Thou Destroyer of coming-and-going? The unstruck Melody (within) drums ever Thy glory. (Dhanasri M. 1, Arati)

15. What, pray, is the sign of the abode of gods? Therein rings the unstruck Melody of the divine Word. (Ramkali Beni)
16. Now I hear unmistakably the unstruck Melody (of the Word) and my mind is pleased with the essence of God. (Ramkali M. 1)

17. The unstruck Melody rings (within me) night and day. (Ramkali M. 1)

18. Abiding in the state of fearlessness, one is ever filled with the unstruck Melody (of the Word). (Ramkali, Kabir)

19. Holding back the outgoing nine sense-organs, one finds rest in the Tenth, that is the Self, where, attuned to the Guru’s Word, one hears the unstruck Melody, night and day. (Majh M. 3)

20. Meeting with the Saint, one Utters the unutterable and sees the Unseeable, Unknowable and the Transcendent God. At the Tenth Door rings the Unbeaten Melody and the nectar of the Lord’s Name drips into one’s Self. (Maru M. 5)

21. My doubt and fear are dispelled now that I hear the unstruck Melody. (Maru M. 1)

22. Hearing the unstruck Melody, I abide in the home of my Self, and imbued with the Lord’s Name, I remain Detached in the midst of the household. (Gauri M. 3)

23. Hearing the unstruck Melody, I am wonderstruck and abide in the realm of ecstasy. (Bhairo M. 5)

24. When the body dies, where does the soul reside? It merges in the unstruck Melody of the Word of the Detached One. (Gauri, Kabir)

25. He alone hears in his fortunate inner home the five strains in whom God places this power, and, lo, he overwhelms the five demons and smothers the thorn of death. (Ramkali M. 3)

26. Now the mind wanders not, nor the wind sweeps, for the Yogi is attuned to the unstruck Melody of the Word. And the subtle five strains make him detached. It is God who plays upon the inner harp. (Maru M. 1)

27. One overcomes lust, wrath and ego, nay, all the five thieves through the five strains (of the unstruck Melody) and with the sword of wisdom, one grapples with one’s mind, and the desires of the mind are re-absorbed in the Mind.

28. There rings the subtle Music of the soul to which the holy Sangha attunes. There the Saints abide, wrapt in the love of their loved Lord. There, there’s neither birth nor death, neither pain nor pleasure, and there rains ever the Nectar-Name of the Lord. (Suhi M. 5)

1. Any five out of these, according to the yoga: anklebells, gong, conch, tambourine, rebeck, horn, flute, one-stringed instruments, Veena, etc.
29. Praise thy Lord. Attain to him through the Guru. And, utter ever the Word, and within thee then rings the unstruck Melody (of the Lord's Name.) (Suhi M. 3)

30. Contemplating the Lord, one crosses the Sea of material existence, and one is wholly fulfilled, and all one's sins are eradicated, and Joy welling up, the unstruck Music rings in one's Mind. (Suhi M. 5)

31. Through the unstruck Music of the Guru's Word, my body and mind are in Bloom. (Suhi M. 5)

32. If the unstruck Melody (of the Word) rings within one, night and day, (then), the state of the deathless Lord is known, by the Guru's Grace. (Ramkali M. 1)

33. When rings the Unstruck Melody within one, one is rid of one's fears and doubts. (Maru M. 1, Dakhne)

34. When one's quintessence merges in its like, one's mind is satiated, and shedding the sense of the Other, one brings the mind home, and the current of life flows within one and the sky (of the Tenth Door) resounds (with the unstruck Melody). (Ramkali M. 1, Sidha Goshti)

35. Hear thou the melody in the house of the fourth state, attuned to the region of Void, and then thou reflectest on the Unutterable utterance and thy mind's outgoings submerge in the Mind. (Malhar M. 1)
Transmigration

1. Coursing through life after life, man came in to this world.
   And in the Dark age found himself clothed with the precious human
garment.
   Know ye that this opportunity will return not:
   Dwell then on the Lord’s Name that ye are Released from Bondage.
   Ye shall come not, nor go, again,
   If ye meditate on the One and One alone (Gauri Bavan Akhri, M. 5)

2. Through myriads of births, man was a worm, an insect.
   Through myriads of births was he a fish, a deer, an elephant.
   Through myriads of births was he a house, a tree,
   Now is the time for thee to meet my God.
   For, this human body came into being after along wait. (Asa M. 5)

3. Deal only in what thou camest here for,
   And through the Guru, God will enter into thy abode.
   Thy mind will come home, and find its seat in the great Peace,
   And thy Round will end. [Rag Gauri Poorbi, M. 5]

4. He who, while dying, thinks of money, and dies worrying so,
   He is born and reborn as a serpent. (1)
   O love, let me not forsake the Name of the Master of the earth, (I-
   pause)
   He who, while dying, thinks of a woman, and dies worrying so,
   He is recreated again and over again, as a prostitute. (2)
   He who while dying, thinks of the sons, and dies worrying so,
   He is born and reborn as a swine. (3)
   He who while dying, thinks of his mansions, and dies worrying so,
   He takes re-birth as an evil spirit. (4)
   He who Dwells upon the Lord and dies Reflecting thus,
   He, says Trilochana, is Emancipated: within him Abides the “Lord of
   the Yellow Robes”. (5–2)
   [Trilochan, Gujri]

5. Kabir: Precious is the human birth: it comes not to hand again:
   As the fruit, when ripe, falls and sticks not again to the bough.
   [Shlokas of Kabir]
1. Nights, Days, Seasons,
   Air, Water, Fire, the Nether Regions:
   In their midst is the Earth set,
   As Dharma's, the Law's, seat.
   Habitated by different peoples, beings, species,
   Of various kinds, forms, qualities:
   Are judged on what their Actions be,
   By Him, the True One, Whose Court is True. (Japu, M. 1)

2. Says Nanak, "That alone happens what He Wills; for nothing is in the hands of man." [Sri Rag M. 1]

3. (In thyselvfe are) the Ships, the Cities, the Fortresses, and the Huts where the Trade is of Truth alone.
   The Collyrium of Knowledge dispels all fear, and one Sees the Pure One in His Love. [Sri Rag M. 1]

4. Everyone is high, not one seems low to me;
   For, He, the only Potter, has made all Vessels; from His Light is the light of the three Worlds. [Sri Rag M. 1]

5. O worshipper of power, know you not your worth?
   Of (mother's) blood and father's sperm are you made and will one day be made over to the fire. [Sri Rag, M. 1]

6. I am the Warrior of God,
   Meeting with the Guru, the Plume of my Headgear flutters. The Audience has assembled.
   And, lo, the Creator Himself Watches me (wrestle).
   The Bugles shriek, the Drums are beat;
   The Wrestlers have entered into the Tourney, and circle about,
   See, how the Five Furies I trounce and humble,
   For the Guru's Hand is at my back. [Sri Rag M. 5]

7. When the life is ripe, it breaks with a click, and is destroyed; how can then one be proud of mere coming and going? [Sri Rag M. 1]

8. All mine enemies are now my friends,
   (For), I have loved only the One who is my Lord and Master.
   [Majh M. 5]

9. Thou art here, Thou art Hereafter;
   All the creatures are Thy Own Creation. [Majh M. 5]

10. Within this body are vistas vast.
    (In it is) the Immaculate Name, Infinite and Unfathomable.
    [Majh M. 3 Ashtapadis]
11. Neither the kings, nor the subjects, nor the chiefs will remain, 
Neither the cities, nor the streets, nor the shops, by His Will. 
The fool thinks the solid and beautiful mansions will remain his. 
(But know ye that) the treasures, full of wealth, are emptied in a 
moment. 
The horses, chariots, camels, elephants and their coats of iron; 
Gardens, lands, houses, tents, Niwar-beds, screens of satin, O, which 
of these is thine? 
Nanak: The Beneficent Lord alone is True, and He is revealed through 
His Nature. [Var Majh, M.1]

12. Whom shall I call the other, when there is no one other than the Lord? 
He, the Immaculate One, Pervades all, all over. 
It is the Evil mind that speaks of the Other, 
And thus comes and goes, thinking (ever) of Duality: 
I see not the Other, over the earth or the skies, 
Nor in man, nor in woman, nor in any other beings. 
I see the Light of the lamps, the sun and the moon, 
And, within them all, I See my ever-young Spouse. 
The ways are two, but the Lord (of both) is one: 
(O man), Realize this through His Will, through the Word. 
[Gauri M. 1]

13. When man looks upon another as evil, 
Then the Net is cast for him by all. 
When he sheds his 'mine and thine', 
Then no one is his foe, nor any Separate from him. 
[Rag Gauri Guareri M. 5]

14. He, who casts away the evil of his mind, 
He alone will look upon the whole creation as his friend. 
[Gauri Sukhmani M. 5]

15. The Wise of the Lord is for ever unattached, 
Like the lotus that abides detached in water. 
The Wise of the Lord is free of evil, 
Like the sun that warms every one alike. 
The Wise of the Lord looks upon all alike 
Like the wind that waves alike for the beggar and the king. 
[Gauri, Sukhmani, M. 5]

16. The Wise of the Lord has even patience, 
Like the earth is to the digger and the one who plasters it with the 
scented paste. 
The Wise of the Lord has Merits 
Like fire whose poised nature is to warm all alike. 
The Wise of the Lord is the Purest of the pure, 
Like water which gathers not dirt to itself. 
The Wise of the Lord is Illumined in mind,
Like the clear blue sky that vaults over the earth.
The Wise of the Lord has Merits.
Like fire whose poised nature is to warm all alike.
The Wise of the Lord treats the friend and foe alike,
(For), the Wise of the Lord has lost his ego.
The Wise of the Lord is the Highest of the high,
But he, in his mind, is the lowliest of the lowly.
But, he alone gathers the Wisdom of the Lord. [Gauri Sukhmani, M. 5]

17. All places are God’s, all people,
   As they house Him, so do they name Him. [Gauri Sukhmani, M. 5]

18. Say ye, what can a mere man do?
   ‘Tis the Lord who Does what He Wills.
   If it lay in a man’s hands, he would grab all,
   But he can do only what the Lord commands.
   [Ashtapadi Gauri Bavan, M. 5]

19. The Nectar-Name of the Lord is to me the nine treasures:
   And its Seat is in the human body itself.
   [Ashtapadi Gauri Sukhmani M. 5]

20. The man of riches is blind and deaf.
    For, he hearkens not to the Word, his mind being filled with the noise
    (of riches). [Var of Gauri M. 4]
Superstitions

1. One keeps fast for thirty days and says his prayers five times in a day; but sees not that Satan may wash away their merits. [Sri Rag M. 1]

2. I meditate and practise austerity, and discipline my body and live at a holy place,
   And give away in charity and do good deeds, but, without the True Lord, of what avail are all these?
   As one sows, so one reaps,
   And, without Merit, life passes away in vain. [1] [Sri Rag M. 1]

3. The belief in gods and goddesses is the source of Maya, the great Illusion;
   This it is that led to the creation of Smritis and the Shastras.
   But, Lust and Anger still permeate the world,
   And, coming and going, one suffers. [2] [Majh M. 3]

4. Wherever there is His Grace, the month, the day, and the time are auspicious.
   Bestow Thy Grace, O God! Nanak desires but a glance at Thy Countenance. [14-1] [Baramaha, Majh M. 5]

5. If I abide in a cave in a mountain of gold or down in the deeps of waters, Whether on the earth, or over the skies, or if I keep ever standing on my head,
   Or, put on abundant clothes and wash them ever to keep them clean;
   And I shriek out the Vedas of the white, red, yellow and black hues.
   Or, live in dirt: all this is ignorance, for, the mind thus abides in Evil.
   But if I dwell on the (Guru's) Word, my Ego goes and no more remains the I-amness in me. [1] [Var of Majh and the Shloka of M. 1]

6. Some there are who live in the woods and feed themselves upon the roots. Some wear the ochre robes and are acclaimed as Yogis and Sanyasins. (But), within them burns the desire for delicacies and fine raiments, Wasted, in vain, is their life, for, they are neither of the household, nor have they renounced the world.
   Over their heads hangs death, and they, egged on by Desire, work within the Three Modes. [Var of Majh and the Shloka of M. 1]

7. All thy meditation, austerity, knowledge and concentration,
   The discourse on the six Shastras, and the Smritis,
   The discipline of Yoga, the way of works,
   Renunciation and wandering about in the woods,
   And all kinds of works done,
   And deeds of charity and piety and oblations to the sacred fire,
   And cutting up of the body and offering each bit as a Sacrifice (to the gods).
   And keeping of fasts and other deeds of merit;
   These, O all these, equal not Meditation on the Lord's Name.
Nanak: Through the Guru, Dwell thou then on the Lord's Name for once.
If one scans the nine divisions of the world and lives long,
And becomes a great ascetic, Dwelling on sadness;
And offers his life to the fire:
And has the inly washings, the Yogic postures,
And, like a Jaina, disciplines himself with practices hard,
And gets himself cut up, bit by bit,
(But, alas!) the Dirt of his Ego departs not.
Nothing, O nothing, equals the Name of the Lord.
Nanak: Meditate thou on it, by the Guru's Grace, that thou art saved.
If one's mind is torn by Desire and one's life ends at a holy place,
The ego and pride of his self go not from his mind.
Even if one washes one's body day and night,
One's mind is cleansed not of its dirt.
One may discipline one's body the hard way,
But one rids not thus the mind of Maya.
One may wash the mortal frame as well as one may,
But, can the wall of mud be washed clean?
O my mind, great is the Glory of the Lord's Name.
For, the Lord's Name has Saved many a Sinner.

[Gauri Sukhmani M. 5]

8. I did penance at Kashi for many, many years,
And when it came to dying, I ran to here!
I look upon Kashi and Maghara alike:
But they, whose worship is false, O how shall they Swim across? [Kabir]

9. Contaminated is water, contaminated is the earth, yea, the whole creation is contaminated.
Our birth is contaminated, as is our death, yea, the whole world is infected by contamination.
O Pundit, tell me then, who at all is Pure?
And, dwell on such a Wisdom, O friend, which Reveals the Pure One to thee.
Aren't our eyes contaminated and our tongue too?
Aren't the ears contaminated? For, contamination is everywhere.
And we are contaminated in whatever we do and so our kitchen too is contaminated.
Many know how to be ensnared but rarely how to be Released.
Says Kabir: "He, who Contemplates the Lord in the heart, is contaminated not. [Gauri]

10. Is Brahma greater or the One who Created him?
Is the Veda greater or the One from whom it issued forth?
Says Kabir: "I have become sad and desolate at heart,
(Knowing not whether) a pilgrim-station is more sacred or the Devotee of the Lord." [Ibid]
11. One shapes idols out of dust and makes offering to them of human life: 
Such are the souls of the dead ancestors too, who cannot ask for what 
they crave.

One kills the living life to propitiate the dead ones, and so one is making 
one's own death miserable. [Ibid]

12. He who tells of the fifteen lunar and the seven week-days (as auspicious, 
inauspicious),
Is neither here nor there. [Ibid]
Ritual

1. Pilgrimages, Austerities, Mercy, Charity,
   Bring but honour small and paltry.
   One must Hear, Believe, Love the Name,
   And Bathe at the sacred Fount within one’s frame. [Jap, M. 1]

2. The Pundit reads the Books, but gives no thought to them;
   He instructs the others, but himself trades in Maya. [Sri Rag M. 1]

3. Many are the Pundits and the diviners of future who read the Vedas;
   But they waste away life after life in the clash of arguments which they
   cherish.

4. I know not what pleases my Lord.
   Seek thou the Way, O my mind!
   The contemplator practises contemplation,
   And the wise work through wisdom;
   But rare is the one who Knows the Lord.
   The Vaishnava practises the (outer) discipline.
   The yogi aspires for emancipation.
   The ascetic is attached to asceticism.
   The man of silence observes silence.
   The Sannyasin (is in renunciation), and The celibate (sticks to celibacy).
   The stoic abides in dispassion.
   The worship of the worshippers is of nine kinds; the Pundits read aloud
   the Vedas;
   The householder is involved with his household.
   The chameleon-faced ones, and those who utter but one word, and the
   nudes;
   The robed ones, the showmen and those that keep awake,
   And others who bathe in the holy waters.
   The fasting ones, and those that do not touch others,
   And the recluses whom no one can see,
   And those wise in their own minds;
   No one says he is lesser (than the others),
   And all declare: “We’ve found, we’ve found”,
   But he alone is the Devotee whom the Lord Unites of Himself (with
   Himself).
   Nanak has abandoned all effort, all argument,
   And sought the Refuge of the Lord,
   And so he surrenders himself to the Feet of his God. [Sri Rag M. 5]

5. Rises then the Devotee above ritual, above the domain of mind,
   And is awake to the knowledge that the Lord Knows all. [Sri Rag M. 1]

6. By visiting the holy places, by fasting and cleansing (the body) and
performing the acts of piety or the way of works (one is emancipated not)
The Deliverance, Nanak, is in the Loving Adoration of God, and all else leads to Duality. [Sri Rag M. 1]

7. He, who talks of the wisdom of the six Shastras,
Of worship, the frontal mark, and of bathing at the holy places,
And the churning of the stomach, and the eighty-four postures of the ascetic, Finds not Peace in them. [Majh M.5]

8. If one seasons one’s sinful food with condiments, it becomes not pure thereby.
Nanak: Through false talk, one gathers nothing but Falsehood.
[Var of Majh and the Shlokas of M. 1]

9. They, who pluck their heads and drink the wash (of others) and beg for the
leavings of bread to eat,
And rake up the filth, and suck bad odours, and dread (clean) water,
(how unwise are they)?
Like sheep, their heads are plucked and their hands are soiled with ashes;
They give up the Way of their forefathers, and their kindred wail.
[Majh. M. 1]

10. He who knows the wisdom of the six Shastras,
And inhales and exhales and holds his breath like a Yogi,
And gathers knowledge and meditates he and bathes at the pilgrim-
stations:
And cooks his own food, and touches not another, and abides in the woods:
But, if he Loves not the Lord,
All that he does is vain and lasts not.
Than him is a Chandal more pious,
In whose mind Dwells the Lord of the earth. [Gauri Sukhmani, M. 5]

11. If one may attain Yoga by roaming about naked,
Then the deer in the woods would all be Emancipated!
What use is it, if one lives naked or dressed in skin,
So long as one Contemplates not the All-pervading Lord?
He who says by close-cropping the hair one becomes a Siddha,
(Knows not he) that were it so, the sheep would all have found
Deliverance?
O friend, if one were to be Saved by celibacy,
Then why didn’t the eunuchs attain the highest state of Bliss?
Without the Lord’s Name, one finds not Deliverance.”[Kabir]
11. a. They, who bathe morning and evening (to wash off their sins), are like the frogs living in waters. [Kabir]

12. Prays Nanak: “O Lord, how can (my garb) determine my caste?” [Asa M. 1]

13. They read the (holy) books, perform prayers and then they fight. And, they worship stocks and stones and, then, like the herons, enter into a pseudo-trance. In their mouth is Falsehood, and their bodies are decked with piety, And the three lines (of the Gayatri) they recite three times in a day. Round their necks is the rosary, on their foreheads the saffron-mark, And the folded Dhoti on their loins, and a cloth to cover their heads. If, only they knew the nature of God, They would know these deeds and beliefs to be false. Says Nanak: “One must dwell on the Eternal Lord; But how is one to find the Way without the True Guru?” [Asa M. 1]

14. (O Brahmin), I have all the thread in my Home with which I weave continually (the Lord’s Name), while on thy neck is only a small thread (of the twice-born). You but read the Vedas and the Gayatri, while I have enshrined the Lord in the Mind. On my tongue and into my eyes and in my heart is the Lord. But how will you answer at the Yamia’s Door, O you ‘emancipated’ one! [Kabir]

15. The snake casts off its skin but not its venom. The heron fixes his attention on water (but only to deceive). Why and for what are thy meditation and recitation, When the mind is purged not of its Sin and Shame?

16. Of what avail are one’s fasts and pilgrimages if one takes not to the Lord’s Refuge? And fruitless are one’s Yogic feats and yajnas, if one forsakes the Lord’s Praise. [Bilawal M. 9]

17. He, who performs pilgrimages and keeps fasts, but can hold not his mind, His religion is of no avail to him: I utter nothing but the Truth for his sake. As a stone lives ever in water, but the water enters not its core, So is the man with Devotion: know thou this forsooth. [Ibid]

18. One may wear a pure white Dhoti, anoint the forehead with the saffron-mark, and keep a rosary upon the neck. But if he has Wrath within him, he reads (the sacred books) only like an actor on the stage. [Bilawal, Ashtapadis M. 1]

19. God is neither pleased by making music, nor by recitation of the Vedas; Nor through Yoga, nor by becoming all-knowing,
Nor by abiding ever in sadness;
Nor through beauty, possessions and revelries;
Nor by wandering naked at the pilgrim-stations,
Nor by offering alms in charity,
Nor by sitting out, alone, in wilderness,
Nor by dying as a warrior on the battle-field,
Nor by rolling in dust.
God takes only that into account that one loves with the whole mind,
And if one is imbued with the true Name (of God).

[Var of Sarang M.4]

20. If one sings the Lord’s praise, bereft of Wisdom,
Or converts his homestead into a mosque to satisfy his hunger,
Or being workless, get his ears torn (to pass for a Yogi),
Or becomes a mendicant and loses caste with the world,
And, though proclaimed as a guru, begs from door to door,
Never, O men, should one fall at the feet of such a one.

[Var of Sarang M. 4]

21. Vain are the pilgrimages, the six kinds (of works), the matted hair, the sacrificial fire, the Yogi’s staff.
And a myriad other efforts and austerities and wanderings and utterances enable not one to find the (True) Refuge. I have tried every other way, but found Peace only in God’s Name.

[Kanra M.5]

22. Within one’s mind are Wrath and immense sense of Ego.
And yet one worships God elaborately with all the ritual one can.
And paints on the arms Chakras (like a Vaishnavite) after a bath,
But remains he Unclean from within. No, no one has Attained God through such ‘disciplines’,
However one paints the makes of a Vaishnavite on the body, while the mind within is lured by Maya.
One commits Sin, swayed by the Five Demons:
So even if one bathes at the pilgrim-station, one’s Soil is cleansed not.
For, thereafter, one Sins even more, without let, or fear,
And so being Sinful, one is driven along by the Yama,
Bound, hand and foot.
To the tinkling of the ankle-bells and beating of the cymbals, (one dances in worship),
But within one is Guile, and walks out of step with God.
If one beats at the hole, one kills not the snake thereby,
And God, who has Created all, also Knows all.
One dons ochre-ochre, and warms oneself by the side of the smouldering fire,
And stung by worries, one abandons the household,
And forsaking one’s land, wanders from place to place.
But, lo, keeps one within the five Demons wherever one goes.
One's ears are torn and one begs for crumbs,  
And asks one, for alms, door to door, and is satiated not.  
One abandons his own woman and casts his evil eyes upon another's.  
No, no one attains God by donning a mendicant's garb, and one is tortured by Pain.  
One speaks not under a vow of silence,  
But within one is Desire, and so one is ever on the Round.  
One eats not and thus gives Pain to one's body.  
For, one Realises not the Lord's Will, afflicted by Ego. [Prabhati, M.5]

23. (Lo, here's the 'devotee' of God)  
His body is plastered with sandal-paste, on his forehead are the leaves of the fragrant Chandan tree,  
But in the hand of the heart he keeps ever the knife!  
His eye is set on guile; his attunement is a that of a heron.  
And, he seems a Vaishnava, seated still, as if the breath has escaped from his mortal frame!  
He pays obeisance incessantly to the All-powerful God,  
But is ever engaged in Strife, his eyes wild (with rage).  
He bathes his body each day, each morn,  
And wraps two unstitched sheets about, and practises the way of works and feeds himself only upon milk,  
But, his heart is like a drawn knife;  
And what he utters is only to cheat men of whatever they have!  
He worships the stone-image and paints on his body the signs of Ganesha,  
And keep awake through the night as if wrapt in devotion,  
And, dances (to the gods) with his feet, but with his mind in Vile deeds;  
Yea, he is lured only by Greed and he dances the dance of irreligion!  
He tells the rosary of Tulsi seated on a deer-skin,  
And anoints his forehead with saffron-mark with clean hands:  
And upon his neck too the rosary of Rudraksha, but in his heart is guile.  
Lo, he is attached (to the world), and is saying to Krishna not what he says!  
He, who has Realized not the Quintessence, yea, the Self,  
All his deeds are Blind and False and vain.  
Says Beni: "One must dwell upon God, by the Guru's Grace,  
For, without the True Guru, one Knows not the Way."

[Prabhati: The Word of Bhagat Bani]

24. O Farid, on thy shoulder is the prayer-mat, on thy body a Sufi's garb, in thy mouth honey, and daggers in thy heart!  
You see light from without, but in thy heart is utter Dark!  

[Shlokas of Farid]

25. Farid: Black is thy dress and black thy grown,  
But sinful is thy within: and yet they call thee a God's man!  

[Shlokas of Farid]
Emancipation (Mukti)

1. Liberation from bondage is upon Thy Will,
   None else can tell.
   If one were so foolish as to say he knows,
   'Tis he who gets the blows. [Jap, M. 1]

2. O my crazy mind, there are myriads of pilgrim-stations to bathe, and
   myriads of gods to worship. But one is redeemed not thus: one
   is emancipated only through the service of the Lord.
   [Gauri Poorbi Kabirji]

3. If one enshrines the Lord in the Mind, he is emancipated even while alive.
   And looking Godwards, he Merges in the Lord's Truth.

4. The egg of superstition has burst: my mind is Illumined,
   And the fetters of (my mind's) feet are sundered: lo, I'm Emancipated
   by the Guru.
   Ceased now have coming and going.
   And the frying Pan (of the heart) has cooled with the Guru-given
   cooling Elixir of the Name. [Maru M.5]

5. He, who is affected neither by joy nor sorrow and looks upon friend and foe
   as one; And praise to him is as is dispraise, and gold as good as iron.
   He, saith Nanak, is emancipated: he alone is the released one.
   [Shlokas of M.9]

6. Wheresoever He keeps us, is the house of Emancipation,
   And whatever He makes us utter, that, indeed is His blessed Name. [2]
   Wherever the Saints seat at their Feet, that place is holy: [1]
   And, wherever is the Lord's Name Uttered, that place is a Paradise.
   [Ramkali M.5]

7. The Wise one craves not any more for Emancipation and dispels the
   thoughts even of heaven. [Maru M. 5]

8. He who looks alike on pleasure and pain,
   As is gold for him, so the dust,
   As is poison, so nectar;
   As is honour, so dishonour.
   As is the king for him, so the beggar
   And who finds his way in the working of God's will.
   Nanak: Such a one is emancipated even while alive.
   [Gauri Sukhmani M. 5]
Heaven and Hell

1. One may have vast riches, culture, glory, pious routine (of life)
   And love of the parents, sons, brothers, friends,
   And men in arms salute him siting him meekly:
   But if he remembers not the Lord in the heart, he suffers in the deeps of
   Hell. [Sri Rag. M.5]

2. (But) he, who goes the way of Goodness and Continence is hurt not and
   cease his comings-and -goings.
   Neither Death, nor Maya’s snare is for him; for he swims across (the Sea
   of Fear) with love and devotion.
   He goes with honour, is merged in the Great Peace, and all his Woes
   depart. [Sri Rag M. 1]

3. He, who dwells within and without on the Lord’s Name with Love
   And receives Instruction from the Perfect Guru and abides with the
   holy, is saved from Hell.
   Hell is not for him
   Whose body and mind are permeated through with the Lord’s Name.
   [Gauri Bavan Akhri, M.5]

4. He, who sings (with love) the Praise of the Lord for an instant, Mounts to
   all the heavens, and is delivered and released.
   [Ashtapadi Gauri Sukhmani M.5]

5. When He Himself Created the world of form,
   And the world did function within the three Modes,
   Then became current the terms Virtue and Sin,
   And some craved for heaven, others worked for hell.
   [Gauri Sukhmani M. 5]

6. They, who are bound down by the three Modes gather Poison as the fruit
   thereof; they are now good, now bad.
   They shuttle between heaven and hell and death ever hangs over their
   heads.

7. They are attacked by the afflictions of the mind, body and soul; their Pain
   leaves them not.
   They realise not the glory of their All-perfect, Transcendent Lord,
   And are drowned in the Sea of Doubt and attachment and abide they in
   the deeps of Hell.
   Says Nanak: “Have Mercy on me, Lord, and save me, for
   I rest my Hope on Thee alone.” [Ibid]

8. He who contemplates not the Lord and is enticed away by evil and desire,
   And forsakes the (Lord’s) Name, lands now in heaven, now hell.
   [Thitti Gauri M.5]
9. The world is afflicted by the three Modes,
   And so it comes and goes and falls into Hell. [Thitti Gauri M.5]

10. He, who slanders the Perfect and True Guru, him the Creator Lord
destroys.
And to him opportunity comes not again, and he eats what he has sown.
He's thrown into the deeps of hell, his face is blackened and he's driven
like a thief.
(But), if he then seeks again the refuge of the True Guru, he's saved if
he dwells on the Lord's Name.
Such, Nanak, is the Lord's Will: and I utter only what my God Wills me
to utter. [Shloka M. 4, Var Of Gauri M.4]

11. One wanders about, night and day, stung by hunger for food.
   How can he be saved from Hell, who keeps not the Prophet in the mind.
   [Var Of Gauri M.5]

12. Says Kabir: "To whom shall I say this, O men, that the society of the
   Saints itself is the Lord's Heaven"? [Gauri Kabiriji]

13. This he-buffalow is intoxicated (with Ego) and is disciplined by nothing:
   He tries to overwhelm others and so falls in Hell.
   [Gauri Kabiriji along with M.5]

14. Seek not the abode of heaven, nor fear the deeps of hell,
   For, that which has to happen must happen, so build no hopes in the
   mind.
   Utter thou the Lord's Praise,
   For, from Him one gathers the Treasure of Eternal Bliss.
   [Gauri Poorbi]

15. He who seeks the Sight of the Lord at His Gate:
   Of what account to him, then, is heaven or Deliverance? [Asa M.1]

16. Even if one instructs the Egocentric, he goes astray,
   For, no one is Emancipated without the Lord's Name, and, dying, one
   falls into Hell. [Asa M.1]

17. Having abandoned oneself to the self, one revels and, then becoming
   ashes, his Soul departs.
   High in riches, the man of the world at last is marched off, his neck
   chained (by Evil).
   But in the Yond only the virtuous deeds are read.
   Yea, this is how his Account is reckoned.
   He now Wails, but no one cares: and getting Thrashed, he finds no
   Refuge.
   Lo, the Blind of mind thus wasted his life away. [3]
   [Asa M.1 Var with Shlokas of M. 1]

18. The clay is the same though manifested as many, and in all is the One Lord
   alone.
Says Kabir: “(So seeing), I’ve given up the thought of your ‘heaven’, and reconciled myself to my own hell.” [Asa Sri Kabirji]

19. His body and Mind are filled with the Perfect Master, and he Sees not another in the universe,
And, he is cast not into Hell, Nanak, whom the Lord owns as his Own.

20. But he who having Faith in the Guru is Attuned to the Lord, he gathers immense Bliss.
(But), he who forsakes his Guru and his God, he is cast into Hell.
[Sorath M. 5]

21. Heaven is where abide the Lord’s Saints:
And, where the Lord’s Lotus-Feet one enshrines in the Mind.
Thy Greed will die and thy Desire will be quenched,
And thou wilt seek, O Devotee, the Refuge of thy Transcendent God.
[Suhi M. 3]

22. Emancipation, the joys of the world and the Way of detachedness, all are through Thy-given Service.
And, Heaven is where one praises Thee. But, Thou alone bringest Faith to the man.

23. What is Heaven, O what is Hell for me, for, I, the Lord’s Saint, have rejected both out of hand.
And, I lean on no one (but God), for, such is the Guru’s Grace upon me.
[The Word of the Bhaktas : Kabirji]

24. Priceless is He, our Lord, the God,
Forsaking whom one is cast into the Hell,
Where there is neither mother nor wife, nor friend nor kinsman to succour him. [Maru M.5]

25. Hark ho, the sinners are wasted away forsooth:
And Izrael, the Angel of Death, seizes and destroys them all.
And lo, they’re cast into Hell by the Creator-Lord, and they are asked to render the account by the Lord of Justice. [Maru M.5]

26. Says Kabir, Thy Slave, “I’ve entered into Thy Refuge, O Allah,
And if Thou Keepest me near Thee, that indeed is Heaven for me.”
Everyone says: “I am going to the Heaven,
But I know not where their Heaven is.”
They, who know not even the Mystery of their Self,
Dilate upon the Mystery of the Heaven through mere words.
So long as the mind craves for the Heaven,
So long does one Abide not at the Lord’s Feet.
(The Heaven is) not a fortress, surrounded by a dyke and plastered with mud:
Yea, I know not what its structure is like.
Says Kabir: “What else can I say now but this,
That where the Saints are, that, indeed, is Heaven.” [Kabir]
27. O mother, I be not if I Contemplate any but my God.
   Forsaking Him, the Mainstay of my Soul, I am attached to Illusion.
   He who forsakes the Lord's Name, and treads another path, falls into
   Hell.
   He is punished in a myriad subtle ways, and wanders he from womb to
   womb. [Sarang M.5]

28. I have Widowed my ten women, my ten sense-organs,
   For the Guru has warned that the Fire of the sense-pleasures emits
   poisonous smoke,
   And he, who meets with them, lands in Hell,
   So I am Attuned to God, being Saved by the Guru. [Kabir]

29. Kabir has risen above heaven and hell by the Grace of God.
   And now he lives Intoxicated with the Lord's Lotus-Feet in the heart.
   [Kabir]
Caste

1. A Vaishnava is he, who knows no other but the Lord.  
   And by the Guru's Grace, realizes himself.  
   He holds his mind, and brings it (back) to its only Home.  
   His self dies, and he utters (nothing but) the Name of the Lord.  
   Blessed is such a Vaishnava, for he Merges in Truth.  
   [Var of Sri Rag, M. 4 with Shlokas]

2. All abide in Thy Hope:  
   On all hearts rains (Thy Mercy).  
   All are partners (in Thy Grace); O dear, Thou art alien to none.  
   [Rag Majh M.5]

3. Thou art here, Thou art Hereafter;  
   All the creatures are Thy own Creation. [Majh M.5]

4. He, whose inverse Lotus is upwards turned, gathers Light;  
   And he Sees the All-pure in all, O dear! [Majh M.5]

5. Neither the body nor the caste go along (with one) in the world.  
   Where one is to answer for one's deeds.  
   Yea, one is Released only by Practising the (Lord's) Truth.  
   [Majh M. 3]

6. What merit is in caste? Know thou the Truth within;  
   (Of whatever caste one may be), he, who tastes the Poison will die!  
   [Var of Majh and the Shlokas of M.1]

7. What is cold before the fire? What is night before the sun?  
   What is darkness before the moon? What is caste before the water and the winds?  
   Discriminate ye, O Saints, and search ye your hearts.  
   For the Light of the Lord Pervades all; how near, how near is He!  
   Near, too near, is He to all the world: He, the Yonder Lord, beyond Measure. [Gauri Poorbi M.4]

8. (The Brahmin) spreads out his dhoti and on it he squats:  
   And, like a donkey, gulps down he all that comes his way.  
   But, without Deeds, he is Emancipated not,  
   For, emancipation comes from dwelling upon the Lord's Name.  
   He bathes and anoints himself and worships (the deity),  
   Then threatens he with the knife to receive in charity.  
   He recites the Vedas, uttering them sweetly with the tongue.  
   [Gauri M. 5]

9. True, True, True, is He.  
   Nay, not one is separate from the True Purusha.  
   [Gauri Bavan Akhri M. 5]
10. He, who dwells within and without on the Lord’s Name with Love.
   And receives instruction from the Perfect Guru and abides with the
   Holy, is saved from Hell.
   Hell is not for him
   Whose body and mind are permeated through with the Lord’s Name.
   [Gauri Bavan Akhri M. 5]

11. He understands the essence of the Vedas, Puranas, and the Smritis,
    And finds the Apparent in the Subtle,
    He instructs all the four castes in the Lord’s Wisdom,
    Nanak: Such a Pundit I salute for ever.
    The seed of the Lord’s Name is in every heart.
    Let any of the four castes repeat His Name,
    And lo, he, who utters it, is Saved.[Gauri Sukhmani M. 4, Ashtapadi].

12. He, whom Thou makest to realize (Thy Essence),
    He the one Receiveth Thy True Name.
    He looks upon all alike, he is the Knower of the Quintessence.
    Nanak: He is the Victor of the whole world.
    [Ashtapadi Gauri Sukhmani M. 5]

13. Remember the One Lord only in thy mind,
    Whose form is one, but manifestations many. [Gauri Sukhmani M.5]

14. I am jealous of no one: I have become the Dust of all:
    And I recite Thy Nectar Name in the Society of the Holy.
    [Gauri Sukhmani M.5]

15. He is Beauteous, Wise, the Knower of the Essence,
    Looking on all alike, Seeing the One always in all.

16. The Brahmins, the Kshatriyas, the Vaishyas, the Shudras, and even the
    low wretches are all Emancipated, Contemplating their Lord.
    [Thitti Gauri M.5]

17. The True Beneficent Guru is for ever Compassionate:
    And he is without envy too, and looks upon all as the creatures of the
    One Creator-Lord. [Var of Gauri M.4]

18. In the womb of the mother, no one knows one’s caste,
    It is from the Lord’s Seed that the whole Creation came into being.
    Say, O Pundit, how did you become a Brahmin-born?
    Do not lose the Merit of thy human birth by calling thyself a high caste.
    If thou art a Brahmin born of a Brahmin mother, then why didn’t you
    choose to be born in somewise different than the others?
    How are you a Brahmin and I a low-caste?
    Is it that I have blood in my veins and you have milk? [3]
    Says Kabir: “He alone who contemplates his Lord,
    Is renowned a Brahmin among the men of God.” [Gauri Kabirji]
19. And have this thy Way that you look upon all, alike,
And reflect on the Quintessence of Reality; nay, reflect not on another
thought. [Gauri Kabirji]

20. On the eighth day, know thou that the eight tissues make up the body,
And, within it, Abides the Casteless He, thy King, the Great Treasure.
[Rag Gauri Thitti of Kabirji]

21. See thou of each the Light within and ask not his caste:
For, Hereafter, the caste is of no avail. [Asa M.1]

22. Hereafter goes not caste nor colour with thee,
And one becomes as are one's deeds. [Asa M.3]

23. If superior is your caste, O Bride,
And you are honoured in the society,
And also you have a beauteous abode to live in,
But, if you have Ego in your heart, you are indeed deformed.
Charming, with well-cut figure, wise and clever may you be,
But if you pride on yourself, you are consumed by infatuation.
[Asa M.5, Panchapadas]

24. Hereafter, caste and power are of no account, for a new man is born into
the World of God.
Yea, they whose Honour is of account to the Lord, they alone are men
of Honour. [Asa Sri Kabirji Dupadas]

25. Says Kabir: "Listen, O my mother,
See you not that these shaven heads have made me lose my (low)
caste?" [Asa Sri Kabirji Dupadas]

26. What have I to do with the distinctions of caste,
For, I but Cherish ever the Name of the Lord?
[Asa: Word of Sri Namdevji]

27. To the Lord, the Sustainer of the earth, was Namdeva's Mind attuned.
And lo he, the calico-printer of little worth, became worthy of Praise.
Giving up his spinning and weaving, Kabir Cherished the Love of the
Lord's Feet,
And he, the weaver of low birth, became the Treasure of Virtue.
Ravidas, the cobbler, who carted the dead animals, abandoned the
love of Maya;
And he became renowned through the companionship of the Saints
and saw the Vision of the Lord.
Saina, the barber, who was engaged in doing odd little things, became
known the world over,
When he Enshrined the Transcendent Lord in the Mind, and was
acknowledged among the Devotees of the Lord.
Hearing all this, Dhanna, the Jat, also became dedicated to the God's
Way.
And he was ushered into the Lord's Presence: O how Fortunate was he! [Word of Bhagat Dhanannaji]

28. O mind, utter ever the Lord's Praise.
   For, Singing and Hearing and Contemplating Him, one is Saved, caste or no caste.
   I know this Way, for I'm merged in my Creator-Lord. [Devagandhari M. 5]

29. Those turned Godwards belong to the Caste of the True God.
   For, within them Abides their Lord and Master who is their Bosom-friend. [Vadhans M. 3]

30. Of a high caste or casteless, whoever Dwells on the (Lord's) Name, he attains to the highest Boon (of Beautilude).
   So I dwell on the Lord's Name: and my Mind is pleased with the Lord's Name.

31. Unknowable is my Lord, Infinite, Unfathomable and Imperceptible, Who Dies not, nor is bound by the Writ of Karma. His Caste is castelessness:
   He is incarnated not and is Self-existent: He is neither lured away by Doubt nor Attachment. [Sorath M. 1]

32. O Lord, I beg at Thy Door; Bless me Thou with Thy Grace.
   Assafirn, flowers, musk and gold embellish the bodies of all, (without distinction),
   And as also does the scented Chandan, of the Saints too, this, indeed, is the merit that they make fragrant all who come unto them.
   Does anyone ever curse or slander butter or silk? [Tilang M. 1]

33. Contemplating the Lord, men of low caste attained a High Station:
   Pray, ask thou Vidura, the son of the slave-girl, with whom Krishna chose to abide.
   O brother! Hear thou the Unutterable Gospel of the Lord, which rids thee of thy Doubt and Woes and Hunger.
   Ravidas, the tanner, praised his Lord for a brief time.
   And he from a low-caste Wretch was Purified, and all the four castes repaired to his feet.
   Namdeva loved his Lord, though people called him a calico-printer.
   Yet, the Lord turned his back upon the high castes, and Hugged him, His Devotee, to His Bosom.
   Even the sixty-eight pilgrim-stations Anoint the Foreheads of the Devotees of the Lord.
   Nanak seeks to See their Vision every moment, only if the Lord Blesses him so. [Suhi M. 4]

34. Wisdom is that which is imparted to the four castes alike:
   Nanak: He who Dwells on the Name of the All-pervading Lord, alone is Emancipated in the Kali-age. [Rag Suhi M. 5]

35. The Kshatriyas, the Brahmins, the Shudras and the Vaishyas: the Lord's Word is equally for them all.
So worship (the Word), thy Guru, as God, day and night, more and for ever more. [Bilawal M. 4]

36. Of the egg-born, the sweat-born, the earth-born, the foetus-born, and the creatures of all colours and kinds, Not one is Saved, save by seeking the Saint’s Refuge, Be he a Brahimin, a Kshatriya, a Vaishya or a Chandala. [6] Namadeva, Jaideva, Trilochana, Kabir and Ravidasa, the untouchable tanner, And Dhanna, the Jat, and Saina (the barber), all Met with God, repairing to the Saints’ Feet. [Bilawal M. 4]

37. Yea, he is Highest of the high and Purest of the pure, in whose heart abides the Lord. Nanak washes the Feet of such a Devotee who Dedicates himself to his Lord, though he be of a low caste.

38. You are of high caste, but feed yourself upon the lower castes. Yea, by forcing your will, you fill your belly. And investing the Chaudasa and the Amavasa days with sanctity, you beg for alms: lo, you fall into the well, lamp in hand. You are a Brahmin while I am a weaver from Kashi, how can I be your equal? But, while you are drowned with all your faith in the Vedas, I am Saved, uttering the Lord’s Name. [Kabir]

39. God is like sugar mixed with sand: the elephant in thee can pick it not. Says Kabir: “Abandon the Ego of thy caste and pick it, becoming (humble) like a little ant.” [Kabir]

40. Yea, He minds not their caste or colour, nor family nor lineage, And Blesses them with His Name, in His Mercy, and Embellishes them all-too-spontaneously. [Nat Narayan M. 5]

41. Be not proud of thy caste: For, he alone is a Brahmin who Knows Brahma, the only God. [Rag Bhairo M. 3, Chaupadas]

42. Caste or no caste, whosoever contemplates God, is Emancipated, yea, whosoever dwells on Him. [Bhairo M. 5]

43. I’ve abandoned my father and mother, and have sold off myself to the Saints: I have lost my caste, and Praise ever my (casteless) God. [Sarang M. 5]

44. Kabir: If turmeric loses its yellow, the wheat-flour its white, Then blessed is their love, for, it makes them lose their caste. [Shlokas of Bhakta Kabirji]

45. My weaver’s caste is no longer a stigma to me, for, within me I cherish my God And, lo, my Lord has taken me into his Embrace, and all my involvement is past. [Shlokas of Bhagat Kabirji]
Sati

1. The widows burn themselves on the pyres of their lords,
   But if they love their spouses well, they'd suffer the pangs of separation
   even otherwise.
   Nanak: She who loves not her spouse, why burns she herself in fire?
   For, be he alive or dead, she owns him not. [Suhi M. 3]

2. In the Kali-age, they (the man and the woman) meet as was Ordained;
   And as was the Will, they enjoy themselves.
   But she attains not to her loved Lord by burning (on his pyre),
   And by becoming a Sati through the effect of the Wrought deeds.
   Sheepishly, she follows the habit of the mind and surrenders herself to
   fire:
   But she attains not the Union of the Lord, and wanders through many
   births.
   Says Nanak, "She, who looks upon the Supreme God as her Spouse,
   Blessed is such a Sati and approved is she at the Lord's Court".

   [Gauri M.5]
Maya

1. What is Maya? What actions are Maya?
   Maya is where one is bound to Pain and Pleasure, and one acts in Ego. [Sri Rag M.3]

2. Maya and Attachment are also God's Creation; He Himself deludes us
   (through them).
   The Egocentric does (pious) acts, but knows not the Lord and wastes
   His life away. [Sri Rag M. 3]

3. Nanak: They, who Dwelt on the Lord's Name, are eternally in communion
   with the Lord.
   (Maya is in the service of the Master and she serves too the Servants of
   the Lord. [Var of Sri Rag M. 4, Shlokas]

4. One's mind wanders, lured by Maya, and yet it clings to it;
   He, whom Thou Savest, O Lord, from seeking Maya, alone is imbued
   with the Love of Thy Name. [Shloka of Gauri Bavan Akhri M. 5]

5. Maya is like a mirage, the mind's delusion, the deer's craze, the (passing)
   shade of a tree.
   She is mercurial of mind, and in the end, goes not along with us. [Bilawal M. 5]

6. I tried to grasp (Maya) with care, but she eluded my grasp:
   Howsoever I loved her, she kept not my company for long.
   Says Nanak, "When I abandoned and discarded her with contempt,
   Then she paid obeisance to me and fell at my feet". [Ramkali M. 5]

7. This Maya makes us forsake the Lord: and love for the Other wells up in the
   mind.
   Says Nanak: "They, who are Attuned to the Lord, by the Guru's Grace,
   Attain to the Lord in the midst of Maya." [Ramkali: M. 3, Anand]

8. (Maya), the woman, gives birth to (the mind), her husband, and this son
   (of the mind) overwhelm even his father, (the Soul),
   And makes her suck the milk (of Desire) shorn of the breasts (of Bliss).
   See Ye, O men, such are the ways of the Kali-age,
   That the Son marries his own Mother.
   Lo, without feet, this mind jumps,
   And it laughs without a mouth.
   Though in essence everAwake, it Sleeps,
   And without a jar, it churns the curds.
   The mind is a cow without the teats:
   It journeys out and afar, though the Distance (between it and God) is so
   short.
   It finds not the Path without the True Guru:
   This is the Essence of all Wisdom that Kabir proclaims. [Rag Basant: The Word of Bhakta Kabirji]
9. O Fly, O Maya, O thou creation of God!
Thou sittest only on Dirt and lickest the 'sweet' Poison of Illusion.
Thou stayest nowhere: this is thy state I've seen with my Eyes:
Save for the Saint, thou hast affected everyone, for the Saints keep ever
on the side of God.
All creatures are bewitched by thee, but save for the Saints no one has
known thy bare reality.
Nanak, the Lord’s Servant, is Attuned to the Lord’s Praise, and sees the
Lord’s Presence, Enshrining the (Guru’s) Word in his Consciousness.
[Sarang M. 5]

10. Lo, Maya dances its devil-dance and yokes everyone to Vice: she entices
away even the sun and the moon:
And when tinkle her ankle-bells, Evil rankles with us; its myriad
gestures bewitch and beguile any one but God. [Pause]
She has affected the three Worlds, and outer discipline erases not its
effect: and men, involved in Strife, are intoxicated with its wine and
are tossed about as on the high seas.
Only the Lord’s Saints are Saved, and are Delivered they of the Yama’s
Noose: So Contemplate thou Him alone, whose Name Sanctifies even
the Sinners. [Sarang M. 5]
Humility

1. Thus thinketh Nanak, the lowliest of the lowly,
   Sacrifice am I unto Thee a myriad times, O Holy,
   That what Pleaseth Thee is the only good done,
   O Thou, the Eternal, the Formless One. [Japu M:1]

2. The lowliest of the lowly, the lowest of the low-born, Nanak seeks their company. The friendship of the great is vain.
   For, where the weak are cared for, there doth Thy Mercy rain.
   [Sri Rag M.1]

3. He, who takes himself to be the lowest of the lowly,
   He alone is the highest of the high.
   He, whose mind is humble like the dust,
   He alone Worships the Lord in his heart. [Gauri Sukhmani M.5]

4. The Wise of the Lord gathers Poverty in his mind
   And, seeks pleasure in doing good. [Ibid]

5. He, in whose heart is the pride of good deeds,
   He, forsure, dies to go the Round again and again.
   He, in whose heart is the pride of wealth and lands,
   Is a blind fool, void of Wisdom.
   He, who is blessed with humility by the Lord's Grace;
   Obtains Deliverance here, and Peace Hereafter.[Ibid]

6. He who tries to climb high, falls into the pit of the underworld.
   But he who (in humility) lies prostrate on the ground, him Time devours not. [Asa M.5 Ikutakas]

7. Such are the thoughts that Nanak, the lowliest of all, proclaims in all humility! [Asa M.1]

8. The Simmal tree, thick and shooting up, arrow-like, into the high,
   If to it some one comes with hope, one goes away dismayed, but why?
   (For), its fruits are insipid and flowers nauseous, and its leaves of no use.
   Sweetness and humility, Nanak, are the essence of Virtue.
   Yea, bow they all but to themselves, and no one bows down to another,
   (But) if in the balance one weighs a thing, that which is heavier alone touches down.
   A sinner bows down twice as much, as does the hunter of the deer.
   So, mere bowing-down of the head is no avail, if the heart be impure.
   [Asa M.1]

9. Humility for me is the Mace:
   My double-edged dagger is to be the Dust for all men to tread upon.
   The Perfect Guru has blest me with this Wisdom:
That no evil-doer can face these weapons. [Sorath M.5]

10. Let my mind be like the Dust treaded over by all, and let me shed the consciousness of Ego.
O compassionate Lord, Bless me with Thy Devotion that by great, good fortune, I attain unto Thee. [Kedara M.5]
Creation

1. What is the time, season, day, month, of creation?
   Knows None.
   Not the Pundits, even if it be in the text of a Puran;
   Nor the Qazi does who interprets the Quran.
   Nor Yogi knows the date, season, month, but the One
   Who Created the Universe, Knoweth alone. [Jap M.1]

2. Through the Word is the Creation and the dissolution (of the Universe).
   Through the Word is the Evolution of Creation again. [Majh M.3]

3. Nanak: He who Creates all, them Sustains He too.
   He whose wonder is this all, also Cares for it. [Shlokas of Asa M.1]

4. The Wise of the Lord gather Power in his mind
   And, seeks pleasure in doing good. [Ibid]

5. He, in whose heart is the pride of good deeds,
   He, forever, dies to go the round again and again.
   He, in whose heart is the pride of wealth and blades,
   Is a blind fool, void of Wisdom.
   He, who is blessed with humility by the Lord's Grace;
   Obtains Deliverance here, and Peace Hereafter. [Ibid]

6. He who tries to climb high, sinks into the pit of the underworld.
   But he who (in humility) lies prostrate on the ground, him Time
denies not. [Asa M.5 Daurkas]

7. Such are the thoughts that Nanak, the least of all, proclaims in all
timeliness! [Asa M.1]

8. The Shamal tree, thick and shooting up, score-like, into the high.
   If so it seems one comes with hope, not get-away dismayed, but why?
   (For), its fruits are income and flowers to resemble, and its leaves no
   more.
   Sweetness and humility, Nanak, are the essence of Virtue.
   Yes, bow they all but to themselves, and no one bows down to another;
   (But) if in the balance one weighs a thing, that which is heavier alone
   touches down.
   A dinner-bow down twice as much, as does the hanger of the door.
   So, must benaza-bow of the head is no avail, if the heart be impure.
   [Asa M.1]

9. Humility for me is the Morn.
   My double-angled Jagger is to be the Trust for all men to stand upon.
   The Perfect Omra has first met me with this Wisdom:
Yoga

1. Thy earrings: Contentment, Humility thy bowl, thy wallet, 'Intent on God'—the Ashes thou smear, 'And thought of Death,' the Coat thou wear, Chastity thy Way and Faith, thy Staff. And, if thou seekest the Ayee's path, The One in each and all thou hast to see, And conquer the self in thee. The world then would thine be. [Guru Nanak, Jap]

2. If only the Lord Abides within thee, And thou keepest all else without, Thou practisest Yoga in the midst of thy kingly state. [Asa M. 5]

3. Yoga is neither in the patched coat, nor in the Yogi's staff, nor in smearing oneself with ashes, Nor in wearing the ear-rings, nor close cropping the head, nor in blowing the horn; Only if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. One becomes not a Yogi by mere talk. If one looks upon all the creation alike, he is acclaimed as a true Yogi. Yoga is not in abiding at the tombs or the crematoriums, nor in entering into a pseudo-trance. Yoga consists not in roaming the world, nor in bathing at the pilgrim-stations. Only if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. If one meets with the Perfect Guru, one's Doubt is dispelled, and cease the outgoings of one's mind; And then oozes (Nectar) out of the (Mind's) Spring, and one is Attuned to the Music of Bliss, and one Sees one's Lord in one's very home. Yea, if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. Says Nanak: "Die thou to thy self while yet alive; practise thou such a Yoga: That without being blown, the Horn rings (within thee) and thou Attainest to the state of Fearlessness. For, if one remains Detached in the midst of attachments, then alone one attains to the (True) state of Yoga.

4. Some there are, the ascetics, wrapt in their trance, Who are renowned as Yogis, Pundits and men of Wisdom. But whether they abide in homes or the crematoria or the forests, Maya clings to their skirts. [Maru M.5]
1. The self-willed are never at Peace as are the Godwards steeped in His Wonder.
   Why then curse thyself with the ways of the world?
   For, thy Lord accepts nothing but the Truth. [Sri Rag M. 1]

2. Rare, O rare, are they who Serve the True Guru;
   Who still their Ego and Avarice and wear the Lord in their hearts.
   [Sri Rag M. 3]

3. He who subdues his body and stands on the head to meditate, but sheds not his Ego,
   Finds not the Lord’s Name, even if he commits ‘spiritual’ deeds.
   [Sri Rag M. 3]

4. We all are the Brides of the Lord, and Bedeck ourselves (for His Pleasure),
   But if we are proud of our Beauty, no use then are our Red Robes.
   We find not Love through deceit; the false show avails not (with God).
   [Sri Rag M. 1]

5. He, who comes to the world, and indulges in Ego, is swept away. P. 64
   The world is like the store-house of collyrium; in it the body and mind are blackened. [Sri Rag M. 1]

6. The egotist is Blind; for his Conscience is Awakened not.
   He is the Killer of himself and so also the Killer of the world.
   [Majh M. 3]

7. When a man has the pride of self,
   He’s caught as is a parrot in a hollow reed.
   When a man has the pride of Wisdom and Devotion to God,
   His efforts are of no avail in the eyes of the Lord.
   He who thinks he discourses well,
   Is like the pedlar who courses through the world (for others).
   Nanak: He alone Receives the Lord,
   Who sheds his ego in the Society of the Saints. [Gauri Sukhmani M. 5]

8. When one sheds one’s Ego, one is at Peace,
   And one’s body and mind are in Health. [Ibid]

9. He, in whose heart is the pride of dominions,
   Dies like a cur and falls into hell.
   He, in whose heart is the pride of beauty,
   Is but a worm abiding in dirt. [Ibid]

10. He, in whose heart is the pride of good deeds,
    He, for sure, dies to go the Round again and again.
He, in whose heart is the pride of wealth and lands,
Is a blind fool, void of Wisdom.
He, who is blessed with humility by the Lord’s Grace;
Obtains Deliverance here, and Peace Hereafter. [Ibid]

11. If a wealthy man has pride of his riches.
(Knows he not that) nothing goes along with him, not even a straw?
If he has the pride of having hosts of men,
(Knows he not that) they are destroyed in an instant?
He, who deems himself to be all-powerful,
(Knows he not that) he becomes but dust in a moment?
The proud one takes no one into account,
But him the Lord of Justice humbles and destroys.
He, who loses his Ego, by the Guru’s Grace,
He, Nanak, is Approved at the Lord’s Court.
If a man, in pride, does myriads of good deeds,
All his toil is wasted away.
If he does penance in pride,
He wanders between heaven and hell, and goes the Round again and again.
He, who is in ceaseless effort, but has not a tender heart,
Oh, how shall he reach the Court of the Lord?
He, who seeks to be called good,
Him goodness touches not.
Nanak: He, whose mind is the Dust of all,
His repute alone is the Purest of the pure. [Gauri Sukhmani M.5]

12. In Ego one comes: in Ego one goes.
In Ego is one born: in Ego one dies.
In Ego one gives, in Ego one takes.
In Ego one earns, in Ego one wastes.
In Ego is one truthful or lies like a liar.
In Ego one reflects on Virtue and Sin.
In Ego do we land in Heaven and Hell.
In Ego are we happy, in Ego in sorrow.
In Ego do we sin, in Ego wash it off.
In Ego do we lose the distinctions of caste and kind.
In Ego are we wise; in Ego are we unwise.
Yea, (in Ego) do we know not the Essence of Deliverance.
In Ego is (one’s involvement with) Maya; in Ego is one shadowed (by Doubt).
Yea, in Ego in is our birth upon birth.
If one spots out the Ego within, one Realizes the Gate (of Deliverance).
The nature of Ego is that we act in Ego.
The bondage of Ego is that we are bound to the Round.
How is Ego born? In which way is the release?
Yea, this is the Lord’s Will that, in Ego, one follows the Writ of habit.
Ego is a chronic malady; but within it also is its remedy.
If the Lord be in Grace, one practises the Word of the Guru.
(Asa Var, M. 1)

13. When one stills one's Ego, one destroys the sense of the Other:
The world is hard for the Egocentric, for, he is Unwise.
(But) when one practises the Word, one eats up the Uneatable.
One should See the Lord within and without,
And the (inner) fire is quenched through the Guru's Will.
[Ramkali M. 1, Shloka M.1]

14. The Egocentrics are filled with Craving, and within their minds are a
myriad hopes of all kinds:
Yea, accursed are they who lean not on the Lord's Name: they, the
self-willed beings, are wasted away like waste.

15. Where, O where, is thy glory? Why, O why dost thou abide in Ego?
Where, O where, hast thou been hurt by the abuse of another?
Hear thou, I tell thee, where one comes from,
And also how brief is one's stay here that one knows not when one
leaves.
The air and water both have patience, and the earth has compassion,
forsooth;
And the confluence of five elements (like these) brought thee into
being: O, which of these is evil? [Maru M.5]

16. But gripped am I by the chronic Disease of Ego.
The Utterance of the Lord's Name, yea, the Lord's Praise, is the only
cure which I apply by the Guru's Grace. [Basant M. 1, Dutukas]

17. Now, I consult no more with my Ego,
For, the Guru has warned that egoism is fool-hardy,
And that the Ego remains homeless ever: it finds no Refuge.
So I am attuned to God, being Saved by the Guru.
[Bibhas Prabhati M.5, Ashtapadis]

18. The poor abide in peace, for they shed their ego.
Nanak: The high and the mighty have been wasted away their pride.
Mind

1. By forcing the mind, one finds not the Lord: many have thiswise struggled in vain.
   They tried a thousand clever tricks, but their Raw mind did not accept
   the Colour of the Lord.
   Through Falsehood and Deceit, one Attains not the Lord, for one eats
   what one sows. [Sri Rag M.4]

2. Through the Guru, one stills (the Ego of) one's mind;
   And tests it on the Touchstone of the Word.
   One grapples with one's mind, and settles with it alone;
   And is then at Peace with the mind. [Var of Sri Rag M.3]

3. Within the cave (of the mind) is an inexhaustible Treasure.
   Within it resides the unknowable, infinite, He—
   Who Himself is Manifest, Unmanifest. [Majh M.3]

4. Thy mind is like the bird, and as are its deeds, it becomes now good, now
   evil;
   It sits now on the (sweet-smelling) Chandan, now on the bough of the
   (poisonous) swallow-wort,
   And then again is attuned to the highest Truth.
   Nanak: The Lord Drives all in His Will; for such, indeed, is His Nature.
   [Shloka M.1]

5. The mind is wild and rare is the one who controls it.
   If it eats the Uneatable, then the mind becomes Pure.
   The God-wards make their minds Beauteous thus:
   They shed their Ego and the sense of Sin. [Gauri Guareri M. 3]

6. This mind is Shakti, this mind is Shiva,
   This mind is the essence of all the five elements.
   He, who takes this mind to the Higher Regions and there abides he;
   To him (alone) is Revealed the Mystery of the three Worlds.
   [Rag Gauri Poorbi, Kabirji]

7. Joy and pain, dispassion and revelry are the play of the Lord.
   Now one is in fear, now in fearlessness; now calm, now lured by
   wander-lust;
   Now in revelry, now in the state of abandonment:
   Now dedicated to Yoga, worship, austerity, and now enticed away by
   Doubt,
   And then, through the Lord's Mercy, one Attains the Society of the
   Saints and is Imbued with the Love of the Lord. [Asa M.5]

8. The mind is like an elephant—wild and intoxicated with its own power:
   And it wanders about in the woods of Illusion, lured by Attachment:
   With Death ever hovering over its head, it goes about here and there,
But when it meets with the Guru, it finds its Home.
This mind is born of five elements.
It is the mind that does (good) Deeds and practises Righteousness,
And then drunk with power, becomes Wild and Ignorant too,
But, when it cherishes the Lord’s Name, through the Guru’s Word, it becomes beauteous again.
This mind finds its Home through the Guru.
And so becomes Awake to (the Reality of) the three Worlds.
This mind is detached and also attached, and practises austerities too,
And also it knows the Quintessence of the Supreme Lord.
The mind now renounces all sense-desires and I-amness.
(And then) in it abide Desire and the craving for the Other.
He who, through the Guru, tastes the Cure-all of the Lord’s Name,
Gathers glory, at the Lord’s Court, yea, at God’s Abode.
This mind becomes fearless too by cherishing the Lord’s Name, by the Guru’s Grace.
It overpowers the Five (Desires) and slays them;
And holding its ego in its grip, it binds them down.
The Mind, by the Guru’s Grace, forsakes all other pulls and loves,
And, through the Guru’s Word, awakens to the Lord’s Worship.
Hearing the unstruck Melody (of the Word), the Mind accepts, and reflects upon, the Truth of the Word.
And, Realizing the Self, it is Attuned to the Formless He.
This Mind becomes immaculate in the Lord’s Presence,
And, Attuned to the Lord’s Name, is Imbued with the Loving adoration of the Lord, through the Guru’s Word. [Asa M. 1]

9. If the mind becomes stranger to itself, estranged from it, then, is the whole world. [Rag Suhi M.1]

10. Is this mind a householder or Detached, abiding in Dispassion?
Or, is this mind colourless, eternal and ever the same?
Is the mind-nature mercurial, or one of aloofness?
Pray, how was the mind afflicted by the sense of ‘mineness’?
O Pundit, give thought to this mind.
Why read incessantly and carry an unavailing load?
It is the Creator-Lord who has made Maya and ‘mineness’ a part of our nature,
And willing thus, has Created the whole creation.
Pray, know thou this Truth, by the Guru’s Grace.
And Surrender ever to the God’s Refuge. [Rag Malhar M. 3]
Truth

1. If Truth be our Merchandise and Carriage, and Truth be our Capital—we earn too the Profit of Truth.
   We sit in the Lord's True Court; for the Prayer of the Devotee is for Truth:[Sri Rag M.1]

2. Truth is the highest of all Virtues; but higher still is the living of Truth. [Sri Rag M.1]

3. Nanak: The Lord alone is the Tester: (for), who else can tell who's True, who's False.

4. We know the Truth when the heart is True,
   And we cleanse our body of Falsehood and make it Pure.
   We know the Truth, when we love the Truth.
   And, if hearing the Lord's Name our Mind is Pleased, we Attain to the Door of Deliverence.
   We know the Truth, when our Soul knows the Way:
   And, cultivating our bodies, we sow the seed of God.
   We know the Truth, if we receive the true Instruction (of the Guru).
   We know the Truth if we dwell on the Pilgrim-station of the Self.
   And (if) as is the Guru's Will, so abide we.
   Truth is the Cure-all, it washes one clean of Sin.
   But Nanak's prayerful call is to those whose (only) possession is the Lord's Truth.

5. If Truth be the Farm, Truth the Seed, Truth the Trade:
   Then, Truth is the Profit it yields, and so is one brimful with the Devotion of the Lord.
   If Truth be the food, Truth the wear, and Truth, the Lord's Name, our Mainstay,
   We mount to the Abode of God, if the Lord Blesses us so. [Vadhans M. 3]
Dowry

O my father, gift away to me the Dowry of the Lord’s Name.
Let the Lord be my Wear, His glory my Beauty, that my Task be accomplished.
Blessed is the Lord’s Worship; the True Guru has blessed me with it.
In all lands, nay, in all Universe Pervades the Glory of the Lord; the gift of the Lord’s (Name) is matchless; all other Dowry displayed by the self-willed is false egoism and a vain show.
O my father, bless me with the Dowry of the Lord’s Name.

(Sri Rag. M.4)
Hindus and Muslims

1. (A Muslim) dwells on the Prophet’s way:
   But, without Wisdom, how shall he know the end?
   Let thy bowings be of Faith and Knowledge of mind thy object of
   (study).
   And, then thou See-est the Presence of thy Lord wheresoever thou
   See-est. [Shloka M.1]

2. Thou sayest thy prayers five times, giving them five names.
   Let Truth be thy first, Honest living the second; and the good of all, thy
   third;
   Let the fourth prayer be the honest mind and the fifth the Praise of the
   Lord.
   Say thou, pray, the Prayer of Deeds, and be thou thus a (True) Muslim:
   Any other prayer is false and, false is their value. [Majjh Var, M.1]

3. Hard it is to call oneself a Muslim: If one has these (Attributes) then alone
   is he one: first, let the faith in Allah seem sweet to him.
   And then with this as scrapper, let him scrub his inside clean of Ego.
   And, with faith in the leader of his faith, let him break the Illusion of life
   and death.
   And submit to the Will of Allah, and, Believing in his Eternal Creator,
   he should lose his self.
   And, Nanak, if he is merciful to all creatures, truly he is acclaimed as a
   (true) Muslim. (Ibid)

4. He, to whom the two ways are revealed as one, is Blessed;
   (But) he, who believes not (in it), burns in his own inner fire. [Ibid]

5. Wherefrom have the Hindus come? Wherefrom the Muslims?
   Who is it that created the (two) paths?
   O man of evil intent, reflect on this in your mind:
   Who, pray, is the Creator of heaven and hell?
   O Qazi, which is the book that you’ve read,
   For, they who read and reflect like you are wasted away.
   As they know not the essence.
   Circumcision is made for love of the woman, so I shall not be convinced
   (of its use).
   For, if the Lord so Wills that I be born a Muslim,
   I shall be circumcised by God Himself.
   If circumcision alone makes one a Muslim, what is to be done to a
   woman?
   For, she is our other half, and she leaves us not, so why not remain a
   Hindu?

   Give up your book and dwell on the Lord, and oppress not life.
Kabir has taken to his only Lord, but the Muslims (like you) are frustrated by their fruitless strife. [Asa Kabir]

6. The Hindu is blind; the Muslim is one-eyed, The wise, all-seeing, is (only) the one Wise in God. The Hindu worships at the temple, the Muslim at the mosque, But Namdeva worships the God, who has no temple, and no mosque, to call His Own. [Rag Gond Bilawal, Namdev]

7. Some call Thee Ram, others Khuda. Some Serve Thee as Gosain, other as Allah. [1] But, O Beneficent Lord, Thou art the only Doer and the Cause. So Bless me Thou with Thy Mercy, O Compassionate One. [1-Pause] Some go to the (Hindu) holy places, others go to perform Hajj, Some offer Thee oblations, others bow down before Thee. Some read the Vedas, others the semitic Texts, Some are robed in white, others in blue. Some are called Turks, others are termed Hindus, Some seek the (Hindu) Heaven, others the (Muslim) Paradise. [4] Says Nanak: “He, who realises the Will of the Lord, He (alone) knows the Mystery of the One, All-powerful God.” (Ramkali M.5)

8. Now that the turn of the Sheikhs has come, the Primal Lord is called Allah: And the (Hindu) gods and temples have been taxed: such is now the way! The ablution pot, the prayer-mat, the call to prayer, have all assumed the Muslim garb: even God is now robed in blue. And men have changed their tongue and the Muslim way of greetings prevails. O King, the Master of the earth, if Thou canst do all this, what power have I (to challenge Thee)? For, the four corners (of the earth) greet Thee, and every home rings with Thy Praise. (Basant, M.1)

9. If thy God lives only in the mosque, to whom else belongs the rest of the world? The Hindu finds the God’s All-pervading Essence in the image: so both Know not the quintessence. O Allah, O Ram, I live by Thy Name, O Master, be Thou Merciful to me? The Hindus see their God in the south, the Muslims in the west; But search thy God only in the heart, for, thy heart is the Seat of God. The Brahmin fasts (yearly) for twenty four days, once on every Ekadashi, the Qazi in the month of Ramzan: Lo, they keep out God for eleven parts, and find the treasure of Bliss only in a single month!
Why bathe in Orrisa, why bow low in the mosque?
If one has Guile in the heart, then, what use is one's
going out for a Hajj, or saying the prayers five times in a day? [4]
O God, all men and women that one sees are but thy Manifestations,
And I am thy child, and all Gurus and all Prophets are mine.
Says Kabir, "Hear ye men and women, seek only the refuge of the One
God.
And utter only the Lord's Name that ye are ferried across." (Kabir)

10. O Mullah, say thou, if this is the justice of thy God:
   Nay, nay, only thou art rid not of the complex of the mind.
   Thou seest life and killest the 'dust' of its body and callest it pure food:
   But, the undying, pure Soul, Mergeth in God: then dost thou partake of
   the pure, or the impure part of it?
   What use is it to purify thyself through ablutions,
   And to bow down to thy God in the mosque.
   When thy heart is impure: and while thou sayest the five prayers, these
   avail, thee not, nay, not even thy pilgrimage to the Kaaba.
   Thou art Impure from within, and Knowest not the mystery of thy Pure,
   Immaculate God.
   Says Kabir "Thiswise thou hast missed entry into thy Lord's heaven,
   for, thy mind is pleased with Hell."[Prabhati Kabir]

11. O Mullah, why standest thou on a minaret; thy God is not deaf:
   Pray, See thou Him within, for whose sake thou criest out thy prayers so
   loud!
   Why, O Sheikh, goest thou to the Kaaba, without patience in the heart:
   For, he, who has not a whole heart, how would he attain to his God?
   (Shlokas of Kabir)

12. I was going as a pilgrim to the Kaaba, and on the way I met my God
   unawares,
   And he quarelled with me saying: who told you I was (only) there?

13. I went time and again to the Kaaba to become a Hajji,
   But tell me, O God, what's wrong with me that Thou Spoke not to me?
   [Shlokas of Kabir]
Leaders

1. False is his speech and he usurps what is not his,
   And yet he goes out to preach to the others;
   He, who himself is beguiled, will beguile his company too;
   (But) such, Nanak, today are the leaders of men.
   [Var of Majh, Shloka, M.1]

2. One should first instruct and discipline one’s own mind,
   And then persuade the other to follow. [Aas M.5]

3. He who instructs others in the laws which he himself does not obey,
   Is born only to die: he comes and he goes. [Gauri Sukhmani M.5]
Women

From the woman is our birth; in the woman's womb are we shaped.
To the woman are we engaged; to the woman are we wedded.
The woman is our friend, and from the woman is the family.
If one woman dies, we seek another; through the woman are the bonds of the world.
Why call woman evil who gives birth to kings and all?
From the woman is the woman; without the woman there is none;
Nanak: Without the woman is the One True Lord alone.
Violence

1. He is the Saint, He the renouncer of the world, in whose heart
   Dwells the Name of the Lord.
   Anger touches not his core, for he has shed his self. [Sri Rag M.1.]

2. I am a sacrifice unto Thy Saints
   Who have smothered their Lust, Anger and creed. [Majh M.5]

3. Thou art without enmity; Thy Saints are Pure. [Majh M.5]

4. To deprive one of his due is to eat the (forbidden) cow for one, and swine
   for the other.
   The Guru-teacher stands by us, if we usurp not another's due.
   [Shloka M.1]

5. Violence, Attachment, Desire, vault over us like the sky;
   And within us is hunger that flows ever like the flooded stream;
   But he, who feeds himself on the Lord's Feet alone (is Saved);

6. If thou seekest thy God, break not the heart of another. [Farid, Shlokas]

7. He, who harbours envy against another, never gathers Good.
   He's followed by no one and he wails ever in the wilderness.
   [Shloka M.4]

8. O Saints, O Friends, hear ye, false is all this expanse,
   Where men are drowned by their self-hood,
   And the wretches are wasted away in endless Strife.
   The whole world is asleep, lured by Doubt, and blinded by Strife.
   And rare is the man of God who is Awake. [Asa M.5]

9. Kabir: They, who destroy life by force and deem it sanctified,
   What will their state be, when God turns them out of His Court?
   [Shlokas of Bhagat Kabirji]

10. O river, break not your banks, for, you too have to render
    Account (to your God):
    So flow (within your limits), as is the Will of the Lord.
    [Shlokas of Shaikh Farid M.5]
Sikh

1. He, who calls himself a disciple of the True Guru,
   Let him rise early in the morn and Contemplate the Lord's Name.
   Let him attune himself to the Lord and bathe in the Pool of Nectar at
   this early hour.
   Let him dwell upon the Lord through the Guru's Word, that all his Sins
   are washed off.
   And when the sun rises, let him Sing the Guru's Word, and reflect on
   the Lord's Name, standing up and sitting down. [Var Gauri, M. 4]

2. The Guru is in the Sikh, the Sikh in the Guru: for both (promote) the
   Instruction of the Guru.
   Nanak: "When the Mantram of the Lord's Name is Enshrined in the
   heart, spontaneously one unites with the Lord." [Asa M.4]

3. He alone is a Sikh, our friend and Kinsman, who walks in the Guru's Will.
   He who is led by his own mind, is separated from the Lord and suffers
   sorrow. [Sorath M.3]
Miracles

1. (If the Lord Wills), He may make the tigers and hawks and kites and falcons eat grass.
And the grass-eating animals he may feed the meats.
He may dry up the beds of the streams and flood the deserts.
A mere worm he may exalt to kingship and reduce to dust the armies (arrayed against him).
All creatures live by breathing; but He may keep one without breath, if He Wills.
Nanak: As the True One Wills, so doth man abide. [Shloka M. 1]

2. If I clothed myself with fire, and abided in the house of snow and chewed iron for my feed,
And I gulped down all pain like water, and drove the world before me.
And weighed I the earth and the skies in the scales with a mere copper.
And if so great I be that I contained not myself within me,
and all were driven by my will,
And so powerful were my mind that I did what I willed, while others were followed.
(Vain would this be all) for, as Great is the Lord, so is His Mercy which He Bestows in His Will.
Nanak: He, on whom is His Grace, he attains the Glory of the True Name. [Shloka M.1]

3. If the Lord grants power to a mere ant,
She can destroy myriads of hosts.
He, whose life He does not like to end,
Him he Protects with His Gracious hands,
But his doings avail him not. [Gauri Sukhmani M. 5]

4. One practises many postures, like a Siddha, but one’s mind craves to possess extra-psychic powers.
But, when one meets with the Saint Peace comes to Him, and He is blest with the Miraculous powers of the Lord’s Name.
[Bilawal M. 4]

5. To work miracles is vain, an empty show. [Japu, M.1]

6. To crave for the world’s treasures, or to become a miracle-man is vain.
For, thiswise, we break not off (the chains of) Desire, and the Lord’s Name abides not in our mind. [Var, Vadhans, M.3]

7. Without the Lord’s Name, all miracles, all extra-psychic powers, all eats and wears, are of no consequence.
That alone is a miracle which the Lord of Himself blesses us with.
[Var, Sorath, M.3]
Five Passions

1. I have sought Thy Refuge, O King,
That out of the five Peasants in my Tenancy
Not one can raise his head (against me),
And abundance flows through the village. [Sri Rag M. 5]

2. I am the Warrior of God,
Meeting with the Guru, the plume of my headgear flutters.
The audience has assembled and, lo, the Creator Himself Watches me
(wrestle).
The Bugles shriek, the Drums are beat;
The Wrestlers have entered into the Tourney, and circle about,
See, how the five furies I trounce and humble,
For the Guru's Hand is at my back. [Sri Rag M. 5]

3. Wrath and lust destroy the body.
As flux melts the gold. [Ramkali, Dakhni Onkar, M.1]

4. The deer, the fish, the bumble-bee, the moth, and the elephant
Are destroyed each by a single desire.²
He, who lives with five passions, what hope can he have (of
redemption). [Asa, Ravidas]

5. Within this body are hid the five thieves—lust, wrath, greed, attachment &
ego.
They steal away the nectar (within us), but, in our egocentricity, we
know it not, and lo, no one hears our plaint! [Sorath, M.3]

6. In the body's furnace is cast the iron of the mind: it is heated by the five
fires. And the coals are of the sins, stacked with the tongs of care. And
lo, the mind is burnt!

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1. Lust, wrath, greed, infatuation and ego
2. The deer is enticed away by music; the fish by taste, the bumble-bee by smell; the moth by light, the elephant by lust.
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