

Sri
Guru Granth Sahib

VOL. 1

Sri
Guru Granth Sahib

[English Version]

VOL. I
(Revised in modern idiom)

Translated and annotated by
DR. GOPAL SINGH, M.A., Ph.D.



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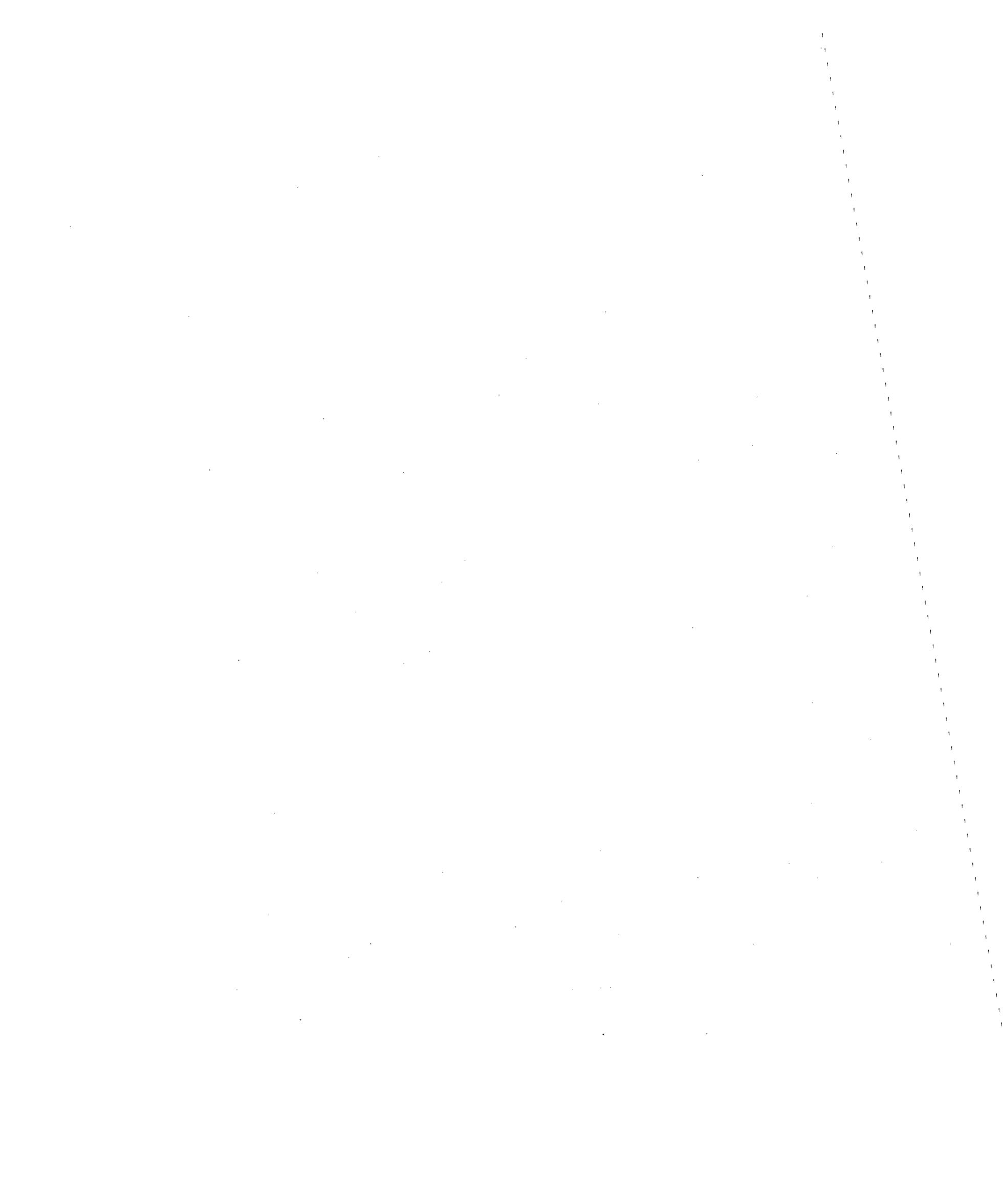
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Dedicated
to
the great Sikh People
whose fraternity
my revered father, now in heavens,
joined, blest by the Guru's Grace, and
turning his back on worldly affluence,
died a martyr to the Cause.

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—The pages of the original text are given in black type in the margin. Words with a spiritual significance begin with capital letters throughout the translated version.



MESSAGE FROM H.E. DR. S. RADHAKRISHNAN, PRESIDENT OF INDIA

I have now looked through the volumes of GURU GRANTH SAHIB (English Version). I read the different introductions and glanced through the Translation. It is an impressive work which will be found extremely valuable to all students of Sikhism as well as comparative religions.

(Sd.) S. RADHAKRISHNAN

New Delhi:
21 November, 1961

MESSAGE FROM PRIME MINISTER JAWAHARLAL NEHRU

PRIME MINISTER'S HOUSE
NEW DELHI

March 27, 1960

I was presented with a copy of the English version of Shri Guru Granth Sahib translated and annotated by Dr. Gopal Singh. In looking through this monumental work, I have admired the labour and scholarship of the translator and I must congratulate him on this achievement. He has performed a worthy and necessary task. I am glad that this famous book has now been brought to a wider circle of readers. It is a great book and all who read it will profit by it. To the Sikhs it is Holy Scripture. But, even by others who are not Sikhs it is greatly respected and many have profited by its reading.

I welcome this fine edition of Shri Guru Granth Sahib.

Jawaharlal Nehru

P R E F A C E

[*By Shri U. N. Dhebar, President of the Indian National Congress*]

In the process of its journey from a cave life predominantly animal to the present stage of civilization, the human mind has fashioned a fabulous number of mediums—some evolutionary, some revolutionary. One of the most powerful of such mediums has been religion. Humanity owes to this medium more than to any other many a quality of head and heart that it has come to develop. It is true that sometimes religion has cast its lot with reactionary ideologies. But then the position, more often than not, has been that it itself has fallen a victim to ignorance or greed of its votaries.

What is the purpose for which this medium has been fashioned? If we read the story of religion and the way, in which it has worked, there are many a thing which we do not like or may even appear too hideous to us. But the essential purpose of religion has been to inspire, to build up faith, to widen the orbit of human relationship, to foster those virtues which enrich human life and finally to provide some answers to questions that have vexed our mind, ever since we became inquisitive: "Where do we come from and whither do we go and what is the purpose of all life's ado?"

The process through which Indian history in the last millennium has passed is a curious mixture of religious thinking and non-religious acting. This only shows that the mediums that we have fashioned for our progress cannot be easily co-ordinated and the problems of life are getting the better of the religious teachings. There was good ground for this happening. Sometimes one has too much of a particular aspect of life. We thought of only the spirit allowing the earthly to be forgotten. A human being is composed of physical as well as spiritual material. The physical elements are subject to the laws of physical nature, and the nature can be won over but cannot be suppressed. Too much of suppression exercised upon natural functioning has resulted in some morbid and perverse reactions. Our thinking has become lop-sided. The van of life is trying to drag itself on one wheel. We have neither been able to serve fully our spiritual interests nor our worldly interests.

At the other extreme stand persons who feel that religion is an anachronism in the modern world. They base their argument upon the idea that religion is more an incident of faith than reason. This is an over-simplification of the whole philosophy of religion. Though in addressing those who have not attained that intellectual level religion has resorted to the medium of faith, it cannot be said that that is its fundamental approach or ultimate character.

Those who have had anything to do with a closer study of religion will acknowledge the immeasurable assistance they have received in rationally understanding the problems of life, of society and of the creation. While it has enabled them to face the challenges of day-to-day life in a more or less detached manner, it has undoubtedly enriched their own conception of life, of the society and of the universe. Mahatma Gandhi is one of the noblest and richest examples before the whole human family of what religion can do to help a person to find his way out not only for himself but for vast masses of people and humanity. Gandhiji himself has borne testimony to it.

In the book that Shri Gopal Singhji places before the wider public we have some illustrious examples of the workmanship of religion. The intensely sensitive and conscious mind of Guru Nanak is repelled at the manner religion was being preached and the name of God was being bandied. He led the trail once again for others to follow. His heart was intensely stirred. He saw that the people were suffering and religion was of no avail in lightening their burdens. His was the compassion of the most contagious character. The nine Gurus in succession could succeed in imparting this message of new faith and place new objectives before the people.

Those who have tested the importance of the 'Name of God' realise what a change it can bring about in the human psychology. Gandhiji relied upon 'Rām-Nām'. To him that was the remedy against despair and frustration because most of our individual and social diseases spring from lack of faith in ourselves. Here the use of the 'Name' is not mechanical nor is it concerned with worldly results. It is the starting point of a new process. This process begins with the intellectual realisation that life is dependent upon spirit, and, what is more, that spirit is not dependent upon life. The whole fallacy starts with a wrong understanding of the role of the spirit and of physical self. Constant repetition of God's Name works as a constant reminder of this destination and operates as a constant insistence to relate our actions on the physical and mental plane to the spiritual objectives of life. This does not mean ignoring the physical and mental plane. This only challenges the monopolistic use of the self for merely physical or earthly ends. It envisages a process to establish an equilibrium in life.

Repetition of the 'Name' is not even conceived as a mental exercise. It is conceived as a medium to establish contact with those regions of human conscience which have not been contacted and which constitute reservoirs of energy unequalled by any other energy. It is called by those who have established such contacts as 'love'. Love is an energy more potent, more creative and more resplendent than any other energy yet discovered.

The whole conception of the Gurus, as the conception of any true religion, is based upon this creative resplendent energy to be used to heal the wounds and build the hearts, than inflict the wounds or break the hearts.

Sardar Gopal Singhji, despite his western education and despite his immersion in the other fields, has rendered a great service to the cause not only of Sikh religion but to the cause of human civilization in unfolding to the English-knowing readers the great message of Guru Nānak and his successors. Any one who will go through the book will be impressed not only with the devotion and zeal of the author but also with the breadth of his vision and his catholicity which indeed are the true characteristics of a true religion and a genuine believer. The long years that Sardar Gopal Singhji has spent upon the work could have received the appreciation of any one even if the rendering were in prose. Here is an effort, however, to translate in free verse. I am sure those, who will approach the great book, that has been inspiring millions of human beings for the last four hundred years, will find that the message of the Guru Granth Sahib has been transmitted to him with as much devotion and as faithfully as any human being could have done.

The whole plan of the work is admirable and I have no doubt that it will ensure a place of honour for the author for long years to come.

New Delhi
March 22, 1960.

U. N. DHEBAR

INTRODUCTION

(By Shri N. V. Gadgil, Governor of the Panjab)

Dr. Gopal Singh has translated Guru-Granth Sahib in English. Dr. Gopal Singh's attempt is the first of its kind and is distinguished both by deep scholarship and a high regard for truth. With his background of Sikh religion and his own comparative study of other Indian religious systems, I may say he has caught the true spirit of *Gurbāni*. Years before, two westerners, Dr. Trumpp and Mr. Macauliffe, did translate portions of Guru-Granth Sahib in English. Guru-Granth Sahib was compiled by the fifth Sikh Guru, Arjan Dev, about 1604. He had before him the sayings and songs of his four predecessors. To them he added sayings and songs of the Hindu Bhaktas and Muslim Sufis. The sayings and songs of Guru Teg Bahadur were added by the last Guru, Gobind Singh. The Guru-Granth, since then, remains as it is and there have been no further additions. Guru-Granth Sahib contains 5894 hymns, and, as Dr. Gopal Singh points, the largest compositions are by Guru Arjan Dev—2216, Guru Nānak—976 hymns, Guru Tegh Bahadur—118, and Bhaktas and other songs 937. Guru-Granth Sahib contains the songs and sayings not only of the regular Sikh Gurus but the songs and sayings of Ravidās, Kabir, Namdev and other saints who were held in high esteem in those times when the Sikh religion dawned on the world. The Granth, in the words of Dr. Trumpp, who was the first translator of this holy book into English, is "the treasury of the old Hindvi dialects". One may say that here is an attempt to have a synthesis of current religious and cultural thinking and one may say without fear of contradiction that this has been done with great success. Today the language of the Guru-Granth Sahib seems archaic but at the time, when the Guru-Granth was first compiled, it was the language of literary expression though not of common use of the community. The songs are composed in various *Ragas* and variety of metre is used and one gets completely absorbed and is forgetful of the physical surroundings when one hears them sung in any holy Gurdwārā. To translate a book of that kind in any other non-Indian language is a difficult proposition. Dr. Trumpp's translation, which was published in 1870, cannot, by any standard, be considered true or even substantially satisfactory. The translation of several verses of the Guru-Granth by Mr. Macauliffe is no doubt better but even Mr. Macauliffe has not succeeded in bringing out in the translation either the beauty of the phrase, the appropriateness of the metaphor or the spirit of the song itself. It is often said that it is easier to compose something original but far difficult to translate the same in any other language. Every language has a genius of its own and every word in that language has a spiritual significance which it is very difficult for any person who does not claim that to be his mother-tongue, and it is equally difficult for a person whose mother-tongue is that language, to translate it with the same effect and the same significance. It is a platitude to say that words constitute only form and the meaning, the content or the soul, and yet in literature and particularly in religious books words do matter more than anything else. It is obvious that the original form cannot be reproduced in a translation.

Dr. Gopal Singh's contribution measured by well-known literary tests may be considered as one coming up substantially to these standards. He has also included in this volume his views on the philosophy of Sikh religion. The Sikh religion, it may be said, prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks. At the same time in a positive way, it inculcates gratitude, philanthropy, justice, impartiality, truth, fearlessness, honesty, in brief, those qualities and virtues which are common to all religions. The founder of Sikh religion or *Sampradaya* is undoubtedly Guru Nānak. It is stated in one of the Sikh scriptures that "in every age the Lord did send his servants, Ram in *Treta Yuga*, Krishna in *Dwapar* and Nānak in the *Kali Yuga*". In Gita, Lord Krishna has said, "When there is an atmosphere of irreligion, I take *Avtār* in order to put down irreligion and uphold religion". Nānak is considered in that context as the man of the age or "*Yuga Karta*".

The social and economic conditions which prevailed when Nānak was born are described in various hymns and songs by Guru Nānak himself. There was the Mohammedan rule and no woman's honour, no

man's self-respect was safe. Loot, even without pretence to any duly promulgated law was the order of the day. Apart from political conditions, there was social degradation which was all too common and people believed more in symbols than the essential significance of the teachings of their respective religious books. The need of the hour was to restore faith in God, re-interpret the philosophy of life and bring the people at large on the right path. The social distinctions in terms of castes and classes were considered to be natural with the result that the economically backward continued to remain so while the enlightenment was reserved for the few.

Nānak placed first things first. He described God as one without fear, without enmity. He is one for all Hindus and Mohammedans. He is the Creator of all that one finds in the world. He neither hates nor indulges in curses. He is not limited by time but He still is and is an existing reality and He is attainable through the grace of Guru. By His order, all form appeared and by His order all life came into existence. As stated in Sukhmani, the Guru says, "I simply know that the whole creation is strung in the thread of His order". This is the background of the great idea of brotherhood of man and it is the key-note of the teachings of the Gurus and also indication of the social relationship of the Sikhs with the rest of mankind. It has been stated, "Let no one be proud of his caste. He, who knows Brahma, is the Brahmin. Do not be proud of your caste. All men talk of four *Varnas*. The whole creation germinated out of one Brahma. Out of the same clay the whole creation is moulded. The potter makes them in various ways". According to Sikh religion, nobody belongs to any higher caste or a lower caste. *Kartā* and *Karim* are one. In every one dwells the same light and the same God. The idea of unity of spirit was not a new thing in India. The great contribution, however, of Sikh religion and its Gurus was translation of this high philosophy and high purpose into every-day action of men and women. The great institution of *Amrit Sanskāra* is proof how this doctrine was sought to be given a concrete form. *Amrit Sanskāra* is available to any one without any distinction of caste or creed. Sikh philosophy does not prescribe Dharma in terms of occupations or professions but the broad principle is that every one must serve the *Sangat*. *Amrit Sanskāra* is both for men and women and the duties make no difference in terms of Sikhs. In a sense, there is more of democratic spirit in Sikh religious philosophy. Through faith and love, every Sikh is expected to eliminate egoism. Every Sikh is expected to "sell his mind to the Guru".

The very word 'Sikh' is Apbhraṅsa (अपभ्रंश) of the Sanskrit word *Shishya* (शिष्य). This indicates that there must be a *Guru* if there is a *Shishya*. Therefore, *Guru* in Sikh philosophy has a great position although he is not considered God or an incarnation of the deity. In fact the tenth *Guru* has said, "Those who call me supreme Lord will go to hell". One may say that *Guru* is the vehicle through which Love and Grace of the great infinite God is carried and communicated to the people at large. "The servants of the Lord come for doing good to others. They infuse spiritual life, inspire devotion and unity of man with the Lord. They themselves have been saved and come for the salvation of the world". "He alone is called *Satguru* who has realised the ever-lasting *Purusha*. By his company the disciple will be saved, O Nānak, by singing the praises of God". Apart from spiritual teachings, the Sikh religion lays down a code of conduct since the dominant note in Sikh religion is correct conduct. Here is what one finds in *Vār Mājha*, "What belongs to others is like beef for a Hindu and pork for a Mohammedan. The *Guru* will acknowledge those (as his disciples) who do not subsist on ill-gotten wealth". "By mere talk one cannot reach heaven ; it is the practice of truth that saves. By spices (plausible talk) you cannot turn the unlawful into lawful. (Saith) Nānak, by false talk you will be left with falsehood alone". Speaking about ceremonials without the necessary spirit, *Guru Nānak* has said, "They who continue to perform ceremonial works but are egoistic bear a crushing load. When there is no love for the Name, such works are sinful". Talking about learning and practice of Yoga, here is what Nānak says, "Even though a man be versed in the six systems of Hindu Philosophy, and practise *Puraka*, *Kumbhaka*, and *Rechaka* (inhalation, retention and exhalation of breath), even though he be intellectually illumined, practise meditation and perform ablutions at places of pilgrimage ; only eat food cooked by himself, touch no money and live in a forest ; yet if he feels no love for God's Name in his heart ; whatever he has done shall be transitory. Superior to him deem thou a *Chandāla*, O Nānak, in whose heart God dwelleth". What the Gurus have done is very well described as follows :—

“The Guru united the *four Varnas* into one. The *savarnas* and *avarnas* all repeat His Name in *Satsang*. The six schools of philosophy are like six seasons. The way of the Guru is to look at the one sun (that causes them). Doing away with the 12 sects of Yogis, he repairs to the Guru’s *Sangat*. He sings the indestructible and unfathomable Word not contained in the Vedas and the books. The Gur-Sikhs fall at each other’s feet. That is the sign by which they are known. Living in *Maya* they are unaffected by it. Effacing their self they repeat the Name. They are now beyond blessings and curses”.

The tenets of the Sikh Gurus appeal more to the masses although the basic ideas and basic philosophy were not different from the great Vedic religion. It can be seen that the Sikh religion is monotheistic and believes in one Supreme God, absolute, all-pervading, eternal, the Creator, the cause of causes, without enmity, without hate, both immanent in his creation and beyond it. “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.” Name is everything. Name is a realization of God’s Grace within oneself and which ultimately results in the utterer becoming one with the uttered.

Dr. Gopal Singh has also given short sketches of all the ten Gurus. If Nānak as the first Guru was of love and kindness, Guru Gobind Singh as the last Guru is slightly different. Guru Gobind Singh has been often accused of his anti-Muslim bias. However, this is incorrect but the situation which he had to face was completely different. His father Guru Tegh Bahadur was killed. His sons were killed and two of them buried alive. His followers were killed. Therefore, he gave a turn not so much to the philosophy of the Sikh religion as to the code of conduct expected of a Sikh who is determined to defend his religion. Justifying the use of the sword, he said, “When the affairs were past any other remedy, I thought it righteous to unsheath the sword”. It was he, who introduced the great institution of *Amrit Sanskara* and inaugurated what is now called the “*Khalsa Panth*”. Today we see among the followers of this great Sikh religion a combination of the philosophy of surrender (समर्पण) and the philosophy of sword. It should, however, be remembered that Guru Gobind Singh, the tenth and the last Guru, resorted to sword, as he himself has said, as the last remedy. When appeal to reason and good sense fails, there is full moral and spiritual justification for the faithful to resort to sword. The history of the Sikhs, during the last two hundred years, is an illustration of the philosophy which was finally developed by Guru Gobind Singh.

Many people in India and abroad are anxious to learn more and more about the Sikh religion and history of the Sikhs. Non-Indians, of course, find it difficult to have a current and true picture of what is contained in the Guru-Granth through such translations as are made by Dr. Trumpp and Mr. Macauliffe. Many Indian people also like to know more about the Granth Sahib and although there are editions of the Granth published in Devanāgarī script, yet for the people of the South, who do not know, by and large, the Devanāgarī Script, an English translation of the kind now made by Dr. Gopal Singh will be of immense help. I am sure, this great effort made by Dr. Gopal Singh will be appreciated by the public in Panjab, in India and even abroad.

Chandigarh,
Dated the 24th February, 1960

N. V. GADGIL

SOME OPINIONS

Mrs. Pearl S. Buck, Nobel Laureate :

When I was in India in 1962, one of the notable events of my visit was the presentation to me of the English version of Sri Guru-Granth Sahib, translated and annotated by Dr. Gopal Singh. I was deeply grateful to receive this great work, for in the original it was inaccessible to me, and this was a matter of regret, for I have had many Sikh friends, and have always admired their qualities of character. Now that I have had time in my quiet Pennsylvania home to read their scriptures slowly and thoughtfully, I can understand why I have found so much to admire. The religion of a people has a profound and subtle influence upon them as a whole, and this is true whether individuals do or do not profess to be religious.

Shri Guru-Granth Sahib is a source book, an expression of man's loneliness, his aspirations, his longings, his cry to God and his hunger for communication with that Being. I have studied the scriptures of other great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes. They are compact in spite of their length, and are a revelation of the vast reach of the human heart, varying from the most noble concept of God, to the recognition and indeed the insistence upon the practical needs of the human body. There is something strangely modern about these scriptures and this puzzled me until I learned that they are in fact comparatively modern, compiled as late as the 16th century, when explorers were beginning to discover that the globe upon which we all live is a single entity divided only by arbitrary lines of our own making.

Perhaps this sense of unity is the source of power I find in these volumes. They speak to persons of any religion or of none. They speak for the human heart and the searching mind. One wonders what might have been produced if the ten founders of the Sikh religion had been acquainted with the findings of modern science. Where would their quest for knowledge have led them had science been their means instead of religion? Perhaps in the same direction, for the most important revelation now being made by scientists is that their knowledge, as it opens one door after another to the many universes in eternal existence, affirms the essential unity of science and religion. It is impressive and significant that in the study of these Sikh scriptures we see this affirmation through the approach of the brilliant minds and deep searching hearts of men who are part of India. Through them we see a Beyond that belongs to us all. The result is a universal revelation.

Let me speak of the translation itself. Each of the first three volumes is prefaced by helpful explanations contributed by notable scholars. For the western reader these are invaluable, providing the background and framework for the text. Having studied them, we continue with a confidence which is not misplaced for the text itself proceeds to exposition with clarity and deceptive simplicity. I say deceptive, for so skilfully has the translator done his work, that we read as though the translation were the original. Only when we pause for reflection do we realize that the most profound thoughts and concepts are expressed through the strong yet simple writing whose modernity carries freshness. We are accustomed to ancient texts embroidered with esoteric references, remote from our daily life, but here is a text which might have been written by any one of similar insight and experience. For this freshness and directness, this combination of profundity with simplicity, I am sure we owe much to the translator. He writes with the style of a poet, his English is faultless, and he has the spirit and intelligence necessary for so great a task. In short, he has done a superb piece of work.

It is seldom indeed that one can praise whole-heartedly a translation of this nature. I bear in mind that I cannot read the text in the original. It may be that someone who knows the original will see faults that I cannot see because of my ignorance. I can only say that as a western reader who nevertheless has

some small understanding of the other side of our world, I find in this translation of the Sikh Scriptures a great book. It speaks to me of life and death ; of time and eternity ; of the temporal human body and its needs ; of the mystic human soul and its longing to be fulfilled ; of God and the indissoluble bond between them.

I am therefore deeply grateful to Dr. Gopal Singh that Shri Guru-Granth Sahib has been made available to English-speaking readers everywhere in the world.

* * * * *

Dr. Arnold Toynbee :

“A splendid translation. I congratulate the author on having carried through this great and exacting piece of work. These volumes are a possession I value greatly.”

* * * * *

S. Kapur Singh, M.A. (Cantab), M.P. :

“The language and the vocabulary of the Guru-Granth, for good reasons, is not that of a semantic positivist, purely conceptual and propositional. It is not rigorous; denotative, semantically aseptic, suitable for science and mathematics. It is not so, because it deals with modes of intellectual and sensuous reality founded not primarily on language but on other modes of communication, such as evocation of imagery, pre-intellectual and para-intellectual emotive comprehension, the anaphore, alliteration, tropology, anamnesis and onometopoeia. The language and vocabulary of the Guru-Granth is, therefore, connotative, associative and subjective, and the Guru-Granth deliberately, and by a design, uses language not “purely” but ambiguously and thus, mostly, it is not the words and their conventional meanings that are of basic significance in the Guru Granth, unless the text is intended to be theoretical and propositional, but the moss of meanings and associations and evocative power which the words employed have gathered round them throughout their centuries of evolution and usage, by men who have experienced the non-verbal layers of reality. The poetic patina of the verbal vocabulary of the Guru-Granth does not necessarily have equivalences or correspondences in the cross vocabulary of the English language. This renders the translation of the Guru-Granth more difficult than that encountered by Kumarjiva (4th C. Circa) while translating Mahayana texts into Chinese.”

“This translation is a landmark in the history of comparative religions in that it has the distinction of not only being close to the original word, but also expresses its spirit as well.”

* * * * *

Panjab Government in their Address of Welcome :

“You have already attained high distinction as a poet and critic, but now you have achieved, single-handed, what our great literary institutions have not even dared to attempt. You are indeed the Kumarjiva of modern times. Not only the people of Panjab, but the entire literary and philosophical world stands indebted to you for this unique achievement.”

* * * * *

Master Tārā Singh, President, Shiromani Gurdwārā Parbandhak Committee :

“The work that should have been accomplished long ago by the Sikh community or the Shiromani Gurdwārā Parbandhak Committee in view of its importance and need has been achieved, single-handed, by an illustrious son of the Guru. But as Sheikh Saadi has said :

“This Glory one achieves not by the force of arms,
“Tis on whom is God’s Grace who attains to it”.

A stupendous task, bristling with difficulties, has been achieved with success. Dr. Gopal Singh has written many works of high literary merit before also, but the English translation of the Guru-Granth

Sahib surpasses them all. The whole community should be proud of him. Fruitful indeed is the time that he has spent on this sacred work."

["*Daily Parbhāt*", dated 14th Jan., 1960]

* * * * *

The Khālsā Parliament Gazette (*official organ of the Panch Khālsā Dewan, Bhasaur*), writes :

"We are immensely pleased that Dr. Gopal Singh has fulfilled this long-standing demand of the Sikh people. It is a great service that he has rendered to the community and to the world at large. His genius is well-known, but this stupendous task which he has completed with success, is worthy of our highest esteem".

[*November, 1958*]

* * * * *

Principal Gurbachan Singh Talib, *Kurukshetra University* :

"This magnificent work has brought the author in line with the great savants of the East. He has tried with a degree of labour and devotion which is only too apparent in his winnowing of suitable vocabulary and his well-chosen turn of phrase and sentence, to convey his readers the spirit and appeal of the original. I would not hesitate to say that if an "Authorised Version" in English of the Sikh Bible is to be named it must be this one."

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"The Times Literary Supplement", *London* :

"A remarkable work which has great literary as well as religious significance."

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Swāmi Shivānanda, *Shivānanda Ashram, Rishikesh* :

"You have done a noble service. May Lord bless you !"

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Mahārāj Charan Singh, *Head of the Radhāsawami Sect, Beas* :

"No words will be adequate to express my heart-felt appreciation. It is, indeed, a beautiful work and captures the spirit of the original."

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Sadhu T.L. Vāswāni :

"A precious treasure. God bless thee, beloved brother, for the service thou hast rendered not to a community alone, not to India alone, but to the wide world. You are a servant of Humanity. May all the nations and all the races and all the religions of the world bless thee and give thee salutations of reverent love."

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E.M. Forster, *Novelist* :

"A magnificent work. I knew too little about the Sikh community and its culture, and a glance into these volumes shows me how much I have been missing."

Sardār Kashmirā Singh, Ex-Principal, Khālsā College, Bombay :

"I had the good fortune of listening to readings from the English translation of the Guru-Granth Sahib, which the famous Sikh savant, Dr. Gopal Singh, has just completed. Even though many resourceful Sikh scholars and societies attempted to complete this gigantic task in the past, only a few selected hymns and chants have so far been translated into the English language which is now the acknowledged international language of cultural exchange. With life-long labour and liberal help from the Government and Sikh princes, Mr. Macauliffe could only produce selections from the compositions of the Sikh Gurus and other Saints—Hindu and Muslim—whose mystical compositions have been enshrined in the Guru-Granth.

The Gurdwārā Reform Movement which had the spreading of the Guru's Word, the fountain-head of Sikh history and chivalry, as one of its basic aims, did not even attempt this great task. Inspired by the Guru's Word, Dr. Gopal Singh has, after 15 years' unremitting toil and research, single-handed, completed this task in soft-flowing and dignified free-verse, steeped in the deep mystical experience of Divine Immanence and Divine Transcendence. He has increased the value of his work by giving, in foot-notes, appropriate quotations from the world-famous Hindu scriptures like the Upanishads and the Bhagwad Gitā.

I congratulate Dr. Gopal Singh on his brilliant, historical achievement.

The age of giants in aim and execution is not a thing of the past.

God's blessings be upon him, for it is He who inspired him to complete this stupendous task."

“ਜਿਸ ਕਾ ਕਾਰਜ ਤਿਨ ਹੀ ਕੀਆ, ਮਾਨਸ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ ।”

* * * * *

Bhai Jodh Singh, Vice Chancellor, Panjabi University :

"The exposition of Sikh principles and doctrines is very ably done. I congratulate him on accomplishing this great task so ably and single-handed. He has blazed the trail and shown to others who may follow what persistent devotion to a cause may achieve."

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Dr. Tāran Singh, M.A., Ph.D., Professor of Adi Granth Studies, Panjabi University :

"This work on the one hand has the intellectual maturity of Max Mueller and Radhakrishnan, and on the other it has the mystic and poetic qualities of Shri Aurobindo and Rabindra Nath Tagore."

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Dr. Mohan Singh, M.A., Ph.D., D. Litt., Professor of Panjabi, Panjab University :

"It is a stupendous work that my esteemed friend, Dr. Gopal Singh, has achieved. He has also discussed with me the central tenets and the key-words. His approach has struck me as very fruitful. I am so happy that he has without any help from quarters from which it should have flowed, completed a task which will put Sikhism on the philosophical and literary map of the world.

I wish him all success which he so richly deserves."

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The Times of India, Bombay & New Delhi :

"Dr. Gopal Singh has accomplished at an early age a task of the highest merit for which the coming generations of Indians will be thankful."

The Statesman, Calcutta :

"Outstanding rendering in free verse."

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 Bābā Mohan, son of Guru Amar Dās, 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 Gurdās, 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 Bahādur, 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 *rāgas*), namely, Sri, Mājh, Gauri, Āsā, Gujri, Devgandhāri, Bihāgrā, Vadhans, Sorath, Dhanāsri, Jaitsiri, Todi, Bāirāri, Tilang, Suhi, Bilāwal, Gound, Rāmkali, Natnārāin, Māli Gaurā, Māru, Tukhāri, Kedārā, Bhairo, Basant, Sārang, Malhār, Kanrā, Kalyān, Parbhāti and Jaijivanti. 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 Nānak always kept the company of a Muslim drummer, Mardānā, who played on the rebeck while Nānak sang to large audiences. Mardānā'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, Rāmānand, Ravidās, Surdās, Sain and Bhikhan from the U.P.; Jaidev from Bengāl; Nāmdev, Trilochan and Parmānand from Mahārāshtra; Pipā and Dhannā from Rajasthan; and Beni, then popular all over North India. The writings of five Muslims—Bābā Farid, Bhikhan, Sattā, Balwand and Mardānā are also incorporated in the Granth. Bābā 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 and 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 expungement 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 advocate 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. Kabir, for instance, was a weaver; Nāmdeva, a calico-printer; Dhannā, a cultivator; Sadnā, a butcher; Ravidās, a shoemaker; Sain, a barber; though Pipā

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 realisation of the Supreme Truth.

The arrangement of the Granth is as follows :

First comes Guru Nānak's Japu, the Sikh morning prayer, followed by nine hymns repeated later in the Granth in *Rāgas* Āsā and Gujri, which are sung in the evening. Then follow extracts from *Rāgas* Gauri, Āsā and Dhanāsri, which are recited before retiring to bed. Then follow verses in 31 *Rāgas* which form the main body of the Granth. Each *Rāga* starts with the compositions of the Sikh Gurus and ends with those of the Bhaktas. The last portion consists of Sanskriti *Shalokas* by Gurus Nānak and Arjun ; *Gāthā*, *Phunhā* and *Chaubolās* by Guru Arjun, *Shalokas* of Kabir and Farid, *Savaiyās* by Guru Arjun and by several bards in praise of the first five Gurus, *Shalokas* by Guru Nānak, which were left over from the *Vārs*, and *Shalokas* by Gurus Amar Dās, Rāmdās, Arjun and Tegh Bahādur. The piece called *Mundāvni* is the concluding chapter of the spiritual portion of the Granth. The tail-piece, called *Rāgmālā*, a catalogue of the *Rāgas* and their families, is also read by the devout Sikhs, though its authorship (which some ascribe to Ālam, 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 Nānak has 976 hymns to his credit, Guru Angad 61, Amar Dās 907, Rām Dās 679, Teg Bahādur 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 verse-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 Panjābi. 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, Parākrit, Braj, Panjābi 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-sarcentic school of architecture and the Din-i-Ilāhi 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 Guru 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 time. 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 has 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 is thus the first, and the only, attempt at a translation of the whole volume of the Granth 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.

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 *Nirvān* minus its atheism, which, to him, is the logical result of the doctrine of *Nirvān*. A school of Sikhs, called the *Nirmalās*, versed in Sanskrit and the Hindu scriptures, has been interpreting it as a Vedāntic creed, at best an exposition of the *Bhagwad Gitā*. A Muslim sect, the *Qādiani*, has been quoting chapter and verse to prove that Guru Nānak, 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, lop-sided, and therefore unreliable. During the present century, several attempts were made by the Sikhs to translate into Panjābi 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 *Mantram* for secular benefit than as a 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 a script which is confined to the Panjāb. Till recently, the words of the GURU-GRANTH even in print could not be separated one from the other so that 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 Trumpp and Mr. 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 emphasised only the historical aspect of it, as it evolved from a pacifist creed to the militant brotherhood of the *Khālsā*.

Every religion has not only a history, but also a geography of its own, and anyone who emphasises 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 to where they first found their home. The inter-relationship of Judaism and Christianity cannot be over-emphasised. The latter is such a 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. 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 mind 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 spiritualised.

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 a 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 heavens 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 emphasised the realisation 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 on 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 Macca 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 Macca, was allowed to remain there, and still is. The custom of circumcision and the abhorrence of swine were Jewish in origin. The *Zakāt* (or the charity levy) had its corresponding system in the tithe of Christianity. The fasts to be kept in the month of Ramzān 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 Vedānt, Vaishnavism and the Hinyan School of Buddhism is clearly marked on their thought and way of life.

The sabbath day 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 the downtrodden mankind to join his fraternity as equals. Though he acquiesced in 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 out 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 authorised, 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 Upnaishadic creed, to emphasise 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 realise 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-Mārg* (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-mārg*, 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-adhikāri*) 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 Bhagwad Gita gave men a new hope in that in doing one's duty (in war as in household, as a Brahmin or as a low-caste 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 *Nirvān* 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 the Hindu metaphysics, namely, that *Karma* leads to transmigration which is an endless, painful experience to obviate which one's endeavour should be to attain *Nirvān* (or *Moksha*). This *Nirvān* 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 in 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 *Nirvān*, 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—Mahāyān (or the Great Path) of prayer and meditation for the commoners and house-holders, and Hinyān, or Therāvād (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 Mahāyān doctrine also envisaged a Bodhisattva who, after attaining *Nirvān*, returns to the world to save mankind. The ideal of Hinyān is the *Arhat* whose objective in life is only self-culture. Zen Buddhism of Japan can hardly be distinguished today from the *Bhakti-mārg* 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 to *Nirvān*.

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 Mahāyān, and the cult of self-centred, self-culture of Therāvād as prevailing now in Ceylon etc.

When Guru Nānak (1469-1526 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* popularised by Shankarāchārya postulated that while *Jiva* (soul), *Jagat* (world) and *Brahm* (God) were one in essence, they appeared distinct and individualised 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 Desire (*Vāsnā*) 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 an *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 Brahmāsmi*) or "That are Thou" (*Tattvam Asi*) ?

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 Shankar's *Jnana-mārg* (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 Rāmānuj, Mādhavāchārya, Rāmānand, Kabir, Nimbāarak, Vallabhāchārya, Chaitanya, Nāmdeva, Chandi Dās and Tukā Rām, who though differing here and there in their metaphysical beliefs (Rāmānuj, for instance, believed in qualified monism or *Vashisht Advaitvād*, and Nimbāarak in *Dvait-Advaitism*, or dual non-dualism, Madhavāchārya 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, as 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 Nāth 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 Pātanjali and Vedāntism, their popularity was, therefore, wide-spread¹. 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

1. The Kānpattās, according to J. N. Farquar (*Religious Literature of India*) derive their system from the Nāthas some of whom are still *Shākatas* (worshippers of *Shakti*). According to *Gorakh Bodh* and *Hath Yog Pradīpikā* they believe in Shiva as Supreme God, and also that the world is suffering, that emancipation from worldly existence is the goal and that this is to be achieved in the form of union with Shiva the means for which is to practise *Hath Yoga* which may be described as follows : According to *Gorakh Bodh*, the vital air resides in the circle of the navel (*nābhi*) and is supported by the void (*Shunya*) which is spread everywhere. In its turn, the vital air vivifies the *Mānas* which resides in the heart. The *Mānas* is open to the influence of the moon (*Chandra*) which resides in the sky, and the vital air to the influence of the sun (*Surya*) and void to that of Time (*Kaala*). There is another element, the Word (*Shabd*), which resides in form (*Roop*). Before coming into existence of heart, navel, form and sky, the *Mānas* was contained in the void, the vital air was shapeless (*Nirākār*), the Word informed and the moon resided in the intermediate space between heaven and earth. The void is of four kinds : *Sahja*, *Anubhava*, *Prāna* and *Atit Shunya* and it is to it that vital spirit (*Prāna*) resorts in deep sleep or death.

unnaturally had a great fascination for the average mind¹. 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 Nānak started preaching his Gospel, had indeed emphasized, before Nānak, 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 authority² and the mythology of the Purānas. He accepted the validity of the incarnation of God as Rāma, and regarded life as misery from which release could be attained only by repeating the name of Rāma.

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'³ or *Moksha* or *Nirvān*, 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-mārg*) or the way of Knowledge (*Jñānā-mārg*) but through His love-worship by dwelling upon, and following, the WAY of the NAME (*Nām-Mārg*)⁴, as enshrined in the Guru's Word⁵. 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 man⁶. And this way was open to the 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 (*gāddi-rāh*), 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 release⁷. As our relationship with God was personal and intimate⁸, 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 that who is eternally true create something which is eternally false or illusory? We see neither God, nor His Creation, in its true light, because we are enveloped by MĀYA (the Great Illusion) which individualises our personality and gives us the feeling of 'I-amness.' But wherefrom has MĀYA 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

1. "The *Saktic Yoga* is similar to *Hath 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 (*nāris*). Three such nerves have been mentioned in the Granth—*Irā*, *Pīngalā*, *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 circles is described as the lotus. *Muldhārā*, 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 Katēb Kahō Mat Jhuthē, Jhuthā Jo Na Bichārē.*" (Kabir)

3. "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*)

4. "He who, by the Lord's Grace, is imbued with the Name, enters the Fourth State and attains Release." (*Sukhmani, M. 5*)

5. "The Guru's Word Pervades the world: from the Word one Realises the Name." (*Maru, M. 3*)

6. "Enveloped by Maya if one keeps one's mind in God, he finds the Way of (true) Yoga." (*Suhi, M. 1*)

7. "Truth is above everything, but higher still is true living." (*Sri Rag, M. 1*)

8. "Thou, O Lord, art our father and mother, we are thy children. It is by Thy Grace that we find Bliss." (*Sukhmani, M. 5*)

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 *Nirvān* (*Nirbān* in the Guru's terminology) and *Sangat* (*Sangha*). But the Buddha himself, as we have seen, built his religion on the premises of Hindu metaphysics. However, in the Sikh faith, *Nirvān* 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 *Māyā* 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 Upnaishidic doctrines. The idea of the immanence of God is Aryan and of His Transcendence Semitic. The terms like *Panch Shabd*, *Anhad Shabd*, *Jog*, *Dasam 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 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 the God's own son who sacrificed himself in order that the mankind be rid of an eternal damnation; or in the 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 life¹. If impurities gather round it on account of ignorance or *MĀYĀ* (delusion) these can also be washed away and lo, one sparkles forth as pure as he was in his origin². Secondly, the world is not suffering either, but the "Abode of the True One³" 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 God⁴" 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 without⁵, a rider who rides to his God in healthful joy, singing the wedding song, like the bride who rides to his spouse's

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

home¹. 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 arms². Not for nothing is the 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 a 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 house-holder, a peace-maker as well as a wielder of the sword. May he 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 pain³. 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 Lord⁴. Who are we mortals to sit in judgment 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 divinity by men of diverse creeds. Toleration of another view-point 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, 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 Word, 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.
 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.
 Nānak : 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

1. “The body is a mare created by the Lord ;
 Riding it, I cross the impassable.” (*Vadhans, M. 4*)
2. “I make myself the henna ;
 And the Lord in His Grace Himself grinds it into a paste and applies it to His Hands.” (*M. 3*)
3. “Brother, that food, that pleasure is vain,
 Which leads the mind to sin and makes the body writhe in pain.” (*Sri Rāg, M. 1*)
4. “Who's true, who's false is adjudged there in the Lord's Court,
 For, he who goes there alone knows.” (*Guru Nānak's Japu*)

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 judgment¹, 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 honey²." "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 Nānak. 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 Him³, even as we do to our father and friend howsoever generous and 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 we will 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 falls and breaks⁴." 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, nor fall into error or sin, enveloped as we are by MĀYĀ (Delusion) and *Avidyā* (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 it⁵, 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 and jewels, 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 world⁶.

1. "Nānak ; He acts as is His Will
And with a sense of discrimination too." (*Āsā, M. 1*)
2. Shalokas of Farid.
3. "The Lord will ask thee to render thy account,
He'll face thee with thy deeds." (*Vār Rāmkali, III : Shaloka M. 1*)
4. Nāmdev.
5. "In His Will are men high and low,
As is His Will, so are dispensed Pleasure and Pain." (*Japu*)
6. Guru Gobind Singh, Vār Sri Bhagauti ji ki.

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 (*Nirdhārān-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 (*Patitpāvan*), 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 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 :

"Nānak : 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*, *Allāh*, *Khudā* and *Maulā* with all the attributes that the Quran endows the one Absolute God with. Similarly, almost all the names current in the Hindu religious lore, like Rām, Bhagwān, Damodar, Murāri, Gopāl, Gobind, Girdhāri, Gopināth, Shyām, Vāsudev, Nārāyan, Hari, Mādho, Keshav, Brahm, Pābrahm, Mukand, Vishnu, Raghurai, Prabhu, Ishwar, Gosāin, Kāhn, Krishan, Govardhan, Bithal, Mohan, Murli Manohar, Jagannāth, Rikhikesh, Narhar, etc., 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 '*Wahe-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 realised ? It has already been stated that why we realise 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 realised, 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 realised :

"Everyone utters the Name of the Lord, but by mere utterance one Realises 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 words and formulas uttered in a special way leading to spiritual, or supra-natural, results 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 realised 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 the way of naturalness, or through balance and poise and not to the inverted, or perverted, soul.

And as 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 in 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 Māyā 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-Nād*) 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 realisation 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 Nānak has said :

"Ego is a chronic disease, but its cure is within it." (*Vār Āsā*)

For individuation, which is bad in one sense, is efficacious in another in that it is by being a being that one not only realises 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 realises 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 that God doesn't do, happens, nor anything that he does, doesn't. 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 realisation, 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 he, 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 thiswise, 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* hearkens 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 realised 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 realised 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 realises 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 realise 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 Nānak, 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.” [*Āsā, 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 that all that is writ and all that is to be realised 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 realisation of one's God-nature) into oneself, like the opening of the blind-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 getting crucified or burnt at the stake or boiled in a kettle, except he who has seen something higher than what seems and yet 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 aether, the only element that could express the all-pervading nature of God is aether. And what is aether, but sound, and sound is nothing but a means to convey the Word. Again, as is the Hindu belief, according to Mimāṃsā, the *Shabda* (Word, or verbal testimony) is the only infallible means

of acquiring knowledge of spiritual truths. (With Mimāṃsā, 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 aether, otherwise it would neither be utterable, nor hearable. 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 see-eth.”

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 colours 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 realise the Word is to realise the Name. And, as the True Word leads to the realisation 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 the 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, Rāmkali, M. 1*]
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 everyone¹. 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,

1. That a fatalistic interpretation of Sikhism based on a misreading of the Granthic terminology like *Karma* (ਕਰਮ), eternal writ (ੴ ਝੋ), 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 See-eth all.” (*Āsā M. 5, Chhant*)

“Good or bad that we do, we reap the reward thereof accordingly.” (*Vār Āsā M. 1*)

“Why blamest thou others, blame thy deeds :

For, thou receivest the fruit of what thou sowest.” (*Āsā M. 1, Patti*)

“The dream ended like a dream, but what I had attained (in life) kept my company in the yond.” (*Bilāwal, M. 5*)

“The Lord's justice is upon thy deeds ; the rest is all vain prattle.” (*Vār Sārang, M. 4*)

“The Lord driveth thee as is His Will, but His pen writeth as are thy deeds.” (*Vār Sārang, M. 4, Shaloka 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, enmity or compromise of principles, is sin.

but 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, Māyā, and the sense of 'I-amness,' resulting in evil, and correspondingly also the Word through which one realises 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 and illusory), 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 is so, where is the necessity of the Guru on which so much insistence has been placed in the GURU-GRANTH ? But it is never realised that the Guru is not a person, or an incarnation of God, 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." [Natt 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 realised 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 see-eth Him in all, and serveth all, thus merging in the One to whom belong all.

It is thus through the Word that on the Name, or the essence of Reality, being realised, 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 realises one's destiny. But if, on 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, see-eth all, within thee."

[Āsā 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]

The Chitra and Gupta, which are supposed to be writing out our deeds in an account-book are no others than the conscious (*Chit*) and unconscious (*Gupta*) parts of our mind. The Dharmarājā, 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 (*Kirat*) 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, moveless state, and all that happens is good and true, for it is now He who moves and does, not me.

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 Pāli and means the same as in the great Buddha's Dhammpad—the elect, or in Sikh parlance, chosen (by God), God's own. The nomenclature of 'Khālsā' 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, because all-embracing, social organism becomes manifest.

Guru Nānak, 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-de-Gama, Bābur, Kabir and Michaelangelo, Nānak 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 Nānak, he contrary to the popular belief, 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 Nānak 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, 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 laid the foundations 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, all this is thanks to great Nānak, 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 before him.

Nānak 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 *Kārtik*, of the same year, in a small neglected village called Talwandi (now Nankānā Sahib) in the present district of Sheikhpura, forty miles to the south-west of Lahore in what is now Pakistan. His father, Mehta Kālu, of the Vedi Khatri tribe, was a village *Patwāri* (record keeper). But notwithstanding his humble parentage, before Nānak 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, Messopotamia, 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, Mardānā, a Muslim, who played on the rebeck while Nānak sang to audiences of all creeds and climes.

Nānak was put to school at the early age of five, and he learnt besides Hindi & 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 Sākhī*, while he obeyed his father to do all he wanted, he had his heart centred all the while on the One, Absolute God (*Nirankār*) and whenever he was asked what his name was, he would reply, "My Name is Nānak *Nirankāri* (Nānak who belongs to the one, Absolute Lord)."

At a very early age, he seems to have acquired a questioning and an 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 Sākhi*, he fell into a deep trance, and the cattle grazed 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 there could be no truer trade than feeding the lowly and the lost. Not unnaturally, therefore, his father was furious with him and sent him to Sultānpur (in the district of Kapurthala) to be with Jairām, to whom Nānak's sister, Nānaki, was married. Jairām, using his influence with the local governor, Nawāb Daulat Khān Lodhi, got him employment of a store-keeper. But, it is said, as Nānak would weigh up the stores and reach at the number "Terā" (thirteen, which also means 'Thine'), he would go into a trance and go on repeating "I am Thine, Lord, I am Thine".

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

Having served the Nawāb 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 Sākhi*, 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 :

"Nā Koi Hindu, Nā Musalmān".

(There is no Hindu, no Musalmān.)

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

"If compassion by thy mosque, faith thy prayer-mat,
and honest living thy Qurān,
And modesty thy circumcision, contentment thy fast,
then, verily, thou art a true Muslim.
Let good deeds be thy Kaabā, 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 Qāzi was astonished at his vision and asked, "If there are no Hindus and no Musalmāns, what pray art thou?"

Nānak answered :

"If I say I'm a Hindu, you are disappointed, but I am not a Muslim either. I am in fact a mere may 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, Mardānā by name, and while Mardānā played on the rebeck, Nānak 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 Gujrānwālā, he put up at the house of a carpenter, Lālo by name, and thus invited the wrath of the high class 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 Bhāgo, arranged a big feast in honour of his ancestors, and invited Nānak to partake of it. But Nānak refused to go. At last, the Malik, who was an official of the local Pathān army commander, asked his servants to bring Nānak to his presence by force. Nanak went to him and when Bhāgo said, "You come not to eat with me and eat with a *Shudra*, what kind of a man are you?" Nanak replied, "In your bread is the blood of the poor, while the bread of Lālo, who earns by the sweat of his brow, is sweet like milk." At this, Bhāgo was all the more enraged and asked Nānak to demonstrate the truth of what he had said. Says the *Janam Sākhi*, when the Guru pressed in his hands the bread from either house, out of Lālo's oozed milk, and out of Bhāgo's, blood. Lālo was the first to be consecrated as a missionary of Nānak's faith.

From here, Nānak went to Tulambā, near Multān, 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 Nānak, he said to his associates, "This man wears a very bright face. I believe, he is very rich." And so he extended to Nānak all the courtesies due to a man of substance. At night, when he asked Nānak to go to deep, Nānak 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. 1]

Sajjan instantly realised that he had been discovered, and so fell at the feet of the Master, and begged of him to grant him forgiveness. Nānak said, "Distribute all you have among the poor, and meditate upon the Name of God." Sajjan did so, and with him as the priest, Nānak established his first Gurudwārā (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, Hardwār, Banāras, Gaya and Patnā going as far as Dāccā and Āssām. 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, Kaurus and Pandvas, in ancient times. Here the Guru, contrary to the 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 on their wisdom and sharp wits."

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

At Hardwār, on the banks of the holy Gangā, 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 Kartārpur 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 at this unanswerable logic.

At Banāras, he converted a famed Pundit, Chaturdās, to his faith, leading him away from idol-worship and the worship of symbols, and inculcating in him devotion to the One and the only God by dwelling on His attributes and Praise. Chaturdās became an ardent missionary of the Sikh faith. At Gaya, the Guru converted a jeweller, Sālis Rāi, and appointed him a missionary of his order. In Kāmrup (Āssām), some beautiful women tried to entice him with their charm, but the Guru spurned their magical spell and made them believe that only that enjoyment was enjoyable which lasted eternally and that excessive indulgence in pleasures of the flesh which lasted but a brief moment, was a vain pursuit.

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 Mardānā 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 Jagan-nāth, Lord of the Universe. In the temple, the Hindus were performing *Ārti* before the image, going round and round it, carrying caskets in which burnt the 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 small, 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 *Chātrik*, the Nectar of Thy Mercy, Lord,
 That he Mergeth in Thy Name. [4-3] [*Dhanāsari, M. 1*]

For sometime thereafter, the Guru passed his days journeying in the Panjāb. During these days, his meetings with Sheikh Brahm, twelfth in the line of the great Muslim Sufi saint, Bābā Farid, are very significant. It was in these days that he founded the city of Kartārpur, 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 Rājā of Jaffnā 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 Sihān, a washerman. He was robed in clothes of skin. He crossed Nepal and portions of western Tibet and mounted to the Kailāsh 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 *Rāg Rāmkali, M. 1*]

Guru Nānak travelled back to the plains of the Panjāb via Ladākh, Srinagar, Jammu and Sialkot. Accompanied by Mardānā, 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 Gurdās, says, in blue, like a *Hāji*, ablution-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 Sākhi*, he lay down being fatigued in a mosque with his feet towards the Kaabā. 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 Kaabā". Unperturbed, the Guru quietly answered, "Turn my feet in whichever direction God's House is not." The Mullah was non-plussed, for he too believed, as was written in the Qurān, 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 Musalmān?" 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 Baghdād, the Guru had a discussion with Shah Bahlol, a Muslim divine, and left him a great admirer of his, for Shah Bahlol built a memorial to mark this visit on which the following inscription still stands :

"In memory of the Guru, that is the Divine Master Bābā Nānak 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 Panjāb *via* Kabul, visiting Hasan Abdāl 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 Bābā Nānak's), Bābur had invaded the Panjāb for the third time. The Guru was now at Saidpur staying with Bhai Lālo. 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, thou feelest 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 Sākhi*, he was soon released with honour.

The Guru now settled at Kartārpur with his family as a farmer, where he was joined on also by several of his followers, including Bhai Lehnā (later called Angad), a worshipper of goddess Durgā 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 Kartārpur that the institution of free kitchen was first established and whosoever came to see the Guru, partook of it 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 woman an equal partner as much in social affairs as in spiritual hope. When Guru Nānak 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 Sākhi*, the wise of both the communities settled the dispute thiswise that both should place their flowers on the body of Bābā Nānak 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 Sākhi*, his body in the meantime had disappeared into the realm of God, carried by angels from the high heavens.

Nānak 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 Nānak who calls the earth the 'seat of Dharma' (or the Moral Law) and man the expression of God's highest Grace.

1. A Short History of the Sikhs, *Ganda Singh and Teja Singh*.

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 Nānak.

He continued the work of Guru Nānak for thirteen years after him. His chief contribution to the Sikh movement was his insistence on absolute surrender to God, humility and dedicated service of humanity. It is recorded that it was he who gave vogue to the native 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 Khattris for keeping their accounts. Before him, Guru Nānak 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 Pāli, then the vernacular of North India, the vehicle of his message. This dealt a severe blow to the hereditary priestly class.

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 Nānak, 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 Dās, 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 Dās, "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 Nānak, he too put his sons to a severe test, but finding them wanting, he consecrated Amar Dās, his devout disciple, to be his successor.

Guru Amar Dās (1479-1574)

Born in Bāsarke, in the District of Amritsar, Guru Amar Dās 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 to be 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 Rām, 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 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 the imperial gifts". He had also to contend with hostility from Guru Angad's son, Dātu, and Guru Nānak's ascetic son, Sri Chand. People were being attracted, as they often are in India, to the asceticism of Bābā Sri Chand, to which the Guru was leading a strong opposition. But the hostility of Dātu became so pronounced, that the Guru had to sometimes to bear the untearable. Once Dātu 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 Dās founded the city of Goindwāl 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 incharge of each. It was he

who initiated reform in the marriage and death ceremonies, making both these occasions for quiet recitation of the Name of God.

Guru Amar Dās'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 Dās 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 Rām Dās (1534-1581)

Scion of a humble family, Rām Dās (earlier called Jethā) was born at Lahore. He used to sell boiled and sweetened wheat to the pilgrims at Govindwāl 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 Bhāni, 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 Rāmdāspur, now called Amritsar. In 1577, he obtained a grant of the site together with 500 bighās 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, and they, therefore, not only kept the household, but also farmed or traded to make a living, they had, for the first time, found a centre of trade being established by their Guru, where they could congregate to be near him as well as create 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 jewellers, embroidery workers, 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 Rām Dās, a poet of great excellence, a philosopher in his own right, a builder and great organiser, and the first martyr in Sikh history—this was Guru Arjun. Even in his early years, he showed signs of great promise, 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 who was paid back in nothing but forgiveness and charity. The other brother of Guru Arjun, Mahādev, 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 house property to his name and for himself and the community-kitchen, he depended only on the offerings of the faithful.

To safeguard against it, the Guru appointed some of his trusted Sikhs in various places to collect the offerings 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 Baisākhi 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 sain, Mian Mir, to lay its foundation-stone. Later, the Guru built the cities of Tarn Taaran and Kartārpur, 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 was hoping 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 a Muslim governor of Jullundur, Sulhi Khān, 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 Khatri 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, Jahāngir, the Moghal emperor of Delhi, was hearing 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 the Book to be read out to him when he visited the Guru at Govindwāl 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 Jahāngir was made of a different texture.

In these days, 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 Jahāngir 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, Jahāngir believing in the report and also wanting to get rid of a person whose authority was growing, (as he himself admits in his autobiography, the *Tuzak-i-Jahāngiri*, p. 35) ordered that the Guru be arrested, his property confiscated to the State and he be made over to Murtaza Khān, his Kotwāl in Lahore, to be tortured to death.

The Emperor's orders were carried out and the Guru died 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 Nānak. Indeed, he trained the new Guru in the art of horsemanship, marksmanship, swordsmanship, wrestling and hunting. The Guru was called Sachā Pādshāh (the True King), as was the custom ever since Guru Nānak's days, his audience-hall was known as Durbār as of old, and his accession to Guruship—the coming to the Throne. His was the Sachā Rāj (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 Akāl 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 old pacifism. So it looked 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 Nānak, that Nānak himself had protested against foreign rule, ways of life, dress, language and diet, and even courted imprisonment at the hands of Bābur, 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 emphasis which was of course the need of the time.

But Jahāngir sensed danger in it 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 single-minded devotion to God, Jahāngir 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 Akāl Takht at his own expense which the Guru declined to accept.

Guru Hargobind, like Guru Nānak before him, now travelled throughout the country and visited Kashmir where he converted many people to his faith. A Gurdwārā 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 to as far east as Pilibhit, building shrines to the memory of his predecessors and creating *Sangats*.

Meanwhile, Jahāngir died and his son, Shah Jahān, coming to the throne, prohibited the conversion of Muslims and ordered the demolition of many temples, including the Gurdwārā 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 Jahān struck the first blow against him in 1628, over a mere trifle, that the Sikhs had captured a hawk that had strayed away from the King's party which was hunting near Amritsar and 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 Kartārpur (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 the 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 the 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 Khān, 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 Kartārpur in 1634. But Painde Khān along with another Moghal General, Kālē Khān, 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 simple virtues of life that he severely reprimanded his sons, Atal Rai and Bābā Gurdittā, for performing miracles. Both these sons died before him, as well as another son, Ani Rāi, and though he had two more, Suraj Mal and Tegh Bahādur, he appointed his grandson, Hari Rāi, 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 Bahādur practically a recluse.

Guru Hari Rāi (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 so much filled with remorse that he pledged that thereafter he would always keep the loose folds assembled in his arm, and to this he stuck throughout his life.

And yet when Dārā Shikoh, a Sufi brother of Aurangzeb, losing the battle of succession, was fleeing towards the west, and came to Goindwāl to ask for the Guru's help, he arrayed his men along the river Beās and held the pursuing forces till Dārā 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, Rām 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, nor were the Sikhs poised against the imperial rule. Rām Rai with his vast spiritual background and cultured manners pleased the

Emperor much, but once misinterpreted the Word of Guru Nānak, 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 Rām Rai to leave the Emperor's court at once and go to wherever he wanted but never to see him again.

During his whole period, 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 Hari Krishan (1656-1664)

When Hari Krishan, the eighth Guru, came to the Throne, he was barely five years old. Rām 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 Dera Dun, and appointed a few missionaries to propagate his cause. The Emperor too was interested to pass on, if he could, the Throne of Nānak to a loyal, spineless friend of his, like Rām 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 Rām 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 Bakālā (referring thereby to his grand uncle, Tegh Bahādur, who was leading a very pious and detached life there).

Guru Tegh Bahādur (1621-1675)

Hearing that the last Guru had referred to the new Guru being found at Bakālā, 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 Bahādur and installed him as the Guru, at the age of 44.

One of his rivals, Dhirmal, grandson of Guru Hari Rāi, even tried to take his life and a shot was fired at him, and his house was ransacked. Tegh Bahādur 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 a safe bed of the river Beās 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 at the borders of having been soiled by water.

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 Bakālā 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 Mālwā region, and from there to Hariānā, preaching his Gospel and digging up 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 meditation 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, Allāhābād, Banāras, Gayā and Patnā. Leaving his family at Patnā, he went to Dācca. Thus, the whole eastern region right upto Āssām was studded with Sikh shrines due to the missionary zeal of the Sikhs. While he was in Āssām, his friend, Rājā Rām Singh, came with an expeditionary force against Āssām 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 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 Patnā, 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 Patnā 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 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 upto 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 exactions. 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 that any harm comes to you. You may tell Aurangzeb's governor that if he can convert me, you will also follow suit." Undoubtedly, he would have 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 this 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 Bahādur's death, when no one had come forward in Delhi to claim his dead body, for fear of being identified and so 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 Patnā, 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 Paontā and read much of the literature that had been composed before in Sanskrit and Braj. He learnt to write poetry. He now not only translated the whole gamut of heroic stories as found in the Rāmāyana, the Mahābhārata and the Purānas, 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, the same old strain of the oneness of God and the whole humanity runs as in the works of his predecessors. All superstitions and taboos are decried in a humorous vein, and a spirit of go-getting 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 Bahādur, in the form of, it appears, question and answer. Guru Tegh Bahādur'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 *Nimāz*,
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 grand-father, 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 Sri Nagar (now in Himāchal Pradesh), who, jealous of his growing influence, attacked him unprovoked in 1686. The battle was fought at Bhangāni, near Paonta in the Nahan State, in which the Guru trounced his adversary, helped by a force of 700 Muslims who fought alongside of him under the leadership, it is said, of Pir Budhu Shāh, 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, Jujhār Singh, Zorāwar 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 Khālsā.

In these 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 Bahādur Shāh) to put the affairs of the Panjāb 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 all shams and 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 Baisākhi at Ānandpur.

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. Then the Guru called his five beloveds (*Panj Pyārē*) 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 of others as Guru Tegh Bahādur 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 five K's, namely *Keshas* (unshorn hair); *Kangha*, the comb, to keep them clean; *Karā*, the steel bangle, symbol of the omnipresence of God, *Kachhā* or drawers, symbol of chastity; and *Kirpān* or the sword as symbol of sovereign authority and resistance to evil.

The Hindu hill chiefs were scared at this, and sought the help of Aurangzeb to fight the rising power of the Guru. The Moghal emperor sent orders to the Nawābs of Sirhind and Lahore to assist them which they did and the whole force marched upon Ānandpur in 1701. For three long years, they laid siege to 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 "Saved Ones" (*Muktās*).

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 remaining with him. He now moved towards Chamkaur (in the present district of Ambālā), his mother, Gujri, with her two younger grandsons taking shelter with a Brahmin servant of theirs, named Gangu. Gangu, however, betrayed them to the Nawāb 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 hard-pressed by the five Sikhs left with him in the improvised fortress, he escaped in disguise. Here, he was helped by two Pathāns, Nabi Khān and Ghani Khān, 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 Machhiwārā, he came to Jatpura, where another Muslim, Rai Kalhā, 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 Damdamā Sāhib, or the resting place, as well as the Guru's *Kāshi*. For, it is here that he re-edited the *Adi Granth* and fixed its form finally 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 before in the days of Guru Arjun.

From a place called Dina, he sent a letter, written in Persian verse, calld Zafar Nāmeḥ (the letter of Victory) to Aurangzeb, saying that though he called himself a religious man, he 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 unsheath 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 Nānded in the Deccan.

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

It is here that the Guru met his end at the hands of two Pathāns sent, it appears, by the Nawāb 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 Pathāns (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 Khālsā-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, Bandā Singh *Bahādur* (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 Nawāb. He also struck his own coin, but was captured at Gurdās 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. 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 Sikhs an excellent opportunity for training in guerilla warfare by which they harassed the invading armies of Nādir Shāh and Ahmad Shāh Abdālī. They were now now divided into twelve *Misals* (or clans), but whenever they attacked a target, they did so jointly after passing a unanimous resolution (*Gurmattā*). 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 Patialā, Nābhā, Jind, Faridkot, Kalsia and Kapurthalā 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, doorway to Afghanistan and Russia struck and, following two wars, the Sikh kingdom was integrated with British India.

During the early British days, several movements of reform ensued, including the Nāmdhāri movement, which not only propagated the Gospel of the Name, but also led an anti-British crusade. No Nāmdhāri was to study the ferangi's language, nor seek employment with him, nor use his post offices, nor any of the British products. The leader of the Nāmdhāri movement, Bābā Rām Singh, was imprisoned and died during his incarceration in Rangoon. Nāmdhāris, however, made a few departures in the original Path of the Guru and became strict vegetarians, discarded the sword in preference to the rosary and did not accept the GURU-GRANTH as Guru, as they continued to believe in a living Guru.

The Nirankāris (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 Nirmalās, or the pure ones, continued to be the interpreters of the *GRANTH* in the old Vedantist tradition, being well-versed in Sanskrit and the Hindu literature.

But the greatest upsurge for reform came with the Akāli movement which, beginning with the Singh Sabhā 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 Gurdwārā Parbandhak Committee (S.G.P.C. for short). This movement involved them in a tussel 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 grant the awards of land in the Canal-irrigated areas of the Panjab. During this period, many Sikhs travelled and settled abroad in U. K., Canada, Malaysia, E. Africa and California 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 businesses. Their 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 gave them also the first opportunity to congregate in a compact piece of land which is now the Indian Panjab, where they constitute the majority people.

Though the Sikhs are barely fifteen million, mainly concentrated in the Pānjab, 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.

By the Grace of the One Supreme Being,¹ The Eternal,² the All-pervading³
Purusha,⁴ The Creator, Without Fear, Without Hate, the Being
Beyond Time, Not-incarnated,⁵ Self-existent, The Enlightener.⁶

Meditations

True in the Beginning, True in the Primeval age,
True He is and True He shall be. [1]

Thinking avails not, howso hard one thinks ;
Nor silence avails, howsoever one shrinks
Into oneself⁷. 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 Will⁸ (forsooth)
Inborn in us, ingrained⁹,
Thou follow.
(Thus is Truth attained). [1]

1. 'Onkār' is the original word in the text. According to Swami Vivekananda, "Onkār is the most holy word of the Vedas". A symbolic word meaning the Supreme Being, the Ocean of Knowledge and Bliss Absolute". (*Rāja Yoga*). A fuller definition of this word is given in Mandukopanishad :

ओमित्येदक्षरमिदं सर्वं तस्योपव्यख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ माण्डूक्योपनिषद् ॥१॥

"That which was, is, will be, is all *Onkār*. And that which triple time transcends is *Onkār* too." (*Verse 1*)

'*Onkār*' has also been used by the Sikh divine, Bhai Gurdas, in the meaning of Creator-Lord, which is that aspect of Godhead when He evolves out of His Absolute Self (*Nirankār* or the Formless aspect) to become a Creative Being : *ਓਅੰਕਾਰ ਅਕਾਰ ਕਰ, ਪਵਣ, ਪਾਸੀ ਬੇਸੰਤਰ ਧਾਰੇ* (ओङ्कार अकार कर, पवन, पासी, बेसंतर धारे) (*Var 4*). The figure 'one' appended to '*Onkār*' does not merely signify God's unity as against trinity, but also affirms His being a personality and not merely a *Shunya* (शून्य) or void. "Transcendent (ੴ, ओं)-Immanent (-ਕਾਰ, कार)", suggests Kapur Singh.

2. *Sat* (सत्य), literally meaning Truth. Truth, in the Sikh credo, is that verity which is eternal.

3. The word in the text is *Nām*. Literally rendered, it would mean 'The Name', or spirit as opposed to *Roop* (Form). A full definition of the word can be found only in the Sikh Scripture itself, for its concept differs from the Vedic. It cannot be rendered merely as 'logos' (or the Word, the second person of Christian Trinity). Guru-Nanak himself explains this term in the *JAPU* : "*Jeta Keeta Teta Naom*". i. e., "As much as He hath created that much is His Name". The term has also been used to denote God, Word and the discriminating Spirit (within). Etymologically, the word has a striking resemblance with the Greek '*neumena*' or the Bright Essence as opposed to phenomena. Cf. Sans. नामन् ।

4. '*Purkhu*' (lit. male person). In the Sankhya system of Hindu philosophy, *Purusha* (the Universal Spirit), eternal, indestructible, all-pervasive, is without activity or attribute, and it is left to *Prakriti* (primal nature), itself an uncaused cause, and an ultimate principle, to bring the phenomenal world into being. But the Sikh doctrine, while making use of the word, emphasises *Purusha* being Himself the only Creator. As in the Sufi and Vaishnavic lore, He is the only He, His creatures being females longing to go out and Unite with Him.

5. Sikhism rejects out of hand the theory of incarnation of God. The Guru-Saint thus is not God-incarnate, even though he has all the attributes of a living, human God and so identified with Him, as is his Word the (disembodied) embodiment of the Guru through which he reveals his God-nature.

6. By many Sikh, and following them European, translators the word '*Gur*' has been joined on to '*Prasād*' to mean, "By favour (or Grace) of the Guru (is He dwelt upon), etc." But here Guru Nanak is giving, in monosyllables, the attributes of God. The Guru here, therefore, is Guru-in-God whose Grace is invoked. As such, '*Guru*' can only be rendered as 'Enlightner' which is also its literal meaning in Sanskrit.

Dr. Mohan Singh has rendered the whole as follows :—

"By the Grace of the One, Logos-Creator, Truth-existence, Namer, Creator-integrator, sans fear, sans enmity, above time, Form-manifester, above birth, self-sufficient, self-dependent Being."

7. As the Yogi thinks, by going into a trance. For silence, according to Sikh thought, is not to be of the mouth, but of the individual mind and will so that the Universal Mind and Will are given full play.

8. Both words in the text—'*Hukum*' and '*Razā*'—are Arabic and occur in the Quran and mean respectively God's Cosmic Order and His Will.

9. The original '*Likhyā Nāl*' does not mean "as is set forth herewith". As we read in Guru Arjun : "Dwell thou on Govind who is ingrained in thy body and mind." (*Rāg Gauri*)

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 ;
 His 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 See-est, 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 Actions¹,
 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 Created²,
 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 Harmony³,
 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 Brahma⁴.
 —(None other)—
 And He's Parvati⁵ and Lakshmi⁶, the Mother.

1. 'Karma' of the original text is the principle of causality in moral experience. Cf. "As fruit of good deeds done, promising men much profit in new births for works of faith." (*Bhagvad Gīta*)

2. The reference is to God being shaped into, and installed as, an idol.

3. 'Nāda', according to Śwami Vivekananda, is the sound finer than is heard by our ears.

4. The Hindu Trinity.

5. The consort of Shiva.

6. The Hindu goddess of wealth. Also *Maya* in subtle conjunction with whom Brahma is supposed to have brought the creation into being.

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 sinners¹.
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*², *Peers*³, high *Nathas*⁴ art.
What (substance) the Sky, what (nature) the Earth, the Bull⁵,
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 Indra⁶ are ;
And utter : 'Praise be to Him', the *Mantra*⁷,
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]

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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 flow⁸.
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*⁹, a *Peer* (divine).
Even the Blind will see the Path (Sublime).

1. Mani Singh, the Sikh divine, translates ; "Even the sinners will blame him".
2. The Yogic ascetics who have attained extra-psyhic powers.
3. The Muslim divines.
4. The Yogic teachers.
5. Who is supposed, in Hindu mythology, to support the earth.
6. The god of gods, according to Rigveda.
7. 'Mand' of the text is derived from 'Mani' (Sans. मन्त्र) and is thus inflected to suit the exigencies of rhyme.

If we interpret 'Mand' in its literal sense, the verse would mean : "On hearing, even the evil-doers begin to praise their Lord".

8. 'Sahj Dhyān' of the text is a Yogic term, meaning meditation in a state of equipoise.
9. The Muslim chief.

And the Fathomless Deep
Cometh into their grasp.
Nanak : a Devotee is forever joyed,
And his Pain and Sin are destroyed. [11]

Those who Believe¹ are in a State Sublime,
Their virtues one cannot chime.
No paper, no pen, no scribe,
Can their State describe.
Such is the Word² Immaculate :
Were 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 Highways³,
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 cream⁴,
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 Harmony⁵.
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).

1. '*Munana*', according to the Vedic thinkers, is logical reflection and immediately follows and precedes '*Shravan*' (hearing) and '*Nidhidhyāsan*' (disciplined meditation). I have, however, followed the Opanishadic connotation of the word, which is more in line with the Guru's thought. "Since He by neither word, nor mind, nor sight can ever be gained, how is He realised by anyone but by him who says "He is". (*Kathopanishad*, II, 3, 12).

नैव वाचा न मनसा प्राप्नुं शक्यो न चक्षुषा ।

अस्तीति ब्रूवतोऽन्यत्र कथं तदुपलभ्यते ॥ कठोपनिषद् २।३।१२॥

See also stanza 21 of the 'Japu' in which the Guru names the three stages as hearing, believing and loving.

2. *Lit.* Name.

3. For '*Mag*', '*Panth*' and '*Dharma*' see *Dhammapad*'.

4. '*Panch*' of the original text can only mean "the elect". The word recurs, and bears the same meaning, in stanza 34.

5. That is to say, it is when men are content and compassionate that the world stands on an even keel. The Guru rejects here for that reason the Puranic belief that the earth is supported by the mythical Bull.

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 throbb'd into being¹,
 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, *Udās*.
 Countless Thy Votaries, Thy knowledge pursue,
 Thy Virtues view.
 Countless the men of Piety.
 Countless the men of Mercy.
 Countless the Devotees on Thee ruminare,
 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 lowly²,
 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.

1. Cf. Al Quran : "When He decreeth a thing He saith unto it only : Be, and it is." (*Surah II*, 117)

Bhai Mani Singh interprets the phrase '*Eko Kavao*, as, *One Onkar*'. See also the Bible (*St. John*, I) "In the beginning was the Word, and the Word was with God, and the Word was God". The meaning, therefore, is that the creation came into being through God's Will (Word).

2. Guru Nanak while recounting the lowly and the lost includes himself amongst them.

That what Pleaseth Thee is the only thing 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, Charity¹,
Bring but honour small and paltry².
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, Brahma³, Hail to Thee.
Thou that art Truth, Ever-Joy, Beauty⁴".
What the time, season, day, month of creation?
Knows None⁵.
Not the Pundits, even if it be in the text of a Purān ;
Nor the Qazi does who interprets the Qurān⁶.
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 Texts⁷.
('Tis not the last word.)
Yea, the Essence⁸ 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]

1. 'Dotu' (दत्तु) as in Sanskrit दत्त means 'that which is given'.

2. Cf. "....तच्चे ह वै तद्विष्टापूते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते...." ॥ प्रश्नोपनिषद् १।६॥

"They who make their practice to consist of nothing else but sacrifice and public charity, win only for themselves the lunar world ; these then return again." (Prashanopanishad, I, 9).

3. 'Svasti' (Greetings), 'Ath' (Maya, in which sense it is also used in Guru Nanak's 'Dakhmi Onkār'), Bāni (Word), Bormao (Brahma), of the original, here have been translated as most modern Sikh scholars generally do. 'Svasti' is a blessing meaning "Good be unto you" (Rāja Yoga, Vivekānanda). The idea here is that God Himself is the Primal Word and the Creator : there is no other word (Om or Kun, etc.), nor Maya, nor Brahma whose aid He seeks, He Himself being all in all. Kahn Singh in his "Gur-Shabd Ratnākār Mahān Kosh" interprets it to mean "Brahma's speech, beginning with the words 'Ath' and 'Svasti'," which conveys little sense.

4. Cf. "Satayam, Shivam, Sundram".

5. Cf. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only". (St. Mathews XXIV, 36).

6. There is a reference to the age of the world in the Purānas, but the Guru dismisses it as of no significance. The Sikh scholars interpret the phrase "Je Likhān Lekh Qurān" as "they who are the scribes of the Quran". But the Qazis only interpret it, not write it.

7. The word 'Kateb' includes all semitic scriptures.

8. 'Dhār' (धारु, धारु) is from Sans. धारु, meaning essence. At other places this term has been used to mean Maya, the outgoing (of mind), metal, element, Atman, quality, nature (habit), ignorance, senses etc.

They who Praise, Him 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 even them 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 Purānas say,
 And the learned they read, interpreting them as they may.
 Say the Brahmās, 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 sages¹.
 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 Pleaseth,
 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 *Dharmarājā*² too doth Thee Admire.
 Sing Chitras, Sing Guptas, the Keepers of Record,
 Which the *Dharmarājā* See-eth and giveth the Award.
 Sings Shiva, Sings Brahma, Sings goddess Parvati,
 Looking neat and pretty.
 Sing Indras on their Thrones,
 Sing the 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*³ enchanting, beauteous,
 Sing the earth, underworlds, heavens.
 Sing the Jewels⁴, Thy Creation,
 Sing the sixty-eight (shrines) in ovation.
 Sing the warriors, mighty, brave,
 Sing the sources of life four⁵.
 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.

1. '*Sur-nar*' and '*Muni-jan*' literally mean angelic men and sages (or men of silence), respectively. '*Nara*' in Vishnu Purana is a creature with limbs of a horse and human body.

2. '*Dharmarājā*' or the lord of moral law, who awards punishment according to a human's deeds recorded by his two angels—Chitra (or *Chit*, conscious), and *Gupta* (unconscious). He is also called the lord of death.

3. '*Mohinis*' are the enchanting beauties of the heavenly (or Indra's) world.

4. According to a Puranic lore, Vishnu churned the ocean to procure nectar for the gods slain in a battle with the demons. Fourteen jewels were found in the process.

5. The four sources of creation are: (1) Egg, (2) Foetus, (3) Sweat, (4) Earth.

Chastity thy Way and Faith, thy Staff¹.
 And, if thou seekest the *Ayee's* path²,
 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 Light³,
 Sans Beginning, sans End⁴, 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 Ordains⁵.
 Hail, Hail to Him, All-Hail ;
 The Primal Being, the Pure Light,
 Sans Beginning, sans End, for ever alike. [29]

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'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 Will of the Lord that Sways
 Us all, as He Ordains.
 He See-eth all, none see-eth 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 See-eth 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]

1. Obviously these verses are addressed to the *Yogis*.

2. *ਅਯੈ* (ਅਯੈ) : the highest—*Ayee*—order of the *Yogis*.

3. '*Aneel*': (*Lit.* that which is not blue, *i.e.* is colourless). It also means countless, infinite.

4. '*Anāhat*' (*Lit.* that which cannot be ended). It should not be confused with *Anāhad* or *Anhad* (*Lit.* unstruck sound) or the lotus of the *Yogis* in the *Unmana*, opposite the heart.

5. Jodh Singh interprets it thus : "Souls are in a state of separation. They strive to unite with the Supreme Reality. This endeavour is the cause of evolution and the whole affair of the world is kept up by it. Every soul gets the portion determined by its effort". That this appears to be the correct sense is borne out by the *Shaloka* at the end of the *Japu* : "Our actions keep us far, or near Him draw".

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 Freedom¹.
 He alone hath the Power, He alone hath the Way.
 And, of ourselves which high, which low, O none can say². [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* define³."
 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 Dhruvas⁴ 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]

1. This cannot be interpreted to mean that individual responsibility is thereby cancelled or that Sikhism preaches a fatalistic outlook on life. It only suggests that as life and everything pertaining to it is directed by God's Will, which an individual will cannot force, it is best to find within oneself what God's Will is and to attune oneself to it in a state of equipoise (*Sahja*). (See Introduction).

2. Vir Singh translates it thus : "He who thinks he has the power to act, let him act and see its fruitlessness. For, one by oneself cannot make oneself either high or low". (*Santhya Guru Granth*, p. 161)

3. From moral living (*Dharma*,) one proceeds to spiritual knowledge (*Jnana*), or the knowledge of One-in-many ; from spiritual knowledge to un-knowledge, humility or self-surrender (*Saram*). Through self-surrender, one is ushered into the realm of Grace (*Karam Khanda*), yea, into the Lord's Presence (*Sach Khanda* or the Abode of Truth).

Cf. इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ कठोपनिषद् ॥२॥३॥७॥

अच्यक्तात् परः पुरुषो व्यापकोऽसिग एव च ।

यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ कठोपनिषद् ॥२॥३॥८॥

"Beyond the senses is the mind, beyond the mind the highest essence (*budhi*) ; beyond the essence the Great Self ; beyond the Great Self, the Highest Increate ; beyond the Increate is verily the Man ; all comprehending He and far beyond distinction's power. Him if he knows the mortal is free and to deathlessness he goes." (*Kathopanishad* (2-3-7,8)).

4. A Bhakta, identified, according to the popular belief, with the polar star.

In the Domain of knowledge, knowing abounds.
 Myriad kinds of joy there, sights, sounds.
 But when the Domain of Surrender¹ 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]

P. 8

And then is the Domain of Grace²
 Which expressed through Power³ is.
 There are heroes brave and mighty,
 Throbbing with the Spirit of the Almighty.
 There are myriads of Sitas⁴, 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 lin.it, 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, 'its 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]

1. "Saram Khand" has been interpreted by Jodh Singh and Teja Singh as the domain of spiritual effort (from Sans. श्रम) and by Kapur Singh as introversion (as in the Sufi doctrine). Harnam Singh has translated it as humility, sense of shame, self-surrender. The word has been employed elsewhere in the scripture too in the same sense. Vir Singh interprets it as the "Domain of Bliss". (*Santhya p. 164*).

2. 'Karm' in the text is used in its Persian sense, meaning Grace, and not in the Sanskrit sense, where it means (कर्म) Karma, or the law of cause and effect, or effort.

3. 'Jor' has been interpreted as power by Jodh Singh, who also translates 'Karam Khand' as the Domain of Grace. Teja Singh, however, interprets 'Karam Khand' as the Domain of Practice and 'Saram Khand' as the Domain of Spiritual Effort. The Guru, however, has emphasised throughout the Scripture that, in the ultimate analysis, it is Grace through which one attains unitive experience. The grouping of 'Sach Khand' with 'Karm Khand' in the same stanza also suggests the meaning given above. That the expression of Grace in life is power, is reinforced by other verses in the GURU-GRANTH :

"I am the wrestler of God :

Meeting my Guru, the plume of my headgear flutters." (*Sri Rag, M. 5*).

This is what distinguishes Sikhism from the Opnaishadic doctrine which leads the seeker to the pinnacle of self-sufficient Peace by realising the identity of the soul and the oversoul and leaves it at that. In the Sikh creed, the expression of realisation is Power, both spiritual and secular, for a Sikh's aim is not realised merely by an inner illumination unless it leads also to the saving or deliverance of many more. (*See the Shaloka at the end*).

4. 'Sito Sita' has been translated by Harnam Singh as "inextricably knit", and 'Jor' as union.

Shaloka

Air the Guru, Water the Father,
Great¹ 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, Nānak, they save many more. [1]

So-Dar². Rāg Āsā M.³ 1

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 Sing 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 King of *Dharma* bases his judgment of men.
And Sing to Thee Shiva and Brahma and Parvati
And so they look beautiful, being Blest by Thee.
To Thee, at Thy Door, Sing Indras seated on their thrones
Along with the throngs 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, P. 9
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 visualise.
Thou for ever art, for ever art Thou alone,
The True One, whose Name is Truth :
Thou art the Creator of all creation, who is, will be, and will go not ever,
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 Nānak liveth in His Will. [1]

1. "Mahat" in Sanskrit means stretched out, expansive, hence great. In Sankhya, it means Cosmic Intelligence, or the first product of the Cosmic Substance (*Prakriti*).

2. "So-Dar" is the heading of the composition for the following Verse (which is also included in the Japu with minor modifications and which begins with these words). This and the succeeding eight verses are recited as the evening prayer by the devout.

3. The word in the text is *Mehla* (also pronounced as *Mohalla*), literally meaning the Lord's Bride. *Mohalla*, according to Dabistan-i-Mazahib, means he on whom has descended God. The figures 1, 2, etc., signify whether it is the composition of the 1st Master (Nānak), or the 2nd (Angad), the 3rd (Amar Dās), the 4th (Rām Dās), the 5th (Arjun), or the 9th Master (Tegh Bahādur). As would be seen, all the Gurus style themselves as 'Nanak'.

Āsā M. 1

They, who near 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. [1]
 O Great, O High, our Master,
 Unfathomable, of Virtues Immeasurable,
 No one knows how vast is Thy Expanse. [1-Pause]
 The wise men of Intuition exercised their Wisdom and Intuition,
 The Valuators put value on Thee ;
 The Wise, the Seer, and men of Holiness and Piety
 Could enunciate but little of Thy Worth. [2]
 All Truth, all goodness, (the merit of) austerities,
 All miracles, all merits of the adepts,
 The intuitive powers—without Thee, no one has found.
 He, on whom is Thy Grace, has them ; not another. [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 Nānak, "The Truth alone Saves us, yea, the Truth alone". [4-2]

Āsā 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. [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 :
 Nānak : without the Lord's Name one is but a low worm¹. [4-3]

P. 10

Rāg 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. [1]
 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. [1-Pause]
 They are Thy own, their Destiny is high, who Trust in Thee and are Athirst for Thee.
 They are satiated only by 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 come². [3]

1. मन्त्राडि (मन्त्राडि), लमन्त्राडि : of low birth.

2. जीवादि (जीवादि) : the life to come.

They, who were received in the sanctuary of the Guru, in the core of their beings it was so writ by God¹.
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. [4-4]

Rāg Gujri M. 5

Why, thou mind, thinkest of a life of care-worn effort
When God Himself is Engaged in thy care¹ ?
Even the life created in the stone, its feed the Lord Provides. [1]
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. [1-Pause]
Neither mother, nor father, nor friends, nor sons, nor wife
Are thy mainstay.
God Gives sustenance to all ; why, O life, then fear corrodes thy mind ? [2]
Thousands of miles the swallows travel, leaving their
Offspring behind :
Have you ever thought of this,
Who feeds them, takes them to their feed ?² ('Tis their mother) who keeps them ever in her mind. [3]
The (nine) treasures, the eighteen miracles, the Lord
Keeps in the Palms of His Hands.
Nānak, O Lord, is a Sacrifice unto Thee, ever and for evermore,
Whose Expanse he knows not. [4-5]

Rāg Āsā M. 4, So-Purukhu

O Thou, the Person on High, the 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 ? [1]
Thou, O Lord, art in the hearts of all, ingrained in their beings ; in Thee are all contained. **P. 11**
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. [2]
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. [3]
Countless are Thy Devotees, Lord, who recount Thy Merits.
Countless worship Thee, utter Thee, suffer penances for Thee.
Countless are the readers of the Smiritis, the Shastras,
And those doing six kinds of works³, in accordance with their faith.
But, Blessed alone are the Devotees who are in Thy Pleasure, my Master. [4]
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).
Nānak sings the Praises of the Lord who Knoweth all about all. [5-1]

1. Lit. on their foreheads it was so written by God.

2. Cf. "Consider the ravens : for they neither sow nor reap; and God feedeth them: how much more are ye better than the fowls." (St. Luke, XII, 24).

3. According to Manusmriti, the six kinds of works are : reading, teaching, performing *yajna*, leading *yajna*, and giving and receiving of alms.

Āsā M. 4

O, Thou the Creator, the True, my Master,
 That alone happens what Thou Willest,
 And I get what Thou Givest me. [1-Pause]
 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. [1]
 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. [2]
 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. [3]
 Thou art the Creator, from Thee all Doing flows.
 But for Thee there is not another.
 Thou alone Doest, See-est, Knowest, O Lord !
 Sayeth Nānak, "Thou art Revealed to the one who looketh Thy-wards alone". [4-2]

P. 12

Āsā M. 1

In that (world's) pool does the man abide,
 In which the Lord Put s the water of Fire¹,
 And the Mud of attachment, into which the feet get stuck.
 Many, O, many have I seen ensnared (by the Marsh). [1]
 Mindest thou why not Him, O ignorant one,
 Forsaking whom thy virtues wither away. [1-Pause]
 Says Nānak: neither Chastity, nor Truth, nor Wisdom
 Do I, the Ignorant wretch, have in life, O Lord.
 I, therefore, seek humbly the refuge of those who forget Thee not. [2-3]

Āsā M. 5

Thou hast obtained from thy God a human's body,
 Now alone is the time² 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. [1]
 Dedicate³ thyself to Swimming across the Sea (of Material Existence).
 Thy life is being wasted away, contaminated by Maya. [1-Pause]
 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 Nānak: "Impurities attach to my name :
 But I surrender to Thee, O Lord, now cover my shame", [2-4]

Sohilā⁴ : Rāg 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. [1]
 Sing the Praises of my Lord, the Fear-free,
 I am a Sacrifice unto the Song that brings the mind home⁵. [1-Pause]

1. i.e. Desire.
2. ਬਰੀਆ (ਬਰੀਆ) : ਬਾਰੀ (ਵਾਰੀ = turn, opportunity).
3. ਸਰੰਜਾਮਿ (ਸਰੰਜਾਮਿ) is a Persian word meaning to fulfil, carry out, arrange for.
4. Literally, 'the Song of Praise'. It is generally recited before retiring to bed.
5. Lit. that which brings eternal peace.

He, who Protects us all, each day, and Watches us all,
 He, whose Gifts cannot be evaluated ;
 How shall we then evaluate the Giver ? [2]
 The Day of my rendezvous is fixed :
 Pour oil on the threshold, my mates¹,
 And bless me that I Attain to the Union of my Lord. [3]
 In homes all over the Courier² calls each day.
 So forget not the One who calls :
 For the Day must come for us all. [4-1]

Rāg Āsā M. 1

Six are the systems³, six their teachers, of six kinds the ways they teach ;
 But the Teacher of teachers is He, the Lord alone, though manifested as many. [1]
 In whichever Way are His Praises sung,
 That Way alone is worthy of thy praise. [1-Pause]
 The second, the minute, the hour, the solar and the lunar day⁴, the changing seasons,
 Are all created by the same, lone sun :
 (Thus) doth permeate through the many the God, the One alone. [2-2]

Rāg Dhanāsari 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 mountain⁵ wave
 And scatter across the fragrance of myriads of flowers. [1]
 (Thus) is Thy Worship performed,
 O Thou Destroyer of fear.
 The Unstruck Melody rings⁶
 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 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 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 Merges in Thy Name. [4-3]

P. 13

Rāg 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. [1]
 Salute, with joined palms, the Saints ; it is an act of great merit ;
 Lie prostrate before them. [1-Pause]

1. According to the Hindu custom, mustard oil is poured over the threshold at the time of the bride's first arrival after marriage at her in-laws, as an auspicious omen. The date of marriage is fixed similarly by the family priest in accordance with the auspicious position of the stars that are supposed to guide men's destinies.

2. *Lit.* The message (of marriage, here death).

3. *Lit.* houses (*i.e.* schools of Hindu thought).

4. In the original text, Indian divisions of time, then current, are given.

5. भल्लज (मल्लज) is a mountain in Madras, over which grows the scented chandanwood.

6. '*Anhad shabda*' or '*Nāda*' is the melody that is produced unstruck. Yoga describes it as an orchestral melody of ten instruments including a drum, cymbals, flute, conch, bells, *mridang*, the music of spheres and clouds, etc., which the *Yogi* hears on entering the Tenth Door, *i.e.*, the Self. The Guru denies its import to the Sikh who experiences the joy of that melody in the Guru's Word alone.

[17.]

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. [2]
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. [3]
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. [4-4]

Rāg 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. [1]
Thy life wears off each day, each night ;
Go, call on the Guru, and fulfil thy Destiny. [1-Pause]
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. [2]
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. [3]
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. [4-5]

Sri Rāg M. 1

If my palace were raised of jewels and inlaid with rubies,
 And pleasantly plastered with musk and saffron, and sandal-paste¹.
 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]
 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 body².
 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 ! [4-1]

Sri Rāg M. 1

If aeons were my age,
 And air my food and drink³ ;
 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 craving⁴ in me. [1-Pause]
 If I were to be pressed like 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]
 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]

P. 15

Sri Rāg 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 Māyā.
 The Blind have forgotten the Lord's Name and are neither here nor there. [1-Pause]

1. *Lit. Chandan* brought from the Malai mountain.

2. According to *Yoga Sutra* of Patanjali "by *Sanyama* on the form of body, the power of comprehension being suspended and the connection between the light of the eye (of others) and of the form of the body being severed, there follows disappearance of the body." (III, 21)

कायरूपसंयमात्तदग्राह्यशक्तिस्तम्भे चक्षुः प्रकाशासम्प्रयोगेऽन्तर्धानम् ॥३॥२१॥

3. अग्निआहु (अग्निआहु) (from Sans. ओष्याय = food). According to *Yoga Sutra* of Patanjali, "a *Yogi* who concentrates on the pit of the throat, there is in him cessation of hunger and thirst." (III, 30), "कण्डकूपे क्षुत्पिपासानिवृत्तिः" ॥३॥३०॥

4. उमादि (तमाद्) : (Arabic, उमा), craving.

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,
 Nānak 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 Rāg 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 *Chandāl*¹.
 I indulge² 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 beautiful without them.
 Nānak : they, on whom His Grace is not, are devoted neither to Charity nor to the Lord's Name. [4-4]

Sri Rāg M. 1

Our God, the Giver, has Himself intoxicated our minds with the potion³ 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]
 Nānak : consider the True One alone to be True
 Serving whom one attains Peace and finds Honour. [1-Pause]
 Truth is the bitter wine⁴ 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. P. 16
 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.
 Nānak : all that is in His Will is sacred ; all else is vain. [4-5]

Sri Rāg 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]

1. Those charged with burning dead bodies at the cremation ground.
2. लसतम (लसकस) : *Lit.* (six kinds of) taste (लस) like sour (लस), etc.
3. लल्लल (गलोलल) is a Persian word meaning a pill.
4. मसु मसल गल्ल डलरल (ससु सरल गुड डलहरल) : *Lit.* Truth (मस) is a wine (मसल) without (डलरल) sugar (गुड), i.e., its taste seems bitter.

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 else is vain. [3]

In Thy mighty Fear, O Lord, I wear myself out :

For even they that called themselves lords and kings, were reduced to dust,

For, when one passes out of life, all one's false attachments are snapped. [4-6]

Sri Rāg 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-mindedly 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 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 horses, saddles and satchels of gold are contained in the Way that leads to Thy Knowledge, O Lord;

To run after Virtue is to wield a spear², sword, a bow and arrows :

The (kingly) drum and the flag are the Honour with which I am known (by Thee) ; my caste is Thy Pleasure. [3]

Any other ride 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 that Pleases Thee—the rest is fruitless prattle.

P. 17

Nānak : the True King seeks no counsel (and Does what He Wills). [4]

The rest is all vain :

For, it fills the mind with Evil and makes the body writhe in Pain. [1-Pause] [4-7]

Sri Rāg M. 1

If one's body be of saffron, and the sharp tongue³ 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 man⁴,

If thy honour be of no account to thy God, thy station is false. [2]

1. भाउठ हाउ वीटे (मारण काद कीए) : Lit. to make music हाउ is to taste the condiments (भाउठ)

2. उरवम (तरकस) is quiver, मंग (सांग) spear, उंगवद (तेगबंद) sword-belt.

3. ललिडा (ललिता) is a swift stream near Billeshwar. It signifies man's sharp tongue.

4. सिंग (सिद्ध) is not merely an ascetic, but also a miracle man. See Yoga Sutra of Patanjali : "There arise from mortification after the destruction of impurities occult powers of the body and the senses". (II, 43)

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.
 Nānak : they, who forsake the Lord's Name, know not what becomes of them, in the Court of the
 Lord. [4-8]

Sri Rāg 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* ;
 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.
 Nānak : if one Meets with the Perfect One, one's virtues will shine forth forsooth. [4-9]

Sri Rāg 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 demerit. [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 beautifully, and spoke honey to
 Him."
 He, the Joyous One, is Met only when one hearkens to the Guru's Word. [2] P. 18
 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.
 Nānak : the True King of Himself Unites thee with Himself, yea, He the Lord, thy God. [4-10]

Sri Rāg M. 1

How fortunate that I was Saved and the Ego in me¹ was stilled :
 When I found my God's Trust, the Evil in me turned into Good.
 I renounced my formative will² 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]

1. पसरावु (पसरावु) : *Lit.* in my home.

2. बलपु (बलपु) : diminutive of संबलपु, meaning formative will or the imaginative faculty that makes plans for the future.

The God-wards buy up, and Trade in, the True Merchandise.
They, who Deal in Truth, on them is the Pleasure of the Guru.
Nānak : he who Deals in the True Merchandise, will know what Truth is. [4-11]

Sri Rāg M. 1

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 *Kama-dhenu*¹, 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 ourselves² the Love of our Spouse.
The mind is Instructed in the Wisdom of the Guru, and the Soul through inner Knowledge³. [2]
Within our three-pronged⁴ activity, our Doubts and Woes will remain.
How, without the Guru, can one be Released from the Triad⁵ and find Peace and Equipoise ?
It is by realising 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 upto nothing else, (we are Saved).
Says Nānak, "I am a Sacrifice unto him,
Who himself Sees, and helps others to See, God." [4-12]

Sri Rāg M. 1

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] P. 19
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 Anointed⁶ with the Lord's Grace. [2]
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.
Nānak : Blessed, Blessed is the Bride who loves her Spouse. [5-13]

Sri Rāg 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-organs⁷ then cry that they were beguiled by Duality. [1]
O fool, gather nothing but Good, and Meditate on Rām.
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]

1. Indra's mythical cow which is believed to fulfil all one's wishes.
2. ਦਰੁ ਘਰੁ (ਦਰੁ ਘਰੁ) : i.e., at the threshold of our own home.
3. ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ (ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ) : Lit. by dwelling on our Self.
4. ਤ੍ਰਿਬਿਧਿ (ਤ੍ਰਿਬਿਧਿ) : Lit. of three ways (ਬਿਧਿ), namely, ਸੰਚਿਤ (collected from the past), ਪ੍ਰਾਚਯ (that what has commenced), and ਕ੍ਰਿਯਮਾਣ (what is being done).
5. That is, three modes of action—*Satvik* (traditional piety), *Rajas* (Passion), and *Tamas* (Darkness).
6. ਨੀਸਾਣੁ (ਨੀਸਾਣੁ) : Lit. imprint, sign, pass-word, flag.
7. ਪੰਚੇ ਚੁੰਨੇ (ਪੰਚੇ ਚੁੰਨੇ) : i.e., the five Jnanandriyas, namely, the Powers of hearing, touching, seeing, tasting and smelling.

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
Poise¹. [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.

Nānak : they, the Blessed ones, are Honoured in the Lord's Court, and are offered the Robe of Honour
(by God). [4-14]

Sri Rāg M. 1

My body is burnt to ashes ; my mind is rusted², being attached to Māyā.

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 Realise 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 the water ;

From the water 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 elements³ is then filled with the Fear of the True One, and His True Presence fills our
minds ;

P. 20

And, Nānak, we forsake the path of Error : and the Guru saves our Honour. [4-15]

Sri Rāg M. 1

Nānak : 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 fire⁴, and there the tender shoots sprout again⁵.

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 thee worlds.

The Guru-wards bask in Thy Light : the self-willed fool gropes in Darkness.

He who sees the Light pervading all for ever, and Realises the Essence of the Guru's Way,

Realises the God in himself. [4]

Nānak : 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 body⁶ and soul to the Lord. [5-16]

1. निरोध (निरोधु) : 'Nirodha is the transformation of mind at the moments of interception.' (Yoga Sutra, III, 9)

निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥३॥६॥

It is a state of mind of the *Yogi* in unconscious trance (*Abij Samaadhi*), when he is distracted by nothing. According to the
Guru, the mind of the wise-in-God (*Gurmukh*) is ever in this state without any external aid, etc.

2. मलु (मलु) : (Sans. मलु) the impure matter that is separated on iron being melted.

3. पंच बूत (पंच बूत) : i.e. five *tanmātrās* or *mahābhūtāni* (great beings) are the prototypes of Aether, fire, air,
water and earth which combine to form the human body.

4. जड़ (जड़) : from Sans. दवः, the jungle fire.

5. i.e. Life dies only to be re-born. Or, if it is death here, there is birth elsewhere and so the world goes on.

6. पिंड (पिंडु) : from Sans. पिण्ड, that which is gathered, i.e., the body.

Sri Rāg 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, quenches not thy thirst.
 Without the (Lord's) Name, 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 Rāg 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] P. 21
 Know thyself and Meet thy Teacher to cast thy Doubts away.
 The Home that awaits thee hereafter, *that* thou reachest in this very life by stilling (thy ego).
 The unbeaten Melody that thou seekest 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 energy¹ 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 grieveest no more [5-18]

Sri Rāg 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 flat².
 The self-willed are never at Peace as are the God-wards steeped in His Wonder³. [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]

1. 'Shiv-Shakti', has been employed in the text to denote conscious *Purusha* and the unconscious matter (*Prakriti*) ; God and Maya ; soul and ignorance ; dispassion and desire ; spirit and energy, etc.

2. *ਖੁਲਹਾਨੁ* (खुलहानु) : (from Persian *Khirman*) is the place where grain is threshed.

3. *ਸੁਭਾਨੁ* (सुभानु) : (Arabic) meaning wonderful, pure.

Sri Rāg 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 !

If the Soul of man Merges in the Over-soul, and the mind is Attuned to the Higher Mind of the Guru, [1-Pause]
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 Fires¹ with the God's cool Water.

In thyself will then the Lotus (of Wisdom) flower, and the (Lord's) Nectar will fill thee whole. P. 22

Nānak : if one makes friends with the Lord, one Attains the Lord's Truth in the Lord's Court. [4-20]

Sri Rāg 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 power 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 Diamonds².

The Lord's Name is the True Merchandise and the Capital ;

The Name that Pervades all hearts.

Nānak : if we find our Lord through the Guru, His Grace is upon us. [4-21]

Sri Rāg 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 Water³. [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.

Nānak : Pure is their Repute, and in their minds is struck the Music of the Lord's Name. [4-22]

1. i.e. violence, attachment, wrath and greed. (See Vār Mājh M. 1)

2. गीत (हीर) = गीत : diamond.

3. मल्ल (मल) : (Sans. मलिनम्), water.

Sri Rāg 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 thy 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. P. 23
And, like the ensnared deer, one comes to great Grief and cries. [2]
The false Coins are not sent to the Treasury¹ ; 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]
Nānak : 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 Rāg M. 1

Riches, beauty and flowers are but the guests of a few days.
Like the *Pabban*² leaves, they wither away³ 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 voice⁴. [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 one's Parent's home (unmindful of one's True Destiny), one is robbed in the broad
daylight⁵.
Nānak : One thus scatters away the Flowers and gathers alone the Weeds. [4-24]

Sri Rāg M. 1

He, the Lord of Taste, is the Enjoyer ; He indeed is the Pleasure that He Enjoys.
He is the Bride⁶, 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]
Nānak prays, "Listen to my supplication,
O Thou, who art both the pool and the goose (in it) ;
And the lotus, and also the *kamina* flower⁷ and the one who enjoys their sights and is pleased". [4-25]

Sri Rāg 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 earth⁸.
Thy mind is the farmer, and when the Tree sprouts in thy Soul, thou attainest to the State of
Nirvān. [1]
Why pride thyself, O ignorant one, on *Māyā*, the great Illusion ?
Thy father, sons, wife and mother, keep not thy company in the end. [Pause]

1. *ਚੱਤੇ* (पोते) : (From Persian *Poteh*), treasure.

2. Trumpp translates it as the lotus-plant, taking this to be its meaning in Sindhi. In Sindhi, however, it signifies another flower, *Nilofar*. If the word is derived from the Sanskrit word *Padmīni* (पद्मिनी), then it would mean a small lotus.

3. *ਜੁ ਮਠਹਾਰ* (जु मणहार) : (From Sindhi *ਜੁ ਮਠ*, meaning ਜਾਣਾ, to go.)

4. *ਹੰਮੀ ਵਜਾ ਡੁਮਠੀ ਰੋਵਾਂ ਝੀਣੀ ਬਾਣਿ* (हंमी वजा डुमणी रोवां झीणी बाणि) : I (ਹੰ) too (ਝੀ) would go (ਵੇਵਾ); I, of two minds (ਝੁ + ਮਠੀ), now grieving in low (ਝੀਣੀ) voice (ਬਾਣਿ).

5. *ਵਿਰਤੀ* (विरती) : early morn.

6. *ਚੋਲੜਾ* (चोलड़ा) : bridal dress.

7. The lotus flowers by day, the *kamina* by night. The verse would thus mean : He, who is the sun and also the moon.

8. *ਜਾਰਿਕਪਾਣੀ* (सारिकपाणी) : He who holds the earth (ਜਾਰਿਕ) in his hands (ਪਾਣੀ).

Weed¹ 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 thee². [2]
Gather thyself³, and remember Death in all the three⁴ 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 Rāg M. 1

P. 24

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 black-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 Satan⁵ may
wash away their Merits.
Says Nānak : "When one must go the way of death, why should one gather these goods which go not
along with us." [4-27]

Sri Rāg M. 1

He is the Master⁶; 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 Mullāh,
Why not then abide in the Fear of the Lord ? [1-Pause]
One is a Mullāh and a Qāzi only if one understands the Mystery of the Lord's Name.
Howsoever learned a person be, one remains not when his days are over⁷. [2]
He alone is the Qāzi 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 Qurān 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 Rāg M. 1

Within me is the Dog (of Avarice), and also⁸ 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 wild⁹ 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 Chandāl :
So evil am I, O my God ! [2]

1. ਕਿਰਖਾ (ਕਿਰਖਾ) : From Sans. कृष् to till, weed out.
2. ਮਧੁ ਆਸ਼ਮਾਈ (ਮਧੁ ਆਸ਼ਮਾਈ) : Lit. honey (ਮਧੁ) out-oozes (ਆਸ਼ਮਾਈ from Sans आस्रावः, to ooze out).
3. ਬੀਜ ਸਪਤਾਹਰੇ ਬਾਸਰੇ ਸੰਗ੍ਰਹੇ, (बीज सपताहरो बासरो संग्रहे), i.e. the body of twenty seven *tatvas* : five subtle, five manifest, five Jnanindriyas, five Karmindriyas, five life-winds, mind and reason. Sankhya believes in 25 *tatvas*, and Yoga in 26. The Verse would literally mean : "And who gathers (ਸੰਗ੍ਰਹੇ) the 27 (ਬੀਜ + ਸਪਤਾਹਰੇ) *tatvas* abiding (ਬਾਸਰੇ) in the body".
4. ਖੋੜਾ (ਖੋੜਾ) : (Marāṭhi), three.
5. ਸੈਤਾਨੁ (ਸੈਤਾਨੁ) : *Satan* is an Ethiopic word. As source of evil, its idea originated with the Persians in the form of Ahriman. From them, it travelled into Judaism and Christianity, and from these into Islam. Sikhism does not believe in any such entity, God being recognised as the only source of good and evil.
6. ਮਉਲਾ (ਮਉਲਾ) : (Arabic), He who delivers (of bondage). It is an attribute of God in the Qurān. Obviously, there is a pun on the word in this verse. ਮਉਲਿਆ, as verb, means that which is in bloom.
7. ਪਾਈ (ਪਾਈ) : a measure of 25 seers for measuring grain, now out of use.
8. ਦੁਇ (ਦੁਇ) : i.e. secondly, also.
9. ਧਾਣਕ (ਧਾਣਕ) : (from Sans. धानुक, the bowman), living on hunting, etc., hence wild.

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 Nānak, the lowly, after a great thought :
 So wild am I, O my Lord ! [4-29].

Sri Rāg 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] P. 25
 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 Nānak : "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 Rāg 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^a, 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 See-est me ; I pretend that Thou See-est not.
 Of no avail I am to Thee ; nor have I realised the Glory of Thy Name. [2]
 Whatever Thou Givest, I eat.
 There is no Door other than Thine ; whither else then shall I go ?
 Prays Nānak : "My life and body are Thine. [3]
 Thou art near, and far, and in the middle,
 Thou See-est by Thyself, Hearest by Thyself, and Createst all by Thyself :
 And, whatever Pleaseth Thy Will, that alone prevails." [4-31]

Sri Rāg 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]

1. ਸੁਰਤਿ (सुरति) : Vir Singh's translation of this term as ego seems to be more reliable.
2. ਮੇਠੁ (मेठ) : Is it a corrupt form of the Persian *Mahi* (-gir) meaning the fisherman ?

He, whose plants are we : He, whose garden¹ is (this world),
 Names He (also) the trees, according to their fruit².
 So does a man flow 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, Nānak, we are of no account. [3-32]

Sri Rāg 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 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 Word³,
 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 Nānak, "Thus alone one lives in Ever-joy⁴". [4-33]

Sri Rāg M. 3

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 Nānak, we receive the True Name, the Treasure of Good, only through the Grace of the
 Lord. [4-1-34]

Sri Rāg 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. [1]
 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]

1. आगारु (आराउ) : From Sans. आराम, garden.

2. पारु (पारु) : lit essence.

3. वाणी (वाणी) i.e., in Bani (Vani) or the Word.

4. वाह लुहादि (वाह लुहादि) lit. swing the arms about (in joy).

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

Nānak lives by the Lord's Name which He, the Master, Gave to him, the natural way. [5-2-35]

Sri Rāg M. 3

He, who has Engaged¹ 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 themselves². [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 Realised 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 Pandits and the astrologers argue and quibble,

But their minds are turned, their intellect is corrupted, for Avarice abides in their hearts.

They wander through myriads³ 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 Realises 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 One, Takes care of all.

Him, Nānak, Realise thou through the Guru, and so Enter the Door of Salvation. [5-3-36]

Sri Rāg 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 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 Realised 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 safflower's ; when it wears off, one grieves.

P. 28

He, in whom is the Light of the Lord's Name, lives eternally. [3]

1. If we read निरवार (निःवार) as one word, the verse would then mean : "He, who governs the Universe, to Him all belong".

2. निजधरि (निजधरि) : lit. the abode of Self.

3. लख सृष्टिप्रतीक (लख सृष्टिसंज्ञक) : According to the Hindu belief, the creation consists of eighty-four lakh *Jivas* (9 lakhs in water, 10 lakhs in the air, 20 lakhs upon trees and in vegetation, 11 lakhs of crawling insects, 30 lakhs of quadrupeds and 4 lakhs of humans). The Jains have a different classification.

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 Realise 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 Rāg 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 then 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.
 Nānak : they are the ones Approved by the Lord, who Dwell on Him through the Guru's Word. [4-5-38]

Sri Rāg 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 Realised 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 Realises 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 Knowledge¹,
 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). [3]
 Through His Grace is the Lord Attained ; in no wise else. P. 29
 Life in its myriads of species craves for Him, but the Lord is Met with if He so Wills.
 Through the Guru, Nānak Received the Lord, and he Merged in His Name for ever. [4-6-39]

Sri Rāg 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, then, 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 for ever.
 [1-Pause]
 The True ones are not soiled in the mind, their Pure minds Dwell on the Lord alone.
 Through the Guru, they Realise 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]

1. विवेक (विवेक) : (Sans. विवेकः), discrimination.

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 Illusion¹ ;
 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.
 Nānak : Dwell thou on the Name of God, for God alone is the Support of all. [4-7-40]

Sri Rāg M. 3

The Egocentric is engrossed in (his) Attachment (to the world); he can neither practise Detachment, nor
 Renunciation.
 He Realises 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 down² 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 Realise 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 Rāg 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] P. 30
 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 round³ 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.
 Nānak : we Attain to Him through the Guru, (not otherwise), and He alone Knows Himself. [4-9-42]

Sri Rāg 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]

1. पातुरवानी (धातुरवाजी) : Lit. पतुरे वानी, i.e. ठगड़ि, the potion which the thugs administered to their victims to
 make them unconscious.
 2. परजले (परजली) : (Sans. प्रज्वाल), the flame of fire.
 3. नेरे नम नाले (जोहे जम जाले) : lit. searches or sees (नेरे) him the Yama's noose (नाले).

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 Māyā, 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.
Nānak : one comes up only through the Instruction of the Guru : so assemble thou the True Name (of the Lord). [4-10-43]

Sri Rāg M. 3

He, who remains trapped by the three Modes, attains not to the Fourth State (of Bliss)¹.
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 Realised 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.
Nānak : though different in form, the Guru and God² have the same Essence, but through the Word is our Union (with the Guru). [4-11-44]

Sri Rāg 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, Realises 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 Māyā, 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.
Nānak : through His Grace is the Lord Attained, and through the Guru is one United with the Lord. [4-12-45]

Sri Rāg 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 realise 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]

1. चतुर्था पटु (चतुर्था पटु), i.e. the Fourth State or *Turiya*, which follows the three states of waking (*Jāgrat*), dreaming (*Swapna*) and deep sleep (*Sushupta*). "Nor inwards conscious, nor outwards conscious, nor conscious both ways ; nor (yet) ingathered as to consciousness nor (even) conscious nor (yet) unconscious ; what none can see, nor grasp, nor comprehend, void of distinctive mark, unthinkable, past definition, naught but self-consciousness alone, that ends all going-out, peaceful, benign and secondless, this men think of as the Fourth State." (Mandukopanishad, 7)

नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

2. Lit. two.

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 Rāg 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,
 But wealth did not keep me company (in the other World). P. 32
 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.
 Nānak : know thou that the colour which the Lord Himself Bestows upon thee will wear not off. [4-14-47]

Sri Rāg 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 Realises 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.
 Nānak : the Lord alone gives us the consciousness of His Praise and Bestows Honour of Himself,
 through the Guru. [4-15-48]

Sri Rāg 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 them into account¹.
 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.
 Nānak : He Unites thee with Himself through the True Word, yea, He thy Infinite Lord. [4-16-49]

1. पंहे पासि (पने पाह) : *lit.* to register on the page (पंहे). In the language of Hindu accountancy, to take into account.

Sri Rāg M. 3

Thy Lord is the Treasure-house of Virtue : His Greatness one cannot measure.
 By mere talk¹, one finds Him not : 'tis 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 Realise their Lord.
 Without Realising 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, Contenance, 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.
 Nānak : he, who lives Loving² the Lord, his mind in Poise, he's gifted with the Praise of the Lord.
 [4-17-50]

Sri Rāg M. 3

He, who subdues his body and stands on the head³ to Meditate, but sheds not his Ego,
 Finds not the Lord's Name, even if he commits 'spiritual' deeds⁴.
 (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 Realises not the Lord in his love of Māyā.
 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 Merged⁵ 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.
 Nānak : they, who were Devoted to the Lord's Name, came up, and through the Word their Ego was
 stilled. [4-18-51]

Sri Rāg 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 Realise 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]

1. ਬਦਨੀ (बदनी) : (From Sans. बदनम्, mouth).
2. ਰੰਗਿ (रंगि) : (From Sans. अनुराग, meaning love). The word has also been used in its Persian sense to mean colour, and its other Sanskrit sense to imply joy, sport, etc.
3. ਉਰਧ ਤਪੁ (उरध तपु) : Urdh is from Sans. ऊर्ध्व, that which faces upwards ; a tapas in which the arms are slung upwards. Urdh (Oodha) also occurs in the Scripture to mean 'downward bent'. This is derived from Sans. अधस्.
4. ਅਧਿਆਤਮ ਕਰਮ (अध्यात्म करम) : lit. spiritual deeds ; here, spurious spiritual deeds.
5. Lit. have died.

If we Believe in the Word, we find the Guru and lose our Ego. P. 34
 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, Nānak, we Merge in Bliss¹. [4-19-52]

Sri Rāg 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 thy 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 ablutions² 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.
 Nānak : gather thou then the (Lord's) Name through the infinite Love of the Guru. [5-20-53]

Sri Rāg 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 Good³. [2]
 Those who were Awake, were Saved ; those Asleep were Robbed.
 For, they Realised 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 Realised and we cast away our self.
 I pay obeisance to those who Serve their True Guru.
 Nānak is a Sacrifice unto those who are found True in the Lord's Court. [4-21-54]

Sri Rāg 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]

1. मरनि (सहजि) : lit. equipoise.
2. Lit. bathings.
3. कुटीनारीतु (गुणीगहीर) : तारीतु is from Sans. गम्भीर, meaning deep.

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.
 Nānak : the Word alone Unites us with the Lord, and through the Lord's Name we Merge in Him.
 [4-22-55]

Sri Rāg 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 Realise not the Lord.
 But he alone Sees Him on whom is His Pleasure.
 Nānak : it is through the Guru that one finds one's God. [4-23-56]

Sri Rāg 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 Realises 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 Māyā).
 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 realise this through the Grace of the Guru, we Attain to the Door of Salvation.
 Nānak : Praise thou the Name of the Lord, whose expanse one knows not. [4-24-57]

Sri Rāg 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 Realise 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, Nānak, Merges in it, in the end. [4-25-58]

Sri Rāg 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. P. 37
 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 Realised 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 Realises 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.
 Nānak : they, who Realised the Truth, were Separated not from the Lord who is Attained through the
 Guru. [4-26-59]

Sri Rāg 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 Realise 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 Realise 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.
 Nānak : Praise thy Teacher through whom one Attains to the Lord. [4-27-60]

Sri Rāg M. 3

Hear, O Woman¹ of lust, why wander you thus about, waving your arms in joy ?
 You Realised 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

1. Woman here stands for the human soul.

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 Realise 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. [2]
 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 the 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 Realise their Lord, and to Him they offer their body and mind.
 They find their Lord in their very Homes, and their Ego departs.
 Nānak : they are Immersed in the Lord's Praise, day and night, and they gather the Glory of the
 Wedded Life. [4-28-61]

Sri Rāg 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 Realises 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. [1-Pause]
 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 Realised the One and One alone, and shed their Duality,
 Nānak, they Realised the Lord's Name, through the Guru, and they Merged in the Lord's Truth.
 [3-29-62]

Sri Rāg M. 3

Thou, O Lord, art the Truest of the true ; all are within Thy Bound¹.
 Myriads of species are athirst for Thee ; but, without meeting the Holy Guru, they find Thee not.
 If He, the Lord Favours and Forgives me, I find Peace in myself ;
 And, through the Grace of the Guru, I Serve the True, Immeasurable Lord. [1]
 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 *Dharmarāja*, dispenser of the Lord's Law, has God's instruction to administer the Law.
 But his dominion is over those evil souls who are torn by Duality.
 The Holy man Meditates in his Mind on the Lord alone,
 And him even the *Dharmarāja* Serves to get Glory. [2] P. 39
 Shed the evils of thy mind, O man, and rid thyself of Ego and Attachment.
 And Realise 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 Māyā. [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 Nānak, the Lord's Name ; for in the Service of the Name lies thy Peace. [4-30-63]

1. चीरे (चीरे) : (Persian), meaning power, valour, etc.

Sri Rāg 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 goes 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 Māyā ;
 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 Nānak, "Forget not the Lord's Name, and Merge thyself in thy God". [4-31-64]

Sri Rāg 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 comes the Lord's Name and it is through the Grace of the Lord that one Meets
 with the Guru.
 The True Guru has Realised 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 mind¹, one finds not the Lord : many have thiswise struggled in vain. P. 40
 They tried a thousand clever tricks, but their Raw mind² 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, Nānak prays Thee :
 "Save me, O Save me, my Lord". [4-1-65]

Sri Rāg 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 not³, for they abide with Anger, the Chandāl. [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.
 Nānak is in the Supreme State (of Bliss), for he is Attuned to the Guru-God. [4-2-66]

1. ਮਨਹਿਨਿ (ਮਨਹਿਨਿ) : *lit.* by forcing (ਹਿਨਿ) the mind (ਮਨ), as the *Hath-Yogi* does.
 2. ਕੋਰੈ ਰੰਗੁ ਨ ਹੋਇ (ਕੋਰੈ ਰੰਗੁ ਨ ਹੋਇ) : *i.e.* As colour does not stick (ਨ ਹੋਇ) to the raw, uncultured (ਕੋਰੈ) cloth. The
 implication is that unless the mind is disciplined, it cannot suck-in the essence of Truth.
 3. ਦੁਆਸਿ ਨ ਭਿਟੀਐ (ਦੁਆਸਿ ਨ ਭਿਟੀਐ) : *i.e.*, meet them not (ਭਿਟੀਐ, from Sans. ਭੇਟ) again (ਦੁਆਸਿ, from Sans. ਦ੍ਰਿਸ਼).

Sri Rāg M. 4

I sing the Praises of the Lord : His Praises I Dwell upon¹ ;
 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.
 Nānak : fortunate is he whom the Guru Unites with the Lord. [4-3-67]

Sri Rāg M. 4

P. 41

I stand on the Wayside ever and ask the Wayfarers : "Pray tell me the Way to my Lord".
 I follow the footsteps of those 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, Nānak, Unites another with Himself it is like
 the (river-)water flowing into the waters (of the sea). [4-4-68]

Sri Rāg 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 Nānak, "one's body and mind are in Bloom, and into one Comes the Lord of Love".
 [4-5-69]

Sri Rāg M. 4

The day rises and then it dies into the night and then the night passes.
 The age² 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 Māyā, and thus wastes his life away³. [1]

1. दिव्यतरा (विषय) : (Sans. विस्तरः), detailed description.

2. भाँद (आँव) : (Sans. आयुस्), age.

3. प.चै पचादि (पचै पचाइ) : (Sans. पच्), meaning cooking, also fire. As verb, it means to digest, hence to waste away.

O brother, thy Lord is thy only Friend ;
 Thy attachment to thy wife¹ 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, Māyā 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 Nānak, "Fortune smiles on them to whom the Light of the Word is Revealed". [4-33-31-6-70]

Sri Rāg M. 5

Why, O why, are you mad after your son 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 ! [1]
 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 elephants² and rides about in his 'untiring'³ 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.
 Nānak : he who is Imbued with the Essence of the Lord, his Light Pervades the whole universe.
 [4-1-71]

Sri Rāg 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 thy 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 crores⁴ of angels, and the miracle-men and ascetics stand at
 his door,
 If he is a man of such as high station⁵ and vast dominions, these too become in the end but a dream.
 [4-2-72]

Sri Rāg M. 5

Each day we bedeck our bodies ; but without the knowledge of the Real, we are as ignorant stones. P. 43
 He, who Remembers not the Lord, his body shall be cast to the wastes⁶.
 (But), he who Dwells on the Lord, enjoys Bliss for ever. [1]

1. कलतु (कलतु) : (Sans. कलत्र), wife.
2. हेदर गेदर (हेदर गेदर) : from Sans. हय, horse ; वर, beautiful ; गज, elephant.
3. अ-घाक (अ-घाक) : untiring.
4. A crore is equal to ten million.
5. गिरंघारी (गिरंघारी) : (Persian गिरांघारी), state of affluence.
6. ब्रंघाटि (ब्रंघाटि) : (Persian ब्रंघाटि), forest.

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 play¹, for they see not death.
 Like them is also the man who is ensnared by Māyā.
 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 Māyā'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 Nānak, "The True King, my God, has Saved me while I was being Drowned in the sea (of Material Existence)". [4-3-73]

Sri Rāg M. 5

The man was a guest for a brief moment to this earth to fulfil his Destined end :
 But he was lost in Māyā and lust and Realised not his Destiny.
 Repentance came to him when he left the world, and he was delivered unto the Yama². [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-ripe³ 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 Grain⁴. [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 Realise (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 Rāg 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. [1]
 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. P. 44
 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 Nānak, so also thy wears, for thou then hast the support only of
 (the Lord's) Truth. [4-5-75]

Sri Rāg 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]

1. ਕੁਦਮ (ਕੁਦਮ) = ਕੁਦਣ, to play.
2. ਜੰਦਾਰ (ਜੰਦਾਰ) : (Persian, ਜੰਦਾਲ), wild (Yama).
3. ਭੜਗੀ (ਭੜਗੀ) : half-ripe.
4. ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ (ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ) : cutting (ਲੁਣਿ) the crop (ਖੇਤਾਰੁ), they measured it (ਮਿਣਿਆ).

Mind thou, O my mind, the One and One alone.
 Without Him all else is waste, illusion, Māyā 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, Nānak, he builds his 'home' on firm ground, where there is no ageing, no birth and no death.
 [4-6-76]

Sri Rāg 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 Nānak, O Lord, and Bless him with Thy True Name. [4-7-77]

Sri Rāg M. 5

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] P. 45
 Of what avail is the world's glory ?
 The colour of Māyā fades away in the end.
 He, in whose heart is the Lord, is the Perfect one, the First among men. [2]
 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.
 Nānak has Met with the Guru, and so all his Afflictions are past. [4-8-78]

Sri Rāg 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. [1-Pause]
 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 Nānak, one becomes Perfect too. [4-9-79]

Sri Rāg 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 inter-space, 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.
 Nānak is a Sacrifice unto him who Meditates upon the Lord. [4-10-80]

Sri Rāg 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 Realise 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 Realising the Guru's Word. [3]
 He Protects His Devotees by His Grace.
 Their faces are Pure, both here and Hereafter¹ ; 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 Nānak, "The Lord is the Ocean of Peace and I am a Sacrifice unto Him." [4-11-81]

Sri Rāg M. 5

If we meet with the Perfect Guru, 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 King of kings. [2]
 I have the Support of the Lotus-Foot 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 Rāg 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 Honour².
 Wondrous is the Form of the Formless One ; O mother, I Met Him through the Guru. [1]

1. उलडि पलडि (हलति पलति) : (Sans. इतस्ततः), here and there.

2. मउडगडि (मउडगडि) = (मउ डगड नलल) : with good will.

O brother, make thy Lord thy Friend.
 Cursed is the love of Māyā, with it not one is joyed. [1-Pause]
 He alone is Wise, Beneficent, of Tender Heart, of Pure Form, and Vast,
 Thy Friend, the Protector, 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 Doubts¹ 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, Nānak, is the most Beneficent Lord of Mercy.
 [4-13-83]

Sri Rāg M. 5

The Lord, who Gave us mind, body and the riches and has Bedecked us the natural way²,
 And has Blest us with all power and has Illumined us from within with His Infinite Light³,
 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 :
 Thy mother, father, sons and kins, 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 Nānak not forsake Thy Name ; have Thy Mercy on him, O Lord ! [4-14-84]

Sri Rāg 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 ague of Ego goes, and cease my comings and goings⁴. [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.
 Nānak seeks the Refuge of the Lord, the God, who is the Master of every heart. [4-15-85]

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Sri Rāg 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]

1. ਭਰਾਂਤਿ (भरान्ति) : (Sans. भ्रान्ति), wanderings ; doubt.
2. ਰਖਿਆ ਸਹਿਜ ਸਦਾਕਿ (रखिआ सहजि सदाकि) : bedecked the natural way.
3. ਜੋਤਿ ਅਪਾਰ (जोति अपार) : i.e. the soul which has emanated from the Supreme Being, hence infinite.
4. ਜਾਗੁ (जागु) : (from गम्, to go) is inflected thus due to exigency of rhyme.

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, Sees it all in His Presence.
He Fills all places, the space and the inter-space. [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, Nānak, then the True Name : and be a Sacrifice unto thy Lord. [4-16-86]

Sri Rāg 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, Nānak, in His Bliss, by singing the Praises of thy Lord. [4-17-87]

Sri Rāg M. 5

This is the Essence of the *Shastras*, this the only good omen¹ : repeat thou the Lord's Name.
The Guru Blesses thee with the Wealth of his Lotus-Foot ; 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.
Nānak seeks the Refuge of Him, who is the Support of all hearts. [4-18-88]

Sri Rāg 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 kins, 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 some one, O my mother, make me See Him ?
I have searched the four corners of the earth ; without His, there is no place to go to. [2]

1. ऋषि (सङ्ग) = (Sans. शकुन :), an auspicious omen.

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.
 Nānak : the Lord seems sweet to Him in whose Lot it is so Writ. [4-19-89]

Sri Rāg 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 causes¹ ?
 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 Nānak : "The True Guru has given me the Treasure of the Lord's Name, and my mind is filled
 with² Gladness". [4-20-90]

Sri Rāg 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 stays³ : and without the Lord's Wondrous Name, the unreal seems as real⁴. [1]
 O my mind, yoke thy self 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]
 Māyā 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 Māyā),
 And he alone is Saved whom the Almighty Lord Protects.
 The Servants of God are Saved by Calling on their Lord ; Nānak is a Sacrifice unto them. [4-21-91]

Sri Rāg M. 5

Like a herdsman one comes to the Pasture-land⁵ : 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]

1. वरुठ वावठ (करण कारण) : the cause (वरुठ) of causes (वावठ).
2. भंडु (भंडु) : (Sans. मण्डनम्), to bedeck, lit. to wear.
3. धिलम (विलम) : (Sans. विलंब), delay.
4. व्हिठु ठावै धिमभाटु (विणु नावै बसमादु) : 'lit. without the Name, everything looks so mysterious (that is, divorced from reality).
5. गोंदलि (गोदलि) : (Marathi), pasture-land, i.e., a temporary halt.

Why thou sayest : “ ’tis mine, mine” ? Seek thou Him who Gave thee life.
 Forsure thou shalt leave behind all they millions. [3]
 Thou wandered through myriads of births to get a man’s precious vesturē ;
 Nānak : remember thou then the Lord’s Name ; for the day of death is near at hand. [4-22-92]

Sri Rāg 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 longingly¹ to See Thee, my Lord,
 Blessed, Blessed, is Thy (eternal) Place. [1-Pause]
 O Bride, when the Groom² 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 Marriage³.
 So, blessed is the Bride, Nānak, who loves her (ever-lasting) Spouse. [4-23-93]

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Sri Rāg 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 be 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, Nānak, who Cherish the Love of the Lord in their hearts. [4-24-94]

Sri Rāg 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 like the Dust for 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 Nānak and he Sees Him and Him alone, all over. [4-25-95]

Sri Rāg M. 5

The world is engrossed in seeking the merit of deeds, good and bad⁴.
 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 Essence⁵, O Saints, is rare—one among millions, who looks upon all alike [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]
 Nānak has received Benediction from the Dust of the Saint’s Feet,
 And for him the distinction of the delivered and the bound⁶ is no more. [4-26-96]

1. वेराग (वैराग्य) : (Sans. वैराग्य) *lit.* Withdrawal, detachment (from the world) ; hence intense longing for the Real.
2. Woman here denotes the body, husband the life in it.
3. मुकलावटगार (मुकलावणहार) : मुकलावा is a ceremony after marriage when the bride leaves for her in-laws.
4. दु-कृत (दु-कृत), bad deed ; सु-कृत (सु-कृत) good deed.
5. उत समदर्शी (तत समदर्शी) : उत-दर्शी (the knower of quintessence) + समदर्शी (who looks upon all alike).
6. गति अविगति (गति अविगति) : also manifest, unmanifest.

Sri Rāg 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 on 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. [3]
 The Master in His Mercy has Ended my comings and goings,
 And, on meeting with the Guru, Nānak has Realised his Lord. [4-27-97]

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Sri Rāg 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 Mercy¹, 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 Soul². [2]
 Blessed are they, whom the Guru received with Love³.
 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 was 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.
 Nānak lives by the Remembrance of Him who Pervades all, all over. [4-28-98]

Sri Rāg 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 Māyā 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.
 Incomprehensible⁴, 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*-tree⁵ ; 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.
 Nānak forgets not the Lord who has Blest him with life and a Soul. [4-29-99]

Sri Rāg 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]

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1. ਤੁਸਿ (ਤੁਸਿ) = ਤੁਠਿ, compassion, mercy.
2. ਆਤਮ ਦਾਨੁ (ਆਤਮਦਾਨੁ) : the gift of Atman (or super-consciousness).
3. ਸੁਭਾਇ (ਸੁਭਾਇ) = ਸੁ + ਭਾਇ : with kind consideration.
4. ਅਗੋਚਰੁ (ਅਗੋਚਰੁ) : (Sans. ਅਗੋਚਰੁ) : *lit.* imperceptible by the senses.
5. ਪਾਰਜਾਤੁ (ਪਾਰਜਾਤੁ) : the coral tree, one of the five wish fulfilling trees of heaven.

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. [1-Pause]
 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, Dwelt on the Lord's Name.
 Nānak 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 Rāg M. 1, Ashtapadis

I Play¹ 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 poets² 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 Pirs, the Prophets, the Spiritual guides³, the men of faith⁴ and innocents⁵, the martyrs,
 The Sheikhs, the Qazis, the Mullahs, and the Fakirs in His Presence⁶
 Are Blest the more⁷ they say their Prayers⁸. [3]
 He seeks no one's counsel when He Builds, nor when He Razes things to the dust ;
 He Gives and Takes as He Wills.
 He alone is the Knower of His Will, and He Does all by Himself.
 His Grace is upon all, but Gives He to him whom He Wills. [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 whom shall I go to ask ? [5]
 If the Lord Blesses one caste, the other caste likes it not.
 But, He in 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 Nānak, "The Lord's Store-house is Brimful throughout ages ; and He lacks in nothing". [7-1]
 P. 54

M. 1

We all are the Brides⁹ 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]

1. वादना (वाद्यना) : (Sans. वादन), to play upon an instrument.
2. शायर (सादर) : (Persian, शायर), poet.
3. सालक (सालक) : (Arabic), spiritual guides.
4. सादक (सादक) : lit. men of faith (सिद्ध).
5. सुहृदे (सुहृदे) : lit. the innocents.
6. दरि दरवेस रसीद (दरि दरवेस रसीद) : the Saints (दरवेस) who have reached (रसीद) His Door (दर).
7. अगली (अगली) : larger, greater.
8. चरुद (चरुद) : (Persian), prayer.
9. महिलीआ (महिलीआ) : (Sans. महिला), women, brides.

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 known¹ as the True Bride who, like a slave², 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, Bedeck³ 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
consciousness⁴.

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 Nānak with the Lord ; and he lives in His Fear and the Lord's Love is his
only company. [8-2]

Sri Rāg 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 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. [4]

P. 55

They, who realised 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 Realised 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 Nānak, "I See the Light hid within me, all-too-spontaneously⁵". [8-3]

1. कांढीओ (कांढीए) : is so called.

2. लाली (लाली) : (Persian) slave.

3. मांढीओ (मांढीए) : (Sans. मंढ) to decorate.

4. ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ, ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ (ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ, ਮੰਦਰੁ ਵਸਵਾ ਦੁਆਰੁ) : to enshrine Him in the conscious mind (ਚੀਤਿ) is to apply the scented *Chandan* to oneself. To open up one's Tenth Door (Super-consciousness) is (to enter into) the holy of holies (ਮੰਦਰੁ).

5. ਨਿਰੰਤਰਿ (ਨਿਰੰਤਰਿ) : deep down within one's self (ਅੰਤਰਿ); also, wholly attuned.

Sri Rāg M. 1

The fish saw not the net cast in the deep saltish 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 rid¹ 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 hawk² 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 realise it not.
 Through the Guru's Wisdom one's mind is Illumined and one is Attuned to Truth.
 There death cometh³ 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 do all do the deeds.
 In Thy Will are we subject to death ; in Thy Will do we Merge in Truth.
 Says Nānak, "That alone happens what He Wills ; for nothing is in the hands of man". [8-4]

Sri Rāg 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 water⁴ of the Word, one is cleansed not ; (for) from Truth springs Purity. [1] P. 56
 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,
 Thy body brightens up, thy mind is in rapture and thou See-est 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 no use to Him and vain⁵ was her prattle⁶.
 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]

1. ਅਫਾਹੁ (अफाह) : seems to be a corrupt form of ਅਫਿਰ (that which cannot be prevented or held); also, great, wild.
2. ਸੀਚਾਨੇ (सीचाने) : a red-headed hunting bird, smaller than a hawk.
3. ਸੋਚਰੈ (सोचरै) : (Sans. संचर), to go.
4. ਅੰਤ (अन्त) : also means the inner Self.
5. ਵਾਹਿਲੁ (वाहिलु) = ਵਾਹਿਲੁ : useless.
6. ਬਾਹਿ (बाहि) : (Sans. वाद), discursive argument.

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 Rāg M. 1

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]
 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 buried 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 and loves the True (Master). [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. [5] P. 57
 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.
 Nānak : the One alone Pervades all ; and there is no one other than Him. [8-6]

Sri Rāg 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. [3]
 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. [4]
 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. [5]
 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. [6]
 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. [7]

I sought and sought and found (Him) ; In His Fear I was United with Him.
If one Knows oneself, Nānak, 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. [8-7]

Sri Rāg 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 ? [1] P. 58
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. [1-Pause]
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.
Let me not forget the Lord's Name : for me, the Blind one, His is the only Guide to reach my Home. [2]
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 and going like the crow visiting a deserted house. [3]
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 Nirvān¹ [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 thy 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 is led 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 Realises the Word, Nānak, one prides not on oneself. [8-8]

Sri Rāg 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 Realised ; 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 Ego² 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 Realises the Word and Merges in it, Time for him stands still.
The Lord is ineffable, beyond value. [5] P. 59
The Traders (who Deal with Him) have the Reward Writ in their Lot.
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]

1. ਸਬਦਿ ਰਧੇ ਘਰੁ ਪਾਈਐ (ਸਬਦਿ ਰਧੇ ਘਰੁ ਪਾਈਐ) : being imbued (ਰਧੇ) with the Word, we enter into our home, (i.e., the inner Self).

2. ਮਨੁਆਂ (ਮਨੁਆਂ) : ego of the mind (ਮਨ).

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 Nānak, which one Receives from the Guru and God. [8-9]

Sri Rāg 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) Demons¹ 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 my Peace departs.
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 Maya².
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.
Nānak : by Dwelling on the Word is the Treasure of All Good received. [8-10]

Sri Rāg 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]. P. 60
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 more³ 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 are our deeds, so He Giveth⁴. [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]

1. Lust, wrath, avarice, attachment and ego.
2. मायि (आयि) : Maya. (see p. 6)
3. अधिक (अधिक) : (from (अधिक), more.
4. करमि मिले से पाईये, किरतु पाईया सिरि देह (करमि मिले से पाईये, किरतु पाईया सिरि देह) : As are our deeds (किरतु), accordingly (सिरि) He giveth (देह). But it is through His Grace (करमि) that we are even so blest and receive justly the deserts of our deeds.

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"¹
 Through the Guru alone one Knoweth 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.
 Nānak : His is the Door, His the Home, and there is no other Place (to go to). [10-11]

Sri Rāg 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 and Bedecks herself with 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 art Imbued with Truth, Truth forsooth 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 Rāg 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 Egocentrics have false Merchandise.
 All the eight Metals² 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]

1. ਸੋਹਿ ਅਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੋਦਿ ਪਤੀਆਇ (ਸੋਹਿ ਅਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ) : When one is satiated with the essence
 (ਭੇਦਿ) of the Word (ਸਬਦਿ), one realises (ਪਛਾਣੀਐ) within oneself (ਅਪੁ) that I (ਹੋ) am He (ਸੋ).

2. i.e., the entire creation.

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 otherwise 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.
 Through the Guru's Word, the True Lord comes into our minds ; in the company of His Name is all
 Honour, P. 62
 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 Unitest us with Thyself.
 Let Nānak not forget Thy Name ; and let Thy Will work as Thou Willest. [9-13]

Sri Rāg 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 Succour. [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 Firewood¹ 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 his body into two, and gets his 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) Flute²; and one loves spontaneously³ 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 Nānak, for one is Delivered (only) by practising the Word. [8-14]

Sri Rāg 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]

1. ज्ञमपा (समघा) : the firewood that is burnt in the *havan-kunda*.

2. विंनुती (किगुरी) : विंनुती, : Veena.

3. सुडरि (सुभाई) : सु + डरि, with real सु love (डरि), i.e., spontaneously.

The Egocentric thinks the daughters, sons and kins are his. P. 63
 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 power, know you not your worth ?
 Of (mother's) blood and father's sperm are you made and will one day be made over¹ to the fire.
 And, forsooth, it is in your lot² 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 Guru, nor God ? [6]
 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 Realise, 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 Nānak craves for the Lord's Pleasure; and he lives by singing the Praises of the Lord. [8-15]

Sri Rāg M. 1

The height of the (God's) Mountain³ frightens me ; dreadful to me also is the world⁴.
 How hard⁵ is the mounting on to the High ; no steps can reach upto it⁶.
 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 fool⁷ 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 over⁸, 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 pleasures. [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
 trees⁹. [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]
 Nānak : 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]

1. पिराट्ट (पिराणु) : (Sans. प्रयाणम्), lit. to go to.

2. मसतकि मसु नोसाट्ट (मसतकि मसु नोसाणु) : this truly (मसु) is the lot (नोसाट्ट) writ on the forehead.

3. डुंकरु (डुंकर) : (Sans. तुङ्ग गिरि) : high mountain.

4. Lit. the Parent's home.

5. गाखडो (गाखडो) : (Sans. गोख) : thorny.

6. तितु तामु (तितु तामु) : तितु (तिते, Sans. तत्र, there) ; तामु (of it).

7. असात (असात) : (Sindhi), without consciousness.

8. पिंडु पडे नोडु खेलसी (पिंडु पडे जोर खेलसी) : When the body (पिंडु) falls (पडे), the life (नोडु) bath played out its play (खेलसी).

9. निडु डटि दया कानु (जिर डवि दया कानु) : as (निडु) jungle fire (डटि) burns down (दया) the straw (कानु).

Sri Rāg. 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 Nānak :—"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 which¹ 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 myriads of stars will go.²
 The Abode of the One alone always stays : hear thou, O man, for Nānak speaks the Truth. [8-17]

Sri Rāg M. 3 Ashtpadis

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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). P. 65
 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 parent's 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.
 Nānak : He alone Blesses us with an Awakened Consciousness ; and Himself Blesses us with Glory,
 through the Guru. [8-1-18]

1. मित्रि (सिद्धि) : lit. (Sindhi), head.

2. विलीन (पल्लव) : (Sans. प्रलय) : i.e., vanishes.

Sri Rāg M. 3

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 waters¹ 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]
 Nānak: 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 Rāg 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 Wails.
 He finds not the Lord's Place, nor pecks at the Ambrosial Fruit (of God). [2]
 The Guru-wards are like God's Ever-green 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 act; as are our deeds, so do we wander about;
 In His 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 Nānak, "The Glory of the Lord's Name is Received by His Grace alone". [8-3-20]

Sri Rāg 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]

1. नदीने (नदीने) : lit. to distribute; (in the present context, to water).

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 Instruction, 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 Egocentric. **P. 67**
 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 Nānak, through the Word; for through His Grace is He Received. [8-4-21]

Sri Rāg M. 3

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.
 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 Realise God through the Word, their caste-consciousness is obliterated.
 Yea, what Men of Spirit utter, no one can erase. [3]
 Prehlada, 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 Realised 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.
P. 68
 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. [1]
 He is the Brahmin 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.
 Nānak: through the (Lord's) Name comes Glory and, through the Word, one Realises the Lord.
 [8-5-22]

Sri Rāg M. 3

The whole creation craves 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 is Merciful. [1]
 O brother, there is no Poise without the Word.
 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 Peace¹.

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 kills² 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, Infinite³ 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 Blesser 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.

Nānak : when the Giver Gives, He never falls short (of the Gifts). [10-6-23]

Sri Rāg M. 3

Meeting with the True Guru, one goes not the Round again, and cease one's re-births 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-fresh⁴, 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 realises the Immanent⁵ 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) ; Nānak : through the Word does one Merge in the Lord,
our God. [8-7-24]

Sri Rāg 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]

1. ਸਹਜਿ ਸਮਾਧਿ (सहजि समाधि) : In contradistinction to the Yogi's trance, which he brings about through *Hatha* Yoga, the Sikh enters into the trance spontaneously by concentrating his mind on the Word.

2. ਵਿਡਾਰਿਆ (विदारिया) : *Lit.* to remove, to scare away.

3. ਸਬਦਿ ਅਪਾਰਿ (सबदि अपारि) : the Word being equated with God, it too, like God, is infinite.

4. ਨਵਤਨੋ (नवतनो) : *lit.* of fresh body.

5. ਆਤਮਰਾਮੁ (आत्मरामु) : God as Spirit (Jodh Singh).

O my mind, Serve thy True Guru, without Doubt.
 The Lord shall then Abide in thee, and not even a particle¹ 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 Realise 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 Realises the Immanent Lord, and, through the Guru's Instruction, resides in his inner Self² (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,
 Who instructed me in the Lord's Truth, and living in the Discipline of Truth. P. 70
 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 innerselves³ and Live in the True Palace.
 Nānak : the Devotees are for ever in Peace, for they are Imbued with the (Lord's) True Name.
 [8-17-8-25]

Sri Rāg M. 5

When one is in utter distress and there is no one to support him,
 And the adversaries gather-in⁴ upon him and (even) his kinsmen desert him ;
 When all the props⁵ 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 involved⁶ 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 Sins⁷ 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 utters⁸, with the mouth⁸, 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]

1. ਪਤੰਗੁ : (पतंगु) If it is from Sanskrit प्रतंग, it would mean any part (अंग). पतंग also means little or feeble like the moth or a paper-kite which seems to be the meaning here.
2. ਨਿਜਘਰਿ (निजघरि) ; *lit.* the home (घरि) of the Self (निज).
3. ਲਾਗੁ (लागु) : he who pursues another.
4. ਅਸਰਾਉ (असराउ) : (Sans. आश्रय), आसरा, support.
5. ਪਲੇਟਿਆ (पलेटिया) : Panjabi version of the Urdu لپेटਿਆ (surrounded).
6. Drinking, stealing of the gold, eloping with the guru's wife, killing the cow or the Brahmin.
7. ਬਿਚਰੇ (बिचरे) : (from बिचारे, gives thought to). But here it means mere utterance.
8. ਮੁਖਗਰ (मुखगर) = मुख + अगु i.e. has learnt by rote (or heart).

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 siring 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 Nānak, through the Blessings of the True Guru, one Receives the True Name of the Lord.
 [9-1-26]

Sri Rāg 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) discipline¹.
 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 ones², and those who utter but one word³, and the maked one
 The robed ones⁵, the showmen⁶ and those that keep awake⁷,
 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 Devotee whom the Lord Unites of Himself (with Himself). [7]
 Nānak 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 Rāg 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 See-est Thy own creation in nature, casting the dice as it pleaseth Thee. [2]

1. ਭਗਤਉਤੀ ਰਹਤ ਜੁਗਤਾ (ਭਗਤਉਤੀ ਰਹਿਤ ਜੁਗਤਾ) : he who worships the Bhagvat (ਭਗਤਉਤੀ), i.e., a Vaishnava observes the discipline ((ਜੁਗਤਾ) of his sect.
2. ਬਹੁਰੂਪਿ (ਬਹੁਰੂਪਿ) : (Sans.) he who often changes his form (ਰੂਪ).
3. ਇਕ ਸਬਦੀ (ਇਕ ਸਬਦੀ) : the mendicant who utters but one word like 'Alakh', etc.
4. ਅਵ੍ਰੁਪੁਤਾ (ਅਵ੍ਰੁਪੁਤਾ) : (Sans.) lit. he who has shaken off his sins, a *sannyasin*, usually remaining nude.
5. ਕਾਪੜੀ (ਕਾਪੜੀ) : he who wears, like a Jangam, a gown of bells or the robes which he never discards.
6. ਕਰਤੀ (ਕਰਤੀ) : he who performs a miraculous show (ਕਰਤੀ); the showman.
7. ਜਾਗ੍ਰੁਤਾ (ਜਾਗ੍ਰੁਤਾ) : he, who remains awake (ਜਾਗ੍ਰੁਤਾ).

Thou art immanent in the world¹: 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 Realise our Lord whom seek the men of silence, and all the angelic men of God. [4]
 P. 72

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 Realises 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 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,
 Nānak : 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 is in His Grace, and He Merges us (into His Being). [14]

Thou art immanent in all, O Lord,
 Yea, Thou the Creator, (though) hid (from the eye).
 Nānak : 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 nature² 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) Nānak, "I live by Dwelling on Thy
 Name. [19]

Thou of Thyself hast created (all),
 Through Thee also is the Play of Maya ;
 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 Gatherest me in Thyself." [21]

1. ਪਹਾਰੈ (पहारी) : (Sans. प्रसार) : expanse, hence, the world.

2. ਬਿਰਦੁ (बिरदु) : (Arabic), routine ; Royal Title (Kapur Singh).

Thou, O Lord, art the *Gopis* ; Thou the (Yamuna) river, Thou art the Krishna, the herdsman.
Thou Thyself Supportest the earth¹,
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 Nānak gathers Thy Truth, O dear Lord ! [24-1]

Sri Rāg 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 Master²,
Sweeter than the mother, the father³,
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 Realised 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 Refuge⁴, O King,
That out of the Five⁵ Peasants in my Tenancy
Not one can raise his head (against me)⁶,
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 Realise my Spouse
By blessing my Forehead with his Hands. [9]
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]

1. ज़ेद (गोद) : (From Sans. गो), earth.
2. ज़ेद-सो-मि-रु-डा-इ-र-डा (गोसाई मिहंडा इठडा) : my (मिहंडा, from Sindhi मरिजे) Master of the earth (ज़े-सो-मि) is desirable इठडा, from Sans. इष्ट)
3. अम अवे घादरु मिठडा (अम अवे यावदु मिठडा) : sweeter (मिठडा) than (घादरु) mother (अम from Arabic उम) and father (असा, as in Arabic).
4. सामे (साम) = प्ररन : refuge.
5. That is, the five desires.
6. वेनु वेदी वदि न रणपी (कनु को कदि इन हषई) : no one can (वेदी न रणपी i.e. प्रबदी) raise (वदि) his head (वेनु lit. shoulder).

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 pain¹ 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) Nānak, "Thy Devotees, O Lord, lean on no one but Thee". [16]
 I am the Warrior of God.
 Meeting with the Guru, the Plume of my Headgear flutters.
 The Audience has assembled
 And, lo, the Creator² 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 humble³,
 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 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 Rāg Pahre, M. 1

In the First Watch of the Night, you are cast into the womb, O my Merchant-friend⁴,
 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, naked⁵ 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 Nānak : 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.
 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".
 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 thyself.
 Says Nānak, "In the Second Watch of the Night, one forgets (one's Lord)." [2]

1. ਰਝਾਣਦਾ (रजाणदा) = ਰੰਜ ਦੇ ਦਾ : pains.
2. ਦਯੁ (दयु) = ਦੇਵ : God.
3. ਨਿਚੜੇ (निहते) : (Sans. निहत), floored.
4. This is just a refrain and should not be taken literally.
5. ਨਾਮਰਜਾਦੁ (नामरजादु) : without (ना) ਮਰਜਾਦਾ (customary sign or garb).

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, lured¹ by Maya;
 And, revelling in thy riches and enjoying the beauties (of the earth) is your life wasted away².
 You keep not your Faith, nor your rendezvous with the (Holy) Deeds.
 (For), says Nānak, "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 sheared³, 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 :
 False 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 Nānak, "In the Fourth Watch one's Crop is put to the Scythe". [4-1]

Sri Rāg 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 Nānak, "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 not Wisdom, nor 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 performing the acts of piety or the
 way of works (one is emancipated not).
 The Deliverance, Nānak, 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; P. 76
 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 Nānak, "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-fold, you see nothing, nor your ears hear :
 Your tongue loses its taste: lost are your activity and power⁴.
 How can he, who has no Virtue, get Peace; the self-willed is born only to die.
 When the life⁵ is ripe, it breaks with a click⁶, and is destroyed; how can then one be proud of mere
 coming-and-going ?
 Says Nānak, "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 shoulders⁷ 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) he⁸, 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 Nānak, "Man is Saved by Truth and through Truth does he receive Honour." [5-2]

1. बिबल (बिबल) : (Sans. व्याकुल), *lit.* agitated, excited.
2. अहिला (अहिला) : (Sans. अफला, uselessly), also priceless.
3. लाटो (लाटो) : (From Sans. लाव), to pluck or cut.
4. रंहे पराकृताटा (रहे पराकृताटा) : lost (रंहे) are (पराकृति, Sans. पराक्रम, activity) and टाटा (टाटा, power)
5. धरु (धरु) : *lit.* crop.
6. रुड़ि (रुड़ि) : *lit.* to wither away ; also to break with a click (रुड़क).
7. बनि कनि = बेना, कपा : shoulder.

Sri Rāg 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, of whom you were created; Dwell upon His thought in your heart, by the
Guru's Grace.

Says Nānak, "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 :

"Him," says Nānak, "Death eats not in the Second Watch of the Night." [2]

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.

P. 77

He, on whom is God's Grace, Meets with the Guru, and gathers-in the Lord's Name :

Says Nānak, "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 about¹ 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 Nānak, "In the Fourth Watch, blessed is the Devotee's Night". [4-1-3]

Sri Rāg M. 5

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 Nānak, "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 stood² the *Yama* like mad:

O fool, when the *Dharmaraja* seizes (and questions) you how shall you answer him ?

Says Nānak; "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 a moment remembered Him not.

Says Nānak, "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 past³ : Serve, therefore, the True Guru that Light may dawn (upon you). P. 78

Says Nānak, "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 to wait;

As was the Writ, so did they drive you along; the self-willed were ever in Grief.

1. ਆਦੀ (ਆਦੀ) = ਆਦਾ : brought about. The word is so inflexed to suit the rhyme-scheme.

2. ਠਾਢੇ (ਠਾਢੇ) : standing; also cool (ਠੰਡਾ).

3. ਗੁਦਰੀ (ਗੁਦਰੀ) = ਗੁਜਰੀ : passed.

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 Nānak, "The Devotees are ever in Bliss at the Lord's Court, while the self-willed (again) take to the Round". [5-1-4]

Sri Rāg M. 4, Chhant

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How can the Ignorant Bride see her Lord's Face at her Mother's Home ?
(Only if) the Lord, in His Grace, make 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 strikes¹ 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 my self.
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 Chess-board 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 Creeper².
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.
Nānak : 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 Rāg M. 5, Chhant

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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-Foot (of the Lord).
The flower-girt Lord, who Pervades the seas and the earth, also Abides, by His Grace, within thee.
Says Nānak, "O my beloved mind, I ask thee to dispel thy Doubt in the Society of the Saints", [1]
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-Foot (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 Nānak, "O my beloved mind, without the Lord, all show is false". [2]

1. विनष्टं (किरखें) (Sans. कृष्) to till land ; also, to weed out ; to furrow. Here, to strike off the account as the plough upturns the earth.

2. हल दपोसो (बेल बधंदो) : this idiom is always employed to denote increase in progeny, here it means the growth in the worshippers of the Lord.

O my mind, my friend, carry along the Profitable Merchandise¹.
 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 Nānak, "O my beloved mind, carry the Profitable Merchandise¹ 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 ; P. 80

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.

Says Nānak, "O my beloved mind, abide thou in the Society of the Saints." [4]

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 Lord² 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-all³.

Says Nānak, " Through the Saints' Instruction, thy mind is Imbued with the Loving Adoration of the
 Lord." [5-1-2]

Chhants⁴ of Sri Rāg, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlignter.

Dakhna⁵ :

In my heart is my Lord, how shall I See His Presence⁶ ?

Nānak : seek thou the Refuge of the Saints, and thus find the Life of all life. [1]

Chhant :

'Love of the (Lord's) Lotus-Foot 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 Saints.

O Master of Nānak, 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 doors⁷ are opened unto us, Nānak, 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 lovest
 not Him in a Gamble.

Prays Nānak : "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, Nānak, when I find the Lord's Name.

1. धेप (धेप) : (Sindhi), merchandise.
2. श्रीधर (श्रीधर) : He who is the support (धर) of Lakshmi (श्री), i.e., God.
3. सरस (सरस) : (Sans. सर्वसु), the whole (treasure). It is also rendered as सरस-रस, i.e., the essence of all *rasas* or flavours.
4. हंड (हंड) : (Sans. हंड) lit. verse, here a typical measure.
5. In these verses, Sindhi and Lehndi (Western and Southern Punjabi) terms are commonly employed ; hence the composition is called Dakhne (which contain Southern speech).
6. रठ भडाचु मा पिरि, पसे किउ दीदार (रठ मझाहू मा पिरि, पसे किउ दीदार) : रठ (heart) भडाचु (in), मा-पिरि (my love), पसे (see)—are all Sindhi words.
7. द्वापर (द्वापर) : (Sans. द्वापर) : door ; the Tenth door.

Chhant :

The Master's Abode is Beauteous, in it abide the Devotees; this is their only Hope.
Their minds and bodies are imbued with¹ 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's 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 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 their Kins.
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 Nānak, "I can only be a Sacrifice unto Him". [5-1-3]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Sri Rāg M. 4, Vanjārā²

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.
Nānak : 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 brothers, without the Saints 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.
Nānak, the (Lord's) Servant has Realised 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.

1. गलजकन (गलतान) : (Persian), imbued with.

2. A folk-tune.

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, Nānak, 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.
 Nānak'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 way¹ 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.
 Nānak, 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 Realise 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.
 Nānak : 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-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Var of Sri Rāg, M. 4, with Shalokas

Shaloka M. 3

Sri Rāg is the most blessed strain (of music), if (through it) one loves the Lord's Truth. **P. 83**
 And for ever does the True One Abide in the mind, and the mind is held by the Grace of the Infinite Lord.
 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 body's form.
 Nānak : by Serving the True Guru, one Deals only in Truth. [1]

M. 3

All love goes², 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 do ?
 Nānak : 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]

Shaloka 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]

1. डडड (डडड) : (Sindhi) : way, path.

2. डडड डे (डडड डे) : leaveth (डडड, डडड).

M. 1

Faith and Contentment are the food of the angelic beings¹ ;
They alone See the Vision of the Perfect (Lord) : there is no place there for those who only but gossip²
and talk. [2]

Pauri

Thou, O Lord, Created all and Assigned a given Task to each ;
Thou art the one 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]

Shaloka M. 1

Vain³ 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 only⁴ 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 stores⁵ 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 kins ; nay, the whole world is Saved for their sake. [3]

Shaloka M. 1

The Lord Creates nature and then Pervades it.
He, who Avails the span⁶ (of Life), is the (True) Servant of the Lord.
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 mind thy object⁷ of (study).
And, then thou See-est the Presence of thy Lord wheresoever thou See-est. [1]

P. 84

M. 3

The Society of the Guru is not found by being near or far ;
Nānak : 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 Palm⁸.
I am a Sacrifice unto those who Meditate on Thee.
Thou Thyself dost everything ; O, wonderful are Thy Doings ! [4]

1. मल्लिका (मलाइका) : (Arabic), plural of Malik (मलिक) (angelic being).
2. भाइका (बाइका) : (Sans.), gossip.
3. दैवत (फकड़) : from दैवत, that which has no juice ; valueless.
4. उपरु (तापर) : उ (then) + पर (only).
5. i.e. the fourteen lokas (7 heavens and 7 under-worlds).
6. रक्षत (रखतु) : (Arabic, रखत), time.
7. मयसुद (मखसुद) : (Arabic, मखसुद), the object of desire.
8. सारंगपाटा (सारंगपाण) : (Sans. (सारंगपाणि) : He, in whose hands (पाणि) is the earth (सारंग)

Shaloka M. 3

Why ask for a pen¹ and the pot of ink² ?

Write on the Tablet of thy heart.

Abide for ever and 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 anywise³ for thyself.

The True Guru has embedded in thee the Real Name, be then in Communion with the Real.

Nānak : 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 in fear 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 ?

Nānak : they who Realised the Truth, became one with the Lord's Truth. [5]

Shaloka M. 3

Burnt be the pen, the ink, the paper,

And burnt be the one who writes of Duality.

Nānak : 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.

Nānak : 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]

Shaloka 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.

Nānak : one is Saved only through the Guru, by Dwelling on the Lord's True Name. [1]

P. 85

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 power-less even when in power and are humble and meek.

Saith Nānak, "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 Castest⁴ the net, Thou Thyself art the film⁵ upon the water.

But, like the lotus, Thou Remainest Detached, deep are Thy Roots (in Mud), but Thou Losest not Thy Glow⁶.

Thou Thyself Givest Release, in an instant (as brief) as the striking of a Thought.

O God, nothing is beyond Thee ; (but), Thou art Realised through the Guru's Word. [7]

1. कलउ (कलउ) : corrupted form of कलम, pen.

2. भसाजनी (मसाजनी) : (Sans. मसीखानी), inkpot.

3. दिउपादि (विउपादि) : (by) दि (other) + उपादि (means).

4. वडादिदा (वडादिदा) : *lit.* to spread out ; also fondle ; be a sacrifice unto another.

5. मेवाल (मेवाल) : (Sans. मेवाल), film upon the water.

6. मे उषा दिच गुलाल (मे उषा दिच गुलाल) : *lit.* even though struck deep a hundred hands (मे उषा दिच), Thy Glow (गुलाल) (remains).

Shaloka 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.
 Nānak : 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 Nānak, "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 Realise 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]

Shaloka 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.
 Nānak : 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. **P. 86**
 Through the Guru's Word, I Realised 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 meditation, all discipline is in the 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) Nānak 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]

Shaloka M. 3

The Pundit recites and shouts out (his Books) ; but (within him) is the love of Maya.
 Within himself he Realises not the Lord, and his mind is foolish and wild.
 He instructs the world in Duality, and knows not the Essence himself.
 Vain is 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.
Nānak : 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.
Nānak : he alone Serves his Lord whom He Attaches to Himself. [10]

Shaloka M. 3

Nānak : 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 Kins.
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 and forget their Lord.
Nānak : 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.
Nānak, 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 Glorious¹.
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]

Shaloka M. 3

Worship the Supreme Lord² with the Guru's Poise.
If the (individual) Soul has faith in the Over-Soul, it Realises 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.
Nānak : 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 tattles with it alone ; and is then at Peace with the mind.

1. ਪਰਵਰਿਆਂ (ਪਰਵਰਿਆਂ) : (Sans. (प्रवर), n. excellent or distinguished ; exalted.
2. ਆਤਮਾ ਦੇਉ (आत्ममा देव) : ਆਤਮਾ ਦੇਵ, The Supreme Self, i.e., God.

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
 Nānak : 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)¹,
 And the Unseen, the Imperceptible, Unknowable, Immaculate—Him the eyes See, by the Guru's
 Grace. [12]

Shaloka 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.
 Nānak : He, the Lord, Does what He Wills, and no one can ask Him 'why?' [1]

P. 88

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 ?
 All meditation, all penance, all continence, is in the acceptance of the God's Will, but through the
 Lord's Grace does this (Wisdom) dawn.
 Nānak : 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]

Shaloka M. 3

They, who Served not the True Guru, and Dwelt not on the Word,
 On them the Lord's Wisdom never dawned; 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 treasures 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, Realises 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.

1. विलुप्य (फिरावी) : (From Sans. कर्षण, to draw). Also, to obliterate, to remove.

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.
 Their Faces sparkle both here and Hereafter, and they are Robed at the Lord's Court. [14]

P. 89

Shaloka M. 2

Chop off the head that bows not down to the Lord.
 Nānak : 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 thy 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.
 Nānak : Meditate on the Great Name, for, all bow down before the Lord's Name. [15]

Shaloka M. 3

The ugly Woman, 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 that 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 ?
 Nānak : 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.
 Nānak : the God-wards are Merged in Truth; for, they keep the (Lord's) True Name in their hearts.

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,
 Who Honours the Righteous and Punishes the Evil-doers. [16]

Shaloka 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), Nānak, (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
 Nānak : through Love of the (Lord's) Name is she made a true Bride, and is United with Himself by
 the Lord. [2]

Pauri

O Lord, 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; 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 Honour and the poor and the hapless succoured, O Lord ! [17]

Shaloka 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.
 Nānak : the Cause is in the Hands of the Creator, but only the God-wards Realise it all. [11]

M. 3

Nānak : 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 Realised (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]

Shaloka 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.
 Nānak : 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.
 Nānak : they Merge 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]

Shaloka M. 1

Ignorance is the Drummer-woman; heartlessness the Butcheress;
Slander is the Sweepress in the heart ; anger is the *Chandāl*.
What use is it (O Pundit), to mark off¹ (thy kitchen), when all the four Outcastes are within thee.
Let Truth be thy continence ; good Deeds thy markings ; Meditation on the (Lord's) Name thy bath.
Nānak : they alone are held sacred (in the world beyond) who instruct² not the others in Evil. [1]

M. 1

Whether one be a Swan, or a Craue, one is Saved only by the Lord's Grace.
Nānak : 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 Nānak : Singing Thy Praises, One Knows the Unknowable Thou. [20]

Shaloka M. 3

To Him, the Lord, belong our body and Soul ; He is the Mainstay of all.
Nānak : 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 world³, I live in Communion with the Lord, and (in my mind) Rings ever the
Unstruck Melody (of the Word).
Nānak : 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 Rāg of Kabirji

(To be sung in the Measure of 'Ek Svan')⁴

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. P. 92
How can one realise 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]

1. बारी (बारी) = बार, लकीर : lines, which the devout Hindus draw to mark off their kitchen from the rest of the compound. This is done to establish and preserve its sanctity.
2. पंदि (पंदि) (Persian), advice, instruction.
3. उन्मत्ति (उन्मत्ति) : (Sans. उन्मत्त, agitated ; also from Sans. उन्मत्तमन, high mind). According to Yoga, he alone, who withdraws from the world, is in the state of Unmana.
4. That is, in the same measure as the hymn titled, "Ek Svan" (Sri Rag, M. 1).

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). [3]
In His Company, one dies not.
And, if one Realises His Will, one Meets with Lord the God. [1—Second Pause]

Sri Rāg 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 kins, and the vicious man, casts an evil eye upon another's woman. [1]
But when, (Age), the offspring of the *yama*¹ comes with a terrible message²
One feels helpless before it
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 smothered³ 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 Rāg 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 string⁴ (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 Rāg : Hymns of Bhagat Beni ji

[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 silence⁵, 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]

1. ਜਮਹਿ ਤਣਾ (जमहि तणा) : ਤਣਾ (Sans, तनय) : son of the *Yama*.
2. ਦੂਤਾ ਆਦਿਉਹਿ (दूता आदिउहि) : ਦੂਤਾ is from ਦੁੱਤ, a Sindhi word, meaning courier; messenger.
3. ਕਰਦਲ (करदल) : who smother (दल) with their hands (कर).
4. ਮੇਖੁਲੀ (मेखुली) : (Sans, मेखला), string.
5. ਸੁਨਾਰਾ (सुनारा) : (from Sans शून्य), void.

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 wildly¹ 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 Continnence and good Deeds, and remembered not the Name of the Lord.

And lust sprang up in you, your mind was darkened and a woman² 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 palate³ 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 babes⁴ and, in pride, you knew not (the Real).

And even when thy 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 Rāg of Ravidas

Thou art me; I am Thou : where is the difference ?

Do the gold and the golden bracelet differ ? Or, the water and the waves ? [1]

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 all⁵, everywhere." [3]

1. ਅਨਰਾਧਾ (अनराधा) : (Sans, अनिरुद्ध), wild.

2. ਸਕਤਿ (सक्ति) = ਸ਼ਕਤੀ : the divine female.

3. ਭਗ ਮੁਖਿ (भग मुखि) : (The joys of) ਭਗ (Sans, भग) female organ and ਮੁਖਿ (mouth,) i.e., of the palate.

4. ਨਿਕੁਟੀ (निकुटी) = ਨਿਕੀ : small, tender.

5. ਸਮ ਦਲ (सम दल) : who is alike (सम) to all (दल, crowd).

By the Grace of the One Supreme Being, The Eternal, the All-pervading,
Hrusha, The Creator, Without Fear, Without Hate, the Being
Beyond Time, Not-incarnated, Self-existent, The Fulightener.

Rāg Majh, Chaupadas, M. 4

P. 94

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 Nānak gathers Thy Name. [4-1]

Majh M. 4

The Lord¹ 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 Pain² of Separation³ (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

P. 95

Read thou of the Merits of the Lord and Meditate on them.
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]

1. भगमूरुन (मधुसूदन) : *lit.* Krishna, the slayer (मूरुन) of Madhu, the demon.

2. देरन (वेदन) : (Sans. वेदना), pain.

3. धिरगु (धिरगु) = धिरगु : (Sans. धिरगु), separation.

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. [1]
 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).
 Nānak : 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. P. 96
 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 Nānak, 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]
 Wherever 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. [3]
 Nānak, 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 met not me for a moment, the Dark Age dawned 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) Nānak, Thy Servant, "I am Thy Slave, O my Lord !" [Pause 1-8]

P. 97

Rāg 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 Raineest (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 Nānak, 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 Intuition¹ 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 Judgment,
 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, Nānak, the One alone Pervades all. [4-3-10]

1. अनङ्कित पुरुष (अनङ्कित पुरुष) : i.e. the *Purusha* who is realised through *Anubhava* (intuition).

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 Clever¹, 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

I search for Thee that I may See Thy Sight,
 And for this I have treaded through a myriad mazes of the woods;
 Thou art the Absolute, Thou the Related One.
 Is there one who'll Unite me to my Lord ? [1]
 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. [2]
 For years, the Yogi meditates and practises penance,
 And wanders through the whole world,
 But he finds not Peace in his heart even for an instant,
 And ventures out again and over again. [3]
 By His Grace, I met the Lord's Saint,
 And my body and mind got cool Comfort.
 The Lord Immortal came into my heart ; and so Nānak Sings the Song of Joy. [4-5-12]

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 *Murāri* 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 Blissful²; 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

In Thy Will is what we do; we take what Thou Givest.
 The poor and the supportless have Thy Support alone.
 Thou art everything, O my dear; I am a Sacrifice unto Thy Power. [1]

1. चित्तधृति (चित्तधृति) : (Sans. चित्तधृति), clever.

2. अमिथ दत्तमन (अमिथ दत्तमन) : the vision (दत्तमन), which is never (अ) fruitless (मिथ); मङ्गल दत्तमन (सफल दत्तमन) also has the same meaning.

In Thy Will, do we wander ; in Thy Will, do we find the Way,
 In Thy Will, do we Utter Thy Praise, by the Guru's Grace.
 In Thy Will, are we cast into a myriad wombs,
 All, O all this is Thy Will, O Dear ! [2]
 Neither is there any wise or unwise,
 For, it is Thy Will that Works all over.
 Thou art Unfathomable, Beyond knowing, Infinite ; Ineffable is Thy Value. [3]
 Bless me with the Dust of Thy Saints' (Feet).
 I have come to Prostrate before Thy Gate.
 On Seeing Thee is my mind Satiated.
 Says Nānak, "O Lord, Thy Meeting comes about only the natural way". [4-7-14]

Majh M. 5

When I forget Thee, I am in Pain,
 And feel the pangs of Hunger ; and Wander about in many directions.
 When I Call on Thy Name, I am at Peace,
 (But) he alone Receives Thy Name on whom is Thy Mercy, O Dear ! [1]
 My Lord is All-powerful ;
 When I gather Him in my heart, all my Sorrow departs.
 And depart my Ego and Anxiety and Afflictions all. P. 99
 And the Lord Himself Sustains me, O dear ! [2]
 I ask of Him all things, like a child,
 And He, the Beauteous Lord, is Tired not of Giving.
 I fall at His Feet to reconcile Him to myself,
 (For), He is All-merciful to the poor, yea, He the Supporter of the earth. [3]
 Sacrifice am I unto my Perfect Guru,
 Who cut the Fetters off my (feet),
 And made me Beauteous and Pleasant, by Purifying my heart with the Lord's Name. [4-8-15]

Majh M. 5

O Thou my Love, *Gopāl*, All-merciful, All-love,
 O Thou, the Unfathomable, Deep, Infinite, *Govind*,
 O Highest of the high, Immeasurable and Transcendent Master,
 I live by Calling on Thee. [1]
 O Thou, the Destroyer of Fear ; O Thou, the Treasure beyond value,
 O Thou without fear, without hate, without end, Unweighable ;
 O Thou the Being Eternal, Unborn, Self-existent,
 By Calling on Thee my mind attains Peace, O Dear ! [2]
 Ever, ever, is my friend the Love of *Gopāl* ;
 He Sustains the high and the low :
 His Name, the Essence of all Joy, Satiates my mind,
 And I Drink the Nectar of His Name, by the Guru's Grace. [3]
 In joy and in sorrow, do I call on Thee, O Dear !
 This good disposition I Received through the Guru.
 For, Thou alone art my Refuge, O Lord !
 And I Swim across (the Sea of Existence) through Thy Love, O Dear ! [4-9-16]

Majh M. 5

Blessed is the time when I meet the True Guru.
 His Presence is Blissful ; His Glance Saved my soul.
 Blessed is the auspicious time, the moment, the hour, when I Meet my Lord, the God. [1]
 Making the Effort, my mind became Pure,
 As I walked in His Way, my Doubt was cast away.
 The True Guru made me Wise in the Lord's Priceless Name,
 And my Afflictions were no more. [2]
 Within and without rings Thy Word, O Lord !
 Thou Thyself Uttered it, Described it whole.
 Truly did the Guru say, "He is One, and One alone,
 And there is not another, nay none," O Dear ! [3]

* I Drank the Lord's Nectar-Name from the Guru,
The Lord's Name became my Food, my Wear.
I Loved the Name and Revelled in it ; how wonderful was its Joy, O dear ! [4-10-17]

Majh M. 5

I ask of all the Saints, "Pray, Bless me with a Gift,"
I pray to them meekly, shedding all my pride.
I am ever a Sacrifice unto them and pray, "Bless me with the Dust of thy Feet". [1]
Thou art the Giver, the Maker of our Destiny,
The All-powerful, the Ever-giver of Peace :
(O Lord), all are Blest by Thee : Fulfil my life too, O Dear ! [2]
They, who Saw Thy Presence, Blessed are their bodies.
They won a Victory over the unconquered fortress of their inner-selves.
Thou art the Giver, the Maker of our Destiny ;
And no one is as Mighty as Thou art, O Dear ! [3]
I apply the Dust of the Saints' Feet to my Countenance, P. 100
And, my unfortunate Ignorance and false sense (of values) depart ;
And I abide in the Abode of Truth and Utter the Lord's Praise, and all my Falsehood is cast away.
[4-11-18]

Majh M. 5

O Thou, the Beneficent Lord, let me not forget Thee.
By Thy Mercy I am Imbued with the Love of Thy Devotees.
O my dear Lord, grant me this gift that I Meditate on Thee night and day. [1]
In the dead dust (of my body), Thou Puttest a mind,
And, all the places Thou hast given us are good.
O, Wonderful is Thy Play of Joy.
All that happens is in Thy Will, O Dear ! [2]
The Lord's are the Gifts that we receive ;
Thirty-six kinds of delicacies, a cosy bed and cool wind,
And the enjoyment of joys in peace. [3]
Give me the Mind, O Dear, that forgets Thee not.
Give me the Wisdom that I Meditate on no one but Thee,
And I Praise Thee, with every breath,
And seek, O Dear, no other, but the Guru's Refuge. [4-12-19]

Majh M. 5

To walk in Thy Will is Thy Praise,
For that alone is Wisdom and Concentration (of mind), which Pleases Thee.
That alone is Contemplation that Thou Likest,
And, to abide in thy Will, is Perfect Knowledge. [1]
He alone Sings Thy Nectar-Name,
Whom, Thou, O Master, Blesses.
Thou belongest to the Saints, the Saints are Thine,
The mind of the Saints is Pleas'd with Thee, O Master ! [2]
Thou Sustainest Thy Saints,
Thy Saints Sport with Thee, O *Gopāl* !
Thy Saints are ever Dear to Thee,
For, Thou, O Dear, art the life-breath of the Saints. [3]
Sacrifice is my mind unto the Saints,
Who Know Thee and whom Thou Likest in Thy Mind.
In their Society, is my mind at Peace,
And Nānak is Satiated with the Essence of the Lord. [4-13-20]

Majh M. 5

Thou art the Sea, I a fish within Thee.
Thou art the (Celestial) Drop ; I am a *Chatrik*-bird athirst for it.
Thou art my Hope ; Thine is the Hunger (within me),
And with Thee alone is my Mind Imbued. [1]

As the child is satisfied with the (mother's) milk,
 As the poor are pleased at the sight of riches,
 As the thirsty one is cooled with cool water,
 So is my mind fulfilled with the Love of the Lord. [2]
 As the lamp lights the darkness,
 As the wish of the longing bride is fulfilled,
 And on meeting her spouse her mind is in bliss,
 So is my mind Sated with the Love of the Lord. [3]
 The Saints showed me the Way to the Lord.
 By the Grace of the Saints, I got accustomed to the Company of the Lord.
 The Lord became mine and I His,
 For the Guru had Blest me with the True Word. [4-14-21]

Majh M. 5

The Nectar-Name (of the Lord) is for ever Pure,
 The Giver of Peace, the Dispeller of Sorrow.
 I have tasted all other tastes ; the sweetest is the Essence-of the Lord. [1]
 He, who Drinks it, is Satiated,
 And becomes immortal he who Drinks the Essence of the Lord's Name. **P. 101**
 The Treasure of the (Lord's) Name is his on whose mind rains the Guru's Word. [2]
 He, who Receives the Essence of the Lord is Fulfilled.
 He, who Tastes the Taste of the Lord, wavers not.
 (But) he alone Receives the Lord's Name in whose Lot it is so Writ. [3]
 The Lord has come only into the hands of the one (Guru) who has Blest myriads of people ;
 Through him were myriads Saved.
 The Lord's Treasure is Received through the Guru's Grace.
 But rare, O Nānak, are those who have Seen their Lord. [4-15-22]

Majh M. 5

My Lord has the (nine) treasures, the (eighteen) miracles, and all the riches,
 His is the gift of life, too ; yea, His who is Deep and Unfathomable.
 Myriads of pleasures are His who takes to the Feet of the Guru. [1]
 Seeing the Lord's Sight, one becomes Pure,
 And one Saves also one's kins and fellowmen.
 He, our Master, is Unknowable and Unfathomable.
 And it is by the Guru's Grace that one Meditates on the True One. [2]
 He, whom every one searches in every way,
 Him only the Fortunate one Sees.
 Yea, that High, Infinite, Unknowable Place one Sees through the Guru, O dear ! [3]
 Thy Nectar-Name O Lord, is deep, too deep.
 He, in whose heart it Abides, is Emancipated.
 Of him, the Guru cuts all the Fetters off, and he Merges in the Peace of Poise. [4-16-23]

Majh M. 5

Meditate thou on the Lord, by God's Grace.
 Through the Lord's Mercy, Sing thou the Songs of Joy.
 Upstanding and downsitting, awake and in sleep,
 Meditate thou on Him thy whole years¹ through, O dear ! [1]
 The Saint brought to me the Cure of the Lord's Name,
 And I was purged clean of Sin,
 And I became Blissful and my Pain was no more. [2]
 He, whose side my Love 'takes, is Ferried across the Sea of Existence.
 He, who Realises his Guru, Practices Truth, of whom can he then be afraid ? [3]
 Since, I joined the Society of the Holy,
 And Met the Guru, the Devil in me has left ;
 Nānak Sings, with every breath, the Praises of the Lord.
 And lo, the Lord has Covered his Shame. [4-17-24]

1. ਅਵਰਦਾ (अवरदा) = अदमसा : life-time.

Majh M. 5

The Lord is intertwined with the Servant like warp and woof.
 He, the Lord Sustains His Servant, yea, He the Giver of Peace :
 I bring water for His Servant, fan him,
 And grind his corn ; for this also is the Service of the Lord. [1]
 The God has Cut my Noose off and Yoked me to His Service.
 The Command of the Master pleases me, His Slave,
 And I do what Pleases my Master.
 And so I become Great, both from within and without. [2]
 Thou the Master art All-wise, and Knowest all our states.
 I, being Thy Servant, Enjoy Thy Blessings.
 All that is Thine, is mine.
 For, the servant is known from his Lord and Master. [3]
 He, whom the Master Honours with the Robe,
 Is not called to Account thereafter.
 Unto that Servant is Nānak a Sacrifice,
 For he is Deep and Profound, yea, the Jewel of a man. [4-18-25]

P. 102

Majh M. 5

All things are in thy Home, (O mind), not one is without ;
 And he, who searches without, is lost in Doubt.
 The one who Realised the Lord within, by the Guru's Grace,
 Is at Peace both within and without, O dear ! [1]
 When the Lord's Nectar drips into oneself,
 And the mind Drinks and Hears and Reflects upon the Word,
 One is ever in Joy,
 And for ever Sports with one's Lord, O dear ! [2]
 He is United (with) the Lord, yea, he who was Separated from Him birth after birth.
 By the Saint's Grace, the dry bones of a Tree blossom into leaf and flower ;
 One obtains good Conscience, and Meditates upon the Lord's Name,
 And through the Guru is United with the Lord, O dear ! [3]
 As the waves of water merge with the water,
 So is one's light merged in the All-light.
 Says Nānak, the Evil of Doubt is torn off,
 And (one comes and) goes¹ not again, O dear ! [4-19-26]

Majh M. 5

Sacrifice am I unto him who has Heard of Thee, O Lord !
 Sacrifice am I unto him who has Uttered Thy Name with his tongue.
 Sacrifice am I unto him who Meditates on Thee with his whole mind, O Dear ! [1]
 I wash the Feet of him who walks in Thy Way,
 Of that Beneficent one I crave to have a sight,
 And I give my mind to him, my Friend and Teacher,
 Through whom is the Lord found. [2]
 Fortunate is he who has Realised Thee,
 Who abides in the midst of all, yet remains Detached.
 He Swims across the Sea of Existence in the Society of the Saints.
 And conquers all the Demons (within himself). [3]
 Of him I seek the Refuge.
 And all my Ego and Pride is lost, and the Darkness of Attachment is dispelled.
 And I pray, "Grant Nānak the Gift of the Lord's Name,
 Yea, the Lord's, who is unfathomable and Unknowable, O dear !" [4-20-27]

Majh M. 5

Thou art the Tree ; Thou that Branches off ; Thou art the Blossoms, too.
 Thou art the Subtle, Thou the Apparent ;
 Thou art the Ocean, the Foam and the Bubble,
 Without Thee, I see not another, O Dear ! [1]

1. ਜਉਲਾ (जउला) : (Pothohari), जउला, जाटा, to go.

Thou art the Thread ; Thou the Beads .
 Thou the Knot (that holds); Thou the Top-bead¹
 Thou art the Beginning, the Middle and the End :
 I see not another without Thee, O Dear ! [2]
 Thou art the Absolute, the Related ; Thou the Giver of Peace;
 Thou the Detached, Attached ; Thou the enjoyer of Joy ;
 Thou alone Knowest Thy Play ;
 And Thou alone gatherest all into Thyself. [3]
 Thou art the Master, Thou the Slave,
 Thou the Unmanifest, Thou the Manifest.
 Nānak, Thy Servant, ever Sings Thy Praises :
 Bless him, O Dear, with a moment's Glance of Grace. [4-21-28]

Majh M. 5

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Blessed is the Word which Reveals the Lord's Name ;
 (But) rare is the one who Knows (the Word), by the Guru's Grace.
 Blessed is the time when one Hears and Sings (the Praises) of the Lord,
 And one's life is Approved. [1]
 Blessed are the eyes that See the Lord's Sight,
 Blessed the hands that Write the Lord's Praise,
 Blessed the feet that Walk in the Lord's Way,
 Sacrifice am I unto them ; through them the Lord is Revealed to me. [2]
 Hear, O my friend, my mate, my love,
 In the Society of the Saints was I Saved in a moment.
 My mind was purged clean of the Sins and my coming and going has ceased, O dear ! [3]
 With joined palms, I pray to Thee, O Lord,
 Have Mercy, and Save this Sinking Stone .
 To Nānak the Lord is Merciful, and his mind is Pleased with the Lord. [4-22-29]

Majh M. 5

O Lord, Thy Word is Nectar-sweet :
 Hearing it, I attain to the highest State (of Bliss).
 The Fire (within me) is quenched and my mind is Cooled
 On seeing the Sight of the True Guru. [1]
 I have attained Peace : gone is my Sorrow
 On hearing the Saint's tongue Utter the Lord's Name.
 The Earth (of the body) and the Ocean (of the Mind) are filled to over-flowing with the (Nectar of the
 Lord's Name);
 And goes not one not Blest by His Grace. [2]
 The Creator has Showered His Mercy upon me,
 For, He Sustains all His creatures.
 He is our Beneficent and Kind and Merciful Lord.
 All are Satiated by Him (with His Grace). [3]
 In an instant, woods and glades and the three worlds are in bloom
 By the Grace of the Creator.
 Nānak Meditates on Him who Fulfills the Desire of the Mind O dear ! [4-23-30]

Majh M. 5

Thou, O Thou art my Father, my Mother :
 Thou, O Thou art my Kin, my Brother.
 When Thou art my Refuge all over,
 Why then may I be in fear, O Dear ! [1]
 By Thy Grace alone I know Thee;
 Thou art my Shelter, my Pride;
 No one is (mine) without Thee,
 And all is Thy Play in the Play-field (of the world). [2]

1. भेरु (मेरु) : the largest bead in the rosary.

Thou alone Created all Thy creatures,
 And Yoked them to the work as Thou Willed.
 All that happens is in Thy Will
 And not according to mine, O Dear ! [3]
 Meditating on the Lord's Name, I found the Great Bliss;
 Reciting Thy Praises, my mind (was held) in Peace ;
 And I won the hard Battle¹ (of life) : and through the Guru's Grace, my Victory was echoed all over,
 O Dear ! [4-24-31]

Majh M. 5

God is the Life of my life ; the Mainstay of my Mind.
 The Devotee lives by Singing His endless Praise.
 The Lord's Name is the Treasure of Good,
 And I attain Peace by Calling on the Lord, O dear ! [1]
 With whatever wish one goes (to the Lord, it is fulfilled).
 In the Society of the Holy, his comings and goings cease.
 And, all one's Desires are fulfilled on Seeing the Guru's Sight. [2]
 Thou the Lord, art Unknowable, beyond Comprehension, Infinite.
 On Thee Meditate the Seekers, the *Siddhas* and the Wise,
 And their Ego goes and their Doubt departs.
 And they See Thee, their Lord, by the Guru's Grace, in their minds. [3]
 He, the Lord, is All- joy, the Treasure of Salvation,
 He is the Giver of Peace and Poise through His Name.
 When He, the Lord, is Merciful,
 One Receivest His Name in one's Home, O dear ! [4-25-32]

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Majh M. 5

I live by Hearing Thy News, O Lord !
 (For), Thou art my Love, my Great Master.
 Thou alone Knowest Thy Miracles,
 I seek Thy Refuge, O *Gopāl*, my Dear ! [1]
 Reciting Thy Praise, my mind is in Bloom :
 I hear Thy Gospel and all my Dirt departs.
 Repairing to the Society of the Holy,
 I meditate on my Lord, the All-merciful. [2]
 I Remember my Lord with every breath :
 This is the Wisdom my mind has learnt, by the Guru's Grace.
 Through Thy Mercy is all Light ; and Thou, the All-merciful, Sustainest all. [3]
 True, how True, is the Lord:
 He, who is Eternal, for ever Himself,
 Whose miracles are all-too-manifest,
 And Seeing whom Nānak has been Blest, O dear ! [4-26-33]

Majh M. 5

By Thy Will, comes the rain (of Mercy),
 And in the Society of the Saints one Calls on Thee.
 And, one attains Happiness and Peace and the Great Poise. [1]
 Thou hast Created all things in abundance,
 And, by Thy Mercy, Thou hast Satiated all beings.
 Be Thou ever Beneficent, O Lord, that all are fulfilled for ever, O Dear ! [2]
 True is the Master, True is His Name ;
 Meditate on Him for ever, by the Guru's Grace.
 He Dispels thy Sorrow and Delivers thee of Attachment and the fear of births and deaths. [3]
 Hail, Hail, Nānak, to the Lord for ever,
 Meditating on whose Name one's Fetters are cut off,
 And one is Fulfilled in an instant,
 And one Dwells on the Praise of the Lord. [4-27-34]

1. विधाता (विधाता) : Sans, (विषम गढ़) the unconquerable fortress.

Majh M. 5

Come ye friends, mates, my loves,
 Let us in unison Sing the Praises of the Lord Unknowable and Infinite.
 For he, who Hears or Sings the Lord's Praise is Emancipated.
 Meditate ye on Him who Created ye, O dears ! [1]
 Your Sins of ages will depart,
 And ye will receive your heart's Desire,
 Meditate on Him, the True Master,
 Who Brings sustenance to one and all, O dear ! [2]
 Meditating on the Name, we attain All-peace,
 All our Fears depart and we Dwell on the Lord's Name.
 He, who Serves Him, Swims across¹,
 And all his Works are accomplished, O dear ! [3]
 I seek Thy Refuge, O Lord !
 Unite me with Thyself as Thou Willest :
 Take Pity and Yoke Nānak to Thy Worship
 That he may Drink the Nectar of Thy Truth, O Dear ! [4-28-35]

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Majh M. 5

My Lord, the Supporter of the earth, is in Mercy,
 And it Rains all over;
 He who's Ever-kind to the poor, the Ever-benevolent Creator, has Cooled us all, O dear ! [1]
 He Sustains all His creatures,
 As the mother supports her child.
 He is the Dispeller of Sorrow, the Ocean of Peace,
 And Provides all He with sustenance, O dear ! [2]
 He, the Compassionate Lord, who Pervades the land and the sea,
 Sacrifice am I unto Him a hundred times.
 Let's Meditate on Him, night and day,
 Who Redeems all in a moment, O dear ! [3]
 The Lord Himself has Protected all,
 And all our Sorrows and inner Pains are gone.
 Meditating on Him, the mind is ever-green, and so the body,
 And on Nānak is the Lord's Eye of Mercy, O dear ! [4-29-36]

Majh M. 5

Even if one Meditates on the Lord's Name in a ruin², it becomes a castle of gold.
 And where one Meditates not on the Name, that habitation is like a ruin, O dear ! [1]
 If one has unbuttered bread to eat, one must gather still the Lord (into one self);
 And the Lord will Bless him with His Eye of Grace.
 (But) he, who eats well and does Evil,
 His life, know ye, is a field of Poison. [2]
 He, who Loves not the Saints,
 And does Evil deeds in the company of the worshippers of Maya,
 That man of Unwisdom has lost his precious life,
 And has pulled himself out by the roots, O dear ! [3]
 O Thou, Beneficent to the weak, I seek Thy Refuge.
 Thou art the Ocean of Peace, my Lord, the Supporter of the earth.
 Be Merciful that Nānak may Sing Thy Praises;
 And thus may Thou keep his Honour, O Dear ! [4-30-37]

Majh M. 5

I treasure in my heart the Feet of the Master,
 And all my Sorrow and Pain are stilled.
 Within me Rings the Music of Bliss and Peace,
 And I Abide in the Society of the Saints, O dear ! [1]

1. ਪਾਰ ਗਿਰਾਮੀ (पार गिरामी) : (Sans. पारगामिन्), he who swims across (the sea of existence).

2. ਅਜਬਲ (अजबल) = अ + जबल : that which is not (अ) populous (जबल).

My attachment (to the Lord) cannot be broken off,
 Yea, my Lord, who Pervades us within and without.
 Meditating on His Praise, one is delivered of the *Yama's* Noose. [2]
 The Lord's Word is like (the Yogi's) Unstruck Melody.
 Like the Rain of Nectar it rains (upon the mind),
 And my body and mind are Merged in Peace.
 Thy Servants, O Lord, are Satiated,
 For, the True Guru has given Hope to their hearts. [3]
 One gets the Reward from him
 To whom one belongs.
 The Lord, in His Mercy, Unites us with (His Saints),
 Such men of Destiny no longer come and go.
 And so, Nānak, their Wishes are Fulfilled. [4-31-38]

Majh M. 5

It has rained : I have found my God:
 And all His creatures are now in Peace.
 Our Sorrows are gone, True Happiness has dawned,
 And we gather-in the Name of the Lord. [1]
 He, to whom we belonged, Sustained us.
 Yea, the Supreme Lord became our Refuge.
 My Master listened to my Prayer,
 And I was Fulfilled. [2]
 He, the Lord, is the All-giver.
 By the Guru's Grace, He Blesses all with His Eye of Mercy;
 And all lands, all seas, and the interspace are Sated.
 I Wash the Feet of such a Guru. [3]
 He, the Lord, Fulfils all.
 I am ever, for ever, a Sacrifice unto Him.
 Says Nānak : "The Dispeller of Fear, my Delightful Lord, has Blest me
 With His Love." [4-32-39]

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Majh M. 5

Thine is the body, Thine the mind, Thine the riches,
 For Thou art my Lord, my Master.
 My body and life too are Thine.
 Thine is the Power working through them, O Dear Lord ! [1]
 Thou art for ever the Giver of Peace,
 I bow down humbly at Thy Gracious Feet;
 I do what Thou Willest, O Lord,
 When Thou, in Thy Mercy, Blessest me thus, O Dear ! [2]
 I seek all things from Thee, My Father,
 For Thou art my Precious Jewel;
 I find Peace in whatever Thou Givest me.
 Wherever Thou Keepest me, that alone is Heaven & Hell
 Thou art the Sustainer of all, O Dear ! [3]
 Meditating on Thee, Nānak has found Peace,
 And eight watches (of the day and night) he Utters Thy Praise,
 And, all his Wishes are fulfilled and he is never again in Sorrow, O Dear ! [4-33-40]

Majh M. 5

The Supreme Lord has sent down the rains.
 In the ten directions : over land and sea, all places are full to the brim.
 There is Peace all-over; the Thirst of all is quenched,
 And there is Gladness all about, O dear ! [1]
 He, the Giver of Peace, is the Dispeller of Sorrow.
 He, in His Mercy, Takes care of our Soul
 He Sustains all He Creates;
 Fall thou at His Feet and Reconcile Him to thyself, O dear ! [2]

He, in whose Refuge one finds Deliverance,
His Name one should Meditate upon, with every breath.
For, without Him, there is no other Master.
And all places belong to Him. [3]
I lean, O Master, on Thy Power,
For, Thou art the True Lord, the Treasure of Good.
Prays Nānak, Thy Slave,
"O Lord, Bless me that I Meditate on Thee night and day". [4-34-41]

Majh M. 5

All is Peace all over ; the Lord is in Mercy ;
The Sacred Feet of the Guru I gather in my mind :
(But), the taste of it is known to him alone, O dear,
Who in utter Peace and his mind composed,
Is in Communion with the Lord. [1]
My Lord is Unknowable, beyond comprehension,
(But) He Abides in all hearts ; He Lives so near ;
Detached He Remains, yet He Sustains all :
(But), rare is the one who Realises (thus within) himself. [2]
This is the sign of one's Union with the Lord,
That in one's mind one Realises the only True Will.
And one finds Poise, Contentment, and Satiation ;
And one revels in the Will of the Lord. [3]
God, the Beneficent, has Given me His Hand ;
And all my Pain of births and deaths has left ;
The Lord has made Nānak His Slave,
And so he Enjoys the Singing of His Praise. [4-35-42]

Majh M. 5

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The Lord, the Master and Supporter of the earth, is in Mercy,
And I fix my mind on the Feet of the Guru.
The Creator has Owned me as His Own.
And the Citadel of Sorrow (within me) has been felled. [1]
In my body and mind Abides the True One.
No place for me is impenetrable ;
All mine enemies are now my friends,
(For), I have Loved only the One who is my Lord and Master. [2]
He does what He Himself Wills,
Not by intellect or deftness can one find (His Mystery).
He is the Upholder of His Saints,
And through Him, O dear, is all our Doubt cast away. [3]
His Slaves lean on His Lotus-Feet,
And they Deal ever in His Name alone.
In Bliss and Peace, Nānak Sings the Praises of the Lord,
Who Pervades all, all over. [4-36-43]

Majh M. 5

That temple alone is true where one Dwells on the (Lord's) Truth.
That heart alone is sacred which Cherishes the Praise of the Lord.
That place alone is sanctified where abide men of God.
Oh, I am a Sacrifice unto the True Name ! [1]
The Lord is of True Worth ; no one can find His Value ;
No one can tell of His Bounties, nor His Power.
Thy Servants, O Lord, live by Meditating on Thee,
And Enjoying, in mind, Thy True Word. [2]
By good Fortune, we devote ourselves to the Worship of (the Lord's) Truth ;
And, by the Guru's Grace, Sing the Praises of the Lord.
They, who are in Love with Thee, O Lord, them Thou Lovest ;
And the sign of Thy Pleasure with them is Thy Name. [3]

No one can find the limits of the True One,
For everywhere and in all places is He and He alone.
O Nānak, Meditate thou ever on Him, the Inner-knower, the Ever-true. [4-37-44]

Majh M. 5

Blessed is the night, blessed the day,
When one Dwells on the Nectar-Name (of the Lord).
And keeps the Society of the Holy,
And, where one Meditates on the Lord, even for an instant, one's life is Fruitful there alone, O dear !

[1]
Meditating on the Name, all one's Sins depart,
And one Enjoys the company of the Lord within and without,
The Perfect Guru dispels all fear, all Doubt, from one's mind,
And one Sees the Lord, all over. [2]
The Lord is All-powerful, the Infinite, Highest of the high,
The nine Treasures of His Name are full to the brim.
He is the Beginning, the Middle and the End :
I seek not the nearness of another. [3]
Take pity, O Thou Beneficent to the poor,
Thy seeker seeks but the Dust of the Saint's Feet.
Nānak, Thy Slave, prays to Thee for this Gift
That he Meditates upon Thee for ever and for ever, O Dear ! [4-38-45]

Majh M. 5

Thou art here, Thou art Hereafter ;
All the creatures are Thy Own Creation.
Without Thee, O Creator, I seek no Shelter,
Yea, Thine is the Refuge I seek, O Dear ! [1]
The tongue is alive, Uttering the Master's Name.
Yea, He who is the Transcendent Lord, the Inner-knower.
They, who Served Him, found Peace and Poise,
And lost not their life in a Gamble. [2]
Thy Slave who found the panacea of (Thy Name), O Lord,
Was rid of the Afflictions of all the births :
He Sings Thy Praises night and day,
(For), this alone is the Fruitful Deed, O Dear ! [3]
When Thou, in Thy Mercy, Blessest Thy Slave,
He Salutes Thee in every heart.
Nānak, without the One, there is not another,
Know ye, dears, that this is the essence of all Wisdom. [4-39-46]

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Majh M. 5

Let thy mind and body be Imbued with the Love of the Lord,
And let thou sacrifice thy all (in His Way).
Night and day, Praise thy Lord,
And forget not Him even for an instant, O dear ! [1]
He, the Lord is the Friend, the Beloved.
Reflect thou on the Lord's Name in the Society of the Holy,
And thus wilt thou Swim across the Ocean (of worldly existence),
And cut asunder the Yama's noose, O dear ! [2]
The four Boons are in the Service of the Lord.
To Dwell upon the Unknowable, the Mysterious, is to possess the Elysian Tree.
Thy Lust and Anger and Sins will depart, by the Guru's Grace,
And thou shalt be Fulfilled, O dear ! [3]
He, who has a great good, Fortune,
Meets, in the Society of the Holy, the Lord of the earth.
Nānak : he, in whom Abides the Lord's Name,
Is Detached in attachment, (and as such), is he Approved. [4-40-47]

Majh M. 5

Meditating on the (Lord's) Name man gathers Peace of the heart :
 By Lord's Grace is his Devotion acclaimed among the Devotees;
 And he Dwells on the Lord, in the Society of the Saints,
 And all his indolence departs. [1]
 He, in whose Abode are the nine Treasures of the Lord, O brother, (is Approved),
 But he alone treasures them who Practised (the Name) in the Past.
 All Wisdom, all Concentration, is in Dwelling upon the Perfect and Supreme Lord,
 For the Lord is All-powerful to do all things, O dear ! [2]
 In a moment, He Creates and then Destroys;
 He is the one, He the many;
 He, the Life of life, is yet Detached from all life,
 And in His Sight departs our sense of separateness, O dear ! [3]
 Holding on to His Skirt, the whole universe Swims across,
 He Himself Invokes His Name in His Devotees,
 And one finds the Guru's Boat by His Grace,
 If, Nānak, one is so Destined by Him. [4-41-48]

Majh M. 5

I do what the Lord Wills me to do,
 Wherever He Keeps me is a sacred place.
 He alone is Wise, he alone is Honourable,
 Whom the Lord's Will seems sweet, O dear ! [1]
 All Creation is threaded in the one String;
 He, whom He takes in His Refuge, repairs to His Feet;
 He, whose inverse Lotus is upwards turned, gathers Light;
 And he Sees the All-pure in all, O dear ! [2]
 Thou alone Knowest Thy Praise, O Lord,
 Thou, alone Knowest Thyself.
 I am a Sacrifice unto Thy Saints
 Who have smothered their Lust, Anger and Greed, O Dear ! [3]
 Thou art without enmity; Thy Saints are Pure,
 Seeing whom all one's Sins depart.
 Nānak Meditates on Thy Name, O Dear,
 And his Fear and Doubt depart for ever. [4-42-49]

Majh M. 5

He, who asks for a false gift,
 Dies in an instant;
 (But) he, who Serves the Supreme Lord,
 And Meets with the Guru, is renowned as immortal. [1]
 He, in whose mind is the Lord's Devotion in Love,
 Keeps Awake (in mind) night and day, and Sings the Lord's Praise.
 Him the Master takes by the Hand and Unites with Himself,
 Yea, he in whose Lot it is so Writ. [2]
 The minds of the Devotees are fixed on the Lotus-Feet of the Lord.
 Without the Mercy of the Supreme Lord, all were beguiled;
 I seek ever the Dust of the Saint's Feet,
 And the Jewel of the Lord's True Name. [3]
 Upstanding and downsitteing Sing thou the Praises of God.
 Meditating on Him we find the Eternal Groom;
 The Lord is in Mercy upon Nānak,
 For he obeys ever the Will of God. [4-43-50]

Rāg Majh, Ashtapadis, M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 Realises 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 Realised the Reality of the Real,
 Merged in the (Lord's) True Name,
 And her coming and going ceased. [7]
 Through the Guru, one Realises (the Lord) and Utters the Unutterable.
 (Know ye that) the True Lord Loves the Truth alone.
 Prays Nānak, "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 Realises the Truth through the Guru;
 And closing one's nine doors,
 Enters into the tenth Door (of the Self),
 And is thus Emancipated and hears the Unstruck Music of the Word. [3]

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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 Nānak, "Dwell ye ever on the Lord's Name
 That ye may be Blest, both here and Hereafter". [8-1-2]

Majh 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 Realises her Lord, the Giver of Peace, at her Parents' Home,
 And stills her Ego, and Realises 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,
 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.
 Nānak : 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 Unitest 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 ;
 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 .
 Nānak : 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 Nānak, "O Lord, how Beauteous is Thy Name !" [8-5-6]

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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.
 Realising 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-phased 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 Realised 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 See-est (amongst them) the imperfect and
 the perfect chess-men.
 Thou Thyself Engagest all ever in Thy Task ;
 And Thou Thyself Unitest all with Thyself. [7]
 Thou Thyself Unitest ; Thou Thyself See-est Thy Presence (in them).
 Thou Thyself Pervadest all.
 Thou Thyself Doest all,
 But this the God-wards alone know. [8-6-7]

Majh M. 3

Sweet is the Nectar-Name of the Lord,
 But rare is the one who Tastes the Word ;
 Into him comes Light, and he Drinks 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 not 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, Nānak, Merge thou in His Name through (contemplation of) the Name. [8-7-8]

Majh M. 3

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, Nānak, is Acclaimed at the Door of the True Lord. [8-8-9]

Majh M. 3

Serve thou the True Guru : in it is thy greatest Glory ;
 And gather-in thy mind thy Dear Lord, the natural way¹.
 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 you the True Guru, through the Beauteous Word,
 Yea, him who wrought into the mind the Name of the Lord ;
 For, the Pure Lord Purge thee of thy dirt of Ego,
 And you are Acclaimed at the True Gate. [2]

1. भविष्य (बन्धु) : Lit. without worry.

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 rusted¹, 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 Peace² 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]

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 attain 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]

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1. मॅरचा (मोरचा) : (Persian), rust.

2. मरजे मरजि ममावटिआ (सहजे सहजि समानबिआ) : Lit. through poise (मरिज) he mergeth in the (Lord's) Poise.

My True Master is dear to me,
 For, so has the Word of the Perfect Guru instructed me.
 Nānak : 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 Serveth 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 Forgives 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.
 Nānak : 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-faced¹ 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 Glorious² 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.
 Nānak : the God-wards Dwell on the Lord's Name,
 And, through the Name, Merge in the Name³. [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 God⁴ 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 kins .
 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]

1. त्रिविध (त्रिविधि) : *Lit.* of three ways (i.e., *Gunas* or modes).

2. अति अपारा (अति अपार) ; *Lit.* limitless.

3. Cf. 'By Self, he enters Self.' (Mandikopanishad II, 12) ; (कल्पयत्यात्मानमात्मा देवः स्वमायया ॥२-२॥).

4. गुरुमधि परतः गुरुमधि पादौ (गुरुमुखि धरती गुरुमुखि पानी) : The elements are termed "Gurmukh" (holy, sanctified) as they act as is the Lord's Will.

He, the Lord, of Himself Bestows the Word on His Bride,
 And she attains to the Peace of the Bridal Chamber.
 Nānak : through the (Lord's) Name, one gathers Glory,
 And Hearing the Name, one Dwells on it. [8-13-14]

Majh M. 3

P. 118

The True Gurū has given thee True Instruction :
 Dwell thou on the Lord that He be thy Support at the (other) end:
 Yea, the Lord, who is Unknowable, Beyond Comprehension, without a peer,
 Not cast into the womb, and Realised through the Love of the True Guru. [1]
 Sacrifice am I unto those who overcome their Ego,
 And so find their Lord and Merge in the Great Peace. [1-Pause]
 One does the Deed that was Writ for one by God,
 And, Serving the True Guru attains Eternal Peace.
 Without True Destiny one finds not the Guru,
 Yea, through the Word is the Lord Met. [2]
 The God-wards remain Detached in the world,
 And, through the Guru's Support, lean only on the (Lord's) Name.
 He, who oppresses the man of God, is oppressed by his own Sin and writhes in Pain. [3]
 The egotist is Blind; for his Conscience is Awakened not.
 He is the Killer of himself and so also the Killer of the world.
 He carries the load of slander; lo, without wages he carries his load. [4]
 This world is a Garden; my Lord is the Gardener;
 He Protects all, none goes away empty from His Door;
 (But) as is the fragrance of a flower,
 So alone is it known. [5]
 The world walks in Ego and so it ails,
 For it has abandoned the Giver of Peace, the Vast Unknowable;
 The poor Wretch Yells and Wails,
 But attains not Peace without the Guru. [6]
 He, who Created men, He alone knows the Way;
 If He so Wills, one Realises His Will :
 Whatever He puts inside (of one) the same Way one goes,
 And so is one known to the world outside. [7]
 Without Him, the True One, I know not another :
 He, whom He takes to Himself, becomes Pure :
 Within his heart is Enshrined the (Lord's) Name,
 But he alone Receives it on whom is the Lord's Grace. [8-14-15]

Majh M. 3

I Enshrine in my heart the Nectar-Name of the Lord,
 And I shed my Ego and therewith all my Sorrow,
 I Praise the Nectar-Word
 And so Drink the (Lord's) Nectar ever. [1]
 Sacrifice am I unto those who Enshrine the Nectar-Name in their minds
 And Dwell on the Nectar-Name. [1-Pause]
 One speaks then the Nectar-Name with the tongue :
 He looks with his eyes on the Sweet (Name);
 He Utters the Nectar-Gospel of the Lord, day and night,
 And makes the others Hear. [2]
 He, who is Imbued with the Lord's Nectar-Love, is in Communion with the Lord;
 He Receives the Nectar by the Guru's Grace;
 From his tongue rains nothing but Nectar, day and night,
 And his body and mind are satiated with the Nectar-Name. [3]
 The Lord does what one cannot predict;
 His Will not one can challenge.
 By His Will is one Blest with the Nectar-Word,
 And by His Will do we Taste its Taste. [4]

Wonderful are the works of the Lord ;
 This mind is infected by Illusion, and so it wanders about.
 He, who fixes his mind on the Nectar-Word,
 In him Rings the Music of the Word. [5]
 Thou Thyself Created the True and the False, O Lord !
 Thou Thyself Tested each (on Thy Touchstone)
 The True ones Thou gatherest into Thy Treasure,
 While the False ones wander about in Doubt. [6]
 How may I See, how Praise (Thee, O Lord !)
 By the Guru's Grace I Praise Thee, through the Word :
 In Thy Will Rains the Nectar upon us,
 And in Thy Will do we Drink it. [7]
 Nectar-Sweet is the Word, Oh Nectar-sweet is the Lord's Word ;
 Serving the True Guru, it Abides in our heart.
 It is the giver of Eternal Bliss,
 And as we Drink it, all our Thirst is satiated. [8-15-16]

Majh M. 3

The (Lord's) Nectar Rains the natural way;
 But he alone, whose mind is turned God-wards, Receives it.
 And he, who Drinks it, is for ever Satiated
 And all his desires are Quenched, by the Lord's Grace. [1]
 Sacrifice, O Sacrifice am I to the one
 Who, by the Guru's Grace, has Tasted the (Lord's) Nectar.
 The tongue that Tastes it for ever remains in the Love of the Lord,
 And Praises the Master, the natural way. [1-Pause]
 Rare is the one, who, by the Guru's Grace, enters into the Great Peace ;
 And stilling his Duality, fixes his mind on the One alone.
 When the Lord is in Grace, one Sings His Praise,
 And through His Grace one Merges in the Truth. [2]
 Over all is Thy Grace, O Lord,
 On some it is more, on others less.
 Without Thee, nothing happens.
 And, through the Guru, one becomes Wise in Thee. [3]
 The God-wards Dwell on the Reality of the Real.
 (And know) that Thy Treasures are full of Nectar ;
 (But) without Serving the True Guru, one Receives not (the Nectar) :
 By the Guru's Grace, one Attains (to the Lord). [4]
 He who Serves the True Guru, is Beauteous.
 His inner mind is bewitched by the Nectar-Name.
 His body and mind are Imbued with the Word,
 And the Nectar-(Word) he Hears, the natural way. [5]
 The egocentric is deluded and wasted away by Duality,
 He utteres not the (Lord's) Name and poisons himself to death.
 He abides, night and day, in Filth,
 And, without (the Guru's) Service he wastes his life away. [6]
 He, on whom is the Lord's Mercy, Drinks Nectar.
 And, by the Guru's Grace, enters imperceptibly into Communion with the Lord.
 The Perfect Lord Pervades all,
 But He is seen only through the Guru's Word. [7]
 He, the Immaculate One, is all by Himself.
 He alone Creates ; He alone Destroys ;
 Nānak : gather-in thou the (Lord's) Name,
 And Merge in the (Lord's) Truth, the natural way. [8-16-17]

Majh M. 3

They, whom Thou likest, Love Thy Truth,
 They Dwell upon the Truth, the natural way ;
 And Praise the True Lord, through the True Word,
 And are United with the True One. [1]

Sacrifice, O Sacrifice am I
 Unto those who Praise the True One.
 They, who Dwell on the (Lord's) Truth, are Imbued with it ;
 And, they Merge in it, in the end. [1-Pause]
 Wherever I See, I See the True One,
 (And), by the Guru's Grace, He is Enshrined in my mind.
 And my body becomes True, and my tongue is Imbued with the (Lord's) Truth,
 And I hear and utter the Truth alone. [2]
 He who stills his desires, Merges in the Truth ;
 He knows in his mind that all else but comes and goes ;
 By Serving the True Guru one's mind is held,
 And abides one in one's inner Home. [3]
 Through the Guru's Word, one finds the Lord in one's own heart ;
 And, through the Word, one burns off one's love of Maya ;
 One Praises the True One and sees Him all over,
 And Receives the Truth, through the Guru's Word. [4]
 They, who are. Imbued with the Truth, are in true Communion (with the Lord),
 They are the Fortunate ones that Praise the Virtues of the True One.
 Through the True Word are they United (with the Lord) and, in the Society of the Saints, Praise the
 Lord of Truth. [5]
 One may read the Lord's account, if He be describable ;
 (But) He is Unknowable, Unfathomable, and is known only through the Word.
 One can find His Value in no otherwise,
 But only through His Praise, through the True Word. [6]
 They, who but read (of Him), gather no peace,
 They are consumed by Desire, their consciousness is deadened.
 They trade in poison and crave for Maya and Lust,
 And speak Falsehood and so they lick Poison. [7]
 I know the One alone, by the Guru's Grace ;
 I kill the Other and Merge in the Truth ;
 Nānak : the One Name alone works within me,
 (But) by the Guru's Grace is (the Lord's Name) Revealed to me. [8-17-18]

Majh M. 3

In all forms, all colours, art Thou ;
 Many, O many, are born to die again and over again.
 Thou alone art the Eternal Unknowable,
 And, through the Guru's Word, art Thou known. [1]
 Sacrifice, O Sacrifice am I unto the one
 Who Cherishes the Lord's Name in his mind ;
 He, who is beyond form, sign and colour,
 And who, through the Guru's Word, is Revealed. [1-Pause]
 Know ye that in all is the Light of the One alone,
 And, by the Service of the Guru, He becomes Manifest.
 He alone is Manifest all over : Unmanifest is He too ;
 And, in His Light is our light Merged. [2]
 The world is being burnt by the Fire of Desire
 And Greed and abundance of Ego ;
 It comes and goes and loses Honour
 And loses its life in vain. [3]
 Rare is the one who knows the Guru's Word,
 If one stills one's Ego, one knows the three worlds ;
 Then he dies not again, and Merges in the Truth the natural way. [4]
 He fixes not his mind on Maya,
 And, through the Guru's Word, he Merges ever (in the Lord) ;
 And he Praises the All-pervading Lord,
 And, in Truth, he seems Beauteous. [5]
 Praise thou the True One, the Eternal Presence,
 Who Permeates the Guru's Word, through and through :
 By the Guru's Grace is His Truth Revealed and, one gathers Bliss through the Truth. [6]

The Truth abides for ever in the mind,
 The Truth is ever eternal ; it comes nor goes ;
 They, who take to the Truth, are for ever Pure in mind,
 And, through the Guru's Word, Merge in the Truth. [7]
 Praise thou the Truth, and nought else,
 Serving which one attains Eternal Peace.
 Nānak : they, who are Imbued with the (Lord's) Name, are Wise :
 For, they practise nothing but (the Lord's) Truth. [8-18-19]

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Majh M. 3

Pure is the Word, Pure the (Guru's) Utterance ;
 Pure is the Lord's Light which Pervades all ;
 Pure is the Word in which is the Lord's Praise
 Meditating on which one Washes one's Dirt off. [1]
 Sacrifice, O Sacrifice am I unto those
 Who Enshrine in their minds the Gift of Poise :
 Who Praise the Pure One through the Guru's Word,
 And thus quench their (unquenchable) Thirst. [1-Pause]
 When the (Lord's) Immaculate Name is Enshrined in the mind,
 The body and mind become Pure ; and departs one's love of Maya ;
 One Sings the Pure Praises of the True Lord ;
 And the Celestial Music Rings within him. [2]
 One finds the Immaculate Nectar from the Guru,
 In whom the self is dead, and who has neither Lust nor love of Maya ;
 Pure is His Wisdom, Pure His Reflection ;
 (For), the Pure Word Abides in His mind. [3]
 He, who Serves the Pure One, becomes Pure,
 He Washes off the Dirt of Ego with the Guru's Word.
 In him Rings the subtle Melody of the Unstruck Music,
 And he gets Glory at the True Door. [4]
 From the Pure One, flows all that is Pure,
 The Pure mind weaves in itself the Word of the Lord :
 Only to the Fortunate ones the (Lord's) Name seems Pure,
 And the Name makes them look Beauteous. [5]
 He alone is Pure who looks Beauteous with the Word,
 And whose body and mind the Immaculate Name has allured ;
 And who gathers not the Dirt, being Merged in the True Name :
 And whose Face is thus made Beauteous. [6]
 The mind of man becomes Soiled on account of Dualit
 Impure is his (kitchen)-square, Impure his dwelling ;
 He eats and recreates but Dirt, and is thus ever in Pain. [7]
 The Pure and the Impure ones are all in the Will of the Lord.
 And, they alone are Pure with whom the Lord is Pleased.
 Nānak : if the (Lord's) Name Abides in the mind,
 One is purged of one's Dirt for ever. [8-19-20]

Majh M. 3

My Lord is (the Pool of) Purity ; (the Awakened Souls) are in it like swans,
 Whose thought and speech and desires are all Pure.
 They Dwell on the Pure Name alone ;
 And so their minds are Pure, and also their faces. [1]
 I am a Sacrifice unto him,
 Who Sings the Praises of the Lord,
 And utters nothing but the Name of Govind,
 And Sings the Lord's Praise through the Word. [1-Pause]
 He, who Sings of Govind, the natural way,
 He, in the Fear of the Lord, becomes Pure,
 And departs the Dirt of his Ego.
 He remains for ever in Bliss and Worships the Lord day and night,
 And Hears and Sings of His Praise alone. [2]

Let the mind Dance, Wise-in-worship,
 And keep the Measure as the Word Wills.
 This is the True Step that one loses one's love of Maya ;
 And as the Word directs, so does the mind Dance. [3]
 If one screams aloud and waves one's body about ;
 But is attached to Maya, such a one is ever in the *Yama's* eyes ;
 Dances he to the tune of Lust and Maya, and for his inner guile suffers Pain. [4]
 Worship is that which the Devotee does as the Lord Wills,
 And wherewith his body and mind are Imbued (with His Love), the natural way.
 In him Rings the Word and he Sings nothing but the Word ;
 Such a Worship is Approved by the Lord. [5]
 To dance in all kinds of measures, to play upon all kinds of tunes, (is vain).
 For, no one hears such a jumble, nor can one Enshrine it in the mind ;
 If one dances in the ring, allured by Maya,
 Then Duality leads him to Sorrow. [6]
 He, in whom is (the Lord's) Love, is Redeemed.
 He masters his sex, and the discipline of Truth is his Way of life ;
 And, through the Guru's Word, he Dwells ever on the Lord.
 This is the Worship that Pleases my Lord. [7]
 This Guru-given Worship (of the Lord) is True through the four ages ;
 Through no other Worship is the Lord Attained ;
 Nānak : one gathers the (Lord's) Name through Devotion to the Guru,
 And by fixing one's mind on the Guru's Feet. [8-20-21]

Majh M. 3

Serve thou the True One ; Praise thou Him alone ;
 (For), with the True Name within one, one comes not to Pain.
 He, who Serves the Giver of Peace, gathers Peace,
 And Enshrines the Guru's Wisdom in his mind. [1]
 Sacrifice am I unto those
 Who enter into the trance of Poise, the natural way.
 They, who Serve the Lord, are ever Beauteous,
 They gather Glory and their Intuition is Pure. [1-Pause]
 Everyone calls himself Thy Devotee, O Lord,
 But he alone is, with whom Thou art Pleased,
 And, who Praises Thee through the True Word,
 And, Imbued with Thee, Dwells on Thee alone. [2]
 All, my Dear Lord, belong to Thee.
 When one Meets the one Wise-in-God,
 One's comings and goings cease.
 When Thou Willest, Thou makest one Merge in Thy Name,
 And Thou Thyself makest men Dwell upon Thee. [3]
 Through the Guru's Word do Thy Devotees Enshrine Thee in their minds,
 And lose all sense of attachment ; and pain and pleasure (are alike to them).
 They enter ever into Communion with Thee alone,
 And Enshrine Thy Name in their minds. [4]
 Thy Devotees are Imbued with Thy Love and are ever in Joy ;
 Within them are Enshrined the nine Treasures of Thy Name .
 By True Destiny have they met the True Guru,
 And, through His Word, have they Met Thee, their Lord. [5]
 Thou art our Lord, the Merciful, the ever-Giver of Peace ;
 Thou Thyself Unitest me with Thee ; through the Guru art Thou known.
 Thou Thyself Blessest all with the Glory of Thy Name,
 And, Imbued with Thy Name, we abide in Peace. [6]
 Ever, O ever, I Praise Thee, O Thou True One :
 Through the Guru, I know that there is none other but Thou.
 And, my mind is Merged in Thee, the One alone,
 And with the mind's acceptance of Thee, with Thee my Mind communes. [7]
 The God-wards Praise Thee alone, O Lord,
 Thou who art Care-free, and our True Master.
 Nānak : when the (Lord's) Is-ness¹ comes into the mind,
 One is United with the Lord, through the Guru's Word. [8-21-22]

1. *Lit.* the Name.

Majh M. 3

The Devotees look Beauteous in Thy Court, O Lord !
 Through the Guru's Word, (which enshrines) Thy Name, they are Decked.
 They abide in Bliss for ever,
 And, Praising Thee, their Beauteous Lord, they Merge in Thee. [1]
 Sacrifice, O Sacrifice am I unto those
 Who Hear the (Lord's) Name and Enshrine it in their minds ;
 And shedding their Ego, Merge in the True One,
 Who is the Highest of the high. [1-Pause]
 My Dear Lord is True ; True is His Name :
 But, rare is the one who Attains unto Him by the Guru's Grace,
 And is then separated not,
 And Merges in His Truth, the natural way. [2]
 Nothing is beyond Thee, O Lord,
 Thou alone Doest and See-est and Knowest Thy Doings ;
 Thou alone Doest and Makest others do :
 And, through the Guru's Word art Thou Met. [3]
 The Bride of Merit finds her Spouse,
 For she Decks herself with the Love-in-Fear of the Lord,
 And, Serving the True Guru, belongs for ever to her Lord,
 And so she Merges in the True Wisdom (of the Guru). [4]
 They, who forsake the Word, get no Peace,
 And are deluded by Illusion, like the crow in a ruin ;
 They lose this world and the next,
 And pass their days in utter Sorrow. [5]
 Writing (of Him), our Lord, one exhausts the paper, (and) the ink,
 For, no one can find Peace in Duality.
 They, who write and practise and fix their minds on Falsehood,
 Are cast into the fire. [6]
 The God-wards write of Truth alone.
 And so Mount to the Gate of Salvation ;
 True is the paper, the ink, the pen, that write (only) of the Truth :
 (For), by so doing one Merges in the True One. [7]
 My Master Sits within (me) and Sees (all),
 He, whom He Meets, through the Guru's Grace, is alone of any account ;
 And he, Nānak, attains the Glory of the (Lord's) Name from the Perfect Guru. [8-22-23]

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Majh M. 3

The Lord's Light that Pervades all, Shines forth in one's mind, through the Guru's Grace.
 The Dirt of one's Ego goes through the Guru's Word.
 His mind becomes Pure and, day and night, he is Imbued with the Lord's Worship ;
 And by so doing, he Attains to the Lord. [1]
 I am a Sacrifice unto those
 Who Worship and make others Worship their Lord.
 I salute such Devotees ever and for evermore
 Who Realise their Lord through Worship. [1-Pause]
 He, the Lord, Himself Doeth all,
 And Yokes us to the tasks as is His Will.
 If one's Destiny be True, one Serves the Guru,
 And through Service one attains Bliss. [2]
 He, who stills his Ego, lives in and Attains (to the Lord),
 And, by the Guru's Grace, Enshrines the Lord in his mind,
 And is thus Redeemed and Merges the natural way in the Peace of Poise. [3]
 Man does many (pious) deeds, but gets not Deliverance ;
 He wanders from place to place, lost in Duality ;
 Vain is the life of the Deceiver,
 For, without the Word, he comes to Grief. [4]
 He, who holds his wandering mind,
 Attains to the highest State (of Bliss).
 The True Guru himself Unites him with the Lord,
 And, Meeting with the Lord, one attains Peace. [5]

Some take to Falsehood and earn Falsehood too ;
 And waste away their lives in Duality .
 They drown themselves and also their kindreds,
 For, by uttering Falsehood, they eat Poison. [6]
 Only the God-wards look into the mind within the body,
 And Worship the Lord with Love and their Ego evaporates.
 The adepts, the seekers, the men of silence, all concentrate their minds,
 But examine not the mind in the body. [7]
 He, the Creator, Makes us work in His Will :
 For not another can accomplish what He can.
 Nānak : on whomsoever He Bestows His Name,
 Into his mind Comes (the Lord). [8-23-24]

Majh M. 3

Within the cave (of the mind) is an inexhaustible Treasure :
 Within it Resides the Unknowable, Infinite, He
 Who Himself is Manifest, Unmanifest.
 Through the Guru's Word, one loses one's Ego (and Knows Him). [1]
 Sacrifice, O Sacrifice am I unto those
 Who Enshrine the Nectar-Name in their minds, the highest Bliss ;
 To them the Nectar-Name tastes sweet,
 For, through the Guru's Word, doth the Lord Himself bring it unto them. [1-Pause]
 The Lord stills our Ego and opens unto us the Hard Door¹,
 And we Receive the (Lord's) Priceless Name by the Guru's Grace.
 Without the Word, the Name is not Revealed to one,
 By the Guru's Grace is it Enshrined in the mind. [2]
 When I applied the unguent of the Guru's Wisdom to my eyes,
 Into me came (the Lord's) Light and the Darkness of Ignorance was dispelled.
 And my light Merged in the All-light, and my mind was in Ecstasy,
 And I was Blest with Glory at the Lord's Door. [3]
 If one goes out of oneself to seek (the Lord's Name),
 He receives not the Name and is forced to suffer Pain.
 The self-willed Ignorant one knows not,
 And attains unto the Thing on coming back Home, through the Guru's Door. [4]
 By the Guru's Grace, one Attains to the True Lord,
 And looks into the mind, within his body, and the Dirt of his Ego departs.
 And, joining the Society of the Holy, he Receives the Lord's Praise.
 And Merges in the True Word. [5]
 He, who closes his nine Doors² and holds his wandering mind,
 And enters through the Tenth Door into himself,
 Hears he, day and night, the Unstruck Music of the Word,
 Through the Guru's Instruction, [6]
 Without the Word, the innerself is deep-dark,
 One Receives not the Thing and ends not his Round.
 In the hands of the Guru is the Key,
 And none else can open the Door (of the Mind) ;
 By True Destiny is the Guru Met. [7]
 Thou art the Subtle and the Apparent, all over, O Lord,
 By the Guru's Grace do I Receive this Wisdom :
 Nānak : Praise thou ever the Name :
 And Enshrine it in thy heart, by the Guru's Grace. [8-24-25]

Majh M. 3

Through the Guru, one Meets with the Lord,
 (But), the Guru is Met with by the Lord's Grace.
 Then Death eyes not the man,
 And he suffers no Sorrow.
 He stills his Ego and breaks off all his Shackles,
 And, by the Guru's Grace, looks Beauteous, Decked with the Lord's Word. [1]

1. i.e. the tenth door of the mind.

2. i.e. sense-organs.

Sacrifice am I unto those
 Who look Beauteous, Embellished with the Lord's Name.
 They Sing the Word, dance the Guru's Word,
 And fix their minds on the Lord alone. [1-Pause]
 The God-wards are Approved in life as in death,
 Their life is wasted not away, for they Realise the Word.
 They Die not, nor time eats them away :
 And they Merge for sooth in the (Lord's) Truth. [2]
 They are crowned with Glory at the Lord's Door,
 By smothering their Ego.
 They themselves Swim across and make others follow,
 And so their life is Blest. [3]
 The God-wards ail not in the body,
 For, their Pain of I-amness departs.
 Their minds are Pure and get not Soiled,
 And they Merge in the Peace of Poise. [4]
 The God-wards Receive the Glory of the (Lord's) Name,
 And Sing the Lord's Praises and are Blest.
 They remain eternally in Bliss,
 For, they practise the Word, night and day. [5]
 They are Imbued with the Word for ever :
 And are known through the four Ages.
 They utter ever the Pure Praise of the Lord,
 And, through the Word, Worship they (their God). [6]
 Without the Guru, it is deep Dark
 And, gripped by the *Yama*. men scream (in Distress).
 Their minds are afflicted with Disease,
 And, like worms, they abide in Filth and Suffer. [7]
 The God-wards (know) that the Lord alone is the Doer and the Cause.
 Upon their hearts rains (the Mercy of) the Lord.
 Nānak : through the Perfect Guru, one is Blest with Glory of the (Lord's) Name. [8-25-26]

Majh M. 3

In all lights is the Light of the One alone ;
 Through the Word is it Revealed to us by the Perfect Guru.
 Within our hearts the sense of separateness is also His ;
 And to the Union also we attain through Him. [1]
 Sacrifice, O Sacrifice am I unto those
 Who Dwell on the Praises of the True One.
 Without the Guru, one attains not equipoise,
 It is through the Guru that we Merge in the Great Peace. [1-Pause]
 Thou Thyself lookest Beauteous and enticest the world away, O Lord ;
 Into Thy Grace dost Thou weave the universe ;
 Thou Thyself Givest pain and pleasure.
 (But), Thou art Seen through the Guru's Grace. [2]
 The Lord Himself is the Doer and the Cause :
 He Himself makes the Word to be Enshrined in one's heart.
 From the Word is produced the Nectar-Name,
 Which the God-wards recite to the others. [3]
 He Himself is the Creator and the Enjoyer :
 And breaks our Fetters off, yea, He the Emancipator.
 He, the True One, is Himself for ever Emancipated,
 And He Himself makes us know the Unknowable He. [4]
 He Himself is Maya ; He Himself the Illusion ;
 He Himself Created attachment in the world.
 He Himself is the Giver of Virtue, He Himself who Sings His Virtues,
 And He Himself who makes the others hear (His Praise). [5]
 He Himself Does, and makes others do,
 He Himself Creates ; He Himself Destroys.
 Without Him, the Lord, nothing happens :
 He Himself has Engaged all in His works. [6]

He Himself brings life and death ;
 He Himself Unites us with Himself ;
 We attain Eternal Bliss through His Service,
 And Merge in the Peace of Poise. [7]
 He Himself is the Highest of the high,
 (But) he alone Sees Him whom He Himself Blesses.
 Nānak : when the (Lord's) Name Abides in the heart,
 The Lord Makes us See it and to others Reveal. [8-26-27]

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Majh M. 3

My Lord Pervades all places, all hearts :
 By the Guru's Grace, I found Him (also) within myself.
 Now, single-mindedly, I Meditate on Him,
 And, by the Guru's Grace, Merge in True One. [1]
 Sacrifice am I unto those who Enshrine in their minds the Life of all life.
 The Life-giving Fear-free Lord is ever Beneficent :
 Through the Guru's Word is one Merged in the Peace of Equipoise. [1-Pause]
 Within thy home, O man, is the earth, the (supporting) Bull, the underworld,
 In thy home is the Lord, the Ever-young.
 He, the Giver of Peace, Abides in Eternal Bliss :
 And, by the Guru's Grace, thou Mergest in the All-Peace. [2]
 If within thee is I-amness,
 Then, thy coming and going cease not :
 He, whose face is turned God-wards, stills his Ego,
 And Meditates on the (Lord's) Truth alone. [3]
 Within the body abide Virtue and Sin—the twin brothers,
 And within their limits works the whole universe :
 But he, who rises above both¹,
 And brings back his mind to its only Home,
 Merges in the Great Peace, by the Guru's Grace. [4]
 Within the home is Darkness, caused by Duality,
 But when there is Light, one sheds the (Darkness of) I-amness.
 The Word manifests itself in Bliss,
 And one Meditates on the (Lord's) Name, night and day. [5]
 With His Light within us the Lord seems Manifest in the whole Expanse,
 And, through the Guru's Instruction, our Darkness is dispelled ;
 And our Lotus blossoms forth, and we find Eternal Peace,
 And our light Merges in the All-light. [6]
 Within the 'castle' (of the human body) are the Treasures of Jewels.
 Through the Guru one Receives them : (these are the Lord's) Infinite Name.
 The (true) Traders Trade through the Guru,
 And earn ever the Profit of the (Lord's) Name. [7]
 He Himself Keeps the Thing : He Himself Gives ;
 But rare is the one who Deals in it, by the Guru's Grace.
 Yea, through the Guru's Grace,
 Is the Lord Enshrined in the mind. [8-27-28]

Majh M. 3

The Lord Himself Unites thee (with Himself),
 And makes thee Serve (Him) ;
 And, through the Guru's Word, the Duality departs.
 The Lord is ever Pure, ever Giver of Merit,
 And He Himself Makes one Merge in His Truth. [1]
 Sacrifice am I unto those
 Who Enshrine the True Lord in their hearts.
 The True Name is ever Pure,
 Through the Guru's Word, it is embedded in the mind. [1-Pause]

1. This is not to suggest that one should discard virtue as one discards sin. This only means that one should rise above human standards of the so-called virtue and sin, both born of ego and the social circumstances of a given age, and act attuned to the eternal laws as enshrined in the Word.

He Himself is the Beneficent (Lord),
 The Maker of our Destiny ;
 Through Service of the Guru we know the Master.
 And, the Nectar-Name then looks Beauteous,
 And, through the Guru's Word, we Taste the Taste of the Real. [2]
 Within the Cave (of the body) is a Beauteous Seat,
 Through the True Guru is the Doubt dispelled,
 And we recite, night and day, the (Lord's) Name in His Love,
 And Receive within us the Lord, by the Guru's Grace. [3]
 Through the Guru's Word, let one search this Cave ;
 And find the Immaculate Name of the Lord which Abides in it ;
 And, through the Beauteous Word, recite the Lord's Praise,
 And Unite within oneself with the Beloved in Peace. [4]
 The *Yama* taxes those deluded by Duality ;
 And punishes those who forsake the (Lord's) Name ;
 One has to account for every little time, for every grain (of action). [5]
 The would-be Bride who remembers not the Lord in her Mother's house,
 Is cheated by Duality and Wails grievously ;
 She, verily, is from a low home, ugly and vile,
 And meets not her Lord even in dream. [6]
 (But) she, who Enshrines her Master in the mind at her Parents' home,
 Her the Perfect Guru brings face to face with the Lord :
 She Hugs the Spouse to her Bosom,
 And, through the Word, enjoys his Luxurious Couch. [7]
 He, the Lord Himself, calls us out to Bliss,
 And Makes us Enshrine His Name in our mind ;
 And so, Nānak, we gather Glory,
 And, night and day, Sing the Lord's Praise. [8-28-29]

Majh M. 3

Blessed are their lives, blessed is the place they abide in,
 Who Serve the True Guru and remain Detached, even in the household ;
 And are Imbued with the Lord's Love,
 And are satiated in mind with the Reality of the Real. [1]
 Sacrifice, O Sacrifice am I unto those
 Who Read of, and Know, and Enshrine the Lord in their minds.
 The God-wards Read and Praise the Lord's Name,
 And are Honoured at the Lord's True Door. [1-Pause]
 He, the Unknowable, the Mysterious, Pervades all ;
 Through no effort (of ourselves) can we Attain to Him :
 Through His Grace, do we meet the Guru,
 And, by his Grace, are we United with the Lord. [2]
 One who reads in Duality, knows not (the One)
 And the Three Modes of Maya make him yelp.
 But, the Fetters of the Three Modes are broken,
 If one Dwells on the Guru's Word,
 And one is Emancipated. [3]
 This mercurial mind comes not into our grip,
 It has taken to Duality and wanders about in ten directions ;
 And, like a worm eating dirt,
 It rots itself away thus. [4]
 Man says, 'I am—I am', and tries to impress ;
 Many works he does, but nothing avails ;
 (For), without Thee, O Lord, nothing happens,
 And Thou alone Forgivest through Thy Beauteous Word. [5]
 He is born, and he dies, but Knows not (the Reality),
 And wanders about in Duality, night and day :
 The life of the egocentric is thus wasted away,
 And he grieves and regrets in the end. [6]

The Blind self-willed creature behaves
 Like a woman decking herself while her spouse is out,
 And attains not Glory here, nor Refuge Hereafter,
 And wastes thus his life away. [7]
 Rare is the one who knows the Lord's Name,
 And to whom, through the Perfect Guru's Word, is He the Lord Revealed ;
 And who Worships Him, night and day,
 He attains Peace the natural way. [8]
 He, the Lord, Pervades all ;
 But rare the God-wards who Realise (the Truth) ;
 Nānak : they, who are Imbued with the (Lord's) Name, are Beauteous.
 And, by His Grace, are United with their Lord. [9-29-30]

Majh M. 3

The egocentric reads and is called a Pundit,
 But, torn by Duality, he suffers grievous Pain
 Intoxicated by Maya, he knows not the Real,
 And comes and goes again and again. [1]
 Sacrifice am I unto those,
 Who overcome their Ego and Unite with the Lord,
 In whose mind is Enshrined the Master,
 And who Taste the Great Essence. [1-Pause]
 By reading the Vedas, they Taste not the Real.
 Lured by Maya, they discourse on dissent :
 They, who revel in Ignorance, are for ever in Darkness.
 Through the Guru alone, one Knows and Sings of the Lord. [2]
 One utters the Unutterable through the Beauteous Word :
 Through the Guru's Instruction, the mind Relishes the (Lord's) Truth :
 And utters the Truth alone, day and night, and is Imbued with the True One. [3]
 They, who are Imbued with the Truth, like nothing but the Truth ;
 The Lord who Bestows (this Gift) on us regrets it not ;
 Through the Guru's Word do we know the Truth,
 And, by Uniting with the True One, we attain to Peace and Poise. [4]
 The Dirt of Falsehood sticks not to them,
 Who, by the Guru's Grace, keep (their minds) Awake, day and night.
 Into their hearts Abides the (Lord's) Immaculate Name,
 And their light Merges in the All-light. [5]
 They, who work within the Three Modes and know not the Quintessence of the Lord,
 Are lost to the Real, for they know not the Guru's Word.
 They are attached to Attachments and realise not its futility.
 They Attain to the Lord (only) through the Guru's Word. [6]
 The Vedas say : 'Maya has three attributes',
 The self-willed know it not, deluded by Duality.
 They fall for the Three Modes and Know not the One,
 And, Knowing not, they come to Grief. [7]
 When the Lord Wills, He Unites us with Himself ;
 And, by the Guru's Grace, Cures us of the Disease of Doubt.
 Nānak : the Name alone brings True Glory,
 And, Believing in the Name, one attains Peace. [8-30-31]

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Majh M. 3

He, the Lord, is the One Absolute, He the One Related.
 (And), he alone is the Pundit who knows the Quintessence (of the Lord).
 He Swims across himself and Saves all his kindreds,
 And Enshrines in his heart the Lord's Name. [1]
 Sacrifice am I unto those
 Who Relish the Taste of the Lord's Essence alone ;
 For they, who Relish this Taste, are Pure
 And they Dwell on the (Lord's) Immaculate Name. [1-Pause]

He alone is above action¹ who examines the (meaning of the) Word,
 And, silencing his Ego, brings into himself the Quintessence of Knowledge ;
 In the (Lord's) Precious Name, then, one finds the nine Treasures,
 And rising above the Three Modes, one Merges (in the One alone). [2]
 He, who is in Ego, rises not above action ;
 But if he loses his I-amness, by the Guru's Grace,
 And has Discrimination and ever Examines himself,
 He Sings the Lord's Praise, through the Guru's Word. [3]
 The Lord is the Sea, the Ever-pure One.
 His Saints, the God-wards, peck at the pearls like the swans (on its shores) ;
 And, day and night, they wash off the Dirt of their Ego with its Waters. [4]
 The God-wards, in God's Love, are Pure like the swans ;
 And, sublimating their Ego, they abide on the shores of the Lord's Sea,
 And, night and day, they are Imbued with the True Word,
 And, so they abide eternally on the shores of the Lord's Sea. [5]
 The egocentric is like an ugly crane (revelling) in the Dirt of Ego :
 He washes himself but is cleansed not.
 He, whose Ego dies in life and who Examines (the meaning) of the Guru's Word,
 His Dirt of Ego for ever departs. [6]
 One finds the Jewel (of the Lord's Name) in one's own Home,
 By hearkening to the Word of the Perfect Guru.
 And, by the Guru's Grace, his Darkness is dispelled,
 And with the Light of Wisdom in one's heart,
 One Knows oneself. [7]
 He, the Lord, Creates and Sees what He Creates.
 Yea, he alone is of account who Serves the True Guru :
 For, into his heart alone comes the (Lord's) Name through the Guru's Grace. [8-31-32]

Majh M. 3

The whole world is engrossed in the love of Maya ;
 They, who work within the Three Modes, are attached to Maya.
 (But) rare is the one who knows (the Truth),
 And enters into the Fourth State (of Supreme Bliss). [1]
 Sacrifice, am I unto those
 Who, through the (Guru's) Word, burn down their love of Maya ;
 And, so doing, fix their mind on the Lord,
 And are Honoured at the Lord's Door. [1-Pause]
 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]
 Within thee is the Jewel of Wisdom :
 By the Guru's Grace, it is embedded in the Mind
 It is by living Truth that one gathers the merit of celibacy, self-discipline, and true speech,
 And one Dwells on the (Lord's) Name, by the Guru's Grace. [3]
 At her Mother's home, the would-be Bride is deluded by Illusion,
 And taking to the Other, she regrets in the end.
 She loses at both ends—here and Hereafter,
 And gets not Peace even in dream. [4]
 If she Cherishes her Lord at her Parents' home,
 Then, by the Guru's Grace she Sees Him ever within herself.
 And, Decking herself with the Word,
 Is Imbued with Peace of her Lord's Love. [5]
 Blessed is the life of those who attained to the True Guru,
 And burnt off their sense of Duality, through the Guru's Word ;
 And Permeated whose hearts the One alone :
 They, in the Society of the Holy, Sang the Praises of the Lord. [6]

1. निवृत्तमी (निहृकरमी) : he who is freed from the bonds of Karma.

Vain is the life of one who Serves not the True Guru :
 Accursed is his life, wasted away in vain;
 The self-willed Cherish not the (Lord's) Name,
 And so they are in great Pain. [7]
 He, who Created the world, Knows alone (its state),
 And He Himself Unites (it) with Himself,
 And the Word is Revealed to us.
 But they alone, Nānak, Receive the Name,
 In whose Lot it was so Writ by God. [8-1-32-33]

Majh M. 4

He, the Primeval Lord, Yonder of the Yond, is all by Himself.
 He Himself Creates; He Himself Destroys what He Creates.
 He alone Works through all;
 And those turned God-wards attain Glory. [1]
 Sacrifice am I unto those
 Who Dwell on the Name of the Formless One,
 Yea, He, who has neither form, nor sign,
 Yet is seen in all hearts,
 The Unknowable, who is known through the Guru alone. [1-Pause]
 Thou art the Beneficent, All-merciful Lord.
 Besides Thee, there is not another.
 If the Guru be in Grace and Bestows the (Lord's) Name (on us),
 We Merge, through the Name, in the Name. [2]
 Thou Thyself art the Creator, our True Lord.
 Immense and Vast is Thy Praise (with which we Worship Thee);
 When one's mind is satiated with Thy Name,
 One enters into the Silence of the Great Peace. [3]
 Night and day, O Master, I Praise Thee,
 I admire Thee, O my Beloved Lord.
 Without Thee, I seek no other,
 And I Meet Thee, through the Guru's Grace. [4]
 Thou art Unfathomable, Beyond Knowing, Beyond Measure.
 It is through Thy Grace that we Unite with Thee,
 And, by the Grace of the Perfect Guru, we Dwell on the Word,
 And so attain Bliss. [5]
 Meritorious is the tongue that Sings of the Lord's Merits.
 (For), by Praising the (Lord's) Name, the True One is Pleas'd.
 The God-wards for ever are Imbued with His Love,
 And attain Glory by Meeting the True One. [6]
 The egocentric does the works in Ego,
 And loses the life in a Gamble ;
 Within him is the utter Darkness of Greed,
 And so he comes and goes, again and over again. [7]
 The Creator Himself Bestows His Glory (upon one),
 In whose Lot it was so Writ by Him.
 He, Nānak, Receives the (Lord's) Name, the Dispeller of Fear,
 And, through the Guru's Word, he attains Gladness. [8-1-34]

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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.¹ [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 Nānak 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 ?
 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 the 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's comings 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]

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1. ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ (ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ) : *Lit.* Him no equal can equal.

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 thy 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 Fulfiller 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. [4]
 Thou art our Protector, both here and Hereafter,
 Thou it is who nourished me in the womb of my mother.
 The fire of Maya touches them not who Praise Thee, Imbued with Thy Love. [5]
 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. [7]
 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 Nānak is for ever a Sacrifice unto Thee. [8-3-37]

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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, Nānak, 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] P. 133
 He, who seeks the Refuge of the Lord, grieves no more. [2]
 Worshipping 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-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]
 Nānak 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]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

B A R A M A H A¹

Majh M. 5

Our *Karma*² 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 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]

1. *Lit.* a Calendar Poem. A form of Punjabi prosody in which the changing moods of the twelve months of the year are related to the changing human moods in love, particularly when one is separated from the object of love.

2: *विरति वरम* (विरति करम) : *विरति* and *वरम* are here synonymous words both meaning deeds done, but *विरति* is also defined as an individual act or the cause ; and *वरम* as the fruit or effect thereof identified also with habit or character.

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 Realise 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 Realise 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 Woman, Separated from her Love, get Peace in the month of *Vaisakh* ?
 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 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.
 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]

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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 met 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 writhes and reels in anguish.
As they sowed, so shall they reap : such is the field of *Karma*.
Nānak, 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 ?
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.
Nānak 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]

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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 pass¹ ; What can a mortal do ?
All his ills come to end, on Meeting the Lord, by good Fortune.
This is the prayer of Nānak : "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 Nānak ;
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 *Poh*, 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 Praises 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 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 suppliant at His Gate.
Says Nānak, "Glorying in His Grace, there is every joy, every comfort, for me." [11]

In *Magha*, Bathe in the Dust treaded 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.
Compassion for all sentient beings : this is the essence of acts of pilgrimage and charity.
He is good and wise indeed, on whom God Bestows these Virtues.
Says Nānak, "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]

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1. The two statements, "As they sowed, so shall they reap" (Stanza 7) and "That what is decreed, comes to pass", though seemingly contradictory are inherently not so. For, as has been explained in the introduction, the Lord's decree or Writ is not arbitrary, but related to our own *Karma* (or deeds). Were it not so, the question of individual effort to transform his thought processes, through the Word, so as to invoke God's Grace/(which again is not arbitrary, but conditioned by moral laws) would become wholly irrelevant. "Thou wert separated by thy own deeds, why then curse the other ?" says Guru Arjan in Rag Majh (Night and Day).

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, and all desires are satisfied.
 Come friends, come sisters, let us Sing the Praise 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.
 Nānak 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 His aid 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 One God.
 Wherever there is His Grace, the month, the day, and the time are auspicious.
 Bestow Thy Grace, O God ! Nānak desires but a glance at Thy Countenance. [14-1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Majh M. 5 (Night and Day)¹

I Serve the True Guru, and Dwell night and day on the Lord.
 I have forsaken my Self 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 Complaint ?
 (Says) Nānak : "I pray that I See with my Eyes Thy Angelic Presence." [1]
 He, the Powerful Lord, Infinite, Listens to the (story of) our inner Pain;
 Meditate, therefore, on Him in life and death,
 For He is the Mainstay of all.
 We all belong to Him, our Spouse with a large family²,
 He Owns us in this world as also the next³
 He is Highest of the high, Unknowable; His Knowledge is Unfathomable, Infinite⁴.
 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 one 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]

P. 137

1. Like *Bārāmāha*, "Night and Day" also is a poetic form.
2. An auspicious sign in an Indian home.
3. *Lit.* at the Parents' home as also at the In-laws'.
4. अज्ञायि वेद्य (अज्ञायि बोद्य) : whose knowledge (वेद्य) is unfathomable (अज्ञाय).

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.
 Nānak 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 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 Measure¹.
 Unite, O Lord, with Thee the mind Separated from Thee.
 This alone is the Prayer of Nānak.
 I shall be all-joy that day when I take to the Feet of the Guru. [4-1]

Var of Majh, and the Shalokas of M. 1

[To be sung in the measure of the Ballad of Malik Murid and Chandrehra-Sohia]²

By the Grace of the One Supreme Being, the Eternal, the All-pervading, the Creator,
 the Purusha, the Enlightener.

Shaloka 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 Brahmins, out of the leafy bowls³.
 Nānak : so do the self-willed creatures love Darkness all through,
 And thus is the world Drowned, without the Guru. [2]

P. 138

1. अमात्र (अमात्र) : अ+मात्र, i. e. without measure.

2. A popular ballad of the sixteenth century narrating the battle of Chandrehra, a courtier of Akbar, and Murid Khan, his general, whom Akbar had sent out on an expedition to Kabul. Murid Khan had been successful in his mission but took some considerable time to subdue the conquered people. This gave an excuse to his adversary, Chandrehra of the Sohi tribe, to poison the mind of the emperor who thereupon ordered the former to march upon Kabul and bring Murid Khan to book. A bitter battle ensued in which both these warriors were slain. This ballad, except for its measure, has nothing in common with the contents of the ballad included in the *Adi Granth*.

3. Customs, which are still prevalent. They are observed in the belief that the souls of dead are thereby propitiated.

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, Nānak, 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]

Shaloka 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.
 Nānak : 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 ?
 Nānak : 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, drugging¹ 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 kins; Blessed is his mother who brought him forth. P. 139
 Blessed is his understanding and magnificent his Glory, who has fixed his mind on the Lord. [2]

Shaloka 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 Realise thou the Lord's Will, and thus Unite with thy Lord. [1]

1. ठरुल्लो (ठगरलो) = ठरुल्लो, a poisonous potion which the deceivers (*thugs*) used to administer to their victims in order to make them unconscious.

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. [3]

Shaloka M. 1

If I abide in a cave in a mountain of gold or¹ 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 clean²;
And I shriek out the Vedas of the white, red, yellow and black hues³;
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-anness 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.
Nānak : 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 Soul⁴ 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 Judgment 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]

Shaloka M. 1

False is his speech and he usurps what is not his⁵,
And yet he goes out to preach to the others;
He, who himself is beguiled, will beguile his company too;
(But) such, Nānak, today are the leaders of men. [1]

P. 140

1. ते (के) : or.

2. To live in caves (as the ascetics did), to stand on the head (like the Yogis), to put on abundant clothes and continue washing them (like the *Kapris*) were some of the common practices indulged in by the 'seekers' in the hope of attaining religious merit.

3. In the Gayatri tantra, the Rig Veda is mentioned as being of yellow hue, the Yajur Veda of red hue, the Sama Veda of diamond-white colour and Atharva of collyrium black complexion, the last one being the Veda of the present Kali-age and the first three of the three earlier ages—*Satyuga*, *Duapar* and *Treta* respectively.

4. उंसि (हंसि) : *Literally*, swan which symbolises purity; also the soul, for, like the swan, it also flies away in the end.

5. भुरदारु (मुरदारु) : *Lit.* carrion, but it has been used here, as elsewhere too in the *Adi-Granth*, to signify that what belongs to another.

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 ; whcever Dwells on the Lord's Name
 Is himself Saved with all his kins, and Saves also the whole world through the (Lord's) Name.
 Nānak, 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 Lcrd'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.
 Nānak : they, who Serve their True Guru,
 They rise from desire to desirelessness. [5]

Shaloka 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 Nānak ; "Utter thou the Name of Allah with a clean heart :
 The rest is all a passing show¹ :
 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.
 Nānak : if the blind one shows the path, he will forsure 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 Realise 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]

Shaloka M. 1

Let Mercy be thy mosque², Faith thy prayer-mat : and Honest living thy Quran.
 Humility thy circum cision ; 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]

1. सिद्धान्ते (सिद्धान्ते) (Persian सिद्धान्त, the embellished introduction), hence embellishments, false shows.
 2. Obviously, this and the following two stanzas are addressed to the Muslims.

M. 1

To deprive one of his due is to eat the (forbidden) cow for one, and swine for the other¹.
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.
Nānak : 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.
Nānak : He, the One, Doth and Makes others do ; and, through His Will, Blesses us He with Beatitude. [7]

Shaloka M. 1

Hard it is to call oneself a Muslim² : If one has these (attributes) then alone is he one :
First, let the Faith in Allah³ seem sweet to him.
And then with this as scraper, let him scrub his inside clean of Ego⁴.
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, Nānak, 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 Māya ;
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.
Nānak : 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 iron⁵ ;
Gardens, lands, houses, tents, Niwar-beds, screens of satin⁶, O, which of these is thine ?
Nānak : the Beneficent Lord alone is True, and He is Revealed through His Nature.⁷ [8]

1. For Hindus and Muslims respectively.
2. This stanza is obviously addressed to the Muslims.
3. ਅਉਲਿ ਦੀਨੁ (ਅਤਲਿ ਦੀਨੁ) : "the faith of the prophet (ਅਉਲਿ, ਅਉਲੀਆ ਦਾ)," suggests Jodh Singh.
4. ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ (ਮਸਕਲ ਸਾਨਾ ਸਾਨੁ ਸੁਸਾਵੈ) : *Lit.* who with the scraper ((ਮਸਕਲ, i. e. ਮਸਕਿਲਾ) scrapes away the deposits (ਮਾਲ) of ego (ਮਾਨਾ i.e. ਮਾਨ).
5. ਪਾਖਰੇ (ਪਾਖਰੇ) : coat of mail.
6. ਸਰਾਇਚੇ (ਸਰਾਇਚੇ) : literally a tent-wall : ਲਾਲਤੀ (ਲਾਲੀ) is satin.
7. Also, Power.

Shaloka 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 vegetation¹, and fruits were for me, and tenderly sweet were their taste² ;
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 stars³,
And the blood-sucking kings had sway over my head ; if such be my 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, Nānak, 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 Demon⁴, 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 ways⁵ 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]

Shaloka M. 1

He alone lives in whom Lives the Lord.
None else is alive, O Nānak !
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 Nānak, 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 ?
What use the hosts, the royal assistants, and dwelling in palaces ?
Nānak : 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 tastes the poison will die !

1. ਭਾਰ ਅਠਾਰਹ (ਘਰ ਅਠਾਰਹ) : *Lit.* eighteen loads (of vegetables and fruits). It is believed that if one gathers a leaf each of every kind of vegetation, it will come to eighteen loads (or ninety maunds).

2. ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ (ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ) : whose taste (ਸੁਆਉ, ਸੁਆਦ) is ਗਰੁੜਾ (tender). ਗਰੁੜਾ is a Sindhi word, meaning tender.

3. ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ (ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ) : Rahu and Ketu, two stars (ਦੋਇ ਗਰਹ) of evil import (ਪਾਪ ਰਾਹੁ).

4. ਗੋਬਾਨਾ (ਗੋਬਾਨਾ) : (Arabic ਗੋਬੀਨ ਗੋਬੀਨ) foolish.

5. The two ways (of the Hindus and the Muslims).

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 on¹ (the Saddle).
 Still others are gathering their Load, and some have even ridden off² (to their Destined End). [10]

Shaloka M. 1

When the crop is ripe, it is sheared : only the straw remains within the fence.
 And then the stalk³ 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 ;
 And then, men strong of limb, crush it, in a crusher ;
 And then its juice is heated in an iron pan⁴, and it wails.
 And its froth too is burnt in fire.
 See thou now the woeful state of this leafy sweet ! [2]

Page 143

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]

Shaloka M. 1

What is the deep (sea) to a fish, what the sky to the bird⁵ ?
 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.
 Nānak : 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.
 Nānak reveals this truth after a great thought,
 That through the Lord's Praise are we United with the Lord's Court. [2]

1. साधती (साधनी) : (Persian, साधत) to make, to construct.

2. उधती (उधती) : (From Persian उधत, to run).

3. बीसत (बीसत) : (Sans. बिशाहः), the beard of corn.

4. टटि (टटि) : iron-pan.

5. That is, the depth of the sea is of little consequence to the fish; so also the vastness of the sky to the birds. They know not their significance.

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. [12]

Shaloka M. 1

The whole¹ 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 Eternal².
 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 is³, 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

Nānak : 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.

1. ਹਮ (ਹੁਮ) : (Persian ਹਮ), all.
2. ਅਫਜੂ (ਅਫਜੂ) : (Persian), literally progress, power.
3. ਅਸਤਿ (ਅਸਤਿ) : (Persian), is.

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 .
 Nānak : the Lord alone is the Tester : (for), who else can tell who's True, who's False. [13]

Shaloka M. 1

(If the Lord Wills), He may make the tigers and hawks and kites and falcons to 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 breath¹, if He Wills.
 Nānak : 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 kinds².
 Some abide in the earth and eat the dust ;
 Some live only to breathe and count their breath³ ;
 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.
 (But) he, who Praises the True Word, Merges in Truth.
 Without Service of the Guru, there is no Peace and one comes and goes.
 With the False capital-stock, we earn Falsehood in the world .
 Praise thou, Nānak, the True One, that thou goest into the Yond with Honour. [14]

Shaloka 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 Nānak : this alone is worth (one's life) ; all else is the practice of false values. [1]

P. 145

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 Createst and Keepst 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.

1. ਤਾ ਕਿ ਅਸਾਹ (ताकि असह) : Him (ਤਾਕਿ) without (ਅ) breath (ਸਹ).
2. ਫਤੀਹ ਅੰਮ੍ਰਿਤ (ਫਤੀਹ ਅਮ੍ਰਿਤ) : Indian delicacies are considered to be of thirty six kinds.
3. Like the Yogis.

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.
 Nānak : the True One is for ever True ; and through Truth do we Merge in the Lord. [15]

Shaloka 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 Nānak. 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, Nānak, 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]

Shaloka 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. P. 146
 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 dream¹.
 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).
 Nānak : 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.
 Nānak : 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.

1. पदाति गदिआ (पदाति गद्दया) : Lit. goeth to (the land of) Yama (पुत्र).

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]

Shaloka M 2

For the eight watches (of the night and-day), we are engaged with the eight portions¹ (of the body) but search not the ninth² 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, Nānak, 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.
Ous Actions keep us far, or near Him draw.
They, who Dwell on the Name, their toil is over.
Glorious are their beings, Nānak, they Save many more⁴. [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-word⁵, 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]

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Shaloka 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 copper⁶ :
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.
Nānak ; he, on whom is His Grace, he attains the Glory of the True Name. [1]

1. ਅੱਠ ਖੰਡ (ਅੱਠ ਖਾਣ) : eight parts, i.e. five sense-desires and three modes (Gunas).
2. i.e. the self.
3. ਸੁਰਤਿਆ (ਸੁਰਤਿਆ) : plural of ਸੁਰਤਿ (conscious mind),
4. But for the addition of one word—ਹੋਰ—in the last line, this entire stanza occurs also in Guru Nānak's Japu (See p. 12.)
5. ਨੀਸਾਣਿ (ਨੀਸਾਣਿ) has been employed to mean the standard, sign (of approval), pass-word, blest with which one's path is never obstructed. The metaphor is borrowed from the procedure of the royal court in medieval times.
6. ਟੰਕੁ (ਟੰਕੁ) : a weight equal to four *mashas* (about four grams). In some books, its weight is given as ten *mashas*.

M. 2

The tongue is not sated by speech, nor the ears by what they hear.

The eyes are sated not by what they see—all these are seekers of the same kind¹ :

And their Hunger goes not by tall talk.

Nānak : 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 attachments, 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]

Shaloka M. 1

Nānak : 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.

Nānak : 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.

Violence², 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's² Grace, and Merge in the (Lord's) Truth. [20]

Shaloka M. 1

The bitter colocynth, swallow-wort, thorn-apple, and *neem*³

Are in the mind and the mouth of one who cherishes Thee not, O Lord.

Nānak : how shall we then instruct them, when the men of Evil Destiny⁴ 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.

Nānak : the Lord Drives all in His Will : for such, indeed, is His Nature. [2]

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Pauri

Many, O many, discourse on the Lord—and pass away.

They discourse on the Vedas too ; but Infinite is the Lord.

1. *i.e.* sense desires.

2. वृष (हृषु) = हिंसा : violence.

3. The taste of these is very bitter and if taken in excess they act as poison.

4. बरमा घचरे (करमा बाहरे) : without (घचरे) destiny (बरमा).

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]

Shaloka 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 Discriminates⁴ He Himself.
Nānak : know thou this, that all is in His Will. [1]

M. 2

Nānak : 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 embroils² 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 intercessor³ who is lured not by greed and goes only by Truth.
If a man aims his arrow⁴ at the sky, how will it reach there ?
Know thou, O bowman, the sky is far, far away⁵. [2]

Pauri

The attachment of the Bride to her Spouse is seasoned⁶ 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 Decked⁷ by the Word, and have tasted the Nectar thereof." [22]

Shaloka 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 Nānak, "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 Nānak Realised.
The Cause is in the Hands of 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.

1. ਵਿਉਪਾਇ (ਕਿਤਪਾਇ) : *Lit.* ਵਿ (another) + ਉਪਾਇ (effort).
2. ਮਾਮਲਾ (ਮਾਮਲਾ) : (Arabic), embroilment ; task, etc.
3. ਵਿਸਟ (ਕਿਸਟ) : (Sans. ਵਿਸ਼ਿਸਟ, meritorious) ; courier, pleader, the intercessor, elsewhere used as ਬਸੀਠ.
4. ਸਰੂ (ਸਰੂ) : (arrow) ; ਸੇਧੇ (if one aims).
5. ਅਗੇ ਓਹ ਅਗੇਮੁ ਹੈ, ਵਾਹੇਦੜੁ ਜਾਯੁ (ਅਗੇ ਓਹੁ ਅਗੰਮੁ ਹੈ, ਵਾਹੇਦੜੁ ਜਾਯੁ) : ਉਹ here denotes the sky, ਵਾਹੇਦੜੁ (From ਵਾਹੁਣਾ) is one who strikes with the arrow, i.e., the bowman.
6. *Lit.* decked, embellished.
7. ਸਵਾਰੀ ਆਸੁ (ਸਵਾਰੀ ਆਸੁ) : *Lit.* We (ਆਸੁ) were decked (ਸਵਾਰੀ).

He, who Serves the True Guru, finds the Way ;
 And, Dwelling on the True Name, overcomes (his fear of) death.
 The bard then utters the Unutterable, made Beauteous by the Word.
 Nānak : by holding on to the Treasure of Virtue,
 He Meets with the Lord, his Love. [23]

Shaloka M. 1

Born of Error¹, one commits Error and is committed to Error more and more.
 Wash thou him a hundred times, his Dirt goes not.
 Nānak : we are forgiven only if the Lord Forgives,
 Else hell is our life. [1]

M. 1

Vain is our desire, Nānak, 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 See-eth 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]

Shaloka 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 Nānak, 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]

Shaloka M. 1

They, who pluck their heads and drink the wash (of others) and beg for the leavings of bread to eat²,
 And rake up the filth, and suck bad odours³, and dread (clean) water⁴, (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 kindreds wail.

1. धडा (धडा) : (Persian) error, sin.

2. This hymn refers to the practices of a sect of the Jainas.

3. डडावा (डडावा) : is bad odour emitted by the earth when the atmosphere is close. It does not mean raw water, at Trumpp suggests.

4. All these practices are meant to avoid life-killing even unintentionally.

None offers rice-balls on a leafy plate (at their death), nor is the earthen lamp lighted¹ (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 brcom in their hands, they walk one behind the other.
 Neither are they Yogis, nor Jangams², nor Qazis, nor Mullahs : P. 150
 They wander about, lost to the Lord. Wasted thus, is their whole herd.
 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 gold³ :
 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 prayers : 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 *Yajna* and worship performed and
 all our works are blest.
 The Guru is the Sea and his Words⁴ the streams, bathing in which one attains Glory.
 Nānak : 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 ?
 Nānak : 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.
 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.
 Nānak seeks from Thee the Gift that Pleaseth Thee, O Lord ! [26]

Shaloka M. 2

What shall I say to those whose Guru is Nānak, 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 :
 Nānak : this is the Voice of Eternity :
 That he, on whom is the Lord's Mercy, casts away his Doubt. [2]

1. As is done in the case of other Hindus.
 2. जंगम (जंगम) : the followers of Shiva.
 3. The reference is to the Puranic lore (See p. 8).
 4. सिषी (सिषी) : cannot be rendered as the 'Sikhs' or 'disciples' as Teja Singh and Trumpp have done. 'सिषी' is a diminutive of "सिषिका" (instruction).

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.
Nānak : by Praising the True One, the Perfect Lord is Revealed to him. [27]

Rāg Gauri Guareri M. 1, Chaupadas and Dupadas

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.

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The Lord's Fear is overpowering¹ and is hard to bear² ;
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).
Nānak : 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 fears³ ;
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]
Violence⁴, Attachment, Desire, vault over us like the sky⁵ ;
And within us is Hunger that flows ever like the flooded stream⁶ ;
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 some⁷,
But Thou, O Lord, belongest 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]

Gauri M. 1

Let Mind be thy mother, Contentment thy father,
And Truth, thy only⁸ brother. [1]

1. मूचु (मुचु) : means the same as the English word 'much'.
2. Lit. of heavy weight.
3. डरि अरु अरि डरु डरि डरु नादि (डरि घर घरि डरु डरि डरु जाइ) : Lit. through the Lord's Fear (डरि) one enters one's home अरु and through this Fear in one's home other fears depart.
4. हेम (हेम) : हिंसा, violence.
5. असमानु (असमानु) : [is rendered by Teja Singh as ego; not to consider any one equal (समान) to oneself (Shabdārath, p. 151).
6. नै सानु (नै सानु) : like (समान) a stream (नै).
7. निस वा बैदि बैदि बैदि बैदि (जिस का कोई कोई कोर कोर) : Lit. If one hath some one to lean upon, then he has only someone to lean upon.
8. विसेषु (विसेषु) : Lit. means 'special'.

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 Date ; and Detachment (from the world) thy Marriage ;
 And Truth be thy offspring. Nānak : know thou that this alone is the True Yoga. [3-3]

Gauri M. 1

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, O He alone Hears.
 And, he who examines himself, alone is Wise. [1-Pause]
 The body is but the dust ; the breath¹ 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 Pundits 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).
 Nānak : the Guru has Revealed to me (the Mystery) of the Lord,
 And now I know neither birth², nor death. [4-4]

Gauri M. 1 Dakbni

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)³.
 And be Imbued with the Word, then one is sweet like the sugarcane⁴. [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.
 Nānak : He, the Lord, Himself is the Merchandise⁵ ; 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]

1. Literally, speech.

2. जात (जात) : may also be rendered as 'going'.

3. जल पुरादिनि रस कमल परीच (जल पुरादिनि रस कमल परीच) : Lit. His test (परीच, परीच) is that he lives like the Nilofar (पुरादिनि) in water (जल) like the lotus (कमल) in water (रस).

4. दीप (ईस) : (Sans. इक्षु), sugarcane.

5. आपि तुले (आपि तुले) : Lit. He is Himself being weighed.

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-halt¹,
 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'². [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, Nānak, to their Feet. [5-6]

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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 Realise 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, Nānak, 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 Pervade³ 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 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 ablation 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 Nānak, "Only through the Guru's Word, I Merge in the Great Peace." [4-8]

1. बरिचल घट्ट (गोरलि घाट) : the pasture-ground, i.e., a transitory phase, for the cows graze here for a time and then are back to their sheds.

2. i.e. the tenth door.

3. Lit. pierces through.

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 thy Lord, the Master.
 He (whose Ego) dies in life, he partakes of the Great Essence¹. [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 departs². [3]
 Meeting with the Guru, one enters into the Embrace of the Lord,
 And, by the Guru's Grace, one Sees the Lord's Castle within oneself.
 And stilling one's Ego, Nānak, one is Merged in the Lord. [4-9]

Gauri M. 1

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No one can erase the Writ of *Karma* :
 I know not what my fate will be in the yond.
 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.
 Nānak, 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, Nānak, 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 Bliss³ 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]

1. ਮਾ ਰਸੁ ਆਗੇ (महा रसु आगे) : *Lit.* before him (आगे) is the Great Essence (महारस).
2. ਮੁਚਾ (मुच) : (Sans. मुच), severed.
3. ਤੁਰੀਅਵਸਥਾ (तुरीयवस्था) : (For Turiya, see p. 33).

The Smritis and the Shastras and the Pundits say this :
 That there are only four life-objects¹ 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 Realised Him through the Guru,
 He, in the midst of hope, Realised the (beatitude of) Detachment.
 He, the Lord of the meek, the Giver of All-peace,
 With the Love of His Feet is Nānak'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 greedy 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 human life). [1-Pause]
 Listen to my advice, O my body, I say this to you :
 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. [2]
 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 gold² 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]

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Gauri Cheti M. 1

Alone I have to fight with five³ rivals : 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 ? [1]
 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 hostiles³ 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, Nānak, 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]

1. *Dharma* (righteousness), *Artha* (worldly wealth), *Kama* (sex), and *Moksha* (deliverance).
2. Ravana, the enticer of Rama's wife, Sita, is believed to have ruled over Ceylon (*Lanka*) and his palace is stated to have been carved out of gold.
3. Lust, wrath, greed, attachment and ego.

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,
 For thou passeth thy life in I-amness.
 Prayeth Nānak, "When thy naked body will be burnt,
 Only then wilt thou regret (thy deeds)" [4-3-15]

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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 Nānak 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 Nānak, 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 perishable¹ ?
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.

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But the Lord Gives as are one's deserts, even though we all crave (for everything under the sun). [3]
Nānak : 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.
Nānak : he alone for ever is Blest whose Soul Merges in the All-Soul. [4-2-19]

Gauri Poorbi Deepaki M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 ? [2]
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]

Rāg Gauri M. 3, Chaupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gauri Guareri

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]

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1. ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ, ਅਨਤ ਨਾ ਚਾਹਿਆ ਜਾਇ (ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ, ਅਨਤ ਨ ਚਾਹਿਆ ਜਾਇ) : One places (ਧਰੇ) one's perishables (ਅਨਤਾ = ਅਨਿਤ) in the earth (ਧਰ, ਧਰਨੀ), (but) how can one love (ਚਾਹਿਆ ਜਾਇ) the perishable (ਅਨਤ) ?

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 Guareri 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 Guareri 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 dance¹,
 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]

1. उगाडि (भगति) = उगाडीए : they who dance or perform.

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 Nānak, 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 elephant¹ :
 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 Uneatable², 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.
 Nānak : 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.
 Nānak : 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]

1. ਮਨੁ ਮੋਮਤੁ ਮੋਗਲ ਮਿਕਦਾਰਾ (ਮਨੁ ਸੈਸਰੁ ਸੈਗਲ ਮਿਕਦਾਰਾ) : The mind (ਮਨੁ) is like (ਮਿਕਦਾਰਾ, Arabic, equal to) the elephant (ਮੋਗਲ, Sans. ਸਦਕਰਿਨ, an elephant in rut), intoxicated (ਮਤੁ=ਮਤਿਆ) with wine (ਸੈ).

2. That is, fills the mind with the Lord which is a task as hard of achievement as to eat the uneatable, for it tastes bitter in the initial stages, the more so because one has to deny oneself and still one's sense-desires.

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.
 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.
 Nānak 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, Nānak, 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 together¹ 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 the Manifest as also the 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.
 Nānak : 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-ward: 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 Unsaintly, 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 kindreds. [3]

1. मरुडंता (सहलता) : they who are together.

No one in this Kali-age is attracted by *Dharma* or (good) Actions :
This Age (as if) was born in the House of Evil.

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(But), know thou, Nānak, 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 Mercv. 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 Realises 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 Guru¹;
(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. [3]

1. Guru is here identified with God and not with any human embodiment of Him.

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
 Nānak : Imbued with the Lord's Name, they become Detached¹ and enter into the State of Bliss².
 [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 Realises 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]
 Nānak : 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 its 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, He alone Knows it well³,
 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 ?
 Nānak : when the (man's) essence Merges with the (Lord's) Essence,
 There is then no birth after this birth⁴. [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 Realise not 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 Realises (the Truth) and sheds one's Ego and Sin,
 And, Nānak, 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 ; so is the Writ of the Lord.
 Glorious is the Bride who Sings the Praises of the Lord, through the Guru.
 At the Parent's Home, she who gathers Virtue,
 Is Received with Honour at her In-laws.
 Through the Guru, she Merges in Peace,
 And, she Loves the Lord in her mind. [1]

1. निरवेहल (निहृकेवल) : without the companionship of another, i.e., detached.
2. निरवषाडी (निरवाणी) : Lit. the state of Nirvan, or dispassion (not extinction).
3. एतु ज्ञाहै (एतु जाणे) : knoweth (ज्ञाहै) well (एतु, again).
4. पुनरपि (पुनरपि) : (Sans. पुनरपि), once again.

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]

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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.
So 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, I am 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 Attain 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.
Nānak seeks the Dust of their Feet who have Attained to Thee, O Lord ! [4-4-18-38]

Gauri Guareri M. 4, Chaupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 *Vaishas* 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]

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Gauri Guareri M. 4

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 Nānak, 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 ;
Nānak, the Lord's Slave, is Pleased when he Kisses the Feet of the Saints. [4-3-41]

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, Nānak is satiated only when he loves the True Lord. [4-4-42]

Gauri Guareri M. 4

Blessed is the Service of the True Guru
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 (Desires).
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.
Nānak : 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 woods¹ who Pervades all.
He, the Lord, it is who Himself Concentrates² 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-gatherer³, 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.
Nānak 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.
To him everything tastes sweet, for, he Sings the Lord's Praise.
The Lord's Servant Saves himself and all his kins, 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 Slave⁴, 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 Nānak is Thy Slave. [4-2-8-46]

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1. घनदात्री (बनवारी) : *Lit.* he whose garland is the forest, Vishnu, *i.e.*, God.
2. उाठी (तारी) = उाठी : absorption in devotion or thought.
3. जगाडी (जगाडी) : *Lit.* he who gather. 'जगाड' (religious levy).
4. लाला (लाला) : (Persian), slave.

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.
 Nānak 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 the 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 ;
 But he, on whom is the Lord's Grace, Sells his head off to the Guru;
 And then, Nānak, the Lord's Servant is satiated and Desire gnaws at his heart no more. [4-4-10-48]

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Gauri Bairagan M. 4

In my mind is Thy Desire, O Lord, how am I to See Thee ?
 They alone, who Love Thee, know how much is my Desire for 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, Nānak, meeting whom all our Woes depart. [4-5-11-49]

Gauri Bairagan M. 4

One is attached to one's wife, beautiful 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 pleasure¹.
 But, if one keeps not the Lord in the mind, how is one to be Emancipated ? [1]

1. An alternative rendering would be : "By the temples (castles), houses, horses, pleasures."

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-knower !
 What can we, mere creatures, do ? Thine is all this Play.
 So Nānak has sold himself off at Thy Shop and he is now Thy Bond-slave. [4-6-12-50]

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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 babes ;
 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 Harkened 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,
 Nānak : 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 Word¹ ;
 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]
 Discriminate² 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.
 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.
 Nānak Dwells ever on Thy Praise on meeting Thy Counsel³, the Guru. [4-1-15-53]

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1. बोलो (बोली) : *lit.* speech.
2. विवेक (विवेक) : (Sans. विवेक), gnosis, spiritual awakening, sense of discrimination.
3. देहली (देहली) : *lit.* the middle-man.

Gauri Poorbi M. 4

O, Thou Life of 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. [3]
 O Lord, my Master, who is all by Himself, there is no one as Beneficent as art Thou;
 Nānak lives by Thy Name with which he is Blest by Thee Thyself. [4-2-16-54]

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. [1-Pause]
 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. [4-3-17-55]

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. [1]
 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 sugar-cane'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, Nānak'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 Perfect, O Nānak, 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 :
 I crave immensely for Thy Vision, O God, Pray Keep me in Thy Presence. [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]

Gauri Poorbi M. 4

The mind is never held; it wears many garbs and wears off, wandering in all the ten directions. **P. 171**
When one meets the Guru by good Fortune, he endows one with the *Mantram* of Peace. [1]
O Lord, I am the Slave of the True Guru. [1-Pause]
For my indebtedness to him is great, (and) on my forehead is the stamp of (his ownership).
He was Beneficent and Merciful to me, and so I Swam across the impassable Sea of Fear. [2]
He, who loves not the Lord, all his other attachments are false.
As the paper is dissolved in water, so are the Egocentrics wasted away by their Ego. [3]
We knew not a thing, nor know now, and stand where He wants us to be.
Forgive the shortcomings of Nānak in thy Mercy, O Guru, for he keeps Faith with thee like a dog¹.
[4-7-21-59]

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 so I am filled with the Love of God. [1]
Salute, with joined palms, the Saints, 'tis an act of great Merit;
Lie prostrate before them. [1-Pause]
The worshippers of *Shakti* 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. [2]
Those, who are God's Own, are Merged in His Name,
They have cast away the pangs of birth and death.
I've found God, the Deathless, whose Glory is writ across all the worlds and universes. [3]
We the poor, meek ones, belong to Thee, O Lord,
Save us, O save us, Thou Highest of the high.
Thy Name is Nānak's only Mainstay, and in Thy Name lies his Peace. [4-8-22-60]

Gauri Poorbi M. 4

In the fortress (of the body) is the Lord, our King,
But the shameless (mind) knows not His Taste.
But when the Lord, the Blessor of the poor, is in Mercy,
I Relish His Taste through the Guru's Word. [1]
O Lord, when, Attuned to the Guru, I Sing Thy Praise, how sweet Thou seemest ! [1-Pause]
Thou art Unknowable, beyond Comprehension, Transcendent :
Through the Guru, his Counsel, art Thou Met.
He, who loved the Word of the Guru in the heart,
Before him was Thy Presence made Manifest². [2]
The heart of the Egocentric is hard, and black from within.
If one feeds a serpent upon milk, poisonous still is its sting. [3]
O Lord, Unite me with the Guru-Saint, that I rub into my soul the *Mantram* of the Word.
Nānak is the Slave of the Lord, and, joining the Society of the Holy, the Sour seems Sweet to him.
[4-9-23-61]

1. वृत्रे = (कुत्रे) : वृत्रे, : offspring of a dog. Or may be, in order to meet the exigencies of the rhyme-scheme, वृत्रे has been rendered as वृत्रे.

2. परीठा (परीठा) : (Sans. परितोषः), lit. to surround.

Gauri Poorbi M. 4

I sold myself off to the Perfect Guru for the sake of my Lord,
And the Lord's Name was Enshrined in me through the beneficent Guru.
How fortunate now am I! [1]

Through the Guru is one United with the Lord. [1-Pause] P. 172

The Lord Pervades every heart : through the Guru's Word is one Attuned to Him.
I offer my body and mind to the Guru that my Doubt and Fear depart through His Word. [2]

The Darkness is Illuminated : through the Guru's Wisdom is one Attuned to Him.
And as the Darkness of Ignorance is dispelled, the mind is Awakened and one Receives the (Lord's)
Truth in one's very Home. [3]

The worshippers of power, the hunters (of others), the gatherers of wealth, all of these the Yama keeps
in the eye.

(For), they sell not their heads off to the True Guru and so they, the Unfortunate ones, come and
go. [4]

Listen thou to my Prayer, O my Master, I seek Thy Refuge :
Thou art my Saviour, My honour, and I am a Sell-off to Thee. [5-10-24-62]

Gauri Poorbi M. 4

I abide in Ego : Darkened is my mind with Ignorance :
But, Meeting with the Guru, my Ego is stilled.

Blessed is the Guru-God, the King, who makes me shed my Ego and I attain Peace. [1]

I Received the Lord through the Guru's Word . [1-Pause]

In my heart is the Love of the Lord ; 'tis the Guru who showed me the Path.

All my body and mind are the Guru's : He United me, the Separated one, with the Lord. [2]

Within my heart is the Desire to See my Lord : lo, the Guru made me See Him, within my heart.

And my Mind is in ecstasy and Peace ; O, I am a Sell-off to the Guru. [3]

I am a Sinner of sinners ; I break my faith and thieve.

Says Nānak, "I seek now the Refuge of the Lord ; Keep Thou my Honour, O Lord, in Thy Love."

[4-11-25-63]

Gauri Poorbi M. 4

Through the Guru's Word Rings the Unstruck Music ;

Through the Word does the Mind Sing.

By good Fortune, I perceived the Lord's Vision.

Blessed is the Guru who Attunes me to my Lord : [1]

Yea, the God-wards are Attuned to their God. [1-Pause]

My master, the True Guru, is Perfect :

My Mind is ever Dedicated to the Service of the Guru.

I Wash the Feet of the great Guru,

Who Recites to me the Gospel of the Lord. [2]

In my heart is the Guru's Word, the Lord's Cure-all.

My tongue ever Utters His Praise,

And my Mind is pleasantly sated with the Essence,

And hunger no more gnaws at my heart. [3]

Try as one may, one Receives not the (Lord's) Name

Without the Lord's Mercy.

Nānak is Blest with the Lord's Grace,

And, through the Guru's Word, he has Enshrined the Name in the Mind. [4-12-26-64]

Rāg 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.

P. 173

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-Nirvan¹.

1. Cf. "This is the real, this is the excellent, namely the calm of all impulses, the casting out of all 'basis', the extinction of craving, dispassion, stopping, Nirvan". (*Anguttara-nikaya*, V. 332).

According to the Sikh credo, Nirvan is the blowing out of desires and abiding in Bliss while yet alive, or being detached and yet attached, and is not a state of non-existence or annihilation.

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 Nānak is Imbued with His Love. [4-1-27-65]

Gauri Majh M. 4

Come, friends, let us weave the charms¹ 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 (misery) from door to door.
 His Word alone Pervades all :
 So Nānak, the Lord's Slave, Dwells only on the (Lord's) Name. [4-2-28-66]

Gauri Majh M. 4

My mind, O my Govind², 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 dears, 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]

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1. वामन (कामन) : (Sans. कामन), charm.

2. This is a popular folk refrain and is not to be fitted literally into the text. It merely gives a soothing lilt to the song.

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 ;
 Save my Soul, my Lord,
 And, Unite me with the True Guru. Thy Council,
 That he Leads¹ me on to Thee, O my Govind !
 And I Receive Thy Name, in Thy Mercy,
 When Nānak seeks Thy Refuge. [4-3-29-67]

Gauri Majh M. 4

Wonderful is my Lord, O my dear²,
 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 Joy).
 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 in many many ways.
 Some He Makes to revel in Joy,
 The others he Makes to wander Naked about.
 He, of Himself, is the Creator,
 And He, the Beneficent One, Blesses all with His Grace.
 His Worshipers 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]

P. 175

1. देवर्षी (देवर्षी) : (Persian दावर्षी), showing the path.

2. The words "O my Govind" at the end of each line are a mere refrain and need not be taken literally.

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, Nānak, 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]

Rāg Gauri Guareri, Chaupadas, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 on's Ego, one Merges (in the Real) . [4] [4]
 Thus is how the Bliss is attained, O my brother :
 Thus is Attained the Lord, the Supporter of all. [1-Second Pause]

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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 Guareri 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 bull¹, 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 it is in Thy Will.
And then I Dwell ever on Thy Praise. [4-3-72]

Gauri Guareri M. 5

In the field of *Karma*², 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]
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 so Dwell ever on the Lord's Name. [4-4-73]

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Gauri Guareri M. 5

The Guru's Word is eternal and abides for ever.
Through the Guru's Word is loosed the *Yama's* noose.
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.
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]

1. बिभ (बुब) : (Sans. वृषभः) bull.

2. The human body is sometimes referred to as the field of action (*Karma*), as it is in this form that one reaps what one sows.

Cf. "This body is the field of *Karma*", (*Bilawal M. 4*).

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]
 O, the Guru's Word, is manifest in the universe,
 Through the Guru's Word, one suffers not Defeat.
 Nānak : 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 truned into Nectar, (Dwell thou on Him).
 Says Nānak, "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 (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 ?
 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.
 Nānak : "He, who is Attuned to the Name of the Lord,"
 "He, of all, is the one Blest by God." [4-7-76]

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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, Nānak, 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 go¹,
 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]
 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.
 Nānak : He, in whose heart abides the (Lord's) Name,
 All his Pain and Sorrows depart. [4-10-79]

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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]

1 Lit. "have fastened their belts."

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 up 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.
 Nānak : pray thou, then, in all humility to thy Eternal Lord. [4-11-80]

Gauri Guareri M. 5

I looked at the many-faced 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 Chandan-scent and the joy, in bed, with a beautiful 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 carpets¹,
 And the luscious gardens laden with myriads of fruit,
 And the love of hunting and all the other tastes of the kings,
 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 the Praise of the Lord,
 Yea, by good Fortune, did I attain to this (State). [4]
 Nānak : He, who possesses the Wealth of the Lord's Name,
 He, in 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 over again,
 And involves himself with his sons and wife and the household,
 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 what 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.
 Nānak : he, on whom is the Lord's Grace,
 Is delivered out of the Net a Free Bird. [4-13-82]

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1. रंलीचे (रोलीचे) = झलीचे : carpets.

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 Nānak 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,
 Sate 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,
 And Meditate every instant on thy Lord.
 Hear not aught (but the Lord's Name) : Go not to another (but thy Lord) :
 And, by good Fortune, thou art Received into the Sanctuary of the Holy. [2]
 O tongue, Utter (the Lord's Praise), night and day,
 For, He is thy 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), Nānak, the Guru is ever thy Support. [4-15-84]

Gauri Guareri M. 5

The mind is the temple, fenced¹ around with the body ;
 And within the mind Dwells the Lord, the Infinite.
 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, Nānak, the Guru became my pledge of faith². [4-16-85]

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1. घाटि (घारि) = दारु : fence.

2. देसाहि (देसाहि) : (Sans. विश्वास), faith.

Gauri Guareri M. 5

(A Saint is) he who remains for ever alike,
 And for ever feels the nearness of the Lord,
 And expends only the Lord's Name,
 And is Satiated by the Vision of the Lord, the God. [1]
 And, Imbued with Him, his body and mind are in Bloom,
 And seeks he the Refuge of the Perfect Guru. [1-Pause]
 And, his soul leans on the Lord's Lotus-Feet,
 And, in His Will, Sees he nothing but the One Lord,
 And Trades only with the One in one Thing alone,
 And knows not another besides the Lord, the Formless. [2]
 Who has the feel neither of pleasure nor pain,
 And lives Detached, attached only to the Way.
 And abides in the midst of all, and yet is removed from all ;
 And Dwells only on the Supreme Lord . [3]
 Of such a Saint, ineffable is the Praise.
 Unknowable is his knowledge, Infinite his limits.
 O Supreme Lord, Bless me in Thy Grace,
 That I cling to the Feet of such a Saint. [4-17-86]

Gauri Guareri M. 5

Thou alone art my Mate, my Friend ;
 Thou alone art my Spouse : I Cherish no one but Thee.
 Thou art my Honour, Thou art my Embellishment.
 Without Thee, how can I live even for a moment ? [1]
 Thou art my Beloved, Thou art my vital breath.
 Thou art my Master : Thou art my Chief. [1-Pause]
 I live as is Thy Will ;
 And do what is Thy Command.
 I See Thee all over wherever I See,
 And my tongue Utters Thy Name, O Fearless Lord ! [2]
 Thou art my Treasure : Thou art my Store-house ;
 Thou art the Support of my Mind : I am Imbued with Thy Love.
 Thou art my Glory : to Thee I am Attuned.
 Thou art my Shelter : Thou art my Mainstay. [3]
 My body and Mind Dwell on no one but Thee.
 When Thy Mystery was Revealed to me through the Guru,
 Nānak learnt of Thee, the One Alone, from the True Guru,
 And he took to Thy Refuge, O Lord ! [4-18-87]

Gauri Guareri M. 5

Maya impinges¹ upon us through the expression of pleasure and pain².
 Maya impinges upon us through the thoughts of heaven, hell, the gods,
 Maya impinges upon the rich, and the poor alike through desire for glory,
 And through greed, the basic malady. [1]
 Maya impinges upon us in many, many ways.
 The Saints alone live (away from it), by seeking the Lord's Refuge. [1-Pause]
 Maya impinges upon us through intoxication with Ego.
 Maya impinges upon us through attachment to our sons and the wife.
 Maya impinges upon us through our possessions — elephants, horses and raiments :
 Maya impinges upon us through intoxication with the beauty's wine. [2]
 Maya impinges upon us as the owners of land, or as the landless ones or as revellers.
 Maya impinges upon us through music's sweet sounds and the bedecked bride.
 Maya impinges upon us through castles and the bridal bed,
 And through the all-enveloping Darkness of the Five Demons³. [3]

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1. विभाष (विभाषण) : (Sans. व्यापन), Lit. spread through.
 2. i.e. when we, overwhelmed by Maya, are looking out for reward or are dumb-struck by awe of the God and the terror of hell.
 3. i.e. five desires.

Maya impinges upon us when we do (good) deeds in Ego.
 Maya impinges upon us in the household as also in renunciation.
 Maya impinges upon us through our pride of caste, vocation and culture.
 Yea, it impinges upon all save those who are Imbued with the Lord's Love. [4]
 The Fetters of the Saints the Lord Cuts off,
 How can then Maya impinge upon them ?
 Says Nānak, "He, who is Blest with the Dust of the Saint's Feet,
 Him the (all-pervasive) Maya touches not". [5-19-88]

Gauri Guareri M. 5

My eyes are Asleep, for they sin always by viewing (another's beauty) :
 My ears are Asleep, for they hear slanderous thoughts.
 My tongue is Asleep, being addicted to the taste of the sweet;
 And my mind is asleep being dumb-struck by the glamour of Maya. [1]
 Rare is the one who keeps Awake in this Home,
 And Receives whole the Essence of his Self. [1-Pause]
 All my Watchmen¹ are intoxicated, each in his own way :
 And knows not one the state of the Home within.
 The five Highwaymen² are out to rob us all,
 And the whole Town is deserted, deceived by the Deceivers. [2]
 Neither father nor mother can keep me safe from them;
 Nor can a brother or sister;
 They are bribed neither by money nor cheated by cleverness,
 In the Society of the Holy alone are they overwhelmed. [3]
 O Lord, the Supporter of the earth, Bless me with Thy Mercy,
 (That I obtain) the Dust of the Saint's Feet—the Treasure of all treasures.
 And my Capital-stock remains whole, in the companionship of the True Guru,
 And I am Awakened to the Love of the Supreme Lord. [4]
 (But), he alone is Awake on whom is the Lord's Grace,
 And then his Capital-stock, his Self, remains whole. [1-Second Pause-20-89]

Gauri Guareri M. 5

He, in whose Power are the chiefs and the kings,
 He, in whose Power is the whole Universe ;
 He, who Does whatever is His Will,
 And without whom there is no one, [1]
 Pray thou to Him, thy True Guru,
 That He Fulfils all thy tasks. [1-Pause]
 He, whose Court is of the highest,
 He, whose Name is the Mainstay of the Devotees all over,
 He, the Perfect Lord, who Pervades all,
 He, whose Glory is Revealed to all hearts, [2]
 He, by Dwelling on whom one's Sorrow departs,
 He, by Dwelling on whom the Yama touches thee not,
 He, by Dwelling on whom the Dry Bones Blossom forth,
 He, by Dwelling on whom even the Stones Swim across, [3]
 Glory, O Glory, to the Society of the Saints,
 Whose life's breath is that Lord's Name.
 Says Nānak, "The Lord has listened to my prayer,
 And, through the Grace of the Saints, I abide ever in the Lord's Name". [4-21-90]

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Gauri Guareri M. 5

Beholding the Presence of the True Guru, the fire within me is quenched.
 Meeting with the True Guru, I shed my I-amness.
 In the company of the True Guru, the mind wavers not,
 And, one Utters the Guru's Nectar-Word. [1]

1. *Lit.* companions.
 2. The five desires.

The whole world is true, if one is Imbued with the (Lord's) Truth;
 But, one finds Peace on Knowing the Lord through the Guru. [1-Pause]
 One Meditates on the Lord's Name through the Guru's Grace,
 And, through the Guru's Grace, one Sings the Praises of the Lord.
 Through the Guru-Saint's Grace, all our Woes depart.
 And, our Fetters are sundered. [2]
 Through the Guru-Saint's Grace, are obliterated our Doubts and Lust.
 The highest Religion is to Bathe in the Dust of the Holy Feet.
 When the Saint is in Mercy, in Mercy also is the Lord :
 So, my life abides ever in the Saints. [3]
 Dwell thou on thy Lord, the Beneficent, the Merciful,
 To attain unto the Society of the Holy.
 Me, without Merit, the God has Blessed with His Mercy,
 And, joining the Society of the Holy, I Utter His Name. [4-22-91]

Gauri Guareri M. 5

In the Sanctuary of the Saints, I Dwell upon the Lord,
 And I Receive the *Mantram* of the Guru's Immaculate Word.
 I shed my Ego and no one is then my enemy.
 And, night and day, I Worship the Guru's Feet. [1]
 Now the evil sense of the Other has left me off,
 For, now I hear with my ears nothing but the Lord's Praise. [1-Pause]
 He, who is the Treasure of Peace and Poise and Joy,
 Has Saved me, the Ignorant one,
 And all my Woes, and Doubts and Fears have taken leave,
 And, through His Grace, have ceased my coming-and-going. [2]
 He alone Hears, Sees and Speaks,
 And is (also) for ever with us : Dwell thou on Him, O my mind !
 By the Saint's Grace, one is Illumined,
 And one Sees the One, the Treasure of Virtue, Pervading all. [3]
 They, who Utter (His Name), are ever Pure : Pure are those who Hear,
 And they who Sing the Praise of the Lord.
 Nānak : he, on whom is the Lord's Grace,
 Fulfilled is he, the Lord's Own. [4-23-92]

Gauri Guareri M. 5

He, who cuts our Fetters off and enables us to Utter the Lord's Name,
 And our mind is Attuned to the (Lord's) Truth,
 And all our Woes depart and we abide in Bliss :
 He, the beneficent one, is my True Guru. [1]
 He is the giver of Peace who makes us Dwell upon the (Lord's) Name.
 And, by His Grace, Unites us with the Lord. [1-Pause]
 He, on whom is His Mercy, him He Unites with Himself.
 And, he, through the Guru, Receives the Treasure of the (Lord's) Name.
 One sheds one's Ego and cease one's comings and goings :
 And, in the Society of the Holy, one realises one's Lord, the Supreme. [2]
 With the Lord's Servant, the Lord is ever Pleased;
 Of him the Lord is the only Support.
 He is Attuned to the One alone : the One alone he Loves;
 Yea, he, who treasures the Lord's Name (in the heart). [3]
 He, who is in Love with the Supreme Being,
 His Deeds are Pure : Pure is his Way of life.
 His Darkness is dispelled by the Perfect Guru.
 Says Nānak : "Our Lord is Ineffable and Infinite." [4-24-93]

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Gauri Guareri M. 5

He, in whose mind Abides the Lord, Swims across (the Sea of Existence) :
 He, in whose Lot it is so Writ, Receives the Lord.
 Him the Woes of life and Fear touch not,
 In whose heart is the Nectar-Name of God. [1]

Dwell thou on God, the Supreme Lord of the Universe :
 This is the Wisdom one Receives from the Perfect Guru. [1-Pause]
 He, thy Beneficent Lord, alone is the Doer and the Cause,
 And Sustains all his Creation all over ;
 He is the Unknowable, Yonder of the yond, Infinite ;
 Dwell thou on Him, O mind, through the Guru's Word. [2]
 He, whose Service brings to thee all the Treasures.
 He, whose Worship brings Glory to thee,
 He, whose Service goes not in vain,
 Dwell thou on His Praise, for ever and ever. [3]
 O Thou, the Inner-knower Lord, be Merciful to me,
 O Thou, the Unknowable Master, Treasure of Peace,
 All Thy Creation seeks Thy Refuge,
 Bless Thou Nānak too with the Glory of Thy Name. [4-25-94]

Gauri Guareri M. 5

He, in whose Hands is the Key to our life :
 Dwell thou on Him, the Support of the supportless.
 For, keeping Him in thy mind, all our Woes depart.
 And, through His Name, we shed all our fears. [1]
 Without the Lord, there is no other to fear,
 And he who forgets Him, where is Peace for him ? [1-Pause]
 He, who has Established many earths and skies,
 He, with whose Light our soul is Illumined,
 He, whose Benediction no one can erase,
 Dwell thou on Him, the Lord, and so be without fear. [2]
 Meditate thou, night and day, on the Lord's Name,
 And earn thou thus the Merit of pilgrimage, and of ablution with the holy waters.
 Seek thou the Refuge of the Lord, the Supreme,
 And wash thou off thus myriads of thy Sins. [3]
 He is the Perfect King, who leans on no one else,
 And with the Lord's Servants, keeps his Faith.
 Him, Nānak, the Perfect Guru Protects with His Hands
 (And he leans on) no one but the Supreme Lord, the Source of all Power. [4-26-95]

Gauri Guareri M. 5

By the Guru's Grace, one's mind is Attuned to the (Lord's) Name,
 And one is Awakened from the Slumber of ages.
 And; one Utters the Lord's Praise, through the Word.
 Such is the Wisdom of the Guru Revealed to me. [1]
 One gathers all Peace by Dwelling on the Lord,
 And within oneself and without, one is in Equipoise. [1-Pause]
 The One who Creates all, is Revealed to us ;
 And, by His Grace, He Unites us with Himself.
 He Holds us by the arm and makes us His Own.
 And we Dwell ever on the Gospel of the Lord. [2]
 The Mantras, the charms, the panaceas, the pious deeds¹.
 Are all in the Lord's Name : Dwell thou on it, thy life's breath,
 And Receive the True Wealth through the Love of the Lord :
 And cross the impassable (Sea) through thy Union with the Holy. [3]
 O Saints, abide ye thus in Peace with the Family of Friends,
 And earn ye the infinite Riches of the Lord's Name.
 He, in whose Lot it is so Writ, him the Guru Blesses with this :
 And lo, Nānak, no one goes away empty from His Door. [4-27-96]

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1. पुनश्चक्रु (पुनश्चक्रु) ; to perform righteous deeds (like Japa, propitiating the sacred fire, yajna, etc.) to ensure fulfilment of desire. The word has also been rendered as पुन (post)-आचरत (conduct), or deeds of expiation or atonement.

Gauri Guareri M. 5

In an instant, thy hands become Pure,
 And cast off is the web of Maya for thee,
 If thy tongue Utters the Praise of the Lord.
 O my brother, my friend, thus is Peace attained. [1]
 Write thou on the paper with thy pen and ink
 Nothing other than the Lord's Nectar-Name. [1-Pause]
 Thus will thy Sins be washed off.
 Dwelling on the Lord, the Yama will Punish thee not,
 Nor will the Couriers of Dharmaraja touch thee,
 And the infatuation of Maya will trap thee not. [2]
 He Saves himself (and through him) are others Saved,
 Who Dwells on the Name of the One, the Absolute Lord.
 Practise thou this thyself and instruct others (in it),
 And in-gather thou the Lord's Name in thy heart. [3]
 He, in whose Lot is the Writ of this Treasure,
 He alone Dwells on the Possessor of all Powers.
 He, who Sings the Lord's Praise, day and night,
 Unto him Nānak is a Sacrifice. [4-28-97]

Rāg Gauri Guareri M. 5 : Chaupadas, Dupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

That what belongs to another, one takes as one's own ;
 That what one has to leave, to it one's mind clings. [1]
 How can one find the Lord of the earth,
 When that, what is forbidden, is one's first love. [1-Pause]
 The impermanent we consider as eternal.
 And to the eternal we stick not at all. [2]
 We walk on the left¹, the zig-zag way,
 And abandon the right, and weave the wrong pattern. [3]
 But, the Lord of either end is He,
 And he, whom He Unites with Himself, is Free. [4-29-98]

Gauri Guareri M. 5

In the Kali-age, they (the man and the woman) meet as was Ordained :
 And as was the Will, they enjoy themselves. [1]
 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. [1-Pause]
 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. [2]
 She, who has Self-control and Pious conduct and Submits herself to her beloved's Will,
 Such a woman comes not to grief at the Yama's hands. [3]
 Says Nānak, "She, who looks upon the Supreme God as her Spouse,
 Blessed is such a Sati and Approved is she at the Lord's Court". [4-30-99]

Gauri Guareri M. 5

I am Rich and Fortunate², for I keep the Lord's True Name (in my Mind),
 And Sing the Lord's Praise spontaneously. [1-Pause]
 When I opened the Treasures of my Masters³
 How immensely was my Mind pleased at the (spiritual) find ? [1]

1. बाई मारगु (बाई मारगु) = बाई मारगु : Shiva's (दाभ) Path (मारगु) according to Tantra. It is considered the wrong way by the Vaishnavas as the followers of *vam marga* hold the use of the wines, meats and indulgence in sex, etc., as sacred. According to the Shastras, Shiva has his right side of man and the left side of woman. The devotee of the left side is called a *Vam-murgi* and of the right one a *Dakshin-murgi*.

2. डारगठ (मारगठ) = डारगठ ; fortunate.

3. Lit. father and grand-father.

Neither pearls nor rubies is the price
 For the brimful Store-house, inexhaustible and beyond measure. [2]
 Expend as much as I may with all my company.
 (But) it diminishes not and is ever on the increase. [3]
 Says Nānak, "He, on whose Forehead is so Writ,
 He alone is made to partake of this Treasure." [4-31-100]

Gauri M. 5

When I felt the Lord is afar, I was in utter dread ;
 But when I Saw Him Pervading all, I shed my fear. [1]
 I am a Sacrifice unto my True Guru,
 Who abandons me not and Saves me ever. [1-Pause]
 When one forsakes the Lord's Name, one is afflicted by Sorrow,
 And, when one Sings the Lord's Praise, one is eternally in Joy. [2]
 Say not who's good, who's bad,
 And shed thy Ego, and repair to the Lord's Feet. [3]
 Says Nānak, "Dwell thou on the *Mantram* of the Guru :
 For thus alone one finds Peace at the True Court". [4-32-101]

Gauri M. 5

He, whose friend is the All-pervading Lord,
 Is devoid of nothing, [1]
 He, whose Love is the Lord of the earth,
 All his Woes and Doubts hasten away. [1-Pause]
 He, who Tastes the Essence of the Lord,
 Relishes not the taste of the Other. [2]
 He, whose writ is accepted in the Lord's Court,
 What cares he for another ? [3]
 He, to whom belong all things, be thou of Him,
 And so, attain Peace for ever. [4-33-102]

Gauri M. 5

He, who looks alike upon pleasure and pain,
 How can he be subject to the stress of Sorrow ? [1]
 The Lord's Saint has the Joy of Equipoise,
 For, he submits ever to the Will of the Lord, his King. [1-Pause]
 He, in whose mind Dwells the Care-free Lord,
 How can he be ridden with care ? [2]
 He, whose mind is rid of the Doubt,
 How can he fear the rod of the *Yama* ? [3]
 He, in whose heart is the Guru-given Name,
 He attains, Nānak, to all the nine Treasures. [4-34-103]

Gauri M. 5

In the mind Dwells the unknowable (Lord) ;
 But rare is the one who knows it, by the Guru's Grace. [1]
 And Revealed to him are the Nectar-springs of the Lord's Wisdom ;
 But, Tastes them he who Receives them. [1-Pause]
 Wonderful is the (mind's) seat where Rings the Unstruck Music,
 Which enchants even Gopāl, the Supporter of the earth. [2]
 Innumerable therein are the abodes of Peace,
 Wherein abide the Saints, the Friends of the Supreme. [3]
 Where there is Joy immeasurable and no Sorrow :
 That abode has Nānak been Blest with, by the Guru's Grace. [4-35-104]

Gauri M. 5

Which is Thy form that I may Worship ?
 Which is the way of Yoga through which I may discipline my body ? [1]

Which of Thy Merits, O Lord, shall I Sing of ?
 And which are the words wherewith Thou art Pleased ? [1-Pause]
 Which way am I to Worship Thee ?
 Which way shall I be Ferried across the Sea of Existence ? [2]
 Which is the austerity that makes me Austere ?
 Which is the Name that washes clean my dirt of Ego ? [3]
 The Merits of Virtue, Worship, Wisdom, Meditation, and all the (spiritual) Toil, are his
 On whom is the Lord's Grace ; him meets the Guru, the True, the Beneficent One. [4]
 He alone Receives Merit : to him alone is Revealed the Lord,
 Whom the Giver of Peace, my God, Approves. [1-Second Pause-36-105]

Gauri M. 5

The body, of which we are proud, is not ours,
 Nor dominions, nor land, nor money that we call our own. [1]
 If these are not ours, why then cling to them ?
 The Lord's Name alone is ours, which we Receive through the Guru. [1-Pause]
 Nor are sons nor wife nor brothers our own,
 Nor are father, mother, friends and other objects of love. [2]
 Nor are gold, silver and riches ours,
 Nor are beauteous horses and elephants of any avail to us. [3]
 Nānak : he, whom the Guru Blesses with His Grace,
 To him everything belongs, for he belongs to the Lord, the King of kings. [4-37-106]

Gauri M. 5

The Guru's Feet are on my forehead,
 Whereby have departed all my Woes. [1]
 I am a Sacrifice unto the True Guru,
 Through whom I Examined myself and revelled in ecstasy. [1-Pause]
 I rub the Dust of the Guru's Feet on my face,
 And thereby I shed my Egocentricity, [2]
 And I love sweetly the Guru's Word,
 And see thereby the Supreme Lord. [3]
 The Guru is the Giver of Peace : the Guru is God, the Creator.
 And, to Nanak, the Guru is the vital breath of his life. [4-38-107]

Gauri M. 5

O my mind, seek the Refuge of the Lord,
 Who is devoid of nothing. [1]
 Make thy beloved like the Lord, O my mind, my friend,
 And keep thou in thy conscious Self the Life of thy life. [1-Pause]
 O my mind, Serve thou Him alone,
 Who is the Person Primordial and the God Infinite. [2]
 On Him thou lean, O mind, and rest thy hope,
 Who is thy Support, since the beginning of Time. [3]
 He, whose Love gives nothing but Gladness,
 Of Him, Nānak, thou Sing, by repairing to the Guru. [4-39-108]

Gauri M. 5

All that my Friend Does, leads to Joy :
 All that my Friend Does, I submit thereto. [1]
 My Mind rests its Hope on the One alone :
 He alone is my Friend who Does what He Wills. [1-Pause]
 Care-free is my Friend,
 And He came to be my Love, through the Guru's Grace. [2]
 My Friend is the Inner-knower of all :
 The All-powerful Self, the Supreme Lord, the Master. [3]
 I am Thy Slave and Thou my Master, O God,
 And, all Glory and Honour are Thy-given. [4-40-109]

And, they abide ever in the Presence of the Creator-Lord.
Says Nānak : "Such is my Guru, Perfect and True". [4-45-114]

Gauri M. 5

The Dust of the Saint's Feet destroys myriads of Sins.
By the Saint's Grace, one gets Release from birth and death. [1]
The Vision of the Saint is a Perfect Bath :
By the Saint's Grace, we Meditate on the (Lord's) Name. [1-Pause]
In the Society of the Saints, one sheds one's Ego.
And all over and within all, one Sees the One, the Absolute, alone. [2]
By the Saint's Grace, the five (desires) are overwhelmed,
And one gathers the Nectar-Name in one's heart. [3]
Nānak : he, whose Lot is Perfect,
He alone takes to the Saint's Feet. [4-46-115]

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Gauri M. 5

Meditating on the Lord's Merits, one's Lotus flowers,
By Dwelling on the Lord, all one's fears depart. [1]
Perfect is that intellect which makes one Sing the Lord's Praise ;
And, Fortunate is he alone who meets with the Saints. [1-Pause]
In the Assembly of the Saints, one attains to the Treasure of the (Lord's) Name.
In the Assembly of the Saints, all ones tasks are Fulfilled, [2]
Meditating on the Lord, one's life is Approved.
And, by the Guru's Grace, one Utters only the (Lord's) Name. [3]
Nānak : he, the Lord's Own, is Approved,
In whose heart Dwells the Lord, the Supreme. [4-47-116]

Gauri M. 5

He, whose mind is Imbued with the One alone,
Feels not jealous of another. [1]
(For), without Govind, he sees not another,
Yea, He the One, the Creator and the Cause. [1-Pause]
He, who utters His Name with the tongue and Dwells upon it in the Mind,
He wavers not here or Hereafter. [2]
He, who has treasured the Lord's Name, is truly Rich.
And of him the Guru stands as the Pledge. [3]
Him Meets the Kingly *Purusha*, the Life of all life ;
And he, Nānak, attains to the highest State (of Bliss) [4-48-117]

Gauri M. 5

The Lord's Name is the life-breath of the Devotee of the Lord.
The Lord's Name is all his riches : with the Name is all his Trade. [1]
Through the Glory of the Name, Glorious one becomes :
But, he alone attains to it on whom is the Lord's Grace. [1-Pause]
The Lord's Name is the Seeker's Abode of Peace .
Imbued with the Name, the Seeker is Approved (by the Lord). [2]
The Lord's Name is the Devotee's Support,
And, with every breath, he inbreathes only the (Lord's) Name. [3]
Nānak : he, whose Destiny is Perfect,
To the Lord's Name alone is his Mind Attuned. [4-49-118]

Gauri M. 5

By the Saint's Grace, I dwelt on the (Lord's) Name,
And, ever since, has my wandering mind been held. [1]
I rested my mind in Peace by Chanting His Praise,
And, all my Toil ceased and the Demon (of Evil within me) was Slain. [1-Pause]
I Dwell on the Lotus-Foot of the Supreme Lord :
And, Meditating on Him, my cares depart. [2]

I, the Supportless, have abandoned all else and sought the Lord's Refuge.
 And, imperceptibly, I attain to the highest State of Peace. [3]
 And all my Woes and Doubts and Fears have ceased,
 And the Creator, O Nānak, has my Mind Received. [4-50-119]

Gauri M. 5

With the hands I Serve ; with the tongue I Praise.
 And with the feet I walk upon the Way of the Lord. [1]
 Blessed is the time when I Dwell upon God.
 And Meditating on the (Lord's) Name, I Cross the (Sea of) Fear. [1-Pause]
 With the eyes, see thou the sight of the Saints,
 And inscribe thou the Immortal Lord in thy mind. [2]
 And repair thou to the Saints to Hear the Lord's Praise,
 That thy fear of birth and death may cease. [3]
 Cherish thou the Lotus-Feet in thy heart,
 And Save, thus, Nānak, thy precious life. [4-51-120]

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Gauri M. 5

He, on whom is the Lord's Grace,
 Utters, with his tongue, the Lord's Praise. [1]
 Forgetting Him, one suffers in Doubt ;
 (But), Meditating on Him, one's Fear and Doubt depart. [1-Pause]
 He, who Hears and Sings the Praises of the Lord,
 Him Pain and Sorrow touch not. [2]
 The Lord's Slave looks Beauteous when he Serves,
 And him the fire of Maya burns not. [3]
 Keep thou the Lord's Name, the Beneficent, in thy body and mouth and Mind,
 And, Nanak, forsake thy toil for all else. [4-52-121]

Gauri M. 5

Shed thou thy cleverness,
 And seek the Refuge of the Perfect Guru, [1]
 That thy Woes depart, and in Peace thou Singest the Lord's Praise,
 And, Meeting the Perfect Guru, thou art Attuned to the Lord. [1-Pause]
 The Guru gave me the *Mantram* of the Lord's Name,
 And all my Woes and Cares have ceased. [2]
 And I am in Bliss on meeting the Guru-in-Grace,
 And He, in his Mercy has cut the Fetters of the *Yama* off my feet. [3]
 Says Nānak, "Since I Received the Perfect Guru,
 Maya has impinged not upon me". [4-53-122]

Gauri M. 5

Himself, the Perfect Guru has Saved me,
 While the Egocentrics writhe in Pain. [1]
 O my mind, my friend, Dwell thou on the Guru, and on him alone,
 That thy Face looks Beauteous at the Lord's Court. [1-Pause]
 Enshrine thou the Guru's Feet in thy heart,
 That thy Enemies, thy Sorrows, are slain, [2]
 And the Guru's Word keeps thee company,
 And all thy brother-creatures are compassionate to thee. [3]
 When the Perfect Guru was in utter Grace,
 Then, says Nanak, Fulfilled me he. [4-54-123]

Gauri M. 5

Animal like, one eats all kinds of eats,
 And with the rope of Attachment is one bound down like a thief. [1]
 Bereft of the Society of the Saints is one's body a corpse,
 And one comes and goes and is destroyed by Pain. [1-Pause]

One decks oneself with all kinds of wears,
 But one looks only like a scare-crow in the farm. [2]
 All other bodies are of one use or another,
 Save the man's who Dwells not on the Lord's Name. [3]
 Says Nānak : "He, on whom the Lord is in Grace,
 Meets with the Saints, and Dwells on the Lord's Name". [4-55-124]

Gauri M. 5

The Guru's Word stilled all my Desires and Sorrow,
 And my coming and going ceased : all Happiness was mine. [1]
 My Fear was dispelled and I Dwelt on the Lord, the Fearless,
 And in the Assembly of the Saints, I Sang the Lord's Praise. [1-Pause]
 And I Enshrined in my heart the Lotus-Foot (of the Lord),
 And, through the Guru's Grace, Crossed the Sea of Fire. [2]
 I was being Drowned : Rescued me the Guru's Hand,
 And my Separation of ages was brought to an end. [3]
 Says Nānak : "Sacrifice am I unto the Guru,
 On meeting whom I was Emancipated". [4-56-125]

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Gauri M. 5

Seek thou the Refuge of the Holy :
 And make an offering to them of thy mind and body. [1]
 Drink thou, O brother, the Lord's Nectar-Name,
 And Meditating on it, quench thy Fire's flame. [1-Pause]
 Shed thy Ego and end the Round of births and deaths,
 And salute thou the Feet of the Lord's Slaves. [2]
 In-gather thou the Lord with every breath,
 And gather thou only the Riches that go along with thee. [3]
 He alone Receives the Lord in whose Lot it is so Writ.
 Prays Nānak ; "Repair thou, then, to thy Lord's Feet". [4-57-126]

Gauri M. 5

In a moment, the Lord makes the Dry Wood blossom forth,
 And watering it with His Nectar-Presence, brings it back to Life. [1]
 The Perfect Guru-God rids thee of thy Woes forsure,
 And His Servant he Blesses with His Service. [1-Pause]
 All thy Care departs, Fulfilled is thy Mind's Hope ;
 When the True Guru, the Treasure of Virtue, is Merciful to Thee. [2]
 Thy Woes depart and thou art filled with Bliss
 Without a moment's delay, at the Guru's Command. [3]
 Thy Hope is Fulfilled and thou meetest the Perfect Guru :
 And thus, Nānak, thou dost fruition and flower. [4-58-127]

Gauri M. 5

Thy Fire is extinguished and the Lord Blesses thee with Peace :
 This is the Benediction of the Lord that Peace comes unto thee. [1]
 By the Lord's Grace, one is United with Him,
 After the Separation of ages. [1-Pause]
 Meditating on the Lord's Name,
 The Source of all Disease is destroyed. [2]
 And the Lord's Word comes spontaneously to him :
 And, night and day, he keeps the Lord in his Mind. [3]
 For, neither Pain nor Sorrow, nor the Yama comes near unto him,
 Who Dwells on the Lord and Sings His Praise. [4-59-128]

Gauri M. 5

Blessed is the day, Blessed the auspicious time,
 When the Lord Supreme, thy Detached Master, is Met. [1]

Sacrifice am I unto the moment,
 When my Mind rests on the Lord's Name. [1-Pause]
 Blessed is the auspicious moment, Blessed the hour,
 When the tongue Utters (the Name) of the Destroyer of Sin. [2]
 Blessed is the forehead that bows down to the Saint :
 Blessed the feet that tread on the Lord's Path. [3]
 Says Nānak : "Blessed, O Blessed, is my Lot,
 That urges me to take to the Saints' Feet". [4-60-129]

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Gauri M. 5

Keep thou the Guru's Word in thy Mind,
 And Dwell on the Lord's Name that thy Care departs. [1]
 Serve thou the Supreme Lord, for, there is not another,
 For, Saves and Destroys but He the One alone. [1-Pause]
 Cherish thou the Guru's Feet in thy heart,
 And, Meditating on Him, Cross thou the Sea of Fire. [2]
 Dwell thou on the Presence of the Guru,
 That thou art Honoured both here and Hereafter. [3]
 He, who abandons all, and seeks the Guru's Refuge,
 His Doubts depart and, Nānak, he is Blest with Bliss. [4-61-130]

Gauri M. 5

He, by Dwelling on whom cease all our Woes,
 And the Jewel of the Lord's Name is Enshrined in the Mind, [1]
 Meditate thou, O my mind, on the Word of that Govind,
 For the Saints have uttered it, with the one Lord on their tongue. [1-Pause]
 Without the One, there is not another,
 And, by His Grace, He Brings Peace to thee for ever. [2]
 Befriend only the Lord, the One;
 And inscribe in thy mind the Word of the Lord alone. [3]
 The Lord Pervades all, all over,
 And, Nānak Sings the Praise of Him, the Inner-knower. [4-62-131]

Gauri M. 5

With fear is filled the whole world :
 And, he alone fears not whose Mainstay is the Lord's Name. [1]
 He has no dread who seeks Thy Refuge, O Lord,
 For, Thou Doest what Thou Willest. [1-Pause]
 He, who is affected by pain and pleasure, comes and goes,
 But he, who seeks Thy Pleasure, remains ever in Bliss. [2]
 The Sea of Fire rages : Maya permeates our beings :
 And, they alone are at Peace, who attain to the True Guru. [3]
 Them the Lord, the Shield of all, shields :
 For, a mere creature can do not a thing of his own. [4-63-132]

Gauri M. 5

By the Lord's Grace, we Meditate on the Lord's Name,
 By the Lord's Grace, we Attain to the Lord's Court. [1]
 O Thou, the Transcendent Lord, the secondless,
 By Thy Grace, we are ever at Peace. [1-Pause]
 When Thou Comest in the Mind, our Sorrows depart :
 By Thy Grace depart all our Fears and Doubts. [2]
 O Thou, the Transcendent Master Infinite,
 O Thou, the Inner-Knower of all hearts ! [3]
 Nānak prays to thee, "O Thou, the Guru True,
 Bless him, pray, with the Treasure of Truth". [4-64-133]

Gauri M. 5

As is the chaff empty without the grain,
 So is the mouth empty without the Lord's Name. [1]

O life, Dwell ever on the Lord's Name.
 For, accursed is the life without it and is claimed by Death. [1-Pause]
 Without the Lord's Name, thy Fate shines not forth :
 Without the Groom, who is one to love ? [2]
 He, who is devoid of the Lord's Name and takes to another,
 How can he be ever Fulfilled ? [3]
 Bless Thou me, O Lord, in Thy Mercy,
 That Nānak Meditates on Thy Name, day and night. [4-65-134]

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Gauri M. 5

Thou art All-powerful, my Master.
 Everything flows from Thee ; Thou art the Inner-knower. [1]
 The Perfect, Transcendent Lord, is the Servant's Refuge ;
 Thus are myriads Saved and Emancipated. [1-Pause]
 All the creatures that there are, are Thine,
 And Thy Grace it is that brings them Peace. [2]
 All that happens is in Thy Will,
 And he, that knows Thy Will, Merges in Thy Truth. [3]
 Be Thou in Mercy, O Lord, and Bless Nānak
 That he Dwells on Thy Name, the Treasure (of Good). [4-66-135]

Gauri M. 5

By good Fortune, one has the Vision of the one
 Whose Soul is Attuned to the Lord's Name. [1]
 He, in whose Mind is Enshrined the Lord,
 Sees not Sorrow even in dream. [1-Pause]
 The Servant's Mind treasures the Treasure of all (Good),
 And in his Company all our Sins and Sorrows are washed away. [2]
 The Praise of the Lord's Servant is ineffable,
 For his being is filled with the Transcendent Lord. [3]
 In Thy Mercy, my God, hearken to Nānak's Prayer,
 And Bless him with the Dust of Thy Saints' Feet. [4-67-136]

Gauri M. 5

Dwelling on the Lord, the Demcn (within thee) departs,
 And into thy Mind enters Eternal Bliss. [1]
 Meditate, O my mind, on the One Name of God,
 Which alone is of comfort to thy Soul. [1-Pause]
 And, night and day, Dwell on the Infinite Praise (of the Lord),
 Through the Immaculate *Mantram* of the Perfect Guru. [2]
 Give up all other efforts, and rest thy Hope on the One,
 To Taste the Nectar-Relish of the Great Essence. [3]
 He alone, Nānak, Swims across the impassable Sea,
 For whom the Lord, the Compassionate, is in Grace. [4-68-137]

Gauri M. 5

Dwell, in thy heart, on the Lotus-Foot of the Lord,
 And meet thou the Perfect Guru : thus is one Emancipated. [1]
 O brother, Utter the Praise of Govind,
 And, Meeting with the Saints, Dwell on the Lord's Name. [1-Pause]
 One's precious body is Approved,
 When one Receives from the True Guru the Pass-word of the Lord's Name. [2]
 Meditating on the Lord, one Mounts to the Perfect State (of Bliss)
 And, in the Society of the Holy, his Doubts are cast off. [3]
 And then one finds Him wherever one Sees.
 So Nānak, the Lord's Slave, seeks His Refuge. [4-69-138]

Gauri M. 5

I am a Sacrifice unto the Vision of the Guru :
 I live ever by Dwelling on his Word. [1]
 O, the Transcendent Thou, the Perfect One, the Guru-God,
 Be in Thy Mercy that I take to Thy Service. [1-Pause]
 And Enshrine Thy Feet in my heart,
 And surrender my body, mind and riches to the Life of my life. [2]
 Thus is Blest and Approved my life,
 And I See the Guru, the Transcendent Lord, so near. [3]
 By good Fortune is one Blest with the Dust of the Saint's Feet,
 And, Nānak, Meeting with the Guru, we are Attuned to the Lord. [4-70-139]

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Gauri M. 5

One does evil deeds and pretends to be Pure,
 In the Lord's Court he is bound down like a thief for sure. [1]
 He, who Dwells on the Lord, to him belongs He,
 Who Pervades the land and inter-space and the sea. [1-Pause]
 Within him is the poison, and from the mouth out-pours nectar he.
 He is bound down at the Yama's Abode and Punished, and he Grieves. [2]
 Screened off from the world, one commits Sin,
 But it is known the world over in an instant. [3]
 He, who's True from within and Imbued with the Lord's Name,
 On him, Nānak, doth the Mercy of the Lord of our Destiny rain. [4-71-140]

Gauri M. 5

Let not the Love of God leave me ever,
 By the Guru's Grace, that makes me See and Know. [1]
 He, whose mind is Imbued with the Lord's Love is True,
 For, dyed in flaming Colours is the Perfect Architect of our Destiny. [1-Pause]
 He, who Sings the Lord's Praise in the Society of the Holy,
 His Colour is fast and it fades not. [2]
 Without Meditating on the Lord, one gathers not Peace,
 For, the other loves are false and illusory, like Maya. [3]
 He, whom the Guru Blesses, is Saved,
 And to him the Guru is ever compassionate. [4-72-141]

Gauri M. 5

Meditating on the Master, one sheds one's Sins,
 And one abides in Bliss and Joy and Peace. [1]
 The Lord's Servants rest their Hopes on the Lord,
 And Meditating on His Name, their Doubts depart. [1-Pause]
 In the Assembly of the Holy, there's neither Doubt nor Fear,
 And, there, we dwell ever on the Praise of the Lord. [2]
 In His Mercy, the Lord Cuts our Fetters off,
 And of His Lotus-Feet, He Gives us the Refuge. [3]
 Says Nānak : "In the mind comes then the Faith, forsure,
 And the Lord's Servant Drinks the Essence Pure". [4-73-142]

Gauri M. 5

He, whose mind rests on the Lord's Feet,
 His Pain and Sorrow and Doubt cease to be. [1]
 He, whom the Lord Blesses, is a Perfect Hero,
 And, he alone Deals perfectly in the Wealth of the Lord's Name. [1-Pause]
 He, on whom is the Master's Grace,
 He alone takes to the Feet of the Guru. [2]

He enjoys the Joy, of Equipoise and Peace,
And lives he Meditating on the Supreme Bliss. [3]
In the Assembly of the Holy, one earns the Treasure of the Lord's Name,
And so, Nānak, the Lord ends one's Pain. [4-74-143]

Gauri M. 5

Meditating on the Lord, all our Pains are stilled ;
And the Lotus-Foot of the Lord are Enshrined in the Mind. [1]
Utter the Lord's Name a myriad times,
And Drink the Nectar of the Lord, my dear (tongue) ! [1-Pause]
This wise, one attains Gladness, Equipoise, and utter Peace,
If one lives by Dwelling on the Supreme Bliss. [2]
One sheds one's Lust, Wrath, Avarice and Ego,
And, in the Society of the Holy, one's sins and vices go. [3]
O Thou, the Beneficent Lord of the meek, have Thy Mercy,
And Bless Nānak with the Dust of Thy Saints' Feet. [4-75-144]

Gauri M. 5

He, who Endows us with food and raiment,
Why mayn't I but Cherish that Lord ? [1]
The Bride, who forsakes her Spouse and takes to another,
Casts away the Jewel for the trite, [1-Pause]
He, who abandons his Master and is attached to Vice,
Greets but His slave (the Maya) : Is that wise ? [2]
One relishes the nectar-foods and drinks,
But remembers not the wretch Him who Endows him with these. [3]
Says Nānak : "I have betrayed Thy salt,
O, the Inner-knower, Forgive me Thou, O Lord !" [4-76-145]

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Gauri M. 5

I Cherish the Lord's Feet in my Mind,
And thus do I Bathe in the Holy Waters. [1]
Dwell ever on the Lord, O brother :
Thus will thy Dirt of ages be cleansed. [1-Pause]
He, who Enshrines the Gospel of the Lord in the heart,
Receives the reward of his heart's Desire. [2]
His birth and death and life are Approved,
Yea, he in whose heart Dwells the Lord. [3]
Nānak : they the ones are Perfect and Approved,
Who are Blest with the Dust of the Saint's Feet. [4-77-146]

Gauri M. 5

One, who eats and wears and denies the Lord,
Him the Couriers of Death keep in their eye. [1]
On Him, who gave him body and life, he turns his back,
And thus he wanders through myriads of births. [1-Pause]
Such are the ways of the worshipper of Maya,
That whatever he does, he does the wrong way. [2]
He, who has Blest him with the body, mind, life and Soul :
Forsakes he Him, the Lord of all. [3]
His Sins are countless : one can count them not :
O Nanak, he Swims across (only) if our Lord, the Sea of Mercy, be in Grace. [4]
O, the Transcendent Lord, I seek Thy Refuge,
Break Thou my shackles that I Swim across, Ferried by Thy Name. [1-Second Pause—78-147]

Gauri M. 5

He, who befriends the Lord only to satiate his wants,
Even him the Lord Fulfils, and Emancipates. [1]

Befriend then Him ye all, O men,
 Without whom there is not another. [1-Pause]
 He, whose heart Enshrines the Lord for his own self's sake,
 Even his Pain and Sorrows are cast off. [2]
 He, whose tongue is used to uttering the Lord's Name,
 All his Desires are fulfilled. [3]
 Nānak is a Sacrifice a myriad times unto the Lord,
 Whose Sight is fruitful, and, who is the Support of the world [4-79-148]

Gauri M. 5

Myriads of Sorrows are stilled in an instant,
 Of him who hears the Lord's Gospel from the Saints. [1]
 And he Drinks the Lord's Essence, ambrosial is whose Taste ;
 And, Dwelling on the Lord's Feet, his Hunger and Thirst depart. [1-Pause]
 He is utterly Emancipated and attains the Treasure of Poise and Peace,
 In whose heart Dwells the Lord of the Universe. [2]
 All formulas and charms and cures and cants are as dust,
 Assemble thou Him, the Creator, in thy heart. [3]
 Cast off all thy Doubts, and Dwell on the Supreme Lord,
 For, says Nānak, "Eternal is this Religion (of God)". [4-80-149]

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Gauri M. 5

The Lord, in His Mercy, Unites us with the Guru,
 By Whose Power we suffer no Sorrow. [1]
 If one Dwells on the Lord, one Crosses the Sea of Fear,
 And in the Refuge of the One on High, off-torn is the Writ of the Yama. [1-Pause]
 The True Guru Blest me with the Mantram of the Lord's Name,
 And leaning on it, all my desires were Fulfilled. [2]
 Meditation, austerity, self-control and perfect Glory
 Are contained in the Mercy of the Guru, yea, in the Support of the Lord. [3]
 Says Nānak : "Through the Guru, I shed my Pride and Attachment and Doubt,
 And I Saw Him, the All-pervasive Lord." [4-81-150]

Gauri M. 5

The blind one is better than the vicious¹,
 For, the blind one remembers the Lord (at least) in sorrow. [1]
 Of Thy Servant, Thou, O Lord, art the Glory,
 For the lure of Maya leads one down to Hell. [1-Pause]
 When one is in Pain, one utters the Lord's Name,
 But he, who is vicious—where is Peace for him? [2]
 He, who Loves the Lotus-Foot (of the Lord),
 Knows not another kind of Joy. [3]
 Dwell thou ever on the Master, thy Over-Lord,
 And Meet thou Him thus, the Inner-knower of thy heart. [4-82-151]

Gauri M. 5

Night and day, we keep company with the Highwaymen,
 And it is the Lord's Mercy that Saves us (from them). [1]
 Enjoy thou the Essence of the Lord,
 He the Perfect One, the Master of all arts. [1-Pause]
 The Sea of the world is 'on fire'
 But the Lord, in a moment, Ferries us across. [2]
 Myriads are our Bonds : we can break them not ;
 (But), Meditating on the Lord's Name, we gather the Fruit of Freedom. [3]

1. ਬਿਖੇ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ (ਬਿਖੇ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਚਾਰੀ) : Lit. Than one who is occupied with vice from vice (ਬਿਖੇ), a blind man (ਅੰਧੁਲਾ) has more weight (ਭਾਰੀ).

Not cleverness can win us a place (in the Lord's Court) :
But, when the Lord is in Mercy, Nānak Sings His Praise. [4-83-152]

Gauri M. 5

(If) the Lord's Name holds one's mind,
Then, wander through the world as one may, one is Fulfilled. [1]
By good Fortune, we Sing the Lord's Praise,
O Lord, as Thou Blessest us, so do we attain. [1-Pause]
Enshrine the Lord's Feet in thy heart, O man,
For, thus one Crosses the Sea of Fear. [2]
Keep thou the Society of the Saints,
And thou art for ever Saved and art never in Sorrow. [3]
Through loving Adoration, Meditate thou on the Treasure of virtue,
And thus attain thou Glory at the Lord's Court. [4-84-153]

Gauri M. 5

My Friend, the Lord, Pervades all waters, all earth, all space,
And my Doubt is dispelled and I Sing His Praise. [1]
In sleep as in the waking state, the Lord is our Watchman, O dear,
And Dwelling on Him, we shed the Yama's Fear. [1-Pause]
Enshrine the Lord's Lotus-Feet in thy heart's abode,
And shed thus all thy Sorrow's load. [2]
All my hope, my pride, my power and riches is the One :
Yea, my Mind leans on the True King alone. [3]
Nānak is the poorest, the most helpless, of the Lord's Servants,
But over him is the Shelter of the Lord's Hands. [4-85-154]

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Gauri M. 5

Cleanse thyself with a Bath in the Lord's Name,
For, great is its Fruit : more than of charity practised on myriads of eclipses. [1-Pause]
If the Lord's Feet are Enshrined in thy heart,
The Sins of all thy past births depart. [1]
In the Assembly of the Holy, one reaps the Fruit of the Lord's Praise.
And then one sees not ever the Yama's Path. [2]
Lean in thy thought, word and deed on Govind,
That thou art Delivered of the poisonous (meshes) of the world. [3]
The Lord has made me His Own, by His Grace,
And Nānak now Dwells ever on the Lord's Name. [4-86-155]

Gauri M. 5

Seek thou the Refuge of the One who has Realised the Lord,
And Cling to the Lord's Feet : thus are the body and mind at Peace. [1]
If one Enshrines not the Fearless Lord in the mind,
One trembles ever with fear and wastes away his many, many lives. [1-Pause]
He, in whose heart Dwells the Lord's Name,
All his Desires are Fulfilled : and, all his works. [2]
He, in whose power is our birth, age and death,
Meditate on Him with thy each feed, each breath. [3]
He, the One, is thy only Friend, yea, He the Lord :
So, let His Name alone be thy Support. [4-87-156]

Gauri M. 5

Outside they Enshrine the Lord in their hearts,
And coming Home, they bring Him in, they, the Lord's Saints. [1]
The Lord's Saints keep ever the Society of the Lord's Name,
And, their body and Mind are Imbued with the Love of the Lord. [1-Pause]
They, by the Guru's Grace, Swim the (world's) Ocean across,
And, shed they their Sins of all their births. [2]

To Enshrine the Lord's Name in their minds is their Glory,
 (For, this is) the *Mantram* of the Perfect Guru. [3]
 Enshrining the Lord's Lotus-Feet in the heart's bower :
 Nānak lives in the remembrance of His Lord's Power. [4-88-157]

Gauri M. 5

Blessed is the place where they Sing the Lord's Praise,
 And the Lord Blesses them with Gladness and Bliss. [1-Pause]
 Pain is where the Lord is remembered not.
 (But), myriads of Joys there are, where the Lord's Praise is wrought. [1]
 Forsaking the Lord, we enter upon endless Pain,
 But, Dwelling upon Him, the *Yama* touches us not. [2]
 That place is fortunate, eternal is the Abode,
 Where is Uttered alone the Name of the Lord. [3]
 Wherever we go, the Master goes along with us :
 And, so Nānak has Received Him, the Inner-Knower (in the Mind). [4-89-158]

Gauri M. 5

He, who Dwells on the Lord,
 Lettered or unlettered, he Mounts to the highest State (of Bliss). [1]
 In the Society of the Holy, Meditate thou on Gopāl,
 For, without the Lord's Name, false are the riches of the world. [1-Pause]
 He alone is Beauteous and Clever and Wise,
 Who Surrenders himself to the Will of the Lord. [2]
 His coming into the world of life is Approved
 Who Sees the Lord in all hearts. [3]
 Says Nānak, "He, whose Lot is perfect,
 His mind Dwells on the Lord's Feet". [4-90-159]

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Gauri M. 5

The Lord's Servant keeps not company with a *Sakata*, the worshipper of *Maya* ;
 For, the one is lured by Vice, the other by the Love of the Lord. [1-Pause]
 Can a rider in his imagination¹ ride the decked mare ?
 Can the eunuch love a woman fair ? [1]
 Can a bull be milked, even if tethered ?
 Can the rider of a cow pursue a tiger ? [2]
 Can one worship a ram as the milch-cow of the gods ?
 Can one go out to trade without capital or goods ?
 Dwell thou, Nānak, on the Lord's Name in thy Mind :
 And Meditate on the Master, who's thy only Friend. [4-91-160]

Gauri M. 5

That intellect alone is Pure and soothes,
 Which partakes of the Cure-all of the Lord's Name. [1]
 Make the Lord's Feet as thy Refuge
 And thou art Rid of thy births and deaths. [1-Pause]
 That body is Pure of which issues no Sin,
 And through the Lord's Love, attains the Glory (of the Name). [2]
 If thy Vices depart in the Society of the Holy,
 This then on thee is the Lord's highest Mercy. [3]
 They, who are Imbued with the Love-Worship of the Lord,
 Nānak seeks the Dust of such Saints' Feet. [4-92-161]

Gauri M. 5

Such is my Love for Govind,
 That He has United me with Himself and now Perfect is my Fate. [1-Pause]

1. 'मन असदार' (मन असदार) does not mean the 'rider of the mind's (mare)'.

As the bride flowers on seeing her spouse,
 So does the Lord's Servant live, mindful of the Lord's Name. [1]
 As life flows through the mother's veins, on seeing the son,
 So does the Lord's Servant weave himself, warp and woof, into the Lord. [2]
 As the greedy eye is joyed to see the riches,
 So does the Lord's Servant Cling to the Lord's Lotus Feet. [3]
 Forsake me not for a moment, O Thou, the Beneficent Lord,
 For, Thou art Nānak's life-breath, O God. [4-93-162]

Gauri M. 5

He, who is inured to the Lord's Cure-all,
 Is pierced through with the Love-Worship of the Lord's Lotus Feet. [1-Pause]
 All other Tastes to him are vain and as dust,
 And the world to him seems, without the Lord's Name, as without Fruit. [1]
 He, the Lord, Himself takes us out of the Blind Well ;
 For such is the Merit of Govind ; such Wondrous is His Glory. [2]
 In woods and vegetation, in the three worlds, is He, the Perfect Lord,
 His is all this Expanse ; yea, He the Beneficent One for all life. [3]
 Says Nānak : "That Speech alone is Pure,
 Which is Approved by the Creator Lord". [4-94-163]

Gauri M. 5

Bathe thyself each day in the Lord's Pool,
 And Shake thou it, and Drink thou the Nectar of the Great Essence. [1-Pause]
 Pure and Immaculate, like water, is the Lord's Name,
 Bathe thou in it, and thou art fulfilled. [1]
 In the Assembly of the Saints is uttered the Discourse (on the Lord)
 And there, the Sins of myriads of our births depart. [2]
 The Saint, who Dwells on the Lord, is in utter Peace.
 For, his body and Mind are Imbued with the Great Bliss. [3]
 He, who treasures the Lord's Feet (in his heart),
 Nānak, the Lord's Slave, is unto him a Sacrifice. [4-95-164]

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Gauri M. 5

Do thou that which soils thee not,
 And thy mind Awakens to the Lord's Song. [1-Pause]
 Dwell thou on the One : think not of Duality ;
 And, Dwell thou on the One Name of God, in the Society of the Holy. [1]
 Let all thy religion, the way of works, fasting, worship, and daily conduct
 Be this : that thou knowest not another but the Transcendent Lord. [2]
 Of him the Toil is Approved,
 Whose rendezvous is only with his own Lord. [3]
 He is the True Vaishnava, of Infinite (Glory),
 Who has rid himself of Sin, (and is Holy). [4-96-165]

Gauri M. 5

They (thy kinsmen) who leave thee in thy life,
 Of what avail can they be after thy death ? [1]
 Dwell thou on the Lord which is Writ in thy body and Mind.
 For, of no avail is the poison (of Maya) to thee. [1-Pause]
 He, who has drugged himself with the Potion (of Maya),
 The Thirst (for Evil) goes not ever from such a one. [2]
 The Sea of the world is impassable, it is the dreadful Sea of Pain.
 And, one can go not across without the Lord's Name ? [3]
 Nānak : Join thou the assembly of the Saints and Save thyself both here and Hereafter,
 By Dwelling on the Lord's Name (for ever). [4-97-166]

Gauri M. 5

The 'bearded'¹ (tyrant) who vent his wrath on the poor of the world,
 Was burnt in the fire by the Transcendent Lord. [1]
 For, perfect is the Justice of the Creator-Lord,
 And He keeps safe His Slave and Bard. [1-Pause]
 The Lord's Glory is manifest since the birth of Time.
 And the slanderer of Him dies of great pain. [2]
 Who ever is Slain by the Lord is Saved by no one,
 And here and Hereafter, Evil is the repute he earns. [3]
 His Slave the Lord keeps whole, Hugged to His Bosom,
 Seek thou therefore, His Refuge, Nānak, and Dwell ever on His Name. [4-98-167]

Gauri M. 5

The memorandum² against me has proved false,
 And the slanderers have come to grievous loss. [1]
 He whose Support is Govind, the Supporter of the earth,
 Him the *Yama* touches not. [1-Pause]
 He, who utters falsehood in the True Court,
 He, the Blind one, strikes his head and writhes his hands (in remorse). [2]
 Them all Ailments afflict, yea, they who Sin,
 For, the Lord Himself is the Judge of them. [3]
 We are bound by our own actions,
 And our riches forsake us when the life departs. [4]
 Nānak sought the Refuge of the Lord's (True) Court.
 And so his Honour was Saved by Lord, the God. [5-99-168]

Gauri M. 5

Sweet to me is the Dust treaded over by the Saints :
 I Received it, for, it was so Writ in my eternal Lot. [1-Pause]
 The grease of Ego that stuck to my mind,
 Was cleansed wholly by the Dust of the Saints' Feet. [1]
 If one bathes one's body, in many many waters,
 One is cleansed not, and one's Dirt clings to him. [2]
 But, if one meets with the True Guru, the ever-Beneficent one,
 And Dwells on the Lord, one rids oneself of the fear of Death. [3]
 Deliverance, the World's Joys and the Way are all contained in the Lord's Name :
 Sing thou then in Love, O Nānak, thy Lord's Praise. [4-100-169]

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Gauri M. 5

The Lord's Servants attain to the (highest) State of Life.
 And meeting them, one's Soul is Illumined. [1]
 They who Listen to the Lord's Word with the ears and the Mind,
 Attain Peace at the Lord's Gate. [1-Pause]
 They who Dwell, Nānak, on the Lord, night and day,
 Are Blest, by living ever in His Presence. [2-101-170]

1. The reference here is to Sulhi Khan's beard. He, Akbar's General, had sworn on his beard to dethrone Guru Arjun, the writer of this verse, and put in his place his elder brother, Prithi Chand (who swore greater allegiance to the king and was a rival claimant of the spiritual throne of Guru Nanak). Sulhi, however, got burnt by accident in a brick-kiln and thus was his design on the Guru frustrated by God.

2. The reference here is to a memorandum presented to Emperor Akbar against the Guru. Akbar on verification found the charges to be false.

Gauri M. 5

I have found Peace through the Guru-God,
 And all my Ailments and Sins have ceased to be. [1-Pause]
 Utter thou with the tongue the Name of the Lord,
 That thy Ailments go, and Peace returns. [1]
 Dwell thou on the infinite Merits of the Transcendent Lord,
 And Emancipate thyself, Associating with the Saints. [2]
 Sing thou ever the Praise (of thy God),
 That thy Ailments pass away and thy Friend's Servants are Saved. [3]
 With thought, word and deed, Dwell thou on thy Master, O Nānak,
 And seek thou ever, ever, His Refuge. [4-102-171]

Gauri M. 5

The light has returned to (my son's) eyes by God's Grace¹.
 All my Doubts are cast off and my Service is Approved. [1-Pause]
 The Joy-giver has kept (my son) safe from the pox :
 In His Mercy has He Blest me, yea, He, the Transcendent Lord. [1]
 Nānak : he alone lives who Meditates on the Lord's Name ;
 And, in the Society of the Holy, Drinks the Nectar of the Lord's Essence. [2-103-172]

Gauri M. 5

Blessed is their fore-head, blessed their eyes,
 Blessed the Devotees who love Thee, O Lord ! [1]
 How can one attain Peace without the Lord's Name :
 Utter, then, with the tongue, the Praise of thy God. [1-Pause]
 Says Nānak : "Sacrifice am I unto him,
 Who Dwells on the Lord of *Nirvān*." [2-104-173]

Gauri M. 5

Thou art my Counsel, Thou that art ever with me,
 Thou alone Takest due Care of me. [1]
 Such is my Lord, who Keeps me company in this world and Beyond,
 And Saves thus the Honour of His Servants. [1-Pause]
 He alone is Beyond, in whose Power is this Universe :
 Night and day, then, O mind, Dwell thou on Him, thy Lord. [2]
 His Honour alone is Approved and he alone Receives the Seal of Truth,
 Whom the Lord Commands Himself in His Mercy. [3]
 The Lord, Beneficent of Nature, Sustains all,
 Cherish thou then, Nānak, the Name of thy Lord. [4-105-174]

Gauri M. 5

When the True Guru is in Mercy,
 I Enshrine in my heart the Lord, the Supporter of the earth. [1]
 I attain Peace for ever by Dwelling on the Lord,
 And the True King is Merciful to me. [1-Pause]
 Says Nanak : "He, whose Destiny is Perfect,
 Meditates he on the Name of the Eternal Spouse". [2-106]

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Gauri M. 5

(The Brahmin) spreads out his *dhoti* and on it he squats ;
 And, like a donkey, gulps down² he all that comes his way. [1]

1. The reference here is to the recovery of (Guru) Hargobin, Guru Arjun's son, from an attack of small-pox which in his childhood threatened his eye-sight.

2. छारे (छाड़े) = छाड़ना दे : throws into.

But, without Deeds¹, he is Emancipated not,
 For, Emancipation comes from Dwelling upon the Lord's Name. [1-Pause]
 He bathes and anoints himself and worships (the deity),
 Then threatens he with the knife to receive in charity². [2]
 He recites the Vedas, uttering them sweetly with the tongue,
 But holds not his hand from violating life. [3]
 Says Nānak : "He, on whom is the (Lord's) Grace,
 His heart is Pure and in it he Dwells on the Lord". [3-107]

Gauri M. 5

O dear Servant of the Lord, hold thyself in Poise in thy (mind's) Home,
 That by the Grace of the True Guru, all thy Tasks are Fulfilled. [1-Pause]
 And thy God Slays all the Demons (within thee),
 And Saves thy Honour, O thou Servant of the Creator-Lord ! [1]
 All kings and kings of kings are under his sway,
 Who Partakes of the Nectar of the Great Essence. [2]
 And in fearlessness, Meditates on the Supreme Lord :
 For, this is how one is Blest in the Society of the Saints. [3]
 Nānak seeks the Refuge of God, the Inner-knower,
 Who is his Supreme Lord and Master. [4-108]

Gauri M. 5

He, who is Imbued with the Lord, is burnt not by fire,
 Nor is he guiled by the wiles of Maya ;
 Nor is he drowned by water,
 Blessed is he and fruition all his deeds. [1]
 All fears are stilled with Thy Name, O Lord,
 And, Meeting Thee, one Sings Thy Praise. [1-Pause]
 He, who is Imbued with the Lord, his Cares depart,
 (But), he alone is so Imbued who is Blest by the *Mantram* of the Saints.
 And he fears no longer the *Yama's* Rod,
 And Fulfilled are all his hopes. [2]
 Imbued with the Lord, one suffers not Sorrow :
 Imbued with the Lord, one's Mind is ever Awake.
 Imbued with the Lord, one abides in the Abode of Equipoise :
 Imbued with the Lord, one sheds one's Doubts and Fears. [3]
 Imbued with the Lord, one's intellect is Illumined,
 Imbued with the Lord, immaculate is one's Glory.
 Says Nānak : "I am a Sacrifice unto them
 Who forget not my Lord, the God." [4-109]

Gauri M. 5

By making an effort (to join the Holy) our mind is at Peace ;
 By treading the Path, all our Sorrows depart.
 And, Dwelling on the Lord's Name, the mind is in Joy.
 And, Sings sweetly the Praise of the Supreme Bliss. [1]
 Peace there was all over me and Gladness entered my Home,
 On meeting the Holy ones, the Demons (within me) hastened away. [Pause]
 Seeing the Vision (of the Saints) my eyes became Pure,
 And Blest was my Forehead that touched their Lotus-Foot ;
 And fruitful became my body, Serving the Lord,
 And by the Saint's Grace, I attained to the highest State (of Bliss). [2]
 His Servants, the Lord Himself Supports :
 I attained Peace by repairing to His Servants' Feet.
 When I shed my Ego, I became He,
 And I sought the Refuge (only) of the Treasure of Mercy. [3]
 When I've Received what I craved for,
 What shall I go out to search for ?
 My mind was stilled and I abided in the Seat of Peace,
 And, by the Guru's Grace, I entered into the Realm of Bliss. [4-110]

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1. 'ਕਰਤੂਤੀ' (कृतुती) is now-a-days emplyed in a bad sense. In the medievel literature, however, it implied 'pure deeds'. See *Sukhmani*, M. 5 (ਅੰਮ੍ਰਿਤ ਭਲਾ, ਕਰਤੂਤ ਅੰਤ ਨੀਕੀ).

2. i.e. compels others to give away in charity to him.

Gauri M. 5

One gets the Merit of bathing in the holy waters myriads of times,
 And of giving away millions and billions in charity,
 If only the Lord's Name Dwells in his mind. [1]
 They, who Sing the Praise of the Lord, are all Pure,
 And rid are they of their Sins by seeking Refuge of the Beneficent Saints. [Pause]
 I earned all the Merit of austerities and mental discipline,
 And reaped great Profit, and was Fulfilled,
 When my tongue Uttered the Name of the Lord. [2]
 I discoursed (as if) on the Smritis and Shastras and the Vedas,
 And knew the secret of Yoga and spiritual Wisdom and the Peace of an adept,
 When I Dwelt on the Lord's Name and my Mind was Pleased with the Lord. [3]
 The Lord's Wisdom is Unknowable, Unfathomable, and Infinite,
 And (is known if) we Meditate on the meaning of the Name¹.
 But so it is only when the Lord is in Mercy upon us. [4-111]

Gauri M. 5

I attained Peace by Dwelling on the Lord,
 And when I Enshrined the Guru's Lotus-Foot in the heart. [1]
 The Guru-God, the Supreme Lord, is Perfect :
 Meditating on Him my mind was at Peace. [Pause]
 Dwell thou on the Guru's Name ever and for evermore,
 And then all thy desires are Fulfilled. [2]
 Seeing the Lord's Vision one's Mind is at Peace,
 And the Sins of all the past births are washed off. [3]
 Says Nānak : "Whose is the fear now for me,
 When the Lord is ever there to Save the Honour of His Servant ?" [4-112]

Gauri M. 5

He, the Lord, is the Mainstay of His Servant,
 And Sustains him, as do father and mother. [1]
 Seeking the Lord's Refuge all are Saved,
 For, the Doer and the Cause of every thing is He, the True One. [Pause]
 Now my mind abides in the Creator-Lord :
 And my Fears are dispelled and the Essence of Spiritual Bliss is mine. [2]
 He, the Lord, in His Mercy, Saves His Slave,
 And his Sins of ages are washed off. [3]
 Says Nānak : "I can describe not the Glory of the Lord,
 And so I seek ever His Refuge. [4-113]

Rāg Gauri Cheti M. 5, Dupadas

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The Lord is All-powerful, O brother,
 Being with Him, one is never in Pain². [1-Pause]
 Whatever is the wish of the Servant of the Lord,
 That the Lord, the Creator, Fulfills. [1]
 His slanderer loses all Honour :
 So, Nānak Sings ever the Praise of the Fearless Lord. [2-114]

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Gauri M. 5

O Thou of Powerful Arms, Thou Brave—O Brahma, the Ocean of Peace,
 I've fallen into the Ditch : Take me by the Hand³, and Save me. [1-Pause]

1. This shows that the mere utterance of the Name is not enough.
2. ਬਿਰਥਾ (ਬੁਥਾ) : (pain) should be distinguished from ਬਿਰਥਾ (state) ; also, void).
3. ਅੰਗੂਰੀਆ = (ਅੰਗੂਰੀਆ) = ਉਂਗਲੀ : *Lit.* finger.

My ears hear not, my eyes have lost their lustre,
And in Pain¹, I, the legless one, cry out in prayer at Thy Door. [1]
O Thou Supporter of the Poor, Thou Merciful² Friend, Father and Mother³,
Nānak holds fast to Thy Lotus-Feet in his heart :
For, Thy Saints Thou Enablest to Cross the Sea of Fear. [2-2-115]

[Rāg Gauri Bairagan M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O Thou, the Creator, the Master, the Friend, Abide Thou with us. [1-Pause]
Without Thee, we live not ; and accursed is our life in the world.
O Thou, my Life's Breath, I am a Sacrifice unto Thee each moment. [1]
Give me the Support of Thy Hand and Take me out of the Ditch, O Gopal !
I am without Merit, without intellect and Thou art ever All-mercy to the meek. [2]
What Merits of Thine can I recollect ? How can I think of Thee ?
O Thou Lover of Thy Devotees, O Thou Refuge of all, O Thou High, Unknowable and Infinite : [3]
All the (four) life-objects, and the eight miracles one finds in the Quintessence of Thy Name,
When Thou, the Lord of Beauteous Hair⁴, art pleased, and we Dwell on Thy Praise. [4]
Thou art my Mother, Father, Son, Kinsman, my Life's Breath :
Nānak Dwells on Thee in the Society of the Holy and so Swims across the Sea of Poison. [5-1-116]

Gauri Bairagan, In the Measure of the Chhants⁵ of Rahoe, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Is there one to Recite the Name of the Lord ?
He attains to all happiness and Truth. [1-Pause]
The man, renouncing the world, goes searching Him out in the woods,
But rare is the one who is Attuned to the One (Lord) .
They, who attained to Him, are of good Fortune. [1]
For Him yearn the gods like Brahma and his sons :
And the Yogis, and the ascetics and the celibates ;
But, he on whom is His Grace, Dwells on the Lord's Praise. [2]
Seek thou the Refuge of those who forsake not the Lord,
It is by great, good Fortune, that one meets with the Saints :
And then one is born not again ; nor doth one die. [3]
Be Thou Merciful, O Lord, and Unite me with Thee.
Pray, hear my Prayer, O Thou, the Infinite, Highest of the High !
Nānak seeks from Thee but the Support of Thy Name. [4-1-117]

Rāg Gauri Poorbi, M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How am I, O mother, to Meet my Lord, the God ? [1-Pause]
Without Beauty, without Wisdom and Power am I ;
I, a stranger unto Him have come from afar. [1]
Neither Riches have I, nor the pride of Youth ;
And, Supportless am I ; O, Merge me into Thyself, my Lord ! [2]
Searching Thee, I have renounced all ;
And thirst I only for the Sight of Thee, my Master. [3]
Nānak : the Lord is All-merciful for the meek and Beneficent,
And He, through the Saints, has quenched my Fire. [4-1-118]

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1. आरत (आरत) : (Sans. आर्त), in the grip of pain.
2. करुणामै (करुणामै) : (Sans. करुणामय), of immense compassion (करुणा).
3. महतरिआ (महतरिआ) : mother.
4. वेसदा (केसवा) : he who wears *Keshas* (hair), Vishnu.
5. रचोये वे डंड (रहोए के छंन) : an old folk-song.

Gauri M. 5

My mind craves for its Union with the Lord.
 I take to His Feet and pray
 That I meet with His Saints by great, good Fortune. [1-Pause]
 I surrender to him my Ego and my riches and follow not the lead of my mind,
 Forsaking all, I pursue, night and day, the one who Recites to me the Gospel of the Lord. [1]
 When the seed of the past *Karma* sprouts,
 I Meet with the *Purusha*, the Reveller and the Detached.
 My Darkness is dispelled on Meeting the Lord, Nānak,
 And I am Awakened after the Slumber of Ages. [2-2-119]

Gauri M. 5

Come thou, O Bird, out (of thy shell), and, Dwelling on the Lord, get thy Wings ;
 Seek thou the Refuge of the Saints and treasure the Perfect Lord's Jewel in thy heart. [1-Pause]
 The Illusion (of the world) is the Well : Desire in it is the Mud, and attachment to it the treacherous
 Snare.
 Set thy mind then on the Lotus-Foot of the Lord of the Universe, Govind, the Saviour. [1]
 Be Thou Merciful, O Govind, my Master, my Love, Support of the supportless, and Hearken to my
 Prayer.
 Take me by Thy Hand, O Master of Nānak, for this body and life are Thine. [2-3-120]

Gauri M. 5

My mind craves to See the Lord :
 I thirst for Him and rest my Hope and Reflect upon Him day and night, and ask :
 "Is there a Saint that would bring my Lord near unto me ?" [1-Pause]
 I Serve his Slaves and Pray to him lovingly in many, many ways".
 I have weighed all pleasures : without the Lord, they are all so vain. [1]
 When, by the Saint's Grace, I Dwell on the Praise of the Sea of Virtue,
 My comings and goings ceased¹ for ever.
 All Joy and Gladness are in Meeting the Lord, Nānak, and one's life is Approved, like the dazzling morn.
 [2-4-121]

Rāg Gauri Poorbi M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

How may I See the Lord of the earth, my King ?
 Is there a Saint who Blesses me with Bliss and Equipoise and shows me the Way ? [1-Pause] P. 205
 We know not the Unknowable within, for Ego screens Him off from us.
 And the whole world Sleeps, lured by the love of Maya, how can then our Doubt depart ? [1]
 They live together (the Soul and the Over-soul) in one Home and yet talks not one to the other,
 For, without the (Lord's) Name, my Five² faculties of perception are unhappy :
 But the Name is beyond the domain of perception. [2]
 He, whose Home it is, He verily also has locked it up, and the Key is in the Guru's hands,
 Do What one may, one gets not the Key any otherwise, if one seeks not the Refuge of the Guru. [3]
 They, whose Fetters are cut off by the Guru, Attune themselves to the Society of the Holy,
 And the Five Sing the songs of Joy,
 And, then, between me and the Lord there is no Separation. [4]
 Thus is my Lord, the King, Attained,
 And one Attains to Equipoise and one's Doubt departs,
 And one's Light Merges in the All-light. [1-Second Pause-1-122]

1. घरोरा (बहोरा) : घुड़, again to return.

2. पंच (पंच) : five *Jnanindriyas*, faculties of perception or knowledge.

Gauri M. 5

Such is my intimacy¹ with the Lord
 That the Beneficent Master², in His Mercy, has Led me on to the True Guru. [1-Pause]
 Wherever now I See, I See no one but the Lord, in all Faith :
 Now who else shall I pray to, when the Lord³ Himself is there to hear ? [1]
 Dispelled is my Doubt, the Guru has cut my Fetters off, and I am Blest with the Peace of Poise.
 All that has to happen must happen : where is then Pain or Pleasure ? [2]
 The universe and all divisions of the world, rest only on the One Lord.
 This the Guru has Revealed, tearing off the Veil (of Maya).
 When the nine Treasures of the (Lord's) Name are Enshrined in the only place (of the Mind), why and
 whither is one to run ? [3]
 (Know thou that) the same gold is beaten into various patterns and designs,
 And so still thy Doubt through the Guru, O Nānak, and Merge thy essence with the Essence of the
 Lord. [4-2-123]

Gauri M. 5

Go, call on the Guru, for thy life wears off each day, each night :
 And Fulfil thy Destiny. [1-Pause]
 Hark, O my friend, I beseech thee, now is the time for thee to Serve the Holy.
 If one earns Merit here, one lives in Bliss Hereafter. [1]
 Worthless is the world's sojourn, if torn by Doubt ;
 Only the Wise-in-God are Saved.
 He, whom he awakens and feeds on this Nectar,
 Becomes aware of the Lord's Gospel that is unutterable. [2]
 Trade only in what thou camest here for,
 And, through the Guru, thy God will enter into thy Abode.
 Thy mind will come Home and find its seat in the Great Peace,
 And, thy Round will end. [3]
 O Thou, the Knower of our inmost desires, our Creator,
 Fulfil also the Desire of my mind.
 Nānak, Thy Slave, wants no other Joy but this :
 That he becomes the Dust treaded over by Thy Saints. [4-3-124]

Gauri M. 5

Save me Thou, my Father,
 I am without Merit, and all Merit is in Thee. [1-Pause]
 The Five noisy desires⁴ are the enemies of me, the poor one ; shelter me thou, O my Lord ! P. 206
 They afflict me with Pain and so I seek Thy Refuge. [1]
 I have tried all ways, but they loosen not their grip.
 Then I heard that he, who seeks the Saint's Refuge, is Afflicted no more. [2]
 And the Lord, in His Mercy, Led me on to the Saints and I was Comforted ;
 For, the Saints Blest me with the *Mantram* and I Practised the Guru's Word. [3]
 And I overcame the Five great adversaries, through the Word that brings Gladness and Equipoise.
 Says Nānak : "My mind then was Illumined, and I attained to the State of *Nirvān*." [4-4-125]

Gauri M. 5

He, thy Eternal Lord, the King, is Fearless :
 He Dwells within thee ; why fear then another ? [1-Pause]
 In one state⁵ one is proud ; in another meek and poor ;
 In one state, one is all by himself ; in another dependent (on the Lord). [1]
 In one state, one discourses like a Pundit,
 In another like a fool⁶ ;
 In one state, one gathers goods ; in another abandons all. [2]

1. परिचय (परिचय) is from Sans. परिचय (acquaintance, familiarity).

2. घोटले (घोटले) : (Marathi), A name of *Vishnu* given him by his devotee, Namdev, who being poor, offered him the seat of a brick when the former called on him ; hence घोटले. Etymologically the term घोटले (घोटले) means : He who owns (ले) those without (ले) wisdom (वि).

3. राघवराज (राघवराज) : The king or chief (राज) of the Raghuvanshi clan, hence Rama ; God.

4. The five desires—lust, wrath, greed, attachment and ego.

5. अवसर (अवसर) : opportune time, state of mind.

6. धलू (धलू) : (Sansk. धलू), a wicked or mischievous person.

(This then is the puppet-play) ; what can a wooden puppet do ?
 He, who directs from behind, knows alone :
 And as is the role to be played, so dresses it He, the Puppeteer. [3]
 The Lord has Created all Abodes : He himself is their Keeper,
 And we abide howsoever He chooses ; what can a mere man do ? [4]
 He, who Created the universe and Established its order, Knows alone ;
 Nānak : He, the Master, is Infinite and Knows Himself alone the value of His Works¹. [5-5-126]

Gauri M. 5

Relish not the taste of Poison,
 O foolish and crazy one : you are involved with the world,
 As is the stray cattle² let loose upon a farm. [1-Pause]
 The things one thinks are of avail to him,
 Go not with him ; no, not even a trite.
 One came into the world naked, naked will he depart :
 He was destined to go the Round, and death clasped him in the end in its grip. [1]
 One sees the bloom of the safflower, and is lured by its passing fragrance ;
 And while the string (of life) wears off each day,
 He does not do a thing to Save his Soul [2]
 Thus becomes one old, his speech³ falters and his body fails :
 And as he was lured by Maya⁴ in youth, so verily did he remain in age. [3]
 When I saw thus the world, through the Guru's Grace,
 I lost my Ego and sought the Lord's Refuge.
 I knew then the Path of the Lord through the Saints,
 And Dwelt, in all faith, on the Praise of the Lord. [4-6-127]

Gauri M. 5

Who else is ours but Thou, O Lord,
 My Beloved, the Life of my life ? [1-Pause]
 Thou art the Inner-knower, Thou art the Peace-giving Friend :
 I found all Joy in Thee, O Immeasurable, Unfathomable Lord ! [1]
 I can describe not Thy Ways, O Thou the Treasure of Virtue, the Giver of Peace.
 I know Thee through the Perfect Guru, O Thou the Unknowable, Eternal One. [2]
 Thou made me Pure and my Doubt and Fear were stilled, when I shed my Ego,
 And lost was my fear of birth and death,
 And I Saw Thee in the Assembly of the Holy. [3]
 I Wash the Feet of, and Serve, the Guru, and unto him am I a Sacrifice a million times .
 By whose Grace I Swam across the Sea of Fear, and Him, the Beloved, did I Meet⁵. [4-7-128]

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Gauri M. 5

Who else can please Thee without Thyself, O God,
 For, Thy (unmatched) Beauty hath lured all away. [1-Pause]
 In heavens, the underworld, the mortal world, the universe, dost Thou, the One, Pervade.
 They call Thee Shiva, join hands (in prayer),
 And cry out to Thee for Mercy. [1]
 Thou art called the Purifier of the Sinners,
 O Thou, the Giver of Joy, the Stainless, the Cool.
 Nānak ; in this is all Wisdom, all Meditation, all Glory,
 That one discourses with Thy Saints. [2-8-129]

Gauri M. 5

Meet me Thou, O my Dear,
 All that happens proceeds from Thee. [1-Pause]

1. कानो (कानो) = कान : work.
2. हरिआदिउ पसुआ (हरिआइओ पसुआ) : the animal (पसुआ) who cometh (आदिउ) seeing the हरिउ (हरि, green) fields, i.e., stray cattle.
3. ਉਕਤੇ: (उकते) : (Sans, उक्त), that what is said, speech.
4. Mohini, the houri of Indra's Paradise ; here signifies Maya that entices away the world by her charms.
5. मिलीआ (मिलीआ) : मिलिआ, met.

I wandered through many lives, and suffered great Pain again and again.
 I was Blest with the body of a human by Thy Grace.
 Now Meet me, my King, my Lord ! [1]
 All that happened was in Thy Will ; none else but did or could (do a thing) :
 In Thy Will is the world lured by the Illusion of Maya and, being in Sleep, it Awakens not. [2]
 O Thou, the life's Master, my Beloved, the Treasure of Mercy,
 O Thou, the Beneficent One, hearken to my Prayer.
 Save me, O my Father, my Lord, and Sustain Thou me, the Supportless one. [3]
 He, whom Thou Blessest with Thy Vision for the sake of the Holy,
 Him, in Thy Mercy, Thou Blessest (also) with the Dust of the Saint's Feet and, this is the Pleasure that
 Nānak also seeks. [4-9-130]

Gauri M. 5

I am a Sacrifice unto him,
 Who leans solely on the Lord's Name. [1-Pause]
 How can one Praise him, who is Imbued with the Lord's Love.
 With him is Peace, Equipoise and Bliss ;
 And, none equals him in Beneficence. [1]
 He alone Saves the world,
 Who thirsts for the Vision of the Lord.
 He, who seeks his Refuge Swims across,
 And in the Society of the Saint, he is Fulfilled. [2]
 I live by taking to the Feet of such a one,
 And, in his company, am I Blest.
 O Lord, be Thou in Mercy,
 That my mind becomes the Dust treaded over by Thy Saints. [3]
 The dominions, beauty, pride of life and all that seems in the world wear off.
 (So) Nānak has earned the Treasure of the Lord's Name, which is ever-fresh, ever-pure. [4-10-131]

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Gauri M. 5

I came to the Guru to learn the Way of (True) Yoga,
 And the True Guru Revealed it to me through the Word. [1-Pause]
 The nine divisions of the earth are within our body,
 And I greet (Him, who is within it) each moment, each day.
 The Guru's Instruction is my ear-rings,
 And I've Enshrined the Formless One in my Mind. [1]
 The Five Disciples¹ are now under the sway of the one (Mind),
 And the Ten Hermits² obey ever the command :
 Thus have I become a Yogi, the Stainless, the Pure. [2]
 I have burnt my Doubt and with its Dust have I smeared (my body).
 And my Path is that I See the One, alone,
 And my Food is the Peace of Equipoise,
 Which the Master hath Writ in my Lot. [3]
 Where there is no fear, there I have Established my seat.
 And the (Yogi's) horn is the Unstruck Music (within me) ;
 And Dwelling on the Quintessence (of Reality) is my Staff,
 And the Way is the Acceptance, in mind, of the Lord's Name. [4]
 By great, good Fortune is such a Yogi met,
 Who cuts off our Fetters of Maya.
 Says Nānak : "I Serve him, Worship his person, and Kiss³ the Dust of His Feet." [5-11-132]

Gauri M. 5

Hearken ye to the Lord's Name, the Thing beyond Praise,
 And Dwell ye all on it, O friends !
 He, whom the Guru Blesses with this Cure-all,
 His mind is cleansed. [1-Pause]

1. The five *Jnanindriyas* (powers of hearing, touching, seeing, tasting and smelling).
 2. Five *Jnanindriyas* and five *Karmindriyas* i.e., powers of speech, handling, locomotion, excretion and recreation. They are called hermits here, for, they have renounced their age-old sense-desires.
 3. *Lit.* lick.

When the Light of the Word burns,
 The Darkness within him is dispelled :
 And the Fetters of his Doubt are cut off,
 Who has faith in the Society of the Holy. [1]
 The Saint's company is the Boat wherewith the dreadful Sea of Existence is crossed ;
 And our mind's Desire is Fulfilled, and we meet the Guru in Love with the Lord. [2]
 And we Attain to the Treasure of the Lord's Name, through loving devotion,
 And our body and mind are satiated.
 Nānak : the Lord Blesses only him with it,
 Who abides, by His Grace, in His Will. [3-12-133]

Gauri M. 5

O Life of my life, be Thou in Mercy :
 I, the Supportless one, seek Thy Refuge.
 I know no Wisdom : take me out of the Blind Well by Thy Hand. [1-Pause]
 For, Thou art the only Doer : and there is no one to equal Thee.
 Thou alone Knowest Thy State ; and they alone Serve Thee in whose Lot it is so Writ. [1]
 With Thy Devotees Thou art Imbued, and weaved into them Thou art, warp and woof.
 And as the *Chakvi* thirsts for the moon, so do they for Thy Vision. [2]
 No distinction there is between them and Thee ;
 (But) in millions is there one like this.
 They, in whose heart art Thou Revealed,
 Dwell on Thy Praise, night and day, and Utter Thy Name (alone) with the tongue. [3]
 Thou art All-powerful, Infinite, Highest of the high, Giver of Peace, and Mainstay of my life.
 Be Thou, O Lord, Merciful to Nānak,
 That he keepeth ever the Society of Thy Saints. [4-13-134]

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Gauri M. 5

O (Guru) Saint, Thou art ever Imbued with thy Lord ;
 O Thou master of our Destiny, abide with me and take me to my Destined end. [1-Pause]
 Thou alone Knowest Thy Mystery ; Thou art the Perfect Person.
 Take me, the meek and the supportless one, into thy Refuge, and Deliver me of my Bondage. [1]
 Thy Feet are the Boat wherewith we Cross the Sea of Existence :
 And, thou alone knowest thy Ways.
 He, whom thou keepest with thee in thy Mercy,
 He Swims across (the Sea of Existence). [2]
 Here, Hereafter, all is in thy Power, O my Guru-God,
 All is in thy hands.
 Bless me with the Treasure, that goes along with me. [3]
 Bless me, the Meritless one, with the Merit that my mind Dwells upon the Lord's Name.
 By thy Grace, O Saint, Nānak Unites with the Lord,
 And his body and mind are Tranquilled and Cooled. [4-14-135]

Gauri M. 5

O God, I have attained to Equipoise,
 For, the True Guru is Merciful to me. [1-Pause]
 He has cut my Noose off, and made me His Own,
 And engaged me in the Service of the Saints.
 Such wondrous is the Vision I now See,
 That I Worship nothing but the Lord's Name. [1]
 The Guru has Revealed to my mind the Light of Wisdom, and all about me is Illumined.
 I partook of the Nectar-Name and my Mind was sated, and my Fears were stilled. [2]
 I surrendered to His Will and received All-peace, and the abode of Sorrow was shattered.
 When the Master was Pleased, He Revealed to me all in the form of Pleasure. [3]
 Nothing comes, nor goes (O man), it is the Play of the Lord, the King.
 Nānak : He, the Master, is Unknowable, yonder of the yond,
 And His Devotees have His Name alone as their Mainstay. [4-15-136]

Gauri M. 5

He is thy Transcendent, Perfect Lord :
 O my mind, take to His Refuge.
 He, who Created the universe and all the worlds,
 Meditate thou on the Name of that Lord. [1-Pause]
 Shed thy egocentricity, O Lord's Servant,
 And be at Peace by Knowing His Will.
 And accept, with pleasure, all that the Lord Does,
 And Dwell upon Him in joy and sorrow. [1]
 The Lord Saves myriads of Sinners,
 And takes not a moment so to do.
 He is the Dispeller of the pain and sorrow of the poor,
 And may Bless whomsoever He Chooses. [2]
 He is the Father, Mother, Sustainer, the Vital breath of all,
 He is the Creator, the Ocean of Peace, the all-girdling Mount of Jewels,
 Whose Treasure is emptied not by His Givings. [3]
 Nānak, Thy seeker, seeks Thy Name, O Lord,
 O Thou, who art in every heart.
 And, he surrenders himself to Thee,
 From whom no one ever comes away empty. [4-16-137]

Rāg Gauri Poorbi M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Forget not the Lord ever from thy mind,
 For, He is the Giver of Peace both here and Hereafter,
 And Sustains all hearts. [1-Pause]
 If thy tongue utters His Name,
 He Dispels, in an instant, all thy Sorrows.
 In His Refuge is Calm and Contentment,
 And the Fire that burns (within) is quenched. [1]
 He Saves thee from the hell of the womb,
 And takes thee across the Sea of Fear.
 If one Dwells on His Lotus-Foot in his mind,
 His fear of death departs. [2]
 The Lord is Perfect, Transcendent, the Supreme God, the High, Unknowable and Infinite.
 He, who Dwells on the Praise of this Ocean of Peace,
 Gives not away his life in a vain gamble. [3]
 O Thou, the Beneficent Lord of the Meritless,
 My mind is gripped by Lust, Anger, Avarice and Attachment :
 Bless Thou Nānak with Thy Name that he is ever a Sacrifice unto Thee. [4-1-138]

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Rāg Gauri Cheti M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

There is no Peace without the Worship of the Lord.
 Make fruitful thy life, precious like a pearl,
 By Dwelling for a brief moment (of thy life) on the Lord's Name in the Society of the Holy.
 [1-Pause]
 All have to abandon (in the end)
 Their riches, wives, sons and pleasures ; [1]
 And their dominions too, and fine horses and elephants :
 And leaving all behind, the ignorant ones go away naked. [2]
 And the body, scented with the essence of Chandan,
 Rolls in the end in the dust. [3]

Nānak : lured by Lust, one thinks the Lord to be afar,
But Knows one not that He is ever-present before us. [4-1-139]

Gauri M. 5

O my mind, we Swim across (only) with the Support¹ of the Lord's Name.
The world is the tumultuous Sea of Doubt,
The Guru's is the Boat that Ferries us across. [1-Pause]
We are enveloped by utter Darkness in the Kali-age,
And the Guru's Wisdom is the Light that Illumines all. [1]
The Poison of Māyā is spread all through,
But he, who utters the Lord's Praise, is Saved. [2]
The mind slumbers, intoxicated by Māyā,
But, on meeting the Guru, our Doubts and Fears are shattered. [3]
Says Nānak : "He, who Dwells on the One alone,
He Sees the Lord in every heart". [4-2-140]

Gauri M. 5

Thou art my only Court, O Lord,
And, I Serve Thee alone with the Guru's support. [1-Pause]
I tried many ways but found Thee not.
And now the Guru has engaged me in Thy Service. [1]
And I have overcome the Five Dissenters,
And I have won over the hosts by the Guru's Grace. [2]
And I Received the Lord's Name as the Lord's Bounty,
And I live ever in Bliss and have Peace and Equipoise. [3]
Nānak : they, who Serve the Lord, are Blessed,
And their faces look Beauteous. [4-3-141]

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Gauri M. 5

O man, our only Refuge is the Lord's Name.
Whatsoever else we do, over our head hangs the fear of the Yama. [1-Pause]
We attain not to Him any otherwise,
But through Meditation on the Lord, by good Fortune. [1]
We know we are exceedingly clever and smart,
But Hereafter, all this is of no avail to us. [2]
He, who does (good) deeds, lured by Ego,
Is like the one washing his house of sand with water. [3]
When He, the Lord, is Merciful,
Then, Nānak, in the Society of the Saints, one Receives the Lord's Name. [4-4-142]

Gauri M. 5

I am a Sacrifice unto Thee, my Lord, a million times,
For, Thy Name, O Master, is the Mainstay of my life. [1-Pause]
Thou art the Creator and the Cause :
Thou art the Refuge of all Thy creatures. [1]
O Lord, Thou art the Master of the beauteous and the rulers,
Thou art the Related, Thou the Absolute Lord. [2]
Thou Savest all both here and Hereafter,
And, it is through the Guru's Grace, that one Knoweth Thee. [3]
O Thou, the Lord, the Inner-knower, the Wise,
Thou alone art the refuge and strength of Nānak. [4-5-143]

Gauri M. 5

Dwell thou ever on thy Lord,
In the Society of the Saints, the Lord Abides in our minds,
And we still our Doubt and Fears and Attachment. [1-Pause]
The Vedas, the Purānas and the Smritis proclaim but this :
That the highest of the high are the Lord's Saints. [1]

1. पठ (घर) : (Sans. घरणम्,) support, refuge.

Know ye that all places are ridden with Fear,
 Save the Lord's Devotee's, which is devoid of it. [2]
 (The others) wander through myriads of species,
 Save the Lord's Servants, who are neither born, nor die. [3]
 When Nānak sought the Refuge of the Lord's Saints,
 He shed all the pride of his power, intellect, knowledge and his Ego. [4-6-144]

Gauri M. 5

O my mind, Dwell thou on the Lord's Name,
 And Serve Him ever, and Meditate on Him with thy every breath. [1-Pause]
 In the Assembly of the Holy, He Comes into thy mind :
 And thy Sorrow and Pain and Darkness and Doubt are dispelled. [1]
 When we Dwell upon Him, by the Saint's Grace,
 We are afflicted not by Sorrow, nor Pain. [2]
 He, whom the Guru Blesses with the *Mantram* of the Lord,
 He is Saved from the Fire of Māyā. [3]
 O Lord, be Thou in Mercy upon Nānak,
 That Thy Name Permeates his body and mind. [4-7-145]

Gauri M. 5

Utter the Name of the One alone with thy tongue.
 Here, thou art Blest with immense Bliss and Hereafter it keeps company with thy Soul. [1-Pause]
 And, the ailment of Ego departs from thee,
 And, by the Guru's Grace, thou attainest to the highest state of Yoga. [1]
 He, who Tastes the Essence of the Lord,
 His desire is (instantly) Fulfilled. [2]
 And he obtains the Treasure of Peace,
 And his mind wanders not about thereafter. [3]
 He, whom the Guru has Blest with the Lord's Name,
 Nānak, all his fears he sheds, and all his Pain. [4-8-146]

Gauri M. 5

He, who forgets the Lord's Name, abides in Pain :
 And he, who Dwells on the Lord, in the Assembly of the Holy, gathers the Treasure of Virtue. [1-Pause]
 He, whose heart awakens to Wisdom, by the Guru's Grace,
 On his hands¹ he has the nine Treasures, and the (eighteen) miracles. [1]
 He, who knows the Lord as the Master,
 Is bereft of nothing. [2]
 He, who Realises the Creator Lord,
 Enjoys his life and utter Peace. [3]
 He, in whose Home is treasured the Lord,
 Nānak, in his company all one's Sorrows depart. [4-9-147]

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Gauri M. 5

How proud are we, knowing not how humble are our beginnings :
 And, we cling to that what remains not. [1-Pause]
 That, what is forbidden by the Vedas and the Saints,
 That, indeed, is our first love.
 And, we gamble away our life, overwhelmed by our sense-desires. [1]
 He, who is our All-perfect Lord, who Fills and Empties all,
 Of the Love of His Lotus-Foot we are devoid.
 Nānak is Emancipated through the Saints' Grace, which the Lord of Mercy has Blest him with.
 [2-10-148]

Gauri M. 5

I am the Slave of my Master,
 And I eat what He Blesses me with in charity². [1-Pause]

1. बरउल (करतल) : i.e., on the palm (उल) of the hand (बर)
 2. धान (धान) : whole rice, etc.. offered in charity.

Such is my Master,
That, in an instant, He Creates and Embellishes (all). [1]
I do only what Pleases my Lord,
And Sing of His Miracles and His Praise. [2]
And, I seek the Refuge of the King's Minister, (the Guru),
By seeing whom my Mind is in comfort. [3]
The One alone is Nānak's Support and the Mainstay,
And so he is engaged in His work alone. [4-11-149]

Gauri M. 5

Is there one who shatters my Ego,
And holds my mind from Māyā's sweets ? [1-Pause]
Man has become Ignorant : He seeks what is not.
The Night is utterly Dark ; O Lord, how shall the Morning dawn ? [1]
I wander and wander but find Him not, though I search¹ Him out in many, many ways.
Says Nānak : "When the Lord is in Mercy, I find my Treasure in the Society of the Saints".
[2-12-150]

Gauri M. 5

O Thou, the Wish-fulfilling Jewel², O Thou, the Embodiment of Mercy ! [1-Pause]
O Thou, the Beneficent of the poor : O Thou, the Transcendent Lord !
O Thou, in whose Worship is all Peace ! [1]
O Thou, the Eternal *Purusha* ; O Thou, whom knowledge knoweth not.
When I Hear Thy Praise, myriad of my Sins depart. [2]
O Thou, the Treasure of Mercy, be Thou in Grace,
That Nānak repeats Thy Name ever and for evermore. [3-13-151]

Gauri Poorbi M. 5

O my mind, seek thy Peace in the Lord's Refuge.
For, the day one forgets one's Lord, is wasted away in vain. [1-Pause]
One came here only for a night and now hopes to abide for ages ;
But, the home and the riches one has, are like the (passing) shades of a tree. [1]
The body, the riches and the estates go they all ;
If we forsake the Lord, the Giver, in an instant they vanish away from us. [2] P. 213
We wear white after a scented bath ;
But if we Realise not the Fearless and the Formless Lord, our bath is (vain) like the elephant's³. [3]
When the Lord is in Mercy, He Unites us with the True Guru,
And we find Peace in the Lord's Name.
And we are Delivered and our shackles broken,
And we Dwell on the Praise of the Lord. [4-14-152]

Gauri Poorbi M. 5

O my mind, Dwell ever on the Guru-God :
For, this thy precious birth He hath made Fruitful.
O, I am a Sacrifice unto His Vision. [1-Pause]
As many breaths one breathes, and as many morsels one mouths,
As many times should one Praise the Lord.
When the True Guru is in Mercy,
Then alone do we attain to this Wisdom. [1]
O mind, we are Released from the *Yama's* bondage,
If we Utter the Lord's Name and Attain the highest Bliss,
Serve thou thy Master, the True Guru, the Beneficent,
And all thy mind's Desires are Fulfilled. [2]

1. ढेरी (देरी) : ढेले : search.
2. चिंतामणि (चिन्तामणि) : a fabulous gem supposed to yield to its possessor all desires.
3. For, immediately after the bath, he rolls again in dust.

The Lord's Name is thy Beloved, thy Friend, thy Son, the Creator,
And it goes along with thee, O my mind !
Serve thou then thy True Guru,
And gather from him the Lord's Name in thy Skirt. [3]
When the Lord is in Mercy, all thy Doubts are dispelled :
And, Nānak, thou attainest Peace through the Lord's Praise, and all thy Sorrows depart. [4-15-153]

Rāg Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rare is the one who has stilled his desires. [1-Pause]
One gathers millions but gathers not the mind :
And fights for more, for more and more. [1]
He has a beauteous, and a bedecked wife, and yet commits 'sin' in another's home,
For, he knows not good from evil. [2]
In a myriad ways, one is bound to Māyā and wanders about,
And Sings not the Praise of the Treasure of Virtue ;
And his mind is engrossed in the Poison (of Māyā). [3]
He, on whom is the Lord's Grace, (his Ego) dies in life,
And he Swims across the Sea of Māyā, joining the Society of the Holy.
Nānak : such a one is Blest at the Lord's Gate. [4-1-154]

Gauri M. 5

Thou, O Lord, art the Essence of everything. [1-Pause]
Some are engaged in Yoga, others in indulgence ;
Some in knowledge, others in meditation ;
And some but keep the Yogi's staff¹. [1]
Some are engaged in contemplation, others in austerities,
Others in offering oblations to the fire, and observing religious discipline ;
And some but wander about and about. [2]
Some (are pilgrims to) the holy banks of rivers, and discourse on the Vedas.
O Nānak : (not this, but) be thou a Devotee in Love with thy Lord. [3-2-155]

Gauri M. 5

My Treasure is the Praise of Thee, O Lord ! [1-Pause]
Thou art the Essence, Thou the Praise, Thou the Form, Thou the Colour :
Thou art my only Hope. [1]
Thou art my Pride, my Bounty ; Thou my Honour, my life's Breath.
The Guru hath forged (again) the broken chain (of my life). [2]
Thou art in the home, the woods, the village, and the ruins.
O God, how near, how near, art Thou ! [3-3-156]

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Gauri M. 5

I am inebriated with the Love of the Lord. [1-Pause]
I Drink Him, in, and am Immersed in Him.
It is the Guru who has Blest me (with His Name).
And my Mind is Imbued with Him. [1]
He is the furnace ; He the (cooling) plaster.
He is the cup², He the desire³ (for the drink) :
And my mind takes that to be Peace. [2]
(My Mind) is joyed in Equipoise and in the play of Bliss.
Ended is my Round and I am at one with the Lord.
Lo, Nānak, I am pierced through with the Guru's Word. [3-4-157]

1. डंड धरि (डंड धरि) : He who keeps (धरि) the staff (डंड), i.e., the Yogi.
2. पिआरें (पिआरें) = पिआलें (पिआलें) : cup.
3. वृचा ((वृचा) = वृचा : desire.

Rāg Gauri Mālā M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Utter thou the Name of the Lord,
 For Hereafter one goes the hard, dreadful Way. [1-Pause]
 Serve thou thy Lord for ever, for, death hangs ever over thy head.
 Serve thou the Saints that the Yama's noose is loosed. [1]
 One performs pilgrimages, Yajnas, oblations to the fire,
 But in Ego, His Sins multiply.
 And he is subject to heaven and hell and is cast into the womb again and over again. [2]
 Neither the abode of Shiva, nor Brahma, nor Indra is eternal, or moveless,
 And, without Service of the Lord, one attains not Peace.
 The worshipper of Māyā but comes and goes. [3]
 Says Nānak : "As was the Instruction of the Guru, so is my Prayer.
 Hearken, O my mind, and Dwell on the Lord's Praise that thou art Saved." [4-1-158]

Rāg Gauri Mālā M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

I attained Happiness with a child's mind :
 And, having met with the Guru, joy and sorrow and loss and death, and [pain and pleasure were all
 alike for me. [1-Pause]
 Led by my intellect, I suffered and grieved,
 But when I Met the Perfect Guru, the Merciful, imperceptibly I Dwelt in Bliss. [1]
 All the acts I practised with a clever mind,
 All those were like the Chains of Bondage.
 But when the Saint Blest with his Hand my Forehead,
 I was Delivered. [2]
 When I grabbed things, saying "They're mine, They're mine",
 I was surrounded by Māyā.
 But when I surrendered my body and mind and intellect to the Master, I Slept in Peace. [3]
 So long as I carried over my head the load of Māyā, my mind was taxed.
 But when I threw away my Load, and met the Perfect Guru, I was rid of all Fears. [1-4-159]

Gauri Mālā M. 5

I have shed all my craving¹,
 For I have met with the Guru.
 Now I've attained Peace, and Bliss and Ever-Joy.
 For, I've surrendered my self to the Lord's Will. [1-Pause]
 For me, now, honour and dishonour are alike,
 For, my head lies on the Guru's Feet².
 Neither riches please me nor pain discomfords me ;
 For, I'm in Love with my Master. [1]
 He, the Master, Abides in the home³ and is Revealed (also) in the woods.
 I've become fearless and shed all my Doubts, by the Saint's Grace,
 (And now I See) the Perfect One Pervading all. [2]
 Whatever now the Lord does,
 Seems sweet to my mind.
 And, by the Saint's Grace, in the Assembly of the Holy,
 My mind is awakened out of Sleep. [3]

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1. उच्छेद (भावनु) = उच्छेदना : desire, craving.

2. पङ्क्ति (पाङ्क्ति) : From पङ्क, feet.

3. घास घासरी (बास बासरी) : i.e. the dweller (घासरी) of the home (घास, बास).

Nānak seeks Thy Refuge, O Lord,
And in the Love of Thy Name, he Enjoys the Bliss of Equipoise,
And Pain then touches him not. [4-2-160]

Gauri Mālā M. 5

I've found the Jewel (of the Lord's Name) in my Mind,
And my body and Mind are Cooled,
And I Merge in the Guru's Word. [1-Pause]
My Hunger is sated ; my desires and cares are abandoned ;
For, on my Forehead is the Hand of the Perfect Guru.
With the conquest of the mind,
I've conquered the whole world. [1]
Within my heart, I feel Fulfilled,
And my mind now wavers not.
The Guru-given Treasure is inexhaustible, and of it there is no limit. [2]
Wonder, O world, hearken ; the Guru has Revealed to me the Mystery :
And the Veil is now torn off and I stand in the Master's Presence,
At peace with the whole universe¹. [3]
Wondrous it is, and ineffable ; but he alone knows who Tastes it.
Says Nānak : "The Truth has dawned on me and I treasure the Guru's Bounty in my heart". [4-3-161]

Gauri Mālā M. 5

We are Saved in the Refuge of our Lord, the King :
All other worlds are the spheres of Māyā : (for), they all fall to the ground. [1-Pause]
The great men, who Dwelt on the Shāstras, the Smritis and the Vedas
Have said thus :
That without Meditating on the Lord one is Saved not :
And, not one, without it, has attained Peace. [1]
Gather one may the wealth of the three worlds,
But the waves of Avarice subside not.
How can one hold one's mind without the Lord's Worship :
The mind that wanders at all times. [2]
One enjoys oneself in a myriad ways,
But goes not the Desire of the mind.
And, one is burnt ever in Fire and is never in Peace.
Without the Lord's Name, all his works are vain. [3]
Dwell thou on the Lord's Name, O friend,
In this is the Essence of all Joy.
In the Society of the Holy end our births and deaths,
And we become (humble like the) Dust for the Servants of the Lord. [4-4-162]

Gauri Mālā M. 5

Who is to Reveal to me the Mystery (of the Creator-Lord) ?
If man were the Creator, only then he would know. [1-Pause]
The man does all in Ignorance, and practises not Meditation, nor Austerity ;
And his mind wanders in the ten directions.
Now, how can this mind be held ? [1]
One says : "I am the master of my body, mind and riches ; they belong to me and I to them". P. 216
Riddled by Doubt and Attachment, he knows not the Real,
And like an ass, his foot is tethered. [2]
What was he then doing, the man, when he was not in being,
And when only the Lord, the Immaculate, the Formless One, was, and did all by Himself ? [3]
He the Creator alone knows the Mystery of His Wonders :
For Nānak, He alone is the Cause of all causes ;
And, (only) through the True Guru is our Doubt dispelled. [4-5-163]

1. ਤਰੀਖ਼ ਪਰਾਈ (ਜਲੀ ਪਰਾਈ) : jealousy (ਤਰੀਖ਼) of another (ਪਰਾਈ).

Gauri Mālā M. 5

Without the Lord, all else is an Illusion—

All contemplation, all austerities, all Yogic discipline, all actions :

For, one is robbed of these, this side of the Yond¹. [1-Pause]

The fasting, the routine of religious discipline, all these are vain².

Hereafter, the Way is different and these are of no avail There. [1]

One bathes at the holy places, and wanders about on the earth,

But gets not Peace Hereafter.

This (world's) way is of no avail ; with it That World is pleased not. [2]

One recites from memory the four Vedas, but gets not Peace Hereafter,

For, if one Knows not the Nectar-Word³, the rest is all sound and fury. [3]

Nānak utters this thought that he, who Practises it, Crosses (the Sea of Existence).

Serve then thy Guru and Dwell upon the Lord's Name :

And shed thou the Ego of thy mind. [4-6-164]

Gauri Mālā M. 5

O my Lord, Māyā's Spouse⁴, I Utter Thy Name.

For, of ourselves we can do not a thing, and we abide as is Thy Will. [1-Pause]

What can a creature do ? Is he the Creator ?

O Thou, the Perfect Master, I engaged myself as is Thy Pleasure. [1]

Take Pity on me, O Thou, the Beneficent One, and attune me to Thy only Being.

Says Nānak : "It is my Prayer to Thee, Father, make me Dwell only upon Thy Name". [2-7-165]

Rāg Gauri Mājh M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O, Thou Beneficent of the meek, O Thou Damodara⁵,

O King, my Dear,

Thou hast engaged myriads of people in Thy Service.

Thou art the Lover of Thy seekers⁶, this is Thy Nature⁷,

O Thou, who Filleth all places ! [1]

What are the Deeds that make me See Thee ?

I See Thee, sitting at the Saint's Feet.

I Sacrifice myself unto Thee a myriad times,

And I make my bowings at Thy Feet. [2]

The Pundit searches the Vedas (for Thee).

(For Thee), the renouncer bathes at the holy rivers.

(For me), all song, all music, is in Thy Praise.

And I Dwell on Thy Name, O Fearless Lord ! [3]

My Master is Beneficent unto me,

And He has made me, a Sinner, Pure, for I've repaired to the Guru's Feet.

He has rid me of my Doubts and Fears and made me envy-free.

Yea, the Guru has Fulfilled the Desire of my Mind. [4]

He, who attained to the Lord's Name, is the master of Riches,

He, who Dwelt on the Name, attains Glory.

He, who keeps company with the Holy, his Deeds are Pure,

And, Nānak, he, the Lord's Servant, Merges in Equipoise. [5-1-166]

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1. ਓਰੇ ਮੁਸੇ (ਓਰੇ ਸੂਸੇ) : which is robbed (ਮੁਸੇ) this side(ਓਰੇ, ਉਰੇ).
2. ਆਦੁ (ਆਦੁ) : half (ਆਡ, ਅੱਧਾ) of a *Kourie* ; a very small coin.
3. ਸੁਧਾਖਰ (ਸੁਧਾਖਰ) : ਸੁਧ (Dew or nectar-like from ਸੁਧਾ) + ਅੱਖਰ (word).
4. ਮਾਧਉ (ਮਾਧਉ) = ਮਾ—ਧਉ : The ਧਉ (ਧਵ, Master) of Māyā (ਮਾ).
5. ਦਮੋਦਰ (ਦਮੋਦਰ) : He, round whose waist (ਉਦਰ) is the cord (ਦਾਮ), Krishna i.e., God.
6. ਭਗਤ-ਵਛਲੁ (ਭਗਤ-ਵਛਲੁ) : who loves (ਵਛਲੁ) his devotees (ਭਗਤ).
7. ਬਿਰਦੁ (ਬਿਰਦੁ) : (Arabic) daily routine.

Gauri Māj̄h M. 5

O my Lord, my Dear, come into my Home.
 Night and day, with every breath, I Call on Thee.
 O Saints, I fall at your Feet, deliver to me the Message (of my Lord):
 O Lord, how can we Swim across (the Sea of Material Existence) without Thy Support ? [1]
 In Thy company we are in utter Bliss,
 As are all vegetation, all woods and the three worlds.
 My bridal bed looks beauteous : my mind is in Bloom :
 Seeing Thy Vision, I attain this Peace. [2]
 I Wash Thy Feet, and Serve Thee ever, O Dear,
 And Worship Thee and bow down and make Flower-offerings¹ to Thee, my God.
 I am the Slave of Thy Slaves and Dwell on Thy Name,
 And I Pray ever to no one but Thee. [3]
 My Desire is fulfilled, and my body and mind are in Bloom :
 Seeing Thy Sight, all my Sorrows have fled.
 Says Nānak : "O God, I am Saved by Dwelling on Thy Name,
 And have attained (the strength) to contain² this Supreme Joy." [4-2-167]

Gauri Māj̄h M. 5

Hear Thou, O Friend, O my Dear Love,
 My body and mind are Thine, and I offer my Soul also to Thee.
 Let me not forget Thee, O Thou, the Mainstay of my life,
 For, I ever take to Thy Refuge. [1]
 Meeting whom our mind is in Bloom,
 By the Grace of the Guru, that Lord have I found.
 For, all belongs to the Lord—all (beings), all places :
 I am ever a Sacrifice unto my Lord. [2]
 One treasures and is Attuned to
 The Lord's Name, the Immaculate, by great good Fortune.
 When one finds the Perfect Guru, all one's Sorrows depart,
 And one Sings, day and night, the Lord's Praise. [3]
 Thy Name, O Lord, is the Precious Jewel :
 Thou art the True Merchant, Thy Devotees are Thy Pedlars.
 True is Thy Capital-stock, True is Thy Trade.
 And, Nānak, Thy Slave, is ever a Sacrifice unto Thee. [4-3-168]

Rāg Gauri Māj̄h M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Thou art my only Pride, O my Creator,
 By Thy Power I abide ever in Peace : Thy True Word is my Pass-word. [1-Pause]
 I knew all, but kept mute :
 I was Awake never, for, I was lured by Māyā. [1]
 That in what I was instructed (by the Guru), I also saw with my own eyes.
 But the foolish, greedy man in me hearkened not to what I was told. [2]
 It is not one, two or four, but the whole world is beguiled by the same allurements :
 And rare is the one who Loves the Lord's Name ; rare the place which is in Bloom. [3]
 Thy Devotees, Lord, look Beauteous at Thy Gate : and Revel day and night,
 And are Imbued with Thy Love : So, Nānak is a Sacrifice unto them. [4-1-169]

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Gauri Māj̄h M. 5

Thy Name, O Lord, is the Dispeller of Sorrow,
 So I Dwell on the Wisdom of the Perfect Guru, night and day. [1-Pause]

1. ऋत्त (अर्च) : (Sans, अर्च), worship, adoration.

2. Lit. Nānak then bears the unbearable Bliss.

The heart, in which Abides the Supreme Lord, is a Beauteous place.
 He, whose tongue Utters the Lord's Praise, the *Yama's* Couriers touch him not. [1]
 I was awake not to the Service of the Lord, nor did I Dwell upon Him.
 But Thou art (in the end) my only Refuge, O Life of all life, O Infinite, Unknowable Thou! [2]
 When Thou, the Lord of the earth, art in Mercy, hasten away all my Sorrows ;
 And even the hot winds touch me not and Thou Keepest me whole. [3]
 The Guru is the Lord, the God, the True Creator.
 When He, the Guru, is Beneficent, I Receive all His Bounties.
 Says Nānak, "I am a Sacrifice unto my Lord, the God". [4-2-170]

Gauri Mājh M. 5

The Lord, my God, is All-pervading.
 Dwell upon Him that thou art Fulfilled. [1-Pause]
 Uttering the Lord's Name, our mouth becomes Pure :
 He, who recites the Lord's Praise, is our brother. our friend. [1]
 All precious things, all rewards, all Merits are from Him. the Lord
 Why forsake that Lord from the mind Dwelling on whom we shed our Sorrows. [2]
 He, in whose company we live and Swim across the Sea of Material Existence,
 Meet Him thou in the Assembly of the Holy and Save thyself that thy Face Sparkles in the Lord's
 Court. [3]
 He is the Capital-stock of the Saints, He, the Supporter of the earth.
 Nānak (too) is Saved by Dwelling on His Name and receives Acclaim at the True Gate. [4-3-171]

Gauri Mājh M. 5

O my life, Sing thou the sweet Praise of the Lord.
 Imbued with the True One, even the Placeless one gets a Place. [1-Pause]
 All other tastes are tasteless ; for, they make the body and mind Impure.
 Accursed is that which life does without Him. [1]
 Take thou to the Skirt of the Saint, and Swim across (the Sea of Existence).
 And Dwell on the Transcendent Lord, that all thy kindreds (too) are Saved. [2]
 He (alone) is my Friend, Kinsman and Mate, through whom is Enshrined the Lord's Name in my heart,
 And who Washes off all my Sins and is Beneficent (thus) to me. [3]
 All riches and treasures and-homes are like a ruin : the Lord's Feet are the (only True) Treasure.
 Nānak is a seeker at Thy Door, O Lord, and seeks only Thy Bounty of Thee. [4-4-172]

Rāg Gauri M. 9

By the Grace of the One Supreme Being, the Eternal, the Unlightener.

O Saints, shed the Ego of the mind :
 And hasten away ever 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 *Niryān*,
 He indeed is the rare one, who, through the Guru, learns to play the hard role. [2-1]

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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,
 And 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.
 Nānak 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 Māyā, night and day : how can he Sing His Praise? [1-Pause]
 He binds himself to his sons, friends and the love of Māyā.
 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.
 Nānak : 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, Nānak, 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 Gajraj^a shed his fear,
 Why forsake Him? [1]
 Rid thyself of Ego, and the love of Māyā,
 And Attune thyself to the All-pervading Lord.
 Says Nānak : "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 Purānas 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 Māyā. [1]
 The Master, who is with us both within and without, Him he loves not.
 (But), Nānak, he alone is Emanipated, in whose heart Dwells the Lord. [2-6]

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Gauri M. 9

O Saints, in the Refuge of the Lord is Peace.
 One may hear the Vedas and the Purānas but for this alone,
 That one may Dwell upon the Lord's Name. [1-Pause]
 Greed, the love of Māyā, 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, Nānak, is the man of Wisdom.
 He of all is Emanipated, whose Way is this. [3-7]

1. The reference here is to a story in the *Bhagwat Purana*, in which the Gajraj, a Gandharva, being cursed, became an elephant and was seized by an octopus. He thereupon prayed to God and was rescued by Him in the form of Vishnu.

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 Nānak : "He alone is in Peace who Sings the Lord's Praise.
 The rest of the world is lured away by Māyā and attains not to the State of fearlessness." [3-8]

Gauri M. 9

O unconscious man, 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 Purānas.
 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 Nānak : "Cross thou the Sea of Material Existence by Dwelling on thy Beneficent Lord."
 [2-9-251]

Rāg Gauri, Ashtapad's

Gauri Guareri M. 1

By the Grace of the One Supreme Being, the Eternal, the All-pervading,
 the Creator, the Hurusha, the Enlightener.

The (nine) Treasures, and the (eighteen) miracles lie in Dwelling on the Lord's Name.
 Destroying the Poison (of Māyā), one Sees the Lord Pervading all.
 Abiding in Him, the Pure One, I am rid of the three-faced Māyā,
 And the Guru's Instruction is of avail to my Soul. [1]
 And thus Dwelling on the All-pervading Lord, my mind is sated,
 And with the Collyrium of Wisdom (in the Mind's Eyes),
 To me is Revealed the Guru's Word. [1-Pause]
 I Enjoy now the Real Peace and I am Merged in Equipoise,
 And, through the Pure Word, my Doubt is cast away.
 (I shed the false) Colour of Māyā and am Imbued with the Lord's Crimson Red,
 And His Grace is upon me, and the (Māyā's) Poison is destroyed. [2]
 When my life turned away (from its lures) and in life I was dead (to Māyā) and so Awake :
 And I was Attuned to the Lord, by Dwelling on the Word,
 I ingathered the (Lord's) Essence and rid myself of the Poison.
 I Abided in (the Lord's) Love, shedding fear of the Yama. [3]
 I lost my (worldly) tastes, and Strife and Ego,
 And my Mind was Imbued with the Lord, through the Will of the Infinite.
 And my caste was lost in this Deed of Honour.
 And the Lord's Grace was up on me and my Soul abided in Bliss. [4]
 O Friend, without Thee, I see not another :
 Whom then shall I serve, whom offer my mind ?
 Whom shall I ask then ? Whose Feet shall I take to ?
 Whose, O whose, Instruction will Attune me to Thee, my Lord ? [5]
 Serve thou the Guru, repair thou to His Feet,
 And Meditate on the Lord and be Imbued with His Name.
 Let the Lord's Love be thy Instruction and thy fare,
 And being Attuned to His Will, enter into thy Self. [6]

Thy Ego will depart and thy Soul, transfixed (in thy Lord), will abide in Peace,
 And thy Light will Merge in the All-light.
 Lo, the Writ (of eternity) could be erased not :
 (And so) I received the Standard of the Lord's Name,
 And deemed God to be the Creator and the Cause. [7]
 (Now), I deem myself neither a Pundit, nor clever, nor wise,
 Nor am I strayed from the Path to be lured by Doubt.
 I have become Mute, and accept the Lord's Will :
 And through the Guru's Word, I Merge in Equipoise. [8-1]

Gauri Guareri M. 1

The mind is the (wild) elephant in the body's forest :
 The Guru's is the goad, and it bears the stamp of the True Word,
 And (so) at the Gate of my King, it is Honoured. [1]
 Being clever, one finds Him not :
 Without silencing (the mind), how is one to be prized ? [1-Pause]
 The Nectar at Home is being thieved.
 And no one says 'no' to the Deceivers,
 He the Lord, Holds (our minds) and brings us Glory. [2]
 Limitless is the fire (of Desire) at the seat (of the mind),
 (But), with the water of the Guru's Wisdom, it is quenched,
 And one makes an offering of one's mind (to the Guru) in Joy, and Praises one's Lord. [3]
 He, the Lord, is in our home, as He is without.
 What else may I say, caged in the Cave (of Time) ?
 He is the same on the seas as on the mountains. [4]
 He, who is dead to his self, who can slay him (again) ?
 He, who is without fear, what can fear do to him ?
 He, who Knows the Word, Knows all the three worlds. [5]
 He, who (merely) says (the Truth), indulges in vain talk,
 But he, who Knows, Knows also Peace and Equipoise,
 And Seeing and Reflecting (on the Truth) his Mind Believes. [6]
 All Glory, all Beauty, all Deliverance is in the Lord's Name.
 In it Abides the Lord, the Immaculate One.
 He Abides in His Self, in His Own Seat. [7]
 Praise Him myriads of Saints in Love :
 And, Enshrining the True One in the mind, their minds and bodies are Pure.
 Dwell thou, then, Nānak, on the Lord, ever and for ever more. [8-2]

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Gauri Guareri M. 1

If the self dies not, thy task remains unfulfilled.
 The mind is in the grip of the Demons of Duality and Evil intent.
 (But), when the mind accepts the Guru's Way, it becomes whole. [1]
 The Lord, without attributes, is yet swayed by Merit.
 But he alone, who surrenders himself (to God), Knows the Truth. [1-Pause]
 The mind strays, lured by Evil,
 And when the mind falters, the weight (of Evil) oppresses the head.
 But, when the mind accepts (the Will), it Sees nothing but the One, the Absolute Lord. [2]
 The mind, losing (its way), strays into the home of Māyā,
 And engaged in Lust, it stays not.
 Utter thou then the Lord's Name, O man, with thy tongue, with all thy heart. [3]
 Elephants, horses, gold, sons, and wife,
 Of these one keeps immense care, and so loses the battle of life.
 It is a gamble, and one's life is wasted away. [4]
 One gathers riches and with this increases Evil (in the mind),
 And pain and pleasure stand ever at our gate:
 Peace and Equipoise are when one Dwells on the Lord. [5]
 When He, the Lord, is in Mercy, He Unites us with Himself,
 And one gathers Merit and burns one's demerits through the Word.
 And so, through the Guru, Attains to the Precious Name. [6]

Without the Lord's Name, all abide in Pain,
 (Like) the egocentric (who) is Attuned to Māyā :
 (But) they, in whose Lot is it so Writ by God, Receive Wisdom through the Guru. [7]
 The mind is mercurial : it wanders all the time :
 But the True and the Pure One loves not the soiled (mind).
 Nānak : through the Guru, does one Dwell upon the Praise of the Lord. [8-3]

Gauri Guareri M. 1

In Ego, there is no Peace,
 False is the way of the self ; True only is He the Lord.
 They, who loved Duality, wasted away their lives,
 (But), one does only what is in his Eternal Writ. [1]
 Such a (reckless) Gamble have I found in the world
 That men ask for pleasures, and forget the Lord's Name. [1-Pause]
 If the Unseen be Seen, only then can one Him describe,
 But being seen not, vain is all talk (about the Lord).
 Through the Guru, He is Seen, the natural way,
 And one Attunes one's Mind to His Service, yea, to Him alone. [2]
 One asks for pleasure and immense pain,
 And weaves (thus) a garland of Sins.
 Without the One, all else is false ; (without Him), there is no Deliverance.
 He the One is the Creator, who Creates and Watches all. [3]
 The Fire of Desire is quenched with the Word,
 Which washes off the sense of Duality, the natural way.
 And, through the Guru's Instruction, one Enshrines the Lord's Name in one's heart,
 And, through the True Word, one Sings His Praise. [4]
 He, who, through the Guru's Grace, is in Love (with the Lord),
 Within him Abides He, the True One.
 Without the Lord's Name, one reaches not the Self.
 He, the Lord of Love, leans on the Love (of His Devotees) :
 And when He, the Lord, is in Grace, one Knows the (Essence of the) Name. [5]
 The love of Maya (leads to) involvement :
 The egocentric is impure ; and dreadful is he.
 If one Serves the True Guru, his involvement is over.
 And, through the Nectar-Name, one keeps company ever with Gladness. [6]
 If one Knows (the Truth), one is Attuned to the One alone,
 And one abides in the Self, and Merges in Truth,
 And cease one's comings and goings.
 This is the Wisdom one receives from the Perfect Guru. [7]
 Say what one will of Him but one can say not all there is to say.
 I ask the Guru (and he says) there is no other Door but God's.
 All pain, all pleasure, are in His Will,
 And, so says (also) Nānak, the lowly, Attuned to the Lord. [8-4]

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Gauri M. 1

In the world's mind is Māyā, and the sense of the Other.
 (And so), it is wasted away by Lust, Wrath and Ego. [1]
 Whom shall I call the other, when there is no one other than the Lord ?
 He, the Immaculate One, Pervades all, all over. [1-Pause]
 It is the Evil mind that speaks of the Other,
 And thus comes and goes, thinking (ever) of Duality. [2]
 I see not the Other, over the earth or the skies,
 Nor in man, nor in woman, nor in any other beings. [3]
 I see the light of the lamps, the sun and the moon,
 And, within them all, I See my ever-young Spouse. [4]
 By His Grace, the True Guru Attuned me to the Lord,
 And I Realised in my mind the One alone. [5]
 Through the Guru, I knew the One, Immaculate Lord,
 And stilling my Duality I Realised Him, through the Word. [6]

In the Will of the One alone works the whole world,
 For, of the One alone all Creation is born. [7]
 The ways are two, but the Lord (of both) is one :
 (O man), Realise this through His Will, through the Word. [8]
 He, who Pervades all forms, all colours, all minds,
 Dwell thou, Nānak, on His Praise alone. [9-5]

Gauri M. 1

He, who does works of the Soul, alone is True :
 The False one knows not the Way to Deliverance. [1]
 The Yogi is he who thinks of the Way
 To slay the Five (Demons) and to enshrine the Truth within. [1-Pause]
 He, in whom abides the Truth,
 Alone values the True Way to Yoga. [2]
 To him the moon and the sun are alike ; as are the home and the woods :
 In the Praise (of the Lord) is to him the way of works. [3]
 He Dwells on the Word and asks for nothing but the one Name (of the Lord).
 All wisdom, all meditation, all ways (of religion) are for him to awaken to Truth. [4]
 He is absorbed in the (Lord's) Fear and he goes not away (from it).
 And, He, who is Attuned to the Lord, who can put value (on him) ? [5]
 He, the Lord Himself, Unites us with Himself, stilling all our Doubts,
 And, by the Guru's Grace, one attains to the highest State (of Equipoise). [6]
 The Guru's Service is to Dwell upon the Word¹
 To still one's Ego and to do Pure deeds. [7]
 All meditation, all austerities and the reading of the Purānas,
 Is in Believing in the Lord, who is beyond the Beyond. [8-6]

Gauri M. 1

He, who practises forgiveness, this for him is the keeping of the fast, good conduct and contentment :
 Him touches not Ailment, nor the Pain of the Yama.
 And he is Emancipated, (and Merges in) the Lord, the Formless One, without sign. [1]
 What fear has then the Yogi,
 When the Lord is in the woods as at home, within (us) as much as without. [1-Pause]
 The fearless Yogi Dwells on the Lord, the Immaculate,
 And, he keeps Awake in mind, day and night, Attuned to the (Lord's) Truth.
 Such a Yogi pleases my heart. [2]
 The snares (of Māyā) and death, he burns with the Lord's Fire,
 He slays age, death and the way of Ego.
 He himself Swims across and Saves even this ancestors. [3]
 The Yogi is he who Serves the True Guru.
 He, who is Imbued with the Lord's Fear, becomes fearless,
 For, one becomes the like of one one Serves. [4]
 He, the Man, is Immaculate, Fearless and All-pervading.
 He makes the supportless the support of all : Sacrifice am I unto Him.
 I Sing His Praise (that) I may not be born again (to die). [5]
 He, who Sees the One alone, within and without,
 And, through the Guru's Word, Realises his Self,
 He, at the Lord's Door, is Approved, through the True Word. [6]
 He, who Merges in the Word, abides in his Self,
 He comes not, nor goes, and his desire is stilled.
 Through the Guru's Word, flowers the Lotus (of his mind). [7]
 All that seems is gripped by Hope or Despair,
 Or Lust, or Anger, or Māyā, or Hunger or Thirst.
 Nānak : rare is the one who rises above these. [8-7]

1. ਗੁਰ ਵੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ (ਗੁਰੂ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰ) : This amply supports the thesis propounded in the introduction that the Guru's Service implies nothing more than contemplation of the Word, as contemplation is to flow out of one's self.

Gauri M. 1

I seek to meet the Lord's Servant who brings me Peace,
 And makes me shed all my Sorrows and Attain Truth. [1]
 Seeing whom, my mind may become whole,
 And the Dust of whose Feet gets me the Merit of bathing in all the holy waters. [1-Pause]
 Whose mind is Attuned to the Lord and whose eyes are content,
 And whose tongue is Pure, for it Tastes the Lord's Pure Essence. [2]
 Whose doings are True and within his heart who Serves (the Lord),
 And whose mind is filled with the Unfathomable, Unknowable God. [3]
 I See the Lord **wheresoever I See,**
 But the false world fights without Knowing (the Truth). [4]
 When the Guru Instructs, one's mind is Awakened,
 But, rare is the one who, through the Guru, Knows. [5]
 Be Thou in Grace and keep me (whole), O Thou Beneficent Lord,
 For, without Knowing (Thee), our minds run wild. [6]
 The Guru has proclaimed : "There is not another",
 So who else shall I See ? Who else shall I Worship ? [7]
 The Lord has Created the three worlds for the Saint's sake,
 But he (alone) who Examines his Self, Knows the Quintessence. [8]
 He, who Enshrines the Truth in his heart, and who abides in the True Love (of the Lord),
 Of him Nānak is a Slave. [9-8]

Gauri M. 1

(When) Brahma indulged in Ego, he knew not (the end),
 But when the pain of (the loss of) the Vedas did (his memory) suffer, he writhed in remorse.
 He, who Dwells on the Lord, alone has Belief in his mind. [1]
 The evil of Ego grips the whole world,
 But it goes from him who meets with the Guru. [1-Pause]
 The King Bali had the pride of possessions,
 And he performed the *Yajnas*, inflated with Ego.
 (But), bereft of the Guru's *Mantram*, he was condemned to the underworld. [2]
 Harishchandra gave away all in charity and was honoured and famed,
 But, bereft of the Guru, he knew not the Mystery of the Mysterious (Lord).
 The Lord leads us astray Himself ; Himself He brings us back to the Path. [3]
 Hiranyakashipu of evil mind committed evil deeds :
 The Lord in the form of Man-lion, slayed his Ego,
 And saved Prehlada (the Devotee of God) by His Grace. [4]
 Ravana forgot himself, he the dud, unconscious (of himself),
 And his Lanka was robbed, and he lost also his head.
 His Ego destroyed him, without the Guru's Love. [5]
 The thousand-armed (Arjuna), the demons (Madhu and Ketab) and, also Mahishesura,
 And Hiranyakashipu too, who was torn by the nails of the Lord's Hands ;
 Yea, all these were slain, without the Worship of the Lord. [6]
 The demons Jarasindha, Kaljamana, Rakatbija and Kalnema were slain too ;
 And, slaying the demons, the Lord (Krishna) saved the Saints. [7]
 He, the Lord, as the True Guru, Dwells on the Word :
 And overpowers the Demon of Duality within us. [8]
 They, who turn God-wards, are Saved, (for), they Worship the (Lord's) Truth. [8]
 Duryodhana (the King) lost his honour, sunk (in Ego),
 For, he Knew not the Lord, the Creator.
 He, who pains the Devotees of the Lord, he for sure is wasted away. [9]
 Janmeja, the King, Realised not the Guru's Word :
 How then could he find Peace, lured by Doubt ?
 If one forgets (the Lord) even for a moment, he comes to Grief. [10]
 King Kansa and his warriors, Kesi and Chandoor, had no equal ;
 But they Knew not the Lord and so were Dishonoured.
 Without the Lord of the universe, no one comes to one's aid. [11]
 Without the Guru, one sheds not one's pride :
 Through the Guru's Wisdom one attains Faith, Contentment and the Lord's Name :
 Nānak (too) Realised the (Essence of the) Lord's Name by Dwelling on the Lord's Praise. [12-9]

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Gauri M. 1

If one applies scent to the body,
 And wears all over the silken robes ;
 Without the Lord, where is Peace for him ? [1]
 Why display thy (fine) wear ?
 For, where is Peace for thee without the Lord of the Universe ? [1-Pause]
 Round one's ears are the curls (of hair),
 And round his neck the garlands of pearls,
 And decked is his mattress with the red *Lalla*-flowers,
 (But), where can he find Peace without the Lord ? [2]
 Of beauteous eyes may one's wife be,
 Bedecked with sixteen kinds of Embellishments,
 (But), without Dwelling on the Lord, all this goes waste. [3]
 Abide one may in a palace and comfort-giving may one's couch be
 And the gardener may spread flowers all over one's bed :
 (But), Without the Lord's Name, one's body is in Pain. [4]
 The race-horses, elephants, standards and bands,
 And armies, and royal assistants and many other facades,
 All these, without the Lord, are an empty show. [5]
 Call one may oneself an adept all miracles are in whose power :
 And cap his head with a crown, with a canopy waving overhead,
 But, where can he find the Truth, without the Lord ? [6]
 One may be a chief or a king,
 And have command over the slaves, but all this is a vain show.
 For, without the Guru's Word, one's Works are Accomplished not. [7]
 Ego and Attachment one sheds through the Guru's Word.
 Through the Guru's Way, one's heart Knows the Lord.
 Prays Nānak : "O Lord, I seek Thy Refuge". [8-10]

Gauri M. 1

(The Lord's Devotee) Serves the One alone, and he Knows not another :
 He forsakes the world's evils ; bitter to him they taste.
 And, through Love, he Merges in (the Lord's) Truth. [1]
 Such is the Devotee of the Lord,
 Who Washes his Dirt off by Dwelling on the Lord's Praise. [1-Pause]
 The (mind's) 'lotus' of the whole world is inverted :
 And it smoulders in the fire of Evil intent.
 He alone is Saved who Dwells on the Guru's Word. [2]
 The black-bee, the moth, the elephant, the fish,
 And the deer, all suffer but for their own deeds.
 They are lured by Desire and know not the Quintessence (of Reality). [3]
 The lover of a woman is lured by lust,
 And anger destroys all the evil ones,
 And, forgetting the (Lord's) Name, they lose Good sense and Honour. [4]
 The Egocentric is lured by another's wife,
 Round his neck is (thus) the noose, and he engages himself in Strife ;
 But he who turns God-wards is Emancipated, by Singing the Lord's Praise. [5]
 The widow offers her body to another ;
 For the sake of lust or money, her mind is swayed thus :
 (But), without the spouse, she is satiated not. [6]
 One reads the text of the Smritis,
 And hears and studies the Vedas and the Purānas, to hold his mind,
 (But), being Imbued not with the Essence (of Reality), his mind wanders in a myriad ways. [7]
 As the *Chatrik* thirsts for the *Svanti*-drop of love,
 As the fish is joyed by being in water,
 (So) is Nānak sated (only) with the Essence of the Lord. [8-11]

Gauri M. 1

He who tortures his body to wither away is Approved not by the Lord,
 Nor he who changes many robes, or applies dust to his limbs.
 He who forsakes the (Lord's) Name, grieves in the end. [1]
 But, he who Believes in the Dear Lord attains Peace.
 Forgetting the (Lord's) Name, one suffers the pain of death (again and over again). [1-Pause]
 The scent of *Chandan*, and aloes-wood and camphor,
 And the intoxication or Māyā remove one far from the State (of Bliss).
 If one forgets the (Lord's) Name, (then) all else is vain. [2]
 The standards and the bands and the salutations to one's throne,
 All accentuate Desire, and one is lured by Lust.
 Without seeking the Lord, one can neither Worship nor Receive the (Lord's) Name. [3]
 In strife and Ego, one Attains not the Lord.
 (But), if one gives away his mind (to God), he Receives the Blissful Name.
 In Duality is Ignorance which leads to Pain. [4]
 Can one buy wares (without money) ?
 Can one ferry across the sea without the boat ?
 So does one need the Guru,
 Without whom one loses ever and for ever. [5]
 Greetings to him who shows the Path.
 Greetings to him who Recites to me the Word :
 Greetings to him who Unites me with the Lord. [6]
 Greetings to him who is the Life of my life.
 Chanting the Guru's Word, I Drink in the Lord's Nectar,
 And, by His Will, the Lord Blesses me with the Glory of His Name. [7]
 How shall I live without the Lord's Name, O mother ?
 Night and day, I shall Dwell on the Lord, and seek His Refuge ;
 For, Imbued with the Lord's Name, Nānak, we Receive Honour (at His Court). [8-12]

Gauri M. 1

In Ego, we know not the Lord, whatever the garb we wear.
 (But), rare is the one who, through the Guru's Word, Worships the Lord and Believes. [1]
 Engrossed by I-amness, we attain not Truth.
 (But) when Ego departs, we attain the highest State (of Bliss). [1-Pause]
 In Ego do monarchs' minds wander far ;
 In Ego, they are wasted away and are born to die (again). [2]
 If one Dwells on the Guru's Word, one's Ego is overcome :
 And one holds one's mercurial mind, and slays the Five (Demons). [3]
 If the Truth be within one, one enters the Abode of Equipoise ;
 And by knowing the (True) King, one attains the highest State. [4]
 Truthful becomes his conduct ; his Doubt is cast away by the Guru,
 And he concentrates ever on the Fearless (Lord). [5]
 What does a man achieve, dying in Ego ?
 But, if he meets with the Perfect Guru, he rids himself of all embroilments. [6]
 All that seems, is not what it seems.
 This is the Wisdom one Receives from the Guru and so Sings the Praises (of the Lord). [7] P. 227
 Ego leads us to Bondage and so we wander.
 But, Nānak, in the Worship of the Lord is all Peace. [8-13]

Gauri M. 1

Firstly, Brahma himself is subject to death.
 He entered into the lotus and searched all the underworlds, but found not (the limits of the Lord).
 He submitted not to the Lord's Will and was thus lured away by Doubt. [1]
 All that flowers, dies in the end :
 (But), I was Saved, for I Dwelt on the Guru's Word. [1-Pause]
 All gods and goddesses are lured away by Māyā,
 And, Death is over their heads, without the Service of the Guru.
 He, the Lord alone, is Immortal ; He, the Unknowable, Unknown. [2]

The kings and chiefs will remain not,
 Forsaking the Lord's Name, they suffer the *Yama's* Pain.
 My Mainstay is the (Lord's) Name : I abide as the Lord Wills. [3]
 Neither kings, nor chiefs, stay for ever,
 And the rich too die, gathering money and more money.
 Give me, O Lord, the (True) Riches of Thy Nectar-Name. [4]
 The subjects and the chiefs, the lords and the leaders,
 Seem but mortal to me they all.
 And Death, the inevitable, strikes at the head of the false. [5]
 He the Lord is Eternal, He is the only True Being :
 He, who Created all, (also) Destroys all.
 When He, the Lord, is known through the Guru, one attains Honour (at the Lord's Court). [6]
 The Qazis, the Sheikhs, and those in the garb of a *faqir*,
 Call themselves great ; but they suffer the pangs of Ego.
 And Death dogs them ever, without the support of the Guru. [7]
 Death traps us through our eyes and the tongues,
 And what poisonous talk we hear through the ears.
 (For), without the Word, we are beguiled, night and day. [8]
 If Truth be in our heart, and we Dwell on the Lord,
 The *Yama* eyes us not and we Sing ever (the Lord's) Praise :
 And, Nānak, through the Guru, we Merge in the Word. [9-14]

Gauri M. 1

He who speaks the Truth and is never false,
 And, by the Guru's Grace, goes as the Lord's Will ;
 And seeks the True Refuge and remains detached ; [1]
 (And) Abides in the Abode of Truth : him Death touches not.
 (But) the egocentric comes and goes and is ever in Pain. [1-Pause]
 Drink thou the (Lord's) Nectar and Utter what is Unutterable,
 And Abide in thy Self, and Attain Equipoise.
 And be thou Imbued with the Lord's Essence ; *This* forsooth is Peace. [2]
 If one walks on the Guru's Way, one's mind is held,
 And, through the Guru's Wisdom, one abides in Truth and Equipoise and Sings (ever) of the Lord :
 And Drinks the Lord's Nectar and Churns up the (Lord's) Essence. [3]
 When one Meets the True Guru, and receives his Instruction,
 One surrenders to Him one's body and mind and Examines one's Self.
 One searches one's self and finds the limits thereof. [4]
 The Lord's Immaculate Name is the Pure Food.
 Which the Devotees, swan-like, Taste and See the Infinite Light of Truth.
 And (then) wherever they See, they See the One, the Absolute Lord. [5]
 The Lord remains Detached : He Does only what is True,
 If one Serves at the Guru's Feet, one Attains the highest State (of Bliss).
 And the mind is satiated by the Mind (itself), and one wanders not thereafter, nor is in Ego. [6]
 Who, O who has not been Saved thus ?
 The Lord's Praise has Emancipated all. P. 228
 And when one Meets with the Lord, one searches not for another. [7]
 In the True Abode (of Self), Revealed by the Guru, I knew the Unknowable.
 Eternal is this Abode, not a mere delusion of Maya.
 Through Truth, one gets Contentment—and one's Doubt is cast away. [8]
 He, in whose mind is the Lord, is True ;
 (But), his company is Attained through the Guru :
 And, Nānak, one Washes one's Dirt off through the True Name. [9-15]

Gauri M. 1

He, whose mind is Imbued with the Lord's Name,
 See thou his Sight at early dawn. [1]
 He who Dwells not on the Lord, is untartunate :
 For, our Lord is Beneficent, for ever, and at all times. [1-Pause]

The Perfect man, who Dwells on the Lord, through the Guru's Word,
 In his heart Rings the Music of the Unstruck Melody. [2]
 He, who Loves the Lord, through Worship of Him,
 Him the Lord keeps whole by His Mercy. [3]
 He, in whose heart is the One Lord,
 Seeing him, one's mind is ever in Bliss. [4]
 He, the Lord, Pervades all,
 The self-willed Egocentric (knows not, and so) wanders through myriads of births. [5]
 He alone Knows (the Real) who Attains to the True Guru,
 And, stilling his Ego, Receives the Guru's Word. [6]
 How can one Know of the Union of the Above with the Below ?
 If, through the Guru, is one United with the Lord, one (Knows and Believes). [7]
 We are Sinners, O Lord, without Merit,
 What Merit can bring us near unto Thee ?
 Nānak : only when the Lord is in Mercy (do we Attain to the Lord), and are Emancipated. [8-16]

Gauri Bairāgan M. 1

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

As the herdsman tends the cows, so does the Lord care for us.
 He tends us night and day and bestows upon us His Soul-ful Peace. [1]
 Protect me here and Hereafter, O Thou Beneficent Lord of the poor,
 Thy Refuge I seek, O Thou, who Blessest all with Thy Grace. [1-Pause]
 Wherever I See I find Thee, Protect me (then), O Thou, the Protector of all,
 Thou art the Life of my life ; the Giver and the Expend. [2]
 Without Dwelling on Wisdom, one does the set deeds, and wanders below and above,
 But one's Darkness is dispelled not without the Lord's Praise. [3]
 I've seen the world destroyed by Avarice and Ego :
 Through the Service of the Guru, one finds the Lord and the True Door of Salvation. [4]
 The Transcendent Lord Abides in the Self.
 Without the Word, nothing stays, knowing (it), man is in Bliss. [5]
 What has he brought in, what can he take out, (why) is he gripped by the Yama's Noose ?
 He's like the pot tied to a string and goes in and comes out (of the well) of the skies and the under-
 worlds. [6]
 If one forgets not the Guru-given Name, one attains Honour, the natural way.
 Within us is the Treasure of the Word : finding it, we shed our self. [7]
 If the Lord be in Mercy, one is Attuned to Virtue,
 (And) this Union, Nānak, then breaks not, and one reaps the Fruit of Truth. [8-1-17]

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Gauri M. 1

If we Know (the Truth), through the Guru, our Strife is ended.
 (Then) He, the Lord, who Pervades every heart, is our Master. [1]
 Without the Guru's Word, we are Emancipated not, deliberate one may upon this and see.
 Practise as many (good) deeds as we may,
 Without the Guru, our Darkness Vanishes not. [1-Pause]
 The blind of mind, what may one say to them ?
 Without the Guru, one Sees not the Path ; how is then one to do it alone ? [2]
 One calls the false one true but the Essence of Truth one knows not.
 Wonderful is this age, wherein the Blind one is the seer ! [3]
 Those in Sleep are called Awake ; and those Awake as if in Sleep ;
 And the Living are called Dead, (but) the (one truly) Dead is mourned not ! [4]
 He, who Comes is seen as Going, and he who Goes as Coming :
 That what belongs to the other one owns as his own ; and his own he likes not a bit ! [5]
 He calls the Sweet bitter, and the Bitter sweet :
 And slanders the one Imbued (with the Lord) : such is the way of this Dark age ! [6]
 He serves the Maid, and sees not the Master :
 (But) if one churns a puddle, it will not yield him butter. [7]
 He, who Knows the meaning of this verse is my Guru :
 Nānak : he, who Knows himself, (Merges in) the Infinite. [8]

The Lord Himself Does all ; He Himself strays us (from the Path).
And, through the Guru we know this that the Lord Pervades all. [9-2-18]

Rāg Gauri Guareri M. 3

Ashtapadis

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

The mind is contaminated by Duality :

And, strayed by Doubt, one comes and goes. [1]

Of the egocentric, the contamination goes not,

Till he is Imbued with the Lord's Name, through the Word. [1-Pause]

All that seems is contaminated by Attachment,

And (so) one is born to die, again and again. [2]

Contaminated are fire, air, and water ;

And our food too, and all else that we eat. [3]

Contaminated are our actions too, for we Worship not (the Lord).

Imbued with the Lord's Name is the mind Purified. [4]

Serving the True Guru, the contamination goes,

And then one Dies not, nor is one re-born. [5]

Look thou into the Shastras or the Smiritis ;

Without the Lord's Name, Emancipation is attained not. [6]

In the four ages, the highest thing is the Lord's Name, and Deliberation on the Word.

In the Kali age too, only the Wise-in-God are Saved. [7]

The True One dies not, nor comes nor goes.

Says Nānak : " By the Guru's Grace, one Merges in the Lord". [8-1]

Gauri M. 3

The Lord's Service is the Mainstay of a holy life :

Keep then thou the Lord in thy heart's abode.

He, who turns God-wards, has Glory at the True Gate. [1]

O Pundit, read thou of thy Lord, the God, and shed thy Vice.

And, through the Guru, Swim across (the Sea of Existence). [1-Pause]

Through the Guru's Grace, Ego departs from within (thee).

Through the Guru's Grace, thy mind is Soiled not.

Through the Guru's Grace, the Name Abides in thy mind. [2]

Through the Guru's Grace, Truth is our Karma, our Religion.

Through the Guru's Grace, are stilled our Ego and Duality.

Through the Guru's Grace, one is Imbued with the (Lord's) Name. [3]

First, make thy mind Wise and (so) Know thy Lord ;

For, if one instructs others, they hear not.

He who Knows through the Guru, is ever at Peace. [4]

The Egocentric is over-clever and puts up a false show :

But whatever he Earns is Approved not (by the Lord) :

And he comes and goes and has no Rest. [5]

The Egocentric Works ever in Ego :

And like the heron, fixes his mind (on the hunt) ;

And is gripped by the Yama and he regrets and grieves. (6)

Without Serving the Guru, one is Emancipated not :

Through the Guru's Grace, is the Lord Attained.

(For), the Guru is Beneficent through all the four Ages. [7]

He, who turns God-wards, finds his honour and caste in the Glory of the (Lord's) Name.

And by him, Māyā, the 'daughter' of the sea¹, is slain.

Nānak : false is all cleverness without the (Lord's) Name. [8-2]

Gauri M. 3

Know thou the Religion of this age,

— Through the Perfect Guru is it revealed—

That the Lord's Name is our company both here and Hereafter. [1]

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1. According to a Paurānic tale, when the ocean was churned by the angles, Māyā appeared among fourteen jewels obtained in this process.

Read thou of the Lord, Dwell thou on Him in the mind,
 That, through the Guru's Grace, the dirt (of thy mind) departs. [1-Pause]
 Through contention and strife He's found not,
 And thy mind and body are valueless, if torn by Duality.
 So, through the Guru's Word, Attune thyself to the Lord's Truth. [2]
 The world is Soiled, lured by Ego.
 One may bathe oneself in the holy waters, (but) one's Ego goes not.
 Without meeting the Guru, the *Yama* wastes us away. [3]
 He the one is True, who stills his Ego ;
 And, through the Guru's Word, slays the Five (Demons).
 He Saves himself and Saves his whole generation. [4]
 The Wizard has put up (before us) the show of *Māyā*,
 And the Blind egocentrics grab it (as real) ;
 (But) they, who turn God-wards remain Detached being Attuned to the Lord. [5]
 Often enough some change their garbs,
 But within them is Desire, and they walk in Ego :
 And they know not their Self, and so lose the Game (of life). [6]
 Some feel clever by their mere garbs,
 But by the love of *Māyā* are they lured and strayed by Doubt ;
 And, without Serving the Guru, they suffer immense Pain. [7]
 They, who are Imbued with the (Lord's) Name, are ever Detached.
 They keep the household, but are Attuned to Truth.
 Nānak : Fortunate are they, who Serve the True Guru. [8-3]

Gauri M. 3

Brahma was the first to Dwell upon the teachings of the Vedas,
 But from him issued forth the gods lured by Desire ;
 They wander within the three Modes and Abide not in the Self. [1]
 I was Saved by the Lord, for, He led me on to the Guru,
 Who made me Wise in the Worship of the Lord's Name. [1-Pause]
 The Word of Brahma involves one with the three Modes.
 For, they, who read of the strife (of gods therein), over their heads hangs Death. **P. 231**
 They find not the Quintessence (of Reality), and gather the load of chaff. [2]
 The Egocentric is led astray by his Ignorance :
 He forgets the Lord's Name and does other deeds.
 He is Drowned in the Sea of Matter, lured away by Duality. [3]
 He, who's crazy for *Māyā*, calls himself a Pundit,
 His mind is filled with Poison and so he suffers Sorrow.
 Round his neck is the *Yama's* Noose and Death ever keeps him in Pain. [4]
 By the Guru's Grace the *Yama* comes not near us ;
 And, His Word burns our Ego and the sense of Duality.
 And, Imbued with the Lord's Name, we Sing ever the Lord's Praise. [5]
Māyā is the obedient slave of the Lord's Devotees :
 He, who takes to their Feet, Mounts to the Lord's Mansion,
 And is ever-Pure and Merges in Equipoise. [6]
 He, who Hears the Lord's Gospel, is the only Rich in the world.
 All make obeisance to him and he is Worshipped for ever.
 For, he Dwells on the Virtues of the True Lord in his Mind [7]
 The Perfect Guru has uttered the Word,
 (Through which) one overcomes the three Modes and is Attuned to the fourth State (of Bliss).
 And, Nānak, stilling one's Ego, one is Merged in the Supreme Being. [8-4]

Gauri M. 3

Brahma reads the Vedas, but dwells in Strife.
 Within him is the fire (of Desire), and he Knows not his Self.
 (For), He'd Attain to the Lord if he Dwelt on the Guru's Word. [1]
 If one Serves the Guru, Death takes not his soul ;
 (But), the egocentrics are wasted away by Duality. [1-Pause]

Through the Guru are the Sinners Purified.
 Through the Guru's Word is one drawn to Equipoise ;
 Yea, one is Purified (only) by the Guru's Word and one Attains to the Lord. [2]
 The Lord Himself Unites us with the True Guru,
 And then the Lord is Pleased with us.
 And then we Sing the Lord's Praise, the natural way. [3]
 Without the True Guru, we are lured away by Doubt.
 (But), the egocentrics are Blind ; they lick ever the Poison (of Māyā).
 So, they suffer the Yama's Rod and are ever in Sorrow. [4]
 If one seeks the Refuge of the Lord, the Yama eyes one not,
 And stilling one's Ego, one is Attuned to the (Lord's) Truth.
 Yea, for ever is such a one Attuned to the Lord. [5]
 They, who Serve the True Guru, are Pure :
 For, their mind is Attuned to the (Guru's) Mind, and they conquer (thus) the whole world.
 Thus is (True) happiness attained, O my friend ! [6]
 He, who Serves the True Guru, makes Fruitful his life.
 In his heart Abides the (Lord's) Name and his Ego departs from within.
 And the Unstruck Music of the Word Rings in his Mind [7]
 Who, O who was not Purified by the True Guru ?
 Nānak : The Devotees were Purified through the Lord's Worship and attained Glory at the Lord's Gate.
 Glory, glory be to the Lord's Name. [8-5]

Gauri M. 3

If one is swayed¹ by the three Modes, one's Doubt goes not,
 Nor breaks one's Bondage, nor is one Emancipated.
 In the Kali age, the Deliverer is only the True Guru. [1]
 Through the Guru, man's Doubt is dispelled.
 And he is Attuned to the Lord ; and (within him) Rings the Music of Equipoise. [1-Pause]
 They, who abide in the three Modes, over their heads is Death.
 (For), they Remember not the Name of the Creator-Lord,
 And they are born to die, again and over again. [2]
 Can the Blind teacher dispel one's Doubt,
 If one forgets the Source (of all life) and clings to Duality ?
 One, who is infected by the Poison (of Māyā), is absorbed in it (in the end). [3]
 Believing Māyā to be the source, men are swayed by Doubt ;
 And, in Duality, they forsake the Lord.
 (But), he on whom is the Lord's Grace, attains to the highest State (of Bliss). [4]
 He, within whom is Truth, spreads Truth without too.
 The Truth is not hid, even if one keeps it hid.
 And the man of Wisdom knows this, the natural way. [5]
 Through the Guru am I Attuned to the (Lord's) Truth.
 And, through the Word, are my Ego and love of Māyā destroyed.
 And my True Lord has United me with Himself. [6]
 The True Guru, the Beneficent, Recites the Word,
 Which holds the wander-lust of my mind.
This is the Wisdom I Receive from the Perfect Guru. [7]
 He the Creator Creates, and then Creating, Destroys.
 No other there is without Him, the Lord.
 Nānak : through the Guru is this Truth Realised. [8-6]

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Gauri M. 3

One Receives the (Lord's) Priceless Name through the Guru.
 Through the Name one Serves ; through the Name one Merges (in God).
 And, one's Mind Sings ever the Nectar-Name.
 (But), he, (alone) on whom is the Lord's Grace Tastes the Taste of Lord. [1]
 He who Dwells in the heart on the Lord of the universe,
 Attains to the highest State of Bliss, through the Guru's Grace. [1-Pause]

1. Lit. describes, dilates upon.

His heart is then Illumined and is in Joy.
 And, through the Guru's Grace, he Sings of the True One, the Treasure of Good.
 And becomes the Slave of his Slaves,
 And remains Detached in his very Home. [2]
 Rare is the Wise-in-God who is Emancipated in life.
 He attains to the Supreme State (of Bliss)
 And overcomes he the Three Modes and becomes Pure.
 Yea, the Lord is Attained imperceptibly, through Truth. [3]
 One rises above the love of one's family and kindreds,
 When the True One Abides in one's heart.
 And, through the Guru's Grace, is one's mind pierced through, and is held.
 He, who Realises the Lord's Will, is the only True being. [4]
 Thou art the Creator, there is none other, O Lord !
 Thee I Serve, for, from Thee is all Honour.
 If Thou art in Mercy, I Sing of Thee.
 The Jewel of Thy Name Illumines the whole universe. [5]
 To the one Wise-in-God, the Word Tastes Sweet.
 His Self flowers, and for ever is he Attuned to the Lord.
 Imperceptibly then, through the Lord's Grace, is the Truth Attained :
 And one meets with the True Guru, by great, good Fortune. [6]
 When the Lord's Name, the Treasure of Good, the heart treasures,
 One's Ego and Mine-ness and Evil and Sorrow depart.
 When the Lord is Praised, Awakens the mind of the *Gurmukh*¹ ;
 Yea, when the heart treasures the Lotus-Feet of the Lord. [7]
 O God, he, whom Thou Blessest with Thy Name, it he alone Receives :
 And one loses one's Ego and Unites (with Thee) by the Guru's Grace.
 And one treasures Thy True Name in the heart.
 And then, one Merges in Thy Truth, the natural way. [8-7]

Gauri M. 3

Through the Lord's Fear, the mind is by itself made whole, the natural way,
 And the mind is Imbued with the Word and Attuned to the Lord :
 And one Abides in one's Self, as is the Lord's Will. [1]
 Serving the True Guru, one's Ego departs :
 And one Attains to Govind, the Treasure of Good. [1-Pause]
 The mind is detached (from Māyā) when, through the Word, it Fears the Lord.
 My Lord, the Immaculate, Pervades all :
 (But) it is by the Guru's Grace that one is United with Him. [2]
 When one becomes the Slave of the Lord's Slaves, one Attains Peace.
 Thus is my Lord, the God, Attained.
 And, by the Lord's Grace one Sings the Lord's Praise. [3]
 Accursed is the Life which Loves not the (Lord's) Name :
 Accursed is the comfortable couch which lures one to the darkness of lust for a woman.
 (But), Blessed is the life of one who leans on the (Lord's) Name. [4]
 Accursed the family, the clan, which Loves not the Lord.
 He alone is my friend, who Sings the Lord's Praise.
 Without the Lord's Name, I have no other (Support). [5]
 By the True Guru, I was Blest with Honour and Deliverance.
 And I Dwelt on the Lord's Name, and rid of all Sorrow :
 And I was ever in Bliss, Attuned to the Lord's Name. [6]
 When I met the Guru, I Knew my Self :
 And the Fire of Ego and Desire within me was quenched.
 I shed my Wrath and took to Compassion. [7]
 The Lord Himself, in His Mercy, Blesses us with his Name.
 (But), rare is the one, who, through the Guru, Receives this Jewel.
 And one Sings the Praise of the Lord, the Unknowable, the Mysterious God. [8-8]

1. Lit. He whose face is turned towards the Guru.

Rāg Gauri Bairāgan M. 3

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

They, who turn their face away from the True Guru, their countenances are evil.
Bound (to Desire), they suffer Pain, and get not the time again (to return to the Guru). [1]
Save Thou me, O Thou Beneficent Lord,
And Unite me with Thy Saints that I Dwell on Thy Praise in my heart. [1-Pause]
The Lord is Pleased with the Devotees, who walk in the Lord's Way.
And shedding their Ego, Serve the Lord and live, dying to the world. [2]
He, who has Blest us with the body and life, over our heads is His Command.
Why forsake Him, O mind, keep thou thy Lord ever in thy heart. [3]
We're Honoured on Receiving the (Lord's) Name ; Believing, we are in Bliss.
(But), we Receive the Name through the True Guru.
And, by the Lord's Grace, do we Attain unto the Lord. [4]
He, who turns his face away from the Guru, wanders about ever in Doubt.
Him the earth or the sky shelters not, and he is wasted away by his (mind's) Dirt. [5]
This world is lured by Doubt, drugged with the potion of Attachment.
(But), they, who met the True Guru, them Māyā corrupted not. [6]
They, who Serve the Guru, are Beauteous ; they cast off their Dirt of Ego.
They are Imbued with the Word and are thus made Pure ;
And, they walk in the Way of the Guru. [7]
The Lord, the Beneficent, the One alone, Forgives and, in His Mercy, Unites us with Himself.
Nānak, O Lord, seeks Thy Refuge : Deliver him of the Bondage as Thou Willest. [8-1-9-27]

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Rāg Gauri Poorbi M. 4, Karhale¹

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

O thou wandering mind, O my stranger-friend, how shalt thou Meet thy Lord, thy Mother.
Thou Attainest to Him by good Fortune, when thy Beloved Hugs thee to His Bosom. [1]
O my wandering mind, Dwell on the True Guru, the *Purusha*. [1-Pause]
O my wandering mind, O thou thinking thing, Dwell thou on the Lord's Name,
So that wherever art thou to render thy Account, thou art Released by thy Lord. [2]
O thou wandering mind, O thou Pure one, to thee sticks the Dirt of Ego.
The Beloved is Manifest before thee, in thy very Home ; (but) Separated, thou sufferest Pain. [3]
O my wandering mind, my beloved, seek out thy Lord in thy heart,
Not by effort, but through the Guru, is He Seen, thy God. [4]
O my wandering mind, my beloved, Attune thyself to thy Lord, night and day,
And Attain to thy Home, the Castle of Love : through the Guru is the Lord Met. [5]
O thou wandering mind, my friend, shed thy Avarice and thy make-believe.
For, the man of Avarice and make-believe is punished by the *Yama*. [6]
O thou wandering mind, my life, cleanse thou thyself of the Dirt of Doubt and sham.
And, through the Guru, Attain to the brimful Pool of Nectar,
And, in the Society of the Holy, Wash thy Dirt off. [7]
O thou wandering mind, my love, listen thou to the Wisdom of the Guru.
This lust for Māyā that has enveloped (the whole world) avails thee not in the Yond. [8]
O my wandering mind, my friend, gather thou the Lord's Name to Expend (on thy Journey into the Yond),
And attain thou to Glory thus.
Thou wouldst be Robed at the True Court, and the Lord will Hug thee to His Bosom. [9]
O my wandering mind, the Guru will Approve of thee
When thou, turned God-wards, dost the (godly) Deeds.
Pray thou to the Guru, Nānak, that he may Unite thee with thy Lord. [10-1]

1. Karhalā (Sindhi) : *Lit.*, a camel. It is also a folk-tune sung by the camel-drivers. These verses are to be sung in the same strain.

O my wandering mind, O thou thinking thing, think thou of this, and in-gather (thy Lord),
 O thou, who wanderest through the woods, see thou thy Lord through the Guru's Word in thy very
 heart. [1]
 O thou, my wandering mind, stick to the Guru-God. [1-Pause]
 O thou, my wandering mind, O thou thinking thing, the egocentrics are caught in the Noose (of the *Yama*),
 (But), the one turned God-wards is Emancipated ; Gather thou then the Name of the Lord. [2]
 O my wandering mind, O my love, seek thou the True Guru and the companionship of the Holy.
 And, Dwell on thy Lord in the Society of the Saints,
 For, the Lord goes along with thee (even in the Yond). [3]
 O my wandering mind, O thou fortunate one, fix thy gaze on the One Lord alone ;
 Only when He Wills, are we Emancipated :
 Cherish then the Feet of the True Guru. [4]
 O my wandering mind, O my love, See thou the Light within thy body.
 Through the Guru, one Sees the nine Treasures of the (Lord's) Name.
 Yea, this is the Gift of the Lord, the Beneficent. [5]
 O my mercurial, wandering mind, shed thou thy hideous cleverness :
 (And) in-gather the Lord's Name who Delivers thee in the end. [6]
 O my wandering mind, O fortunate one, gather thou the Jewel of Wisdom.
 And, hold in thy hand the sword of the Guru's Wisdom, which is the death of the *Yama*. [7]
 O thou wandering mind, Dwell thou on thy inner Self.
 Wandering without, thou art beguiled by Doubt.
 When thou meetest thy Perfect Guru, the *Purusha*, thou findest thy Friend within thee. [8]
 O thou wandering mind, who art absorbed (in *Mâyā*),
 Gather thou the Love of the Lord.
 The Lord's Love goes not, if thou Servest the Guru by Dwelling on the Word. [9]
 Thou art a Bird, O my wandering mind, the Immortal Lord is the Tree.
 By great, good Fortune thou Perchest on Him, through the Guru's Grace.
 O Nānak, treasure then thou the (Lord's) Name. [10-2-29]

Rāg Gauri Guareri M. 5

By the Grace of the One Supreme Being, the Eternal, the All-pervading,
 the Creator, the *Purusha*, the Enlightener.

When man abides in Ego,
 He wanders about, like mad, like stranger to himself.
 (But), when he becomes the Dust for all to tread upon,
 He Sees in all hearts the All-pervading Lord. [1]
 Of Meekness this, then, is the Fruit that one reclines in Bliss.
 Yea, the True Guru alone Blesses one with this. [1-Pause]
 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. [2]
 (But), when he clings to I-amness,
 He falls into a great Trap.
 (But), when he Realises the Creator of his life,
 Then for him there is no Strife. [3]
 When he is bound down by the love of self,
 On him then *Yama* keeps his eye, and he comes and goes.
 (But), when he casts off all his Doubts,
 Then between him and the Transcendent Lord there is no Separateness. [4]
 When he Believes in the distinctions of one thing and another,
 He suffers Pain and Punishment and lives in Sorrow.
 But when he Believes in the One alone,
 Then, Sees he into the Essence of things. [5]

When he craves for and runs after Māyā,
 He is satiated not, (for) his Desire stays.
 But when he runs away from it,
 Then the lotus-dwelling (Lakshmi) runs after him. [6]
 When he finds his True Guru, by the Lord's Grace,
 Within his mind's Temple burns the Light (of God).
 (And) he knows what is (true) Victory, what Defeat,
 Then he knows the value of his (Mind's) Home. [7]
 He, the One, is the Creator and the Cause,
 He, the All-wise, the Discriminating Intellect.
 He's not far, too near is He ; He is with us (all the time).
 Praise thou then, Nānak, with Love, the True One alone. [8-1]

Gauri M. 5

Through the Guru's Service I am Dedicated to the (Lord's) Name.
 (But), he alone Receives it in whose Lot it is so Writ.
 In his heart Dwells He the Lord,
 And his mind and body are comforted and stray no more. [1]
 Praise thou thy Lord, O mind,
 That thou may be Fulfilled both here and Hereafter : [1-Pause]
 Dwelling on whom, thy fear and strife depart,
 And thy wandering mind is held.
 Dwelling on Him, we suffer no Sorrow again,
 And Ego takes leave of us. [2]
 Dwelling on Him, we overcome the Five Demons.
 Dwelling on Him, we gather Nectar in our heart.
 Dwelling on Him, our Desire is quenched.
 Dwelling on Him, we are Approved at the Lord's Door. [3]
 Dwelling on Him, myriads of our Sins are washed off.
 Dwelling on Him, one becomes the Lord's Saint.
 Dwelling on Him, one's mind is in cool comfort.
 Dwelling on Him, all one's Dirt is cleansed. [4]
 Dwelling on Him, one Attains to the Jewel of the Lord.
 And leaves Him not thereafter, becoming accustomed to Him.
 Dwelling on Him, one's Abode is in Heaven,
 Dwelling on Him, one Abides in Peace and Equipoise. [5]
 Dwelling on Him, the fire (of Desire) touches us not.
 Dwelling on Him, death takes not our toll.
 Dwelling on Him, our Forehead shines in Purity.
 Dwelling on Him, we shed all our Sorrow. [6]
 Dwelling on Him, one lands in no trouble.
 Dwelling on Him, one Hears the Celestial Music.
 Dwelling on Him, Pure is one's Repute.
 Dwelling on Him, one's Lotus is in Bloom. [7]
 On all is the Guru's Eye of Grace,
 Who Cherish in their hearts the *Mantram* of the Lord.
 Nānak : their Food is the unbroken strain of the Lord's Praise,
 Whose Guru is the Perfect Lord. [8-2]

Gauri M. 5

He, who Cherishes the Guru's Word in his heart,
 And forsakes the company of the five (desires) ;
 And the ten sense-organs who holds in control,
 His Soul, forsure, is Illumined. [1]
 (But), he alone is so dedicated and resolved,
 On whom is the Lord's Mercy and Grace. [1-Pause]
 He, who looks alike on friend and foe,
 And whatever he speaks is Wisdom Pure.
 In all hearing, he Hears (only) the (Lord's) Name,
 In all seeing, he Sees (the One alone). [2]

He sleeps in Poise and so rises he,
 And, all that happens naturally, that, for him, has to happen.
 In Poise he remains Detached and also Attached.
 In Poise, he abides in Silence ; and so too doth he Utter (the Word). [3]
 In Poise, he eats ; in Poise, he loves,
 And, Separateness for him is gone, the natural way.
 In Poise he meets the Saints, the Lord's Own,
 And through Poise, he views the Presence of the Transcendent Lord. [4]
 He is in Poise at home, and so too when he renounces it,
 And, the Duality of the mind forsakes he, the natural way.
 He, in whose mind is the Joy of such Equipoise,
 He the one Meets with his Transcendent Lord. [5]
 He, who Drinks the Nectar-Name, being in Poise,
 Is Blest with the Blessing of an Awakened Soul, the natural way.
 When his Soul is Imbued with the Gospel of Equipoise,
 Within him (then) Abides the Eternal (Lord). [6]
 His mind is held the natural way,
 And Rings within him the Unstruck Melody (of the Word).
 And, the natural way, Tinkle the Bells within him,
 And in his Home Abides the Transcendent Lord. [7]
 He, in whose Lot it is to attain to Equipoise,
 He Receives the Guru, the natural way, and the Religion of Truth.
 He, who enjoys Equipoise, knows alone its Taste.
 Nānak, the Lord's Slave, is a Sacrifice unto him. [8-3]

Gauri M. 5

Released from the abode of the womb,
 One is related to the sons, the wife, the family.
 One relishes many foods, wears many wears,
 (But know thou) that these would forsure leave one in the end. [1]
 Which is the abode which goes not ?
 And which the Word that cleans our Evil mind ? [1 Pause]
 The world of Indra is not above death,
 Nor the abode of Brahma, the god of gods,
 And the world of Shiva will also perish,
 And, all that is under the sway of the three-headed Māyā,
 Will pass away. [2]
 The mountains, the woods, the earth, the vault of the sky, and the stars,
 The sun, the moon, air, fire and water,
 And day and night, and the fasting days and their distinctions,
 And the Shastras and Smritis and also the Vedas, [3]
 And the holy places and the gods and the temples and the books,
 And the rosary and the saffron-mark and acts of ablution ;
 And the loin-cloth, and the prostration (before the gods) and the enjoyment of goods,
 All these, and all men, will pass away. [4]
 All castes and colours, and Hindus and Muslims,
 All animals and birds and all its species,
 And all that appears in a vast expanse,
 And all forms, will pass away. [5]
 But the Lord's Praise in Poise, the Essence of Worship,
 Brings for ever Wisdom, Joy, and a Moveless Seat of Truth.
 There in the Society of the Holy, one Utters with Relish the Praise (of the Lord)
 And Abides in the Abode of fearlessness. [6]
 There is no fear there, nor Doubt, nor Sorrow, nor Care,
 No coming or going, and no Death whatever.
 There is all Joy there for ever, and springs of Celestial Melodies,
 And there the Devotees lean on nothing but the Lord's Praise. [7]
 The Transcendent Lord has no limits, no end,
 Who, then, can contemplate His Whole Self ?
 Says Nānak : he, on whom is the Lord's Grace
 Swims across (the Sea of Existence) through the Society of the Holy, and becomes one with Eternity.
 [8-4]

Gauri M. 5

He, who kills this (Duality of the mind), is the True Victor.
 He, who kills this (Duality), is the Perfect one.
 He, who kills this (Duality), is Glorious.
 He, who kills this (Duality), sheds all Sorrow. [1]
 If there be one who kills his (Duality),
 He, forsure, Enjoys the Bliss of *Raja yoga*. [1-Pause]
 He, who kills this (Duality), becomes fearless. P. 238
 He, who kills this (Duality), Merges in the (Lord's) Name.
 He, who kills this (Duality), quenches his Thirst.
 He, who kills this (Duality), is Approved at the Lord's Court. [2]
 He, who kills this (Duality), is the only Rich.
 He, who kills this (Duality), is Truly Honourable.
 He, who kills this (Duality), is the True Celibate.
 He, who kills this (Duality), is Truly Emancipated. [3]
 He, who kills this (Duality), his world's sojourn is Approved.
 He, who kills this (Duality), is eternally Rich.
 He, who kills this (Duality), is of good Fortune.
 He, who kills this (Duality), keeps Awake (to the Lord) night and day. [4]
 He, who kills this (Duality), is Delivered even while alive.
 He, who kills this (Duality), goes the Way of Piety.
 He, who kills this (Duality), is truly Wise.
 He, who kills this (Duality), Contemplates in Equipoise. [5]
 Without killing one's (Duality), one is Approved not.
 Even if one were to practise myriads of works, meditations and austerities,
 Without killing one's Duality, one's comings and goings cease not.
 Without killing one's Duality, one is Released not from the grip of the *Yama*. [6]
 Without killing one's Duality, one gathers not Wisdom.
 Without killing one's Duality, one can Wash not one's Dirt :
 All is soiled and unclean without killing one's Duality.
 Without killing one's Duality, one Loses all. [7]
 He, on whom is the Grace of the Beneficent Lord,
 He gets Emancipated and becomes a Miracle-man.
 He, whose Duality has been destroyed by the Guru,
 He, Nānak, Dwells on no one but the one Lord. [8-5]

Gauri M. 5

He, who is United with the Lord, is the Friend of all.
 He, who is United with the Lord, has his mind at Peace.
 He, who is United with the Lord, comes not to Sorrow.
 He, who is United with the Lord, is Emancipated. [1]
 O my mind, Unite thyself with thy Lord.
 For, of no avail is any other task to thee. [1-Pause]
 The big and great men of the world
 Are of no avail, O crazy one !
 The Lord's Servant, even if of low birth,
 In an instant, Saves all who seek his company. [2]
 He, whose Name brings the Merit of a myriad ablutions,
 He, by Dwelling on whom is the Merit of all Worship,
 He, by hearing whose Word, one gathers a myriad Virtues,
 To know whose Way from the Guru one gets a myriad Rewards. [3]
 Cherish thou Him incessantly in thy mind :
 For, all the loves of *Māyā* will pass away.
 The Eternal Lord ever Abides with thee.
 So, be Imbued with thy Lord, O my mind ! [4]
 He in whose Work all thy desires are fulfilled,
 He in whose Work the *Yama's* Couriers keep one not in the eye,
 He in whose Work one glorious becomes,
 He in whose Work one is made Immortal : [5]

He whose Servant gets not the Punishment,
 He whose Servant suffers no Loss,
 In whose Court His Servants have to render no Account,
 Serve thou Him, with a conscious mind. [6]
 He who is short of nothing,
 He who is the One-in-many,
 He by whose Eye of Grace one is Saved,
 Serve thou Him, O my mind ! [7]
 There is neither any wise nor unwise,
 Nor is any weak nor powerful, of himself.
 As is His Will, so are we engaged,
 (But), Nānak, he alone is the Lord's Servant in whose Lot it is so Writ. [8-6]

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Gauri M. 5

Without Meditating on the Lord, one's life is like a snake's :
 So do the Evil-doers¹ live, forsaking the (Lord's) Name. [1]
 He, who lives for even a moment in Meditation,
 Lives for billions of days, forsooth eternally. [1-Pause]
 Without Meditation, accursed are our works,
 We are then crow-natured², and abide in Dirt. [2]
 Without Meditation, one does but a dog's deeds,
 The lover of Māyā is like the son of a prostitute.
 Who has no one to father him. [3]
 Without Meditation, one is like a horned ram :
 Black-faced, like a *Shakta*, one barks out what is false. [4]
 Without Meditation, one brays like a donkey,
 (For), the Evil-doers abide ever in Filth. [5]
 Without Meditation, one is like a mad dog :
 The Evil-doer can hold not his mind. [6]
 Without Meditation, one Slays one's Soul.
 The Evil-doer is a low wretch, without Family or Caste. [7]
 He, on whom is the Lord's Grace, Unites with the Holy,
 And, says Nānak, he Swims across, through the Guru, the Sea of Existence. [8-7]

Gauri M. 5

Through the Guru's Word, I attained to the Highest State (of Bliss).
 The Perfect Guru has kept my Honour safe. [1]
 Through the Guru's Word, I Dwelt on the (Lord's) Name.
 Through the Guru's Grace I attained Peace. [1-Pause]
 Through the Guru's Word, I hear and utter with the tongue.
 Through the Guru's Grace, Nectar-sweet is my speech. [2]
 Through the Guru's Word, my Ego has gone.
 Through the Guru's Word, great is my Glory. [3]
 Through the Guru's Word, my Doubts are dispelled.
 Through the Guru's Word, I have Seen the Lord in everything. [4]
 Through the Guru's Word, I have attained to the highest Yoga.
 In the company of the Guru are all men Saved. [5]
 Through the Guru's Word, all my tasks are Fulfilled.
 Through the Guru's Word, I Receive the nine Treasures (of the Lord's Name). [6]
 He, who rests his hopes on the Guru,
 No more is the *Yama's* Noose for him. [7]
 Through the Guru's Word my Destiny Awakes :
 And, Nānak, meeting with the Guru, I Meet the Transcendent Lord. [8-8]

Gauri M. 5

I Dwell upon the Guru every moment :
 For, the True Guru is my life-breath, the whole Capital of my life. [1-Pause]

1. *Lit.* worshippers of *Shakti*.

2. *Lit.* crow-faced.

I like to See the Vision of the Guru.
 I Drink the Wash of the Guru's Feet. [1]
 I Bathe myself in the Dust treaded over by the Guru :
 And Cleanse my Soul of the Dirt of Ego, accumulated birth after birth. [2]
 I wave the fan over that Guru,
 Who has with his hands pulled me out of the great Fire (of Desire). [3]
 I fetch water for the household of that Guru,
 From whom I've learnt the state of the attributeless Lord. [4]
 I grind corn¹ at the Household of that Guru,
 By whose Grace all my enemies are turned friends. [5]
 The Guru who Blest me with the Soul,
 And who bought me over as his Slave, of Himself. [6]
 And Blest me, His own, with his Love,
 I greet Him ever and for ever more. [7]
 All my Sorrows and Strife and Doubts and Fears have ended.
 Says Nānak : "So Powerful is my Guru". [8-9]

Gauri M. 5

Meet me, my Govind, and Bless me with Thy Name.
 (For), without Thy Name accursed is all love. [1-Pause]
 To wear and eat without Thy Name,
 Is to be like a dog that eats dirt. [1]
 All works without Thy Name
 Are like false decorations of the dead. [2]
 To indulge in pleasures, forsaking Thy Name,
 Brings not Peace even in a dream and the body writhes in Pain. [3]
 To forsake Thy Name and indulge in other tasks
 Is a false show, and wears off. [4]
 If one's mind loves not Thy Name,
 One goes to Hell even if one does a myriad (pious) deeds. [5]
 He, whose mind Dwelt not on the Lord's Name,
 Is bound down like a thief, at the Yama's abode. [6]
 Myriads of shadow-shows in this vast Expanse
 Are but vain, without the (Lord's) Name. [7]
 (But), he alone Dwells on the Lord's Name,
 Who, Nānak, is Blest with it, in His Mercy. [8-10]

Gauri M. 5

He, who lasts with me in the beginning, the middle and the end,
 That Friend alone does my mind seek. [1]
 The Lord's Love keeps faith with me for ever,
 For He, the Beneficent *Purusha*, the Perfect One, Sustains all. [1-Pause]
 He lasts eternally and leaves me not,
 And wherever I See, I See Him Pervading all. [2]
 He the Beauteous, the Wise One, is the Life of our life,
 Our Brother, Son, Father, Mother and Master. [3]
 He is the Capital-stock of my life, my Mainstay,
 Him I Love, and Enshrine Him in my heart. [4]
 He, the Lord, has snapped my ties of Māyā,
 And made me His Own, Blessing me with His Eye of Grace. [5]
 Dwelling on Him, all my Ailments are past,
 And fixing my mind on His Feet, I attain all Peace. [6]
 He is the Perfect *Purusha*, Ever-fresh, Ever-young,
 And the Protector of me, within and without. [7]
 Says Nānak : "Know thou the state² of Supreme Bliss, O seeker,
 That thou art Blest with the Treasure of the (Lord's) Name". [8-11]

1. These verses refer not to the physical service of the Guru, which is the Word, but denote a mental state of utter humility.

2. तृति पद (तृति पद) : *Turiya* or the fourth state.

Rāg Gauri Mājh M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Millions are in search of Thee, O Lord, (but) they know not Thy end :
 (For), they alone attain to Thy Devotion on whom is Thy Grace. [1]
 I am a Sacrifice unto Thee, my Lord ! [1-Pause]
 Hearing that the Path (of life) is dreadful, I am in fear,
 And seek the Refuge of the Saints that I be Saved. [2] P. 241
 O Thou, my Beloved, of Beauty Infinite, O Thou Enticer of the hearts, the Support of all,
 I seek to See Thee and Bow down at the Feet of the Guru (to lead me on to Thee). [3]
 I made friends with many, but am a Sacrifice unto thee alone.
 (For), not one has all the Virtues that Thou the Treasure of Virtues hast. [4]
 All over does Thy Name resound, and Thy Worshipers are in Bliss.
 O Lord, I seek no other support but Thine,
 May I be a Sacrifice unto Thee. [5]
 The Guru has taken me out of the Well of Māyā, stretching out his Hands to me,
 And I have won over the Eternal Life,
 That I mayn't Lose (the game of life) again. [6]
 I have gathered the Treasure of all-Good,
 Whose Merit is Ineffable.
 I attain Glory at the Lord's Court, and wave about my arms (in joy). [7]
 Nānak, the Lord's Servant, has found the Jewel (of the Lord's Name) beyond Value and Infinite,
 And, through Service of the Guru, Swims across he the Sea of Fear :
 And, lo, he proclaims this to all. [8-1-12]

Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Be thou Imbued with the Love of the Lord,
 And utter thou His Name with the tongue, and ask for Him alone. [1-Pause]
 Shed thy Ego, and Dwell on the Wisdom of the Guru.
 They, in whose Lot it is so Writ, by God, join the Society of the Holy. [1]
 All that seems goes not along with us,
 But the Worshipers of Māyā are attached to it, and are wasted away. [2]
 The Name of the Beauteous Lord Pervades all, eternally,
 But rare is the one amongst millions who has Attained to it, through the Guru. [3]
 Greet thou the Saints of the Lord,
 And gather thou the nine Treasures of (the Lord's Name) and Infinite Peace. [4]
 My eyes seek to see the Lord's Saints,
 And my heart Sings of the Treasure of the Lord's Name. [5]
 Shed thou thy Lust, Anger, Greed and Infatuation,
 And rise above birth and death. [6]
 Thy Woes and Darkness will depart from thy Home,
 And Enshrining the Guru's Wisdom, thy (mind's) lamp will be lighted. [7]
 He, who Served the Master, Swam across (the Sea of Existence) :
 Nānak : the whole world was Saved through the Guru. [8-1-13]

Gauri M. 5

Dwelling on the Lord and the Guru, my Doubts were dispelled,
 And my mind rested in Peace. [1-Pause]
 On Fire I was ; the Guru poured Water on me ;
 My Guru is fragrant like the Chandun-tree. [1]

Lo, the Darkness of Ignorance is dispelled and the Light of the Guru's Wisdom burns bright within me. [2]

The Sea of Fire is Deep ; it is the Boat of the Saints wherewith we are Ferried across. [3]

Neither good Deeds, nor Religion, nor Piety is in me, but the Lord owned me, taking me by the Hand. [4]

The Lord's Name is the Destroyer of Fear and Woes : the Lord is the Lover of His Worshippers. [5]

He is the Support of the supportless, Beneficent for the meek, the All-powerful, Refuge of the Saints. [6]

This is the Prayer of the meritless : "O Lord, my King, Bless me with Thy Vision : [7]

"Nānak seeks Thy Refuge, O Master ; he, Thy Servant, is at Thy Door". [8-2-14]

Gauri M. 5

P. 242

The fool revels in Māyā and knows not (his Destiny). [1]

"I earn, I gather," says he, and so passes his whole life. [1-Pause]

"I am brave, I'm the master of all, and no one is equal to me." [2]

He has pride of beauty, culture and family. [3]

And deluded by the False mind¹, he forsakes it not till the end. [4]

He passes on his riches to his brothers, friends and kinsmen. [5]

For being attached to Desire (his whole life), he can think of nought else at the end. [6]

He is bound down by the pride of pious deeds. [7]

O Thou Beneficent Lord, have Pity on me, for, Nānak is the Slave of Thy Slaves. [8-3-15-44]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gauri Poorbi, Chhant M. 1

The Bride, Separated from her Spouse, passes her sleepless Night in Pain,
She wears Thin, longing intensely for her Lord.

She wears Thin in her sad sweet Desire, to See her Spouse,

For, all her Embellishments and Delicacies are of no avail to her.

Proud of her Beauty, she is Worn out, and her Breasts yield Milk no more².

Nānak : if the Lord so Wills she Meets with Him, (but) without the Lord, she can Sleep not in Peace. [1]

Without the Lord, the Beloved, the Bride is helpless.

How can she attain Peace, without Enshrining Him in her heart ?

Ask thou thy mates, O Bride, is there a home without the Groom ?

Without the (Lord's) Name, there is no love that brings thee Peace.

Enshrine thou then the Truth of the Friend in the mind, and Know thy Spouse through the Guru's Word.

Nānak : the Bride that forgets not the Lord's Name, Merges in Equipoise, through the Name. [2]

Assemble, O ye my mates, let's Dwell on the Lord,

I'll send Him my Love-message through the Guru's Word.

Through the Guru, the True Word is Revealed to me, while the Egocentrics come to Grief.

The Wandering mind is held when one Realises the Truth (of the Lord).

When one Realises True Values, one is ever-young ; the Love of the Word keeps us for ever fresh.

By His Grace, we attain True Equipoise, assemble then ye, O my mates, (and Sing His Praise). [3]

My Desire was fulfilled and my Friend Came to my Home,

And Meeting my Groom, my Mates sang the Song of Joy.

Singing the Wedding-songs, I was Imbued with the Lord's Love and my Mind oozed out Joy.

And my Friends were Pleased and the Detractors came to Grief ; Dwelling on the (Lord's) Truth, I reaped the Fruit of Truth.

With joined palms, the Bride prays, lost ever in the Love of the Lord,

"O Lord, my Desire is Fulfilled and I Revel with Thee in Joy". [4-1]

Gauri Chhant M. 1

P. 243

Hear Thou, O Lord, the prayer of the lone one in Wilderness :

O Thou Self-dependent Lord, how shall I be comforted without Thee ?

Treacherous is the Night, I can live not without Thee.

I get no Sleep in Thy Love : hear Thou then my prayer.

Without Thee, O Beloved, there's no one to take care of me, and I Wail all alone (in Wilderness).

Nānak : the Bride is in Anguish without her Lord, but Meets Him she only when He so Wills. [1]

1. बाध बुधि (बाध बुधि) : Lit. bound to (false) mind.

2. दुधा घटी न आवये (दुधा घनी न आवए) : the phrase, according to some, means : "The teats once milked yield no more milk, that is, human life comes not to one again." However, it also means that she now can do no more good deeds, becoming barren.

Who can Unite her with the Lord when she is 'abandoned' by the Spouse ?
 It is through the Word and when she's Imbued with His Love, that she Meets Her God.
 When one looks Beauteous through the Word, one is Honoured, and the Light (of Wisdom) Illumines
 one's body :
 Hear thou, O my Mate, she, who is at Peace through the (Lord's) Truth, Dwells on the Merits of the
 True One alone.
 When she Meets her Spouse, led by the Guru, she is Enjoyed by Him and, through the Nectar-Word,
 she Flowers.
 Nānak : the Spouse Enjoys His Bride only if He is Pleased with her. [2]
 Māyā has enticed us out of our (True) Homes : the False ones are cheated by Falsehood.
 How will the Noose (of Māyā) be loosed, O dear, without the dear, dear Guru.
 He, who is in Love with the Lord and Dwells on the Word, he belongs to the Lord.
 But the inner Dirt goes not through (customary) charity, piety or washing of the body.
 Not one has attained Deliverance without the Lord's Name, and self-torture or living in wilderness avail
 one not.
 Nānak : through the Word is the Home of Truth Attained : how can one find the Lord's Castle in
 Duality ? [3]
 True is Thy Name, O Dear, True the Contemplation of Thy Word.
 True is Thy Castle, O Dear, True Thy Name, Thy Trade.
 Sweet is the Trade of Thy Name, and the Devotee earns the Profit, night and day.
 Without Thee, there's no Merchandise to Deal in, I Utter Thy Name every moment.
 Through Perfect Destiny, and the Lord's Grace, I Know now the True account (of my God).
 Nānak : sweet is the Essence of the (Lord's) Name ; (but) through the Perfect Guru do I Attain to the
 Truth. [4-2]

Rāg Gauri Poorbi, Chhant M. 3

By the Grace of the One Supreme Being, the Eternal, the All-pervading,
 the Creator, the Purusha, the Enlightener.

The Bride prays, Dwelling¹ on the Merits of her Lord,
 "O Dear, my Beloved, I cannot be without Thee, even for a moment".
 Without the Spouse, one can live not, and without the Guru, one Attains not to the Lord's Castle.
 Do thou then forsure² that what the Guru Instructs, and blow out the fire of Desire.
 True only is the Lord, without Him there is nought, without His Service one gets no Peace.
 (Says) Nānak : "The Bride Meets her Lord only if He so Wills, and if He Unites her with Himself, of
 Himself". [1]

Blessed is the Night, for the Bride Attains to her Lord,
 (When) she Serves her Guru, in Love, losing her Ego,
 When she sheds her Ego, and Sings the Lord's Praise and Loves the Lord instantly.
 Hearken then ye, O my loving Mates, Merge ye in the Guru's Word.
 If ye Remember the Merits of the Lord, ye are His Beloveds, if ye Love the (Lord's) Name. P. 244
 Nānak : the Bride is the Beloved of the Man if she wears the Necklace of His Name. [2]

Lone is the Bride without the Groom.
 Beguiled by Duality is she, without the dear Guru's effectual Word³.
 Without the Word, how can she Swim across the Tempestuous Sea, when she is being wasted away by
 Māyā.
 Lured away by Falsehood, she was Deserted by the Man, and so Mounts not to the Castle of the Lord.
 (But), Imbued with the Word, and Merged in Equipoise, she is Attuned to the Lord, night and day.
 Nānak : such a one is ever Imbued with the Lord's Love and is United with the Lord by His Grace. [3]

1. मन्ने (मन्ने) : (Sindhi) to cherish. The word has also been used to mean : to attain, carry out, fulfil, embellish
 with, spread out etc.

2. पसु (पसु) = मरुपसु : forsure.

3. बरारने (बबरन करारने) : lit. powerful word.

We Meet with the Lord, if He so Wills : how can we Meet Him, if not through His Grace.
 Without the Guru, our Beloved, who else can dispel our Doubts ?
 Through the Guru are the Doubts dispelled, and the Bride Meets with the Lord, and is in Bliss.
 Without the Guru's Service, all is Dark for us ; without the Guru, one finds not the Path.
 Nānak : The Bride, in Love, and Imbued with Equipoise, Dwells on the Guru's Word,
 And finds her Lord, the God, through the Love of her True Guru. [4-1]

Gauri M. 3

I am utterly lost without my Lord, O mother, how can I live without my Master ?
 Without Him, I get not a wink of Sleep, and the Bridal Dress decks not my body.
 The Bridal Dress suits me only if the Master Loves me, and, through the Guru's Word, I am Attuned
 to Him.
 Then, for ever, I am the Master's Own, when I Serve the Guru, and I am locked in His sweet Embrace.
 The Man Enjoys her Bride if she Meets Him through the Guru's Word and she reaps the Profit of the
 (Lord's) Name in the world.
 Nānak : the Bride is beloved of the Lord if she Dwells on the Merits of the Lord. [1]
 The Bride Enjoys the Lord's Love :
 Night and day, she is Imbued with His Love, and Dwells on the Guru's Word.
 (O Bride), shed then thy Ego, Dwell on the Guru's Word, and Meet with thy Lord, the God.
 She alone is the Lord's Own, who is for ever Imbued with His Love, through the True and Dear Name.
 If we Meet with our Guru, we gather the (Lord's) Nectar, and we shed our Duality.
 Nānak : the Bride then finds her Groom, and all her Woes are past. [2]
 The Woman forsakes the Lord, lured by Māyā's love,
 Attached to Falsehood, she is guiled by appearances.
 If she dispels her Falsehood, and Cherishes the Guru's Word, she loses not her life in a Gamble,
 And Dwells she on the Guru's Word, and Merges in Truth, and stills her Ego from within :
 And Enshrines the (Lord's) Name in her heart, if this be her Embellishment.
 And she leans on the Name alone, and she Merges in Equipoise. [3]
 Meet me, O my Beloved ; without Thee, I'm of no worth.
 In my Eyes there is no Sleep, and I have lost desire even for food or water.
 I love not food nor water, and Wail longing for Him :
 Without the Lord, how can I be at Peace ?
 And so I pray to the Guru : "Unite me, my Lord, as it Pleases Thee".
 Lo, the Blissful Lord of Himself Unites me with Himself,
 He Himself comes into my Home.
 Nānak : such a Bride is always the Lord's Own ;
 Yea, of the Lord who neither goes nor dies. [4-2]

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Gauri M. 3

The (Lord's) Bride is pierced through with the Lord's Love, the natural way.
 The Enticer of the hearts entices her away and her Duality gives way to Equipoise.
 Her Duality lost in Equipoise, she finds her Lord, and through the Guru's Word, she is Imbued with
 His Love.
 This body, full of False values, commits Sin in profusion,
 But the Lord's Worship, through which one Hears the Music of Equipoise, cleans all one's Dirt.
 Nānak : the Bride is then the beloved of her Lord, if she sheds her Ego from within. [1]
 The Bride finds her Lord, through the Love of the Guru ;
 Enshrining her Lord in the heart, she Enjoys a peaceful Night's Sleep.
 Enshrining the Lord in her heart, her Woes depart for ever,
 And within her own 'Castle' she enjoys her Spouse, by Dwelling on the Guru's Word.
 She Drinks in the Nectar-Name, night and day, stilling her Duality.
 Nānak : so does the Lord's own Bride Meet her beloved, through the infinite Love of the Guru. [2]
 Be Thou in Mercy, O Lord, my Beloved, my Dear, my Own,
 Thy Bride prays to Thee : "I Deck myself with the True Word.
 Decking myself with the True Word, I still my Ego, and through the Guru, I am Fulfilled".
 The Lord eternally is True, through the Guru's Word is this Truth Realised.
 The Egocentric is lured by Lust, and writhes, being Attached :
 Now, who shall she go to, to cry out her Woes ?
 For, without the dear, dear Guru, she finds no Peace. [3]

The Bride is Ignorant, without Merit,
The Lord is Infinite and Unknowable.
He Unites her with Himself, of Himself, and Forgives her too, of Himself.
The Lord is the Beloved of the Bride, the Great Merciful He, who Pervades all hearts.
He is Attained through loving Adoration : this is the Truth Revealed to me by the Guru.
For ever is then one in Joy being Attuned to the Lord,
And imperceptibly is the Lord Attained, and the Bride attains all the nine Treasures (of Bliss). [4-3]

Gauri M. 3

Māyā's Sea is tempestuous : how is one to go across ?
Make the Lord's Name thy Boat, and the Word thy Boatman.
So does the Lord take thee across the tempestuous Sea.
Through the Guru, one attains to the Worship of the Lord ; so does one Die even in life.
In an instant, all one's Sins are Washed off by the Lord's Name, and ones body becomes Pure.
Nānak : through the Lord's Name is Deliverance, and the black Coal is transmuted into Gold. [1]

Man and woman are lured away by Lust, and know not the Way to the Lord's Name. P. 246
One loves dearly the mother, the father, the sons and the brothers and is thus Drownd in the
(seemingly) waterless Sea (of Māyā).
One is Drowned, for driven by Ego, one knows not the Way.
He who is born will pass away and those alone will be Saved who Dwell on the Guru's Word.
If one turns God-wards, one Utters the Lord's Name and thus Saves himself and his Clan.
Nānak : within one (then) Abides the Lord's Name and, through the Guru's Word, one Meets with his
Love. [2]

Nothing is eternal save the Lord's Name, O dear, the world is but a play.
Take then to the True Worship and Deal only in the Lord's Name.
The Lord's Trade is Infinite and Unfathomable ; through it, we receive the wealth of the Guru's Word,
Wherewith we fix our mind on the Service (of the Lord) which is True Worship, and we lose our Ego
from within.
We are Senseless, Blind fools ; the Guru has shown the Path unto us ;
Nānak : through the Guru is one made Beauteous with the Word, and one Dwells, night and day, on
the Lord's Praise. [3]

He Himself Does, and Makes others do (all) ; He Himself Bedecks one with the Word.
He Himself is the Guru, He Himself the Word, He Himself is the Lover of the Devotees through the ages.
Through the ages has He Loved the Devotees, and Himself Bedecks all and Engages all in His Worship.
He Himself is the All-wise, the Seer ; He Himself Engages us in His Service.
He, the Lord, Blesses us with Merit and Destroys our demerits, and Brings His Name into our hearts.
Nānak is a Sacrifice unto the True One, who is the Doer and the Cause. [4-4]

Gauri M. 3

O my dear (mind), Serve thou the Guru and Dwell on the Lord's Name :
Thou hast not to run away from me¹, (for), in thy Home thou Receivest thy Lord.
In one's Home one Receives the Lord, and through True Dedication, Attunes oneself to Lord, the God.
The Guru's Service is Peace-giving, and He alone is engaged in it whom the Lord so inspires.
He Sows the Lord's Name ; the Name Sprouts within him, and he Enshrines the Name in his mind.
Nānak : one attains Glory through the True Name and one (thus) Receives what is Writ in one's Lot by
God. [1]

The Lord's Name is sweet, O my dear, Taste it with thy whole mind :
Taste thou, O dear tongue², forsaking all other tastes.
When the Lord so Wills, one Receives the Essence of the Lord, and on one's tongue is the Beauteous
Word.
And, one Dwells on the Name and is ever at Peace, Attuned to the (Lord's) Name.
By Lord's Will³ is one born, by His Will does one die ; by His Will is one Merged in Truth.
Nānak : we Receive the Name through the Guru's Word and the Lord Himself Attunes us to Himself. [2]

1. i.e. the human body.

2. ਮੁਠੇ ਜੀਠੁ (ਮੁਠੇਜੀਠ) : ਚੇ ਮੋਦੀਠੇ : a popular phrase of endearment, not of curse.

3. ਨਾਮੇ (ਨਾਮੇ) : //i. through the Name.

To serve another, O dear, is false, one leaves the (mind's) bride (at home), and wanders out in the Yonder lands.

In Duality (thus) one gets not Peace, O dear, why then crave for the Poison ?

He who craves for the Poison and is lured away by Doubt, how can he find Peace ?

The service of another is painful ; for selling oneself, one loses one's Faith ;

And, bound to Māyā, one's mind is held not, and every moment is one oppressed by Pain.

Nānak : Māyā's Pain goes only if one is Attuned to the Guru's Word. [3]

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O dear, the self-willed, wild Fool enshrines not the Word in his mind.

The delusion of Māyā is born of Ignorance, then how can one find the Lord's Way ?

If the True Guru wills it not so, how can one find the Way : the Egocentric asserts his Ego (in vain).

The Lord's Servants are ever at Peace, for, they fix their minds on the Guru's Feet.

He, on whom is the Lord's Grace, Sings His Praise,

Nānak : the Jewel of the Name is the only worthwhile Profit in the world : this is the Wisdom revealed to the God-awakened Souls. [4-5]

Rāg Gauri Chhant M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In my mind is Sadness : how shall I See the Beneficent Lord ?

He, who is my Friend and Mate and Master and Guru, the *Purusha*, the Maker of the Destiny.

O Thou *Purusha*, the Maker of my Destiny, the Master of Lakshmi, pray, how may I, the Sad one, See Thy Face ?

My hands Serve Thee, my head is at Thy Feet, and in my humble mind is the Desire to See Thee.

I forget Thee not even for an instant ; night and day, every hour, every moment (I Dwell on Thee).

Says Nānak : "Like the *Chatrik*, I thirst for Thee ; how may I See Thee, my Lord ?" [1]

I pray to Thee, O Dear, listen unto me, O my Spouse :

My body and mind are drawn to Thee, O my Dear, on seeing Thy Wonders :

Thy Wonders draw me unto Thee ; how shall the Love-lorn Bride become Content ?

My Spouse is Meritorious and Beneficent, Ever-young and full of Merit :

Why accuse the Lord, the Giver of Peace, when I was Separated from Him by my own Sins.

Nānak prays Thee, "O Lord, be Merciful : and come back to my Home". [2]

I surrender my body and mind to Thee, O Lord, and all that is mine.

I surrender my head to my Beloved Friend who brings me the Message from my Master.

To the Guru of Blessed Station have I surrendered my head, and he has Revealed to me the Lord within me.

And my Woes have ceased in a moment, and I am Fulfilled, as was my heart's Desire.

The Bride now Enjoys night and day, and all her Doubts are cast away.

Prays Nānak : "She now gets the kind of Spouse that is after her heart". [3]

In my Mind is Bliss and in it Rings the Music of Gladness.

My Beloved Lord has entered my Home, and all my Thirst is quenched.

I've Met my Beloved Lord and Master and my Mates Sing the Songs of Joy,

And all my Friends and Kinsmen are in Bloom, and the Demons have been laid low.

Within my Home Rings the Unbeaten Melody, and I am Abed with my Lord.

Prays Nānak : "I Attain now to Equipoise : (for), the Lord of Peace I have Met". [4-1]

Gauri M. 5

O Mohan¹, thou abidest in a heavenly home of infinite glory :

P. 248

Thy abode is beauteous, the sanctuary of the Saints.

Of infinite glory is thy sanctuary, O thou beneficent master ; and all sing thy praise.

And, wherever gather the Saints, they Dwell on thee.

Take pity on the meek ; O thou beneficent one.

Nānak prays thee : "I seek to see thy sight whereby I attain to the Peace of Piety". [1]

1. Bābā Mohan, the eldest son of Guru Amar Dāss, had in his keeping the two volumes of the Guru's Word gathered by his father. Guru Arjun, the writer of this verse, is said to have sung this hymn in praise of Bābā Mohan in order to persuade him to part with his treasure, which he did. Some scholars are of the opinion that the verse is addressed not to Bābā Mohan but to God. But the second, third & fourth verses support the former view.

O Mohan, wonderous is thy speech, wonderous thy ways.
Thou Believest only in the One, all else are as dust to thee.
Believest thou only in the One Master, the Unknowable, who wields all powers.
Thou hast, through the Guru's Word, captured the heart of thy Primordial Lord, the God of the woods.
Thou art he who stays and goes as he willeth, (for), thou art Blest with all powers.
I pray thee : "Save our honour, for all thy servants have sought thy refuge". [2]

O Mohan, everyone in the holy *Sangha* dwells upon thee, fixing their minds on thy vision :
He, who dwells on thee, the *Yama* touches him not.
The *Yama* touches them not who are attuned to thee with a single mind.
They, who dwell on thee with word, thought and deed, attain to all they seek.
The Wild, Ignorant fools become Wise on seeing thy sight.
Says Nānak, "Thy dominion is eternal, for thou art the perfect Person, yea, the Master himself!". [3]

O Mohan, thou hast fruited with thy kinsmen :
And all thy sons, friends and family are Saved.
Nay, the whole world shedding its Ego is Saved by thy sight.
He who says 'Amen' to thee, him the *Yama* touches not.
Infinite are thy merits, indescribable and ineffable, O thou, the True Guru, the *Purusha*, O killer of the
demons !
Nānak prays : "Mohan, I lean on thee that I may Swim across the Sea of Existence". [4-2]

Gauri M. 5

Shaloka

Myriads of Sinners, O-Lord, are Purified by Thee : I am a Sacrifice unto Thee ever and for ever more.
Thy Name burns off all our Sins as doth fire burn the straw. [1]

Chhant

Dwell thou, O my mind, on the Lord, Nārāyan, Govind, the Destroyer of Fear, the Master of Māyā.
Dwell thou, O mind, on Murāri, the Emancipator, who Snaps the bondage of the painful Death.
He, who is the Dispeller of Sorrow, the Refuge of the meek, the Master of Lakshmi ; Dwell thou on His
Lotus-Foot,
That thou Crossest safe the *Yama's* awful Path, and the treacherous Sea of Fire, in an instant.
He, who Destroys thy Sins and makes thee Pure, Attune thyself to Him night and day.
Nānak prays : "Take Pity on me, O Thou, the Support of the earth, the Master of Māyā". [1]

Dwell thou, O mind, on Dāmodara, the Destroyer of Pain and Fear, thy Lord, the King.
Yea, He, who Enjoys with *Lakshmi*, the Beneficent Lord, the Beauteous One, whose innate nature it is to
Love His Lovers.

He is the Perfect *Purusha*, the Lover of His Lovers : Meeting Him one Receives all one seeks. P. 249
He who takes us out of the Dark, Blind Well, Enshrine thou His Name in the mind.
The adepts, the Angels and their Couriers, the heavenly Singers, the Seers, and Devotees, all Sing Thy
many, many Praises, O Lord !
Nānak prays : "Take Pity on me, O Transcendent Lord, my Master, my King". [2]

Dwell thou on the Transcendent Lord, O my mind, the God of gods, who wields all Power.
For, He is the Beneficent One, the Powerful Master, the Mainstay of all hearts,
The Giver of life, body and mind, the Infinite, Unknowable, Yonder of the Yond,
The Refuge of all, the All-powerful, the Enticer of hearts, who Dispels all thy Sorrows.
All Ailments depart, all Pain, all Sorrow, by Dwelling on the Name of the Lord.
Nānak prays : "Take Pity on me, O Lord, for Thou art All-powerful". [3]

O my mind, Sing the Praise of the Eternal¹, Immortal Lord, for He, the Beneficent One, is the Highest
of the high.

He is the only Sustainer of the universe, and Sustains each and all.
He, the Sustainer of the universe, the Great, the Beneficent, the Wise, is Merciful to all.
Departs the Pain of Death and Greed and Lust from him in whose heart Dwells the Lord.
He, with whom He, the God, is Pleas'd, his Service fruitions and he is Fulfilled :
And, all his Desires are accomplished by Dwelling on the Lord, who is Beneficent to the meek. [4-3]

1. अच्युत (अच्युत) : (Sans. अच्युत) imperishable.

Gauri M. 5

Come my mates, let us make an effort, and reconcile our Lord to us,
 And entice Him away, shedding our Ego with the potion of the Saint's *Mantram*.
 When He is under our sway, He leaves us not ; this is the innate nature of our Master :
 And Destroys He the fear of age and death and Hell, and Purifies all his beings. [1]
 Hark, O my mates, to my prayer, let us resolve thus in the mind :
 That we rid ourselves of Desire, the natural way, and Sing His Praise.
 When our (baser) desires and sorrows and doubt are dispelled, we Attain what our heart (truly) yearns
 for.
 And then, Nānak, we Dwell on the Name of the Transcendent Lord, the Perfect One, the God of gods.
 [2]
 O my mates, I long for Him, and pray that the Master fulfils my (only) Hope.
 I crave for the Touch of His Feet, long in agony for His Sight, and search for Him all over.
 I find Him in the Society of the Saints ; then, He, the All-powerful *Purusha*, Unites me with Himself.
 Says Nānak : "O mother, he is the Fortunate one, who Meets with the Giver of Peace, the Perfect
 Man". [3]
 O my mate, I seek ever to Abide with my Spouse, (for), my body and mind are now used¹ to Him.
 O my mate, I love the calm Sleep wherein I may dream of my Love :
 And my Doubt is dispelled and the Peace of the Master's Equipoise dawns upon me and I am Illumined
 and my 'Lotus' flowers.
 And I Wed the Transcendent Lord, the Inner-knower, yea, the Spouse who Stays for ever. [4-4-2-5-11]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Gauri Bāwan Akhari,² M. 5

Shaloka

The Guru is the Mother, the Father, the God of gods, the Master : P. 250
 The Guru is the Mate, the Destroyer of Ignorance, the Kinsman, the Brother³.
 The Guru is Beneficent who Blesses us with the Lord's Name ; by His *Mantram* is the mind held.⁴
 The Guru is the embodiment of Peace, Truth, Wisdom, the philosopher's stone, whose touch turns all
 into gold, and more.
 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, Purifying all Sinners.
 The Guru is from the beginning of Time, through ages upon ages, Dwelling on whose *Mantram* one is
 Saved.
 The Lord Blesses us with the Society of the Guru that we, the Ignorant Sinners, are also Saved.
 The Guru is the Transcendent Lord, the God of gods : Nānak salutes the Guru-God. [1]

Shaloka

He Himself is the Doer and the Cause : His is the only Power that Doth all.
 Nānak : He, the One, Pervades all ; there is no one other than Him, nor will there ever be. [1]

Pauri (Aum)

Greetings to the Guru-God,
 Who, the Formless One, is in the beginning, the middle and the end.
 He Himself is in Primordial Trance⁵, Himself He in the Seat of Peace.
 He Himself hears, Himself singing His own Praise⁶.
 He Himself Created Himself ;
 He is His own Father and Mother.

1. गिलिआ (हिलिआ) : (Pothohāri) : accustomed.
2. Lit. 52 letters (of Sanskrit). It is an alphabetical poem.
3. सरोदरा (सहोदरा) = सग उदर, from the same womb ; i.e. the real brother.
4. निरोधता (निरोधरा) : that what holds, stops.
5. मुन (मुन) : (From Sans. मूय, Lit. void), the state of the Lord in His Absolute Self.
6. नामन (जासन) : (from यज्ञ), praise.

He Himself is the Subtle, He Himself the Apparent,
Nānak : no one can know of this, His Play. [1]
O Thou, Beneficent One, take Pity on the meek one,
That my mind becomes the Dust to be treaded over by Thy Saints. [Pause]

Shaloka

He, the Formless One, is also in Form. He is the Absolute and also the Related one.
Nānak : He who is known as the One alone becomes the many He. [1]

Pauri (Aum)

He, the Primordial Guru, Created all forms.
He, the One, Strings all on a single thread.
Creates He the Three Modes, the diverse expanse,
And evolves His Absolute being into the Related one.
And Created He the Creation of diverse kinds,
And birth and death, and the involvements of the mind.
But, He Himself is above this all.
Nānak : Infinite is He, of Him there is no end. [2]

Shaloka

They alone are truly rich who in-gather the Treasure of the Lord's Name.
Nānak : from such Saints one gathers Truth and Piety. [1]

Pauri (Sassā)

True, True, True, is He.
Nay, not one is separate from the True *Purusha*.
He alone seeks His Refuge whom He Blesses thus,
And he Dwells on, and utters the Lord's Praise.
Him Doubt overwhelms not,
And he Sees the Presence of the Lord's Glory (all over).
He alone is the Saint who mounts to this State :
Nānak is for ever a Sacrifice unto him. [3]

Shaloka

Why run after wealth and more wealth : the love of Māyā is all false.
Without the Lord's Name, Nānak, it is no better than dust. [1]

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Pauri (Dhadhā)

Blessed is the Dust of Thy Saint's Feet, O Lord :
Blessed are those whose mind seeks nought but this.
They seek not wealth, nor the Pleasures of Paradise,
And love no one but Thee, their Dearest One, and seek but the Dust of the Saint's Feet.
They are involved not in the strife (of the world),
And leave not the One, nor go to another.
He, whose heart the Lord Blesses with His Name,
He, Nānak, is the Saint ; He is the Perfect Lord Himself. [4]

Shaloka

Neither thy distinctive coat, nor knowledge, nor concentration, nor forcing of will lead thee to thy Lord :
He, on whom is the Lord's Grace, is the Devotee, and truly Wise. [1]

Pauri (Gangān)

Wisdom comes not through tall talk,
Nor through the many ways that the Shāstras tell.
He alone is Wise who Enshrines the Lord in his mind.
Hearing the tell-tale stories one comes to nothing.
The Wise one is he who abides in the Will (of the Lord),
And looks upon pain and pleasure¹ alike,
And, through the Guru, Dwells upon the Quintessence (of Reality) ;
On him, Nānak, is the Grace of the Lord. [5]

1. ਉਸਨ ਸੀਤ (उसन सीत) : lit. heat and cold.

Shaloka

He, who comes into the world but Knows not (the Reality), leads an animal's life,
Nānak : he alone Knows, through the Guru, in whose Lot it is so Writ. [1]

Pauri

One comes into this life to Dwell upon the One alone ;
But, being born, one is enticed away by Māyā.
In the womb of the mother, one stands on one's head, praying (for one's release).
And, with every breath, one Dwells upon the Lord.
But, (in the world) one is involved in what one must leave,
And thereafter forgets from the mind the Great Giver.
O Lord, he, on whom is Thy Grace,
Forsakes Thee not either here or Hereafter. [6]

Shaloka

One comes by His Will, and Praises Him too by His Will ; without the Lord's Will, there is nought :
He alone escapes his coming and going who Enshrines the Lord in his mind. [1]

Pauri

The life passed through many, many wombs,
And, enraptured by sweet Attachment, passes through life after life.
This Māyā has yoked all to three Modes :
And every heart it has fired with its own love.
O my friend, tell me of a way out,
That I may Swim across the (tumultuous Sea of) Māyā.
He, who joins the Holy, by the Lord's Grace,
Nānak : him pollutes not the touch of Māyā. [7]

Shaloka

All action, all good and evil, are through the Lord.
The animal says : "Tis I who did it" ; but what it is that he can do without God [1]

Pauri

He the One does all, alone.
Through Him is the evolvment of Good and Evil ;
And as He Wills so one does in this life,
And gathers what He, the Lord, Gives.
His limits are known not to another,
And, it happens as He Directs.
From the One is all the Expanse (of the Universe).
He the One Saves all. [8]

Shaloka

One is carried away by the love of pleasure and women,
But like the colour of safflower, passes off the show of Māyā.
Nānak : seek thou the Refuge of Him through whom one loses one's Ego. [1]

Pauri

O my mind, without the Lord's love, all thy involvements are like chains. P. 252
And, Bondage, from which there is no Release, Binds thee, through thy deeds, O worshipper of Māyā.
Going the way of works¹, one carries a heavy load of Ego :
For, he Loves not the Lord's Name and his deeds turn into Sins.
One is caught in the Yama's Noose, lured by the sweet breath of Māyā,
And knows not, possessed by Doubt, that the Lord is ever with him.
On our own Account we get not Release as the mud is washed not,
(But), he who Knows the Lord has his mind Purified. [9]

Shaloka

He, who is Released from Bondage, attains to the Society of the Holy.
Nānak : he, who is Imbued with the Lord's Colour, alone has a fast Colour. [1]

1. ਕਰਮ ਰਤ (कर्म रत) : involved (रत) in Karma (way of works).

Pauri (Rārā)

Dye thy mind in the Lord's Colour :
 And Utter the Lord's Name with thy tongue.
 Then no one will be impolite to thee in the Lord's Court.
 And all will welcome thee to thy Exalted Seat.
 Thou wilt find a Seat in the Lord's Castle,
 And then thou art born not to die ;
 He, on whose Forehead is Writ large the Lord's Grace.
 Nānak : into his Home comes the Treasure of the Lord. [10]

Shaloka

Greed, Falsehood, Sin and Attachment lure away the Blind fools :
 And, bound down by Māyā, they lick the Dirt. [1]

Pauri (Lallā)

Drugged by the potion of Māyā,
 Man lies unconscious, wrapt in Ego.
 And is born to die again and again, enveloped all over by Māyā,
 For, such also is the Will of the Lord.
 Neither is any Perfect, nor Imperfect :
 Neither is any Wise, nor Unwise.
 As is the Lord's Will so does the man engage himself :
 (But) our Master, Nānak, is for ever Detached. [11]

Shaloka

He, the Lord, the Support of the earth, is Deep and Vast :
 Nānak : there is no one to equal thy Self-sufficient Lord. [1]

Pauri (Lallā)

There is no one to equal the Lord.
 He is the One Supreme : like Him, there is not another.
 He, the Eternal, is, was and shall be :
 His limits no one has known.
 He Abides in the worm as in the elephant,
 And is Manifest and known all over.
 He, whom the Lord Blesses with His Taste,
 He, Nānak, by the Guru's Grace, Dwells on the Lord. [12]

Shaloka

He, who Knows the Taste of Bliss, Enjoys the Lord's Love the natural way.
 Blessed, Blessed is such a one, Nānak, for he is Approved (by the Lord). [1]

Pauri

Fruitful is the life of one
 Whose tongue Utters the Praise of the Lord ;
 Who Abides in the Society of the Saints,
 And, Imbued with the Lord's Love, Dwells on the Lord's Name, night and day.
 Fruitful is that life alone which is Imbued with the Lord's Name,
 And on whom is the Mercy of the Lord, the Maker of our Destiny.
 He's born but once, and is cast not into the womb again,
 And so, Nānak, he Merges into the Being of the Lord. [13]

Shaloka

He, by Dwelling on whom one's mind Rejoices, and one sheds one's sense of Duality,
 And Sorrow and Desire, and one Merges in His Name, (Dwell thou on Him). [1]

Pauri (Yayyā)

Burn thou thy sense of Duality ;
 And abide in the realm of Peace and Equipoise.
 Repair thou to the Refuge of the Saints
 With whose help one Swims across the Sea of Fear.

He, who weaves in his mind the One Name (of God),
Is cast not again into the womb.
Through the Perfect Guru's Support, one loses not (the Merit of) life,
And attains Peace, Nānak, by Wearing the One Lord in the heart. [14]

Shaloka

Within my body and mind Abides the Lord, who keeps me company both here and Hereafter.
Nānak : when one Receives Instruction from the Perfect Guru, one Dwells on the Lord, ever and for
ever more. [1]

Pauri

Dwell thou on Him, night and day, who Saves thee in the end :
This Poison¹ is illusory, and all have to leave it in a day or two.
Whose is the father, mother, son and the daughter,
And house and wife: can they keep thee company (for ever) ?
Treasure then only that which goes not,
And thou art Received with Honour in thy (True) Home.
In this Dark age he who Recites the Praises of the Lord,
Falls not again into the womb. [15]

Shaloka

If one be of great beauty, of high family, seemingly wise and clever and rich,
But Loves not the Lord, he is dead like a corpse. [1]

Pauri (Gangān)

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 food², 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 *Chandāl*³ more pious,
In whose mind Dwells the Lord of the earth. [16]

Shaloka

In the four directions do we wander, as is the Writ of *Karma*.
Nānak: we receive what is in our lot : Deliverance or Bondage, Pleasure or Pain. [1]

Pauri (Kakkā)

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.
Some He Shows the (True) Path,
And others He makes to lose in the mazes to regret (in the end).
His Play He Himself Plays
And we Receive what He Himself Gives. [17]

Shaloka

Eating and Expending and Enjoying, the Lord's Treasure exhausts not,
And, Nānak, no end there is of those who Dwell on the Lord. [1]

Pauri (Khakhā)

He, the All-powerful Lord, lacks in nothing.
And He Gives to all He Wills ; and one moves in His Will.
The Devotees have the Treasure of the Lord's Name to Expend,
And they gather Forgiveness and Humility and the Bliss of Equipoise, by Dwelling on the Treasure of
Good.
And they Sport with the Lord and are in immense Joy on whom is the Pleasure of the Lord.
And they are Ever-rich and Beauteous; yea, they, who treasure the Wealth of the Lord's Name.
They, on whom is the Lord's Grace, are never in Pain and are Punished not.
Nānak : he whom the Lord Loves, his Life is Approved. [18]

1. i.e. Māyā.

2. भोम पात्र (सोमपाक) : (Sans. स्वयंपाकित्), he who cooks his own food.

3. An untouchable.

Shaloka

All thinking leads one's mind to this that this world forsure will pass away. P. 254
 (But) the desire for the perishable goes only through the Guru, when one Dwells on the Lord's Blissful
 Name. [1]

Pauri (Gaggā)

Utter thou the Praises of Govind, with thy every breath :
 Trust not thy life, O friend, and so tarry not.
 Neither in childhood, nor in youth, nor in age is one safe (from death) :
 And one knows not when may the *Yama's* Noose ensnare him.
 When one sees the wise going, why knows not one that in this place no one can stay ?
 That what everyone leaves off, to it only the fools cling.
 They, who, by the Guru's Grace, Dwell on the Lord through good Fortune,
 Are Blessed, Nānak, for they are Wedded to no one but the Lord. [19]

Shaloka

I have read through the Vedas and the Shastras, they speak of no one but the Lord,
 For, the Lord is, and was since the beginning of Time, for ever, the only One alone. [1]

Pauri (Ghaghā)

Remember¹ this in thy mind that there is no one other than the Lord,
 Neither any there was nor will be ; and here and there Pervades He alone.
 When one seeks His Refuge, one's mind is sated.
 In the Kali age, the Lord's Name is the only efficacious (thing to Dwell upon).
 One makes all kinds of efforts, and then regrets,
 For, one attains not Peace without the Lord's Worship.
 (But), he alone Tastes the God's Nectar, the Great Essence,
 Who Receives, Nānak, the Lord through the Guru. [20]

Shaloka

The Lord has given us a fixed number of days : they increase not, nor do they decrease by an iota.
 Nānak : he, who wants to live in Doubt, lured by Attachment, is a fool among fools. [1]

Pauri (Gangān)

Death is upon the heads of those whom God has made the worshippers of Māyā.
 For, they Realise not the All-pervading Lord and so are born to die again and again.
 But he alone Receives Wisdom, and knows the way of Contemplation,
 On whom is the Grace of the Lord.
 On one's own Account one is Saved not,
 And the Earthen Pitcher (of the body) forsure will break.
 He alone lives who Dwells on the Living Lord,
 And for Him the Lord is hid not, and is Manifest in all. [21]

Shaloka

Dwell in thy mind on the Lotus-Feet of the Lord that thy mind's inverted Lotus Blossoms forth ;
 And then the Lord of Himself will Reveal Himself to thee, through the Guru's Word². [1]

Pauri (Chachā)

Blessed, Blessed is the day
 When one's mind rests upon the Guru's Lotus-Feet.
 One may wander in all directions,
 But one Sees the Lord only through (the Master's) Grace.
 Then for him go all distinctions of the set code of conduct³.
 And, in the Society of the Holy, his mind becomes Pure.
 He loses his worrying and Sees he the One alone,
 Who applies collyrium of Wisdom to his Eyes. [22]

1. ਘਾਲਦੁ (ਘਾਲਦੁ) : *lit.* practise.
2. ਮਤਾਂਤ (ਸਰੀਰ) : the end or essence (ਅੰਤ) of ਮਤ (wisdom or religion, etc.).
3. ਚਾਰ ਬਿਚਾਰ (ਚਾਰ ਬਿਚਾਰ) : ਆਚਾਰ (conduct) and ਵਿਚਾਰ-ਸ਼ਕਤੀ (thought-power).

Shaloka

His heart is at Peace, his mind in Poise, who sings the Lord's Praise.
Bless Nānak also thus, O Lord, for, he is the Slave of Thy Slaves. [1]

Pauri (Chhachhā)

We are Thy children, Thy Slaves, O Lord,
Nay, even the Slaves of Thy Slaves¹.
We are the Dust for the Saints' Feet to tread upon :
Bless Thou us, O God, with Thy Grace.
I have shed all my cleverness,
And leaned on the support of Thy Saints.
(For), Our body, the puppet of dust, obtains Salvation,
If Thy Saints, O Lord, are our Mainstay. [23]

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Shaloka

Power swells our heads and we tyrannise over others, but false is the raiment of clay ;
For, Ego chains one's Soul, Nānak, and Deliverance is only through the (Lord's) Name. [1]

Pauri (Jajjā)

When a man has the pride of self,
He's caught as is a parrot in the 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).
Nānak : he alone Receives the Lord,
Who sheds his Ego in the Society of the Saints. [24]

Shaloka

Rise early and Meditate on the Lord's Name : Dwell on the Lord night and day.
Then you suffer not Sorrow and all your Woes depart. [1]

Pauri (Jhajhā)

Our Woes depart
If we Deal only in the Lord's Name.
The worshipper of Māyā dies in Sorrow,
For, in his heart is the love of the Other.
From our mind depart all thoughts of Error² and Sin,
And we Hear in the Society of the Holy the Song of Bliss.
Our Lust departs ; departs also the demon of Anger,
If, Nānak, the Lord's Grace be upon us. [25]

Shaloka

Try as well as one may, one stays not, O friend,
One lives only if one Loves the Lord's Name and Dwells ever on the Lord. [1]

Pauri (Janjān)

Know thou the truth that thy love of this (world) is false,
And there is no count of those who have gone before thee.
Whose company can one cherish when all that is, will pass away ?
Know thou the truth that the false colour of Māyā will wear off.
The Saints are those and they alone are Wise, who have cast off their Doubt.
On whomsoever is the Lord's Pleasure, him the Lord takes out of the Blind Well.
For, He, the Lord, is Powerful and Does what He Wills.
Nānak : Praise thou that Lord, who has brought about thy Union with Himself. [26]

Shaloka

The bondage of birth and death breaks and one attains Peace by Serving the (Lord's) Saints.
Nānak : forget not thy Lord, thy King, the Treasure of Good. [1]

1. पाणीहारे (पानीहारे) : the water-carriers.
2. बर्ममल (कसमल) : sin.

Pauri

Serve thou the One without whom there is naught :
 And let Him Dwell in thy body, mind and heart and on thy tongue.
 And thou then Receivest what thou seekest,
 But, thou Servest Him only if the Saint's Pleasure is upon thee :
 And thou Abidest in the Society of the Saints if the Lord's Grace is upon Thee.
 I tumbled through all the worlds, but Peace is nowhere save in the Lord's Name.
 He, who Abides in the Society of the Holy, is touched not by the Couriers of Death.
 I am a Sacrifice unto the Saints myriads of times,
 For (through them) are washed off my Sins of ages. [27]

Shaloka

He, on whom is the Lord's Grace, is held up not at His Gate.
 Nānak: Blessed is he whom the Lord Owns as His very Own. [1]

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Pauri (Thathā)

Break not they the heart of another,
 Who give up all, and cling only to the One.
 (But) they, who are involved in the meshes of Māyā,
 Get not Gladness from anything.
 He, who Abides in the Society of the Holy, attains Peace,
 And the Nectar-Name ; and his being is in Bliss.
 He, on whom is the Pleasure of the Lord, Nānak,
 Attains Peace of mind. [28]

Shaloka

A myriad times I bow to Thee, my All-Powerful Lord,
 That my mind is held from its wanderings with Thy Hand of Mercy. [1]

Pauri (Daddā)

This (world) is not thy station : know then which is thy True world.
 And know thou the Way to that world through the Guru's Word.
 One makes all efforts to build a home which goes not along with him.
 But he knows the Way to the True Home if God's Grace be upon him.
 One attains to the Eternal Home where the Holy congregate :
 And then one wavers not on the Path. [29]

Shaloka

When the *Dharmarājā* demolishes thee, there is no one to make him stay his hand.
 But they, Nānak, are Saved, who Dwell on the Lord and keep the Society of the Holy. [1]

Pauri (Dhadhā)

Why search Him without ? Search thy Lord in thy mind .
 Why wander in the wilderness when He Abides within thee ?
 Demolish the mound of thy wild Egocentricity, joining the Society of the Saints,
 And attain Peace and Equipose, and thou art Saved by the Sight of the Lord.
 For, it is Ego that leads to birth and death and the woes of the womb.
 And one is attached to pleasure of the senses, and in Ego, one comes and goes.
 If one surrenders to the Lord and seeks the Refuge of the Saints,
 One's shackles of Sorrow are sundered, and, Nānak, one Merges in the Being of the Lord. [30]

Shaloka (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 shall be safe". [1]

Pauri (Nanā)

He, who Conquers himself, Wins the battle (of life).
 Glorious is he, who fights his Ego and his sense of Otherness.
 He, who vanquishes his self and so Dies in life through the Perfect Guru's Word,
 And Conquers his mind, Receives the Lord and is Decked with the Robes of a Warrior.

He, who considers nothing as his and leans only on the One God,
And Dwells on the Infinite *Purusha*, night and day,
And makes his mind as Dust for others to tread upon,
And Realises the Lord's Will, attains Peace, and Receives what is Writ in his Lot. [31]

Shaloka

I am a Sacrifice unto him who Unites me with the Lord,
And my Fear and Doubt depart and the *Yama* eyes me no more. [1]

Pauri (Tattā)

Love thy Lord, the Treasure of all Good,
And Receive what is thy heart's Desire, thus bringing thee comfort.
Goes thy fear of the *Yama's* Path, if the (Lord's) Name Abides in thy mind, P. 257
And thou attainest the Perfect State and thy mind is Illumined and thou art Received at the Lord's Court.
Thither go with thee neither riches, nor beauty, nor home, nor thy kingdom,
So Dwell thou on the Lord in the Society of the Holy : this alone is the True Deed.
When He, the Lord, Saves us from our Woes, there is no Sorrow for us,
For, the Lord, O Nānak, Sustains us of Himself, being our Father and Mother. [32]

Shaloka

The toil of the Evil-doers has worn them out, but their Desire goes not, nor are they Content ;
They've gathered all goods, but do the goods keep them company for good ? [1]

Pauri (Thathā)

Nothing stays : why then dost thou spread thyself out and afar,
And deceivest others in a myriad ways to gather nothing but Illusion ?
Thou tirest thyself out, O fool, collecting a bagful of coins,
But these avail not thy mind when ends thy time.
Thou gatherest Peace (only) by Dwelling on Govind and receiving Instruction from the Saints,
And by Loving the One Lord, for, this alone is True Love.
He, the Lord, is the only Creator and the Cause : all strings are in His Hands.
Yoke me then as Thou Willest, my Master, for Thy creatures have no other Refuge but Thine. [33]

Shaloka

Thy Servants have Realised, O Lord, that Thou art the only Giver.
So Nānak Meditates on Thee with his every breath, and Thy Presence is his only Support. [1]

Pauri (Daddā)

He, the Lord, is the only Giver : He Giveth to all,
And without limit : for limitless are His Treasures.
He, the Giver, is for ever Alive and Awake,
Why then hast thou, O my foolish mind, forsaken thy Lord ?
But whom shall we castigate for this,
When He, the Lord, Himself hath bound us to our desires ?
He whose Woes the Lord Himself ends,
Nānak, he the one is Content, by the Guru's Grace. [34]

Shaloka

Have only the Support of the One, forsaking the support of another.
And, Dwell thou on the (Lord's) Name, O Nānak, that thy life is Fulfilled. [1]

Pauri (Dhadhā)

My Wanderings cease when I find Peace in the Holy Congregation :
And, my mind is Illumined if Thou, my Master, Blessest me with Thy Grace.
Thy Wealth is the only True Wealth ; Thou art the only True King,
And to gather the Treasure of Thy Name is the only True Trade.
To him alone becomes his Glory and Peace,
Who Harkens to Thy Praise, O our Lord and Master !
Says Nānak : "He, in whose heart Dwells Thy Presence, by the Guru's Grace,
Attains Glory and Magnificence." [35]

Shaloka

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. [1]

Pauri (Nannā)

Hell is not for him
Whose body and mind are permeated through with the Lord's Name.
They, who Dwell on the Name, the Treasure of Good,
Are wasted not away by the slow poison of Māyā.
They are denied nothing in life
Whom the Guru has Blest with the *Mantram* of the Name.
They who've gathered the (nine) Treasures of the Lord's Nectar-Name,
Within, them, O Nānak, Rings the Unbeaten Melody (of the Word). [36]

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Shaloka

The Guru-God has Saved my Honour and I have shed my Sins of Attachment and False show.
Let's then Meditate on Him, Nānak, of whose Glory there is no end. [1]

Pauri (Pappā)

No one has found the limits of the Infinite Lord ;
Yea, His, who is the Saviour of the Sinners, Unfathomable and Deep.
Pure become myriads of Sinners
Who Dwell on His Nectar-Name in the Society of the Holy.
And He, whom the Lord Protects,
Has his Vanity, False colour and Attachment washed off.
He, the Lord, is the Canopy that vaults over the kings ;
Know ye, Nānak, that there is no one other than Him. [37]

Shaloka

Released are we from Bondage, our Wanderings cease, and we achieve Victory over our mind :
And Our mind is held and its Wanderings cease, if the Guru's Grace be upon us. [1]

Pauri (Phaphā)

Coursing through life after life, man came in 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.
Bless Nānak with Thy Grace, O my Creator-Lord,
And Unite him, the meek one, with Thyself. [38]

Shaloka

Hearken Thou to my Prayer, O Lord, the Protector of the poor,
And Bless Nānak with the Dust of the Saints' Feet, for, in it lies all his Pleasure and Peace. [1]

Pauri (Babbā)

A *Brahmin* is he who Knows the mystery of *Brahman*, the Supreme Lord,
And a *Vaishnava* is he, who, through the Guru, imbibes the Region of of Piety.
A Warrior is he who slays the Evil within himself,
And then there is no other Evil for him to grapple with.
A man becomes a prisoner of himself,
And lo, he blames others for his bondage.
I have shed all my cleverness, O my Lord, (to know Thee) ;
For, Thou art Revealed only to him on whom is Thy Grace. [39]

Shaloka

Dwell in thy mind on the Dispeller of Fear, the Slayer of Sorrow and Sin.
Nānak : he, whose heart bides with the Saints, his Wandering cease. [1]

Pauri (Bhabhā)

Cast off thy Doubt.
 And know thou that this world is but a dream.
 The gods and goddesses and angelic beings were lured away by Doubt :
 And the adepts too, and the ascetics and even Brahma, the god of gods.
 The dreadful, impassable sea of Māyā
 Has cheated many humans of their wits.
 But he, O Nānak, who sheds his Doubt and Fear and Attachment, by the Guru's Grace,
 Attains the Supreme Bliss. [40]

Shaloka

One's mind wanders, lured by Māyā, and yet it clings to it :
 He, whom Thou Savest, O Lord, from seeking Māyā, alone is Imbued with the Love of Thy Name. [1]

Pauri (Mammā)

How ignorant is the seeker who asks,
 Knowing not that the Wise Giver is Giving even without asking.
 He Gives all He has to, all at once,
 Why then the crazy mind cries out to Him ?
 And one asks not for God, but for goods,
 Which bring gladness to no one.
 O man, ask for nothing but the One alone,
 That may Deliver thee of thy Bondage. [41]

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Shaloka

Perfect is their intellect and they are the masters of the world,
 In whose mind is the *Mantram* of the Perfect Guru.
 Nānak : they, who Realise their Lord, are of Perfect Destiny. [1]

Pauri (Mammā)

He, who has known the mystery (of life)
 And has become Content on meeting the Saints,
 Him pain and pleasure seem alike,
 And he rises above the states of heaven and hell.
 He looks upon God, the Perfect Person, as All-pervading and yet Detached,
 And he finds Peace in the Love of the Lord.
 Him, Nānak, Maya contaminates not. [42]

Shaloka

Listen, O friend, there is no Release without the Lord.
 Says Nānak : Our Bonds are sundered only if we hold fast to the Guru's Feet. [1]

Pauri (Yayyā)

One tries in many ways in vain,
 (But), without the Lord's Name, how can one be Fulfilled ?
 (For), the Way that leads to one's Release,
 Is known through the Society of the Saints.
 All of us want to be Released from Bondage,
 But without Dwelling on Him, the Lord, who has ever been Freed ?
 He, the Lord, alone has the Power to Save all :
 Save me, the worthless one, O Thou Lord of man !
 He, Nānak, who Realises Him in thought, word and deed,
 Has his mind Awakened and Illumined. [43]

Shaloka

Be not cross with another : search thyself,
 And become humble and meek : thus is one Blest with the Lord's Grace and Emancipated. [1]

Pauri (Rarā)

Be thou the Dust for all men to tread upon :
 And shed thy Ego that thy Doubt is dispelled.

One can win the Battle in God's Eyes,
 If one Dwells on the Lord's Name, through the Guru's Grace.
 Then, by Practising good in life, one sheds all one's Sins,
 And Dwells on the Perfect Guru's Infinite Word.
 They, who are Imbued with the Lord's Name, with Love in their heart ;
 Them, Nānak, the Guru-God Blesses with His Grace. [44]

Shaloka

Avarice, Falsehood and Sins and Afflictions infest our lives :
 And, they alone are in Peace, Nānak, who through the Guru's Grace, Drink the Nectar of the Lord. [1]

Pauri (Lallā)

Wherever we apply the Balm of the Lord's Name,
 Pain and Woes from there depart in an instant.
 He, who Cherishes in his heart (the Lord's Name), the Lord's Cure-all,
 Him the Ailments touch not even in dream.
 This Cure-all has its Seat in the hearts of all,
 But it is Revealed not without the Guru's Grace.
 The Perfect Guru shows the Way to discipline the mind,
 And then, Nānak, there is no Pain for the man. [45]

Shaloka

He, the All-pervading Lord, is all over : without Him, there is nought.
 And He Keeps us company, Nānak, both within and without ; why thinkest thou Him afar ? [1]

Pauri (Vavā)

Be thou not estranged from another,
 For, in every heart Pervades the Lord.
 The Lord is all over the land and the high seas,
 But rare is the one who Sings His Praise, by the Guru's Grace.
 Such a one remains not estranged from another,
 Who Harkens to the Lord's Praise by the Guru's Grace.
 He rises above his colour and creed,
 Who Recites the Lord's Praise by the Guru's Grace. [46]

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Shaloka

The Unwise worshippers of Māyā, who first thought of their self,
 Died in Pain like the one athirst, for such were their deeds. [1]

Pauri (Rarā)

In the Society of the Holy is quietened the turbulence of one's mind,
 (And one knows that) the quintessence of all *Karma* and all religion is Meditation upon the (Lord's)
 Name.

He, in whose heart Dwells the Lord of Beauty,
 Ceases the turbulence of his mind.
 The mind of the worshipper of Māyā is ever in tumult.
 For, his heart is the home of the evil of Pride.
 But, the riotous mind is at Peace in a moment, Nānak,
 If the Lord Reveals the Truth to our hearts. [47]

Shaloka

Seek thou the Refuge of the Holy, O mind, shedding all thy cleverness,
 And Enshrine thou the Instruction of the Guru, and Fortune smiles on Thee. [1]

Pauri (Sassā)

I surrender myself to Thee, O Lord ; I submit to Thee.
 For, the Vedas, the Shastras and the Smirits speak of no one but Thee.
 I have learnt this Wisdom after a great thought,
 That one is Emancipated not, save by Dwelling on Thee.
 We are ever in error, O our King and Master,
 But Thou art All-powerful, Indescribable and Infinite.
 So take Thou Pity on Nānak who seeks Thy Refuge.
 For, he, O Supporter of the earth, is Thy child. [48]

Shaloka

When one sheds one's Ego, one is at Peace,
And one's body and mind are in Health.
And, one Sees one's Lord,
Who is for ever to be Praised. [1]

Pauri (Khakhā)

I eulogize only my Lord,
Who, in a moment, Fills up the Empty Vessels.
If a man, becoming Meek, surrenders himself to the Lord
And Dwells upon Him, the Lord of *Nirvāna*, night and day,
Him the Lord Blesses with Peace, if He so Wills,
For, such is our Indescribable Lord.
He Forgives millions of Sins in an instant :
For, He, the Lord, Nānak, is for ever in Mercy. [49]

Shaloka

I speak the Truth to thee, O my mind, surrender thyself to thy Lord.
And shed all thy cleverness, and the Lord will Merge thee in Himself. [1]

Pauri (Sassā)

Shed all thy cleverness, O Ignorant one,
Neither command nor deceit please thy Lord.
One practises cleverness in a myriad ways,
But not one avails one in the end.
Dwell on Him alone, therefore, night and day,
That keeps thy Soul's company for ever.
He, Nānak, whom the Lord yokes to the Service of the Saints,
Him touches not Sorrow nor Pain. [50]

Shaloka

Utter the Praise of the Lord with thy tongue
And, Enshrining Him in thy mind, attain unto (the Lord's) Peace.
(For), He, thy Lord, Pervades all, all over. [1]

Pauri

I see the Lord Filling all hearts,
This is the Instruction I received from the Guru's Word.
It has been since ever that the Lord Destroys our Sorrows.
He, who sheds his self, attains Bliss, for, where the self is not, the Lord is.
And it is to the Glory of the Saints that through them depart our Woes of birth and death.
He, who Enshrines the Beneficent Lord's Name with Love,
And keeps the company of the Saints, on him is the Blessing of the Lord.
No one other than Him can do a thing,
For He, the Lord, O Nānak, Does all by Himself. [51]

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Shaloka

If Thou Judgest us, who are ever in Error, on our own Account, we are Saved not :
Forgive us, O Thou Forgiver of all, and Lead us across the Sea (of Existence). [1]

Pauri

I am a breaker of Faith, a Sinner, Ignorant and of little Wisdom :
For, I know not the Quintessence of the One who gave me Life and Happiness.
And I wander about in the ten directions to gather goods,
But I Enshrine not the Lord, the Giver, in my mind even for an instant.
I assemble in my heart Greed and Falsehood and Sin and Attachment,
And I pass my time in the company of thieves and traducers and sex-perverts.
But, when Thou so Willest, O Lord, Thou canst Forgive the vicious with the virtuous :
And if such be Thy Will, even a Stone can Swim across the Sea (of Existence). [52]

Shaloka

Eating, drinking and making merry I wandered through life after life.
Now I lean on Thee alone, O Lord, take me out of the Sea (of Material Existence). [1]

Pauri

Playing the game of life, I suffered Pain, birth after birth.
And, then, I met with the Saint and my Pain ceased and the Word of the True Guru Merged in my being.
I then gathered Truth and Forgiveness and the Lord's Nectar-Name became my food.
And the Blessing of the Master was upon me and I abided in the Bliss of Peace.
I reaped much Profit from the Deal and I came back Home with Honour.
And there the Guru Blest me and I Met my Lord, the God.
He, the Lord, Does all by Himself : for, He alone is both here and Hereafter.
Praise be to the Lord who Dwells in all. [53]

Shaloka

I seek the Refuge of my Beneficent Lord of Mercy.
And I am Blest, if even a syllable of His Name is Enshrined in my heart. [1]

Pauri

The three worlds of God are within the sway of the words.
Through the words do we discourse upon the Vedās.
And, the words Reveal what is writ in the Shāstras, the Smritis and the Purānas,
And through words is the Yogi's Subtle Music and all the discourse.
Through the words, is told the Way to Deliverance and the thoughts of Fear and Doubt Revealed.
The words describe the way of piety, religion, action and reaction.
All that seems is under the sway of words,
Save the Transcendent Lord, who is above and beyond their reach. [54]

Shaloka

The Unknowable Lord's Pen Inscribes the Destinies of all beings on their Foreheads :
And He, of utter Beauty, then Pervades all.
O Lord, Thy Praises I cannot Chime,
For, I am bewitched by the mere Sight of Thee.
Oh Lord, Sacrifice I am unto Thee. [1]

Pauri

O Thou, our Eternal, Transcendent Lord, O Thou, the Destroyer of Sin.
O 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 for ever be.
O Thou, the Eternal Friend of the Saints, O Thou, the Support of the supportless.
O Thou, our Lord, I am Thy Slave without Virtue.
Bless me with Thy Name that I may weave it into my heart. [55]

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Shaloka

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 His *Mantram* is the mind held.
The Guru is the Embodiment of Peace, Truth & Wisdom, the philosopher's stone, whose touch turns all into gold, and more.
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, by Dwelling on whose *Mantram* one is Saved.
The Lord Blesses us with the Society of the Guru that we, the Ignorant Sinners, are also Saved.
The Guru is the Transcendent Lord, the God of gods : Nānak salutes the Guru-God. [1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka

I salute the One Primeval² Lord,
He, who was through the Ages,
He, who is the True One,
He, who is the God of gods. [1]

Ashtapadi

Meditate thou on Him and attain Peace,
And thy woes and afflictions will depart.
Meditate thou on Him who Fills the Universe³
And Whose Name is uttered by myriads of creatures.
The Vedas, the Purānas and the Smiritis of Pure Word⁴
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 Nānak along with them. [1]
The Nectar-Name of the Lord, the Harbinger of mind's Peace,
Is enshrined in the minds of the Devotees. [Pause]
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. [2]
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.
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 fruitions.
But, he alone Meditates on Him whom He, the Lord, Blesses,
And Nānak to the Feet of such a one clings. [3]
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 :
Nānak is the Slave of them who Serve their Lord. [4]

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1. Lit. the Jewel of Peace, or that which is Peace-giving to the mind.

2. आदि गुरुदे नमः (आदि गुरुए नमह) = नमः (नमसकार, greetings) to the Guru (गुरु-दे) who is since the beginning, i.e. God. Trumpp's remark that the Sanskrit 'Gurve' has been rendered as 'Gur-e' by Guru Arjun due to his lack of the knowledge of Sanskrit is irrelevant as the Guru had no obligation while writing in Hindwi or the Gāthā dialect to follow the rules of Sanskrit grammar.

3. जगत् विभूत (जगत् विभूत) = जगत् (जगत्), विभूत (विभू + त) : He who Pervades or Sustains the Universe.

4. मृगधर (मृगधर) = मृग + धर : also, the nectar (मृग) word (धर).

They, who Meditate on the Lord, gather all the richness¹ (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, Nānak, begs for the Dust (of his Feet). [5]
 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 Presence² of the Lord.
 If the Saints Bless one, one's mind keeps Awake day and night.
 Nānak : he alone Meditates on the Lord whose Destiny is Perfect. [6]
 Meditating on the Lord, one's 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 Nānak : "I seek the Refuge of them, the Lord's Saints". [7]
 Meditating on the Lord, the Devotees were Revealed (to the world)³.
 Meditating on the Lord were the Vadas 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, Nānak, is the Lord Revealed. [8-1]

Shaloka

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. [1]

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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 (Lord's) Name of the Lord Saves thee in a moment.
 All works we do⁴ 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, Nānak, attains utter Peace. [1]

1. Not 'riches', as is commonly translated.

2. *Lit.* near.

3. Not 'renowned', as the term is often translated.

4. पुण्य करण (पुण्य करण) : (Sans. पुण्य-आचरण), i.e. pious conduct.

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 bondage¹,
 But if one Dwells on the Lord's Name, one is Saved.
 One revels in the myriad joys of Māyā, 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. [2]
 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. [3]
 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 Nānak, the Lord's Nectar rains upon thee. [4]
 The Devotees Expend 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, Nānak, are Illumined and Awake. [5]
 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, Nānak Worships his Lord, the only God. [6]
 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 upto no one else by God's Grace.
 Through and through² is he imbued with His Name :
 And he sits in a Trance,³ steeped in Joy.
 He Dwells on the Lord, day and night,
 And his Glory is thus Revealed to the world.

1. The line is also read as "लाख बरोरो बंधु न परे" (लाख करोरो बंधु न परे), i.e., the mind is held not by gathering millions.

2. *Lit.* warp and woof.

3. मूढ प्रभावि (मुन समाधि) : The Lord's Primordial Trance when He was in His Absolute State, i.e., before He created the Creation.

The Lord's Worship redeems myriads of men :
 With the Lord's Servants many more are Saved. [7]
 The Lord's Name is the Elysian tree,
 Dwelling on the Lord's Name, is to get Fulfilled¹ :
 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 luck one enters the Society of the Saint,
 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, Nānak, rare is he. [8-2]

Shaloka

Many Shāstras I Searched through and Smritis too,
 They equal not the Name of the Lord, for, invaluable is the Lord's Name. [1]

Ashtapadi

All thy meditation, austerity, knowledge and concentration,
 The discourse on the six Shāstras, 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.
 Nānak : through the Guru, Dwell thou then on the Lord's Name for once. [1]
 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 gives away gold, horses, elephants and lands in charity,
 And practises the inly washings,² 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.
 Nānak : Meditate thou on it, by the Guru's Grace, that thou art Saved. [2]
 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 washes³ 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 Māyā.
 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. [3]
 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 Māyā.
 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.
 Nānak says this with a cool mind⁴ and heart. [4]

1. *Lit.* to receive *Kamdhenu*, (the milch-cow of the gods which is believed to fulfil all desires).
 2. तिष्ठती कर्म (निजली करम) : a Yogic practice for cleansing the body from within.
 3. मच (सोच) : cleansing ; purifying. He means bathing, not reflection, as the following line makes abundantly clear.
 4. मजनि मजदि (सहजि सुभाह) : *lit.* with natural ease.

If one seeks the four kinds of cardinal boons¹,
 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,
 Nānak is a Sacrifice unto him. [5]
 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, Nānak, rises above and virtue, and sin. [6]
 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. [7]
 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 noblest :
 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 with the tongue.
 Of all places, that is one the most Blessed,
 Where, Nānak, one Dwells on the Lord's Name. [8-3]

Shaloka

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 thee. [1]

Ashtapadi

O life, Dwell on the Merits of the All-pervading Lord
 Who has 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 kins 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. [1]
 By whose Grace, one enjoys in Peace on the earth,
 And revels with his sons, brothers, friends and wife ;

1. *Dharma* (Righteousness or moral duty), *Artha* (Worldly weal), *Kama* (Sex), and *Moksha* (Deliverance).

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. [2]

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. [3]

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,
 Nānak (prays) : "Take him out into the Light, O Thou Lord of Mercy !" [4]

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 *Māyā*,
 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, Nānak, Merges in the Peace of Equipoise. [5]

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 Mercy¹, thy humble Servant prays Thee :
 "Save Nānak Thou by Thy Grace". [6]

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 *Māyā*, 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 *Māyā*,
 One passes through many lives.
 Nānak prays : "O Lord, Save him (too) by Thy Grace", [7]

Thou art the Master, to Thee I pray, O Lord !
 For, this life and body are Thy Gifts, Thy Bounties.

1. ववुडडड (कडडडड) : (Sans. कडडडडड) full of compassion.

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, Nānak, Thy Servant, is for ever a Sacrifice unto Thee. [8-4]

Shaloka

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. [1]

Ashtapadi

One puts ten things behind,
 And if one gets not another, one loses one's faith¹.
 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 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. [1]
 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. [2]
 All thy love of Māyā 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,²
 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. [3]
 False is the love of the body, wealth, family, all ;
 False are Ego, Māyā, 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 Māyā 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 Nānak lives by Dwelling on the Lord's Feet. [4]
 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.
 Evil the tongue that tastes other (than God).

1. विघ्नैः (विघ्नैः) : (वि, without ; घ्न, cunning), i.e. cunninglessness or purity of faith.
 2. घटादौ (घटादौ) = घटादौ : he, who goes on the road (घट).

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, Nānak, that Utters ever the Name of the Lord. [5]
 Vain is the life of a *Shakta*¹ :
 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 :
 Nānak is a Sacrifice unto them. [6]
 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 Nānak's mind be fixed upon their Feet. [7]
 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, Nānak, on Him always and for ever more. [8-5]

Shaloka

May my Lust, Anger, Avarice, Attachment and Ego depart :
 O Lord, I seek Thy Refuge ; Bless me with Thy Grace. [1]

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 :
 Nānak : Meditate on Him who alone is worthy of Worship. [1]
 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.

1. शक्ति (शक्त) : Literally rendered, it would mean the worshipper of power (*Shakti*). Here, it refers to the Hindu Tantric sect worshipping the female principle through many evil practices.

By whose Grace one keeps one's Faith,
Dwell on Him, O my mind, He is thy only God¹.
If one Recites His Name, one is well Received at the (Lord's) Court.
And, Nānak, one goes to one's (True) Home with Honour. [2]

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,
Nānak, Call on Him, (the God of gods). [3]

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, down sitting and up standing.
Call on Him, who is the One Unknowable :
And He shall Save thee both here and Hereafter. [4]

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 culture²,
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 kind³.
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. [5]

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 in 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 ?
Nānak : by the Grace of the Guru, awaken thy mind to Him, thy only God. [6]

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 !

1. वेदल (केवल) : (Sans. कैवल्य), *Lit.* would mean 'only'. See *Yoga Sutra III, 55*. "Kaivalya is attained when there is equality in point of purity between *Purusha* and *Sattva*". सत्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥३१५५॥

Also see section *ibid.* IV, 34 : "The recession to their origin of the Gunas, void of the motive to act for the *Purusha* is *Kaivalya*; or it is the soul coming by its own". It thus would, mean 'detached'.

पुरुषार्थसुखानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चित्तियक्तिरिति ॥४१३५॥

2. आचार विद्विहारी (आचार विद्वहारी) : आचार, culture; विद्विहारी : practitioner of ; dealer in.

3. जाति (जाति) or जाती (जाती) is not caste, but species or kind.

By whose Grase, we attain Salvation,
 Meditate thou on Him, He, the One alone. [7]
 Meditate on that Name which He, the Lord, Bids.
 Sing that Praise of the Lord that removes thy Ego.
 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.
 Sayeth Nānak : Thy men act as Thou Willest, O Lord.
 For, in their own hands lies, nay, not a thing". [8-6]

Shaloka

Unknowable, Beyond limit, is the Lord,
 He, who utters His Name, is Saved.
 Listen, thou friend, Nānak prays thee,
 To the wonderful story of the Saints (who ever Call on the Lord). [1]

Ashtapadi

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. [1]
 In the Society of the Saints, one comprehends the incomprehensible,
 And, one's (inside) flowers.
 And, one disciplines one's Five (Desires).
 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. [2]
 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, Nānak, are at one with each other. [3]
 In the Society of the Saints, outgoes not one's mind.
 And, one gets eternal Peace.
 In the Society of 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, Nānak is a Sacrifice unto the Saints. [4]

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 off¹,
 And, one Sings the sweet Praises of the Holy Lord.
 In the Society of the Saints, one reaches all the reaches² (of the mind),
 And, one's life becomes fruitful. [5]

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 Saints, one sheds one's Sins,
 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.
 Nānak : Saved is the man who hears the Lord's Name from the Saint's tongue. [6]

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 forsure.
 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 Nānak, are met with by True Destiny³. [7]

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 Nānak : there is nothing to tell God from a Saint. [8-7]

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Shaloka

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

Ashtapadi

The Wise of the Lord⁴ 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.

1. पलायित (पलायन) : (Sans. (पलायनम्), running away, flight, escape.
2. मूष घातं तैमि (मूष घातं तैमि) : Cf, By *Sanyama* on the relation between the body and *Aakasha*, as also by the coalescence (of the mind) with light (things like) cotton, (there follows) passage through space. (*Yoga Sutra*, III, 42), कायाकाशयोः सम्बन्धं संयमाल्लयुत्तुनममापत्ते श्वाकाशगमनम् ॥३॥४२
3. सेनेज (संयोग) : (*Lit. junction*) "is the cause of the self-recognition of its power as well as of its Lord's". *Yaga Sutra* II, 23. स्वस्वामिशक्तयोः स्वरूपोपलब्धिहेतुः संयोगः ॥२॥२३॥
4. घुमति गिआनी (ब्रह्म गिआनी), i.e., he, who has the knowledge of *Brahman*, the God-conscious being.

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. [1]

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. [2]
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. [3]

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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.
Nānak : on the Wise of the Lord, the whole world Dwells. [4]

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. [5]

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 gods¹ seeks out the Wise of the Lord :
Nānak : he who's Wise in God is the God Himself. [6]

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 !

1. भवेसुर (महेसुर), i.e. मग—दीसुर, Shiva, god of gods.

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 :
 Nānak salutes the Wise of the Lord for ever. [7]

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.
 The Wise of God alone knows his own Praise,
 Nānak : the Wise of the Lord is the Master of all. [8-8]

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Shaloka

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, Nānak, is the *Aparsa*¹ 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,
 Nānak : rare is such an *Aparsa*, the Purest of the pure. [1]

*Vaishnava*² is he, on whom is the Lord's Grace,
 Who is corrupted not by Vishnu's *Māyā*,
 And does the deed, 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 *Gopāl*, 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.
 Nānak : he alone is the *Vaishnava* who attains to the highest State of Bliss. [2]

*Bhagauti*³ is he, who is devoted to the Lord's Worship,
 And leaves for ever the company of evil :
 Whose Doubt is cast away,
 And who Realises 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*, Nānak, Attains to his God. [3]

1. अपरसु (अपरसु) : (अ, not ; परस = स्पर्श, touch), he who does not touch another, thinking himself to be purer than the rest. The Guru here refutes this belief saying it is inward cleanliness that makes one pure.

2. वैष्णव (वैष्णव) (or *Vaishnava*), the disciple of Vishnu, second deity of the Hindu Trinity, who preserves the world. He is said to have discharged this function by reincarnating himself into ten *Avatars*. *Vaishnavas* are abstemious in their food habits and believe in the incarnations of Vishnu.

3. भगवतु (भगवतु) : Sans. (भगवदीय), a worshipper of *Bhagwan* or the Lord Himself.

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, Purānas, and the Smritis,
 And finds the Apparent in the Subtle.
 He instructs all the four castes in the Lord's Wisdom,
 Nānak : such a Pundit I salute for ever. [4]
 The seed of the Lord's Name is in every heart¹.
 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, goblins², 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. [5]
 He, in whose mind Abides the Lord,
 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,
 Realises all he within himself.
 He lives with all and yet is not of them,
 Nānak : he, who has this Way, is the True Servant of God. [6]
 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.
 Nānak : such a one attains Deliverance, even in life. [7]
 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 myriads 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, Nānak is Saved by Dwelling on the Lord. [8-9]

Shaloka

Millions Praise Thee, O Lord, but Infinite is Thy Praise :
 For, says Nānak, 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.

1. ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ (बीज मंत्र सरब को गिआनु) : The *Gayatri* (or the *Maha Mantram*) is ministered only to the three higher castes. But the Guru's Word is for all the four castes, including the so-called untouchables.

2. ਪ੍ਰੇਤ (प्रेत) is the departed soul or the spirit before obsequial rites have been performed to give it peace. It may also be rendered as ghost.

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 newest¹ of names,
 But knows not none Thy limits, O Lord ! [1]
 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 Māyā,
 And wander about millions in alien lands.
 They are all doing what Thou Willest, O Lord !
 Sayeth Nānak : "Thou alone Knowest the secret of Thy creation's heart". [2]
 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. [3]
 Millions upon millions Abide in activity, inertia, purity² ;
 Millions recite the Vedas, the Purānas 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 *Pishāchas*³ too.
 Millions are the spirits, swines, tigers and eaters of deer⁴.
 Thou art farthest of the far, nearest of the near :
 And, yet, Filling all, Thou standest apart. [4]
 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 :
 Nānak : all is in the hands of Him alone. [5]
 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.

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1. *Lit.* he whose body is ever-new.

2. "Passion, darkness, peace", translates Teja Singh. Says Vivekanand, "these are three principles which form the essence of nature and man respectively activity, inertia (or darkness), and illumination-material, i.e., purity and holiness)".

3. ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ (जखु, किन्नर, पिशाच) : *Yakshas* (gnomes) are the attendants of Kubera, the Hindu god of wealth. *Kinnaras* are gods with head of a horse and body of man. *Pishachas* are *chardōlas* or the low-born.

4. ਭੂਤ, ਸੂਕਰ, ਮਿੱਠਾਚ (भूत, सूकर, मृगाच) : *Bhutas* are nature-spirits, goblin-type ; ਸੂਕਰ, is swine ; ਮਿੱਠਾਚ are the eaters (ਅਚ) of deer (ਮਿੱਠਾ), i.e. lions.

Millions upon millions are athirst for His Sight,
 And, them the Eternal Lord Meets forsure.
 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. [6]
 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. [7]
 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 Nānak, are the Beloved of God. [8-10]

Shaloka

He, the Lord, is the only Doer ; there is on one other than He.
 Says Nānak : "I am a Sacrifice unto Him who Pervades water, earth and the interspace". [1]

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.
 Nānak : our Lord, the God Pervades all. [1]
 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. [2]
 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, Nānak, Merge in the Lord's Name. [3]

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 Nānak lives to be a witness unto His Glory. [4]

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.
 Nānak : it is He, the Lord alone, who Unites man with Himself. [5]

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 :
 Nānak utters the Truth, by the Guru's Grace. [6]

Now a man discourses like a Pundit,
 And, now he observes silence and meditates.
 He bathes now at the pilgrm stations,
 And now becomes he an ascetic, a seeker, a dispenser of knowledge¹.
 Now, he becomes a worm, an elephant, even a moth,
 And wanders he thus through myriads 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.
 Nānak : there is no one other than Lord, the God. [7]

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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, Nānak is a Sacrifice unto such a Lord. [8-11]

Shaloka

The poor abide in Peace, for, they have shed their Ego :
 Nānak : the high and the mighty have been wasted away by their pride. [1]

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.

1. मुखि गिआन (मुखि गिआन) : lit. knowledge (गिआन) of the (or which is in the) mouth.

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. [1]

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, Nānak, is Approved at the Lord's Court. [2]

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.
 Nānak : he, whose mind is the Dust of all,
 His repute alone is the Purest of the Pure. [3]

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 Māyā,
 He receives punishment from the Lord of Law.
 He, whose Shackles are Cut off, by God's Grace,
 He alone, Nānak, sheds his Ego : on him is the Guru's Grace. [4]

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 Nānak Dwells on Him, ever and for evermore. [5]

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.
 Nānak : He Pervades all, all-over, at all times. [6]

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.
 Nānak : how can one put value on such a priceless Lord ? [7]
 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, Nānak, Meditates on Thy Name, with Love in the mind. [8-12]

Shaloka

He, who seeks the Refuge of the Saints, is Saved.
 And he, who slanders the Saints, is ever on the Round. [1]

Ashtapadi

Slandering the Saints snaps the span of one's life.
 Slandering the Saints, one gets not Release from the *Yama*.
 Slandering the Saints, one loses Peace,
 Slandering the Saints, one is thrown into hell.
 Slandering the Saints, one's mind becomes Impure,
 Slandering 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. [1]
 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.
 Slandering the Saints, one becomes a quadruped¹, a crawling worm.
 Slandering the Saint, one is burnt by desire.
 Slandering the Saint, one beguiles all.
 Slandering the Saints, one's power wanes,
 And, one becomes lowest of the low.
 There is no Refuge for the slanderer of the Saint.
 But if the Saint so wishes, the slanderer too is Redeemed. [2]
 The slanderer of a Saint over-reaches himself².
 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 slander of the Saint is the vilest of sins,
 But if the Saint so wills, Nānak, even his slanderer is Saved. [3]
 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.

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1. ਤੁਗੁਦ (त्रिगुद) : Sans. (त्रिगुच्) an animal going horizontally, as distinguished from man who walks erect ; a lower or irrational animal.

2. ਅਤਤਾਈ (अतताई) = अत + ताई : *lit.* he who burns others with his muchness, or excess.

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. [4]
 The slanderer of a Saint falls in mid-career ;
 The salanderer 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. [5]
 The slanderer of a Saint wails,
 As a fish, out of water, writhes in pain.
 The slanderer of a Saint is for ever 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, Nānak, is the Will of God. [6]
 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 one¹.
 The Writ of past deeds is erased not,
 And of this mystery, God alone Knows. [7]
 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,
 And he, Nānak, is the Blessed of the Lord. [8-13]

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Shaloka

Give up thy cleverness, O good man, and Dwell upon the Lord's Name.
 Nānak : have trust only in God, that thy Pain and Doubt depart. [1]

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 the haire's way. [1]

1. 'ਜੇਸਾ ਭਾਵੈ ਤੇਸਾ ਕੋਈ ਹੋਇ' (ਜੇਸਾ ਆਵੈ ਤੇਸਾ ਖੋਦ ਹਾਏ) is rendered by Teja Singh as : "As one wishes, so becomes he".
 But this is against the Guru's concept as detailed in the following lines.

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. [2]

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. [3]

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,
 Nānak : he the one is never in Pain. [4]

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 Essence¹ of the Real.
 And then one Sees that He is the Cause of all,
 And He who's the Apparent is also the Subtle². [5]

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 ;
 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, Nānak Worshipeth if Thou Willest. [6]

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.

1. ਤਤੁ (ततु) : (Sans. तत्त्वम्), the real nature of the human soul or the material world as being identical with the Supreme Spirit pervading the universe.

2. ਸੂਖਮ (सूखम) : (Sans. सूक्ष्म) subtle (spirit) : ਅਸਬਲ (असबल) : (Sans. स्थूल) gross.

(But), such a one one Serves,
 Only if upon one is the Mercy of God.
 He finds Peace, Meditating on the Lord's Name.
 Nānak : know thou that such a one is the Highest of the high. [7]
 Whatever (a God's Devotee) does, he does in the Love of God :
 And the Lord for ever Abides with him.
 All that he does comes spontaneousiv to him,
 For, he has Realised 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, Nānak, God and His Devotees are for ever one. [8-14]

Shaloka

God, replete with all powers Knows the State of thy heart.
 Nānak is a Sacrifice unto Him through whose Meditation one is Saved. [1]

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. [1]
 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 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,
 Nānak : he the one ails not. [2]
 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 Nānak, O Lord. [3]
 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, Nānak, Attain unto Him with Honour. [4]

The Thing that one came here to attain,
 Is in the nouse 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,
 Nānak is a Sacrifice unto those who act thus. [5]
 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 the harm's way ;
 If one Sings the Lord's Praise, one Tastes Nectar.
 Says Nānak : "I have sought the Refuge of the Saints",
 "And thus have found the highest state of Bliss". [6]
 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, Nānak, becomes the Purest of the Pure. [7]
 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]

Shaloka

Neither He has form nor colour : from the three Modes He stands apart :
 And he alone, Nānak, knows Him on whom is His Pleasure. [1]

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 Nānak is this Desire, O Lord,
 That he takes to the Feet of Thy Saint. [1]
 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, Nānak, no one has ever found the limits. [2]

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 Nānak knows Him as He Wills him to know. [3]

Myriads are His forms, myriads His colours.
Myriads 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, Nānak lives by Meditating on His Gracious Name. [4]

Thy Name is the Support¹ 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 Purānas,
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. [5]

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.
Nānak got his True Faith, through the Guru's Grace. [6]

The Saints Instruct us in the True Word.
True are they in whose heart Dwells the Lord.
If one were to know and love² 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 ?
Nānak : that alone happens what He Wills. [7]

I am lost in wonder, seeing Thy wondrous Wonder.
He, who knows it all, Tastes the Taste of Joy.

1. It could also be rendered as "The Name informs all creatures, all beings".

2. निरति (निरति) : (Sans. निरति :), devotion.

All Thy Servants are filled with Thy Love :
 And, through the Guru's Instruction, Receive the (four) objects of life.
 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, Nānak, by the Guru's Grace. [8-16]

Shaloka

True in the Beginning. True in the Primeval age,
 True He is, and True He shall be. [1]

Ashtapadi

Blessed are the Lord's Feet, Blessed those that Touch¹ 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.
 Nānak : He alone is True, yea, He alone. [1]
 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. [2]

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, Nānak, calls for ever on Him. [3]

God Defends the Honour of His Servant :
 Forsure 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,
 Nānak, that Servant is acclaimed all over. [4]

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.

1. Teja Singh renders it thus : "Truth is His touch, true the one who seeks its thrill". The 'Feet of the Lord' should not be taken literally. It only means one's total surrender to God.

No one can keep nor kill, but He,
 For He, the Lord, is the Protector of all.
 Why then, O men, ye worry in vain,
 Call ye on Him, the Mysterious Wonder. [5]
 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 bring us peace.
 They, who were satiated by the Love of the Name,
 They Merged in the Name, body and soul.
 Uprising, down sitting and in sleep, they Call on the Name of the Lord.
 For this, Nānak, is the eternal Task of a Devotee of God. [6]
 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. [7]
 O my mind, seek his Refuge,
 And, offer thy body and mind to him
 Who has Realised 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 Worship thou the Feet of such a one. [8-17]

Shaloka

He, who Realised the True Lord, is called the True Guru :
 In his company is the disciple Saved and he Calls on the Lord. [1]

Ashtapadi

The True Guru sustains the Devotee¹ :
 (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 Evil².
 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.
 Nānak : the Guru protects the disciple in his love. [1]
 The disciple, who lives in the Guru's Home,³
 Should submit to His Will and command forsure,
 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.

1. *Lit.* disciple.

2. This is often construed by many translators as meaning : "the Guru cuts the fetters off, if the devotee sheds his evil". But the loosening of the bonds itself entails the disavowal of evil. Again, according to the Sikh doctrine, release from bondage is not dependent wholly upon one's being virtuous. In the final analysis, it is the spiritual Grace of the Great Enlightener—God—that illumines the mind and so one turns one's back on evil, though the Grace of God too is inherent in the being of things, if they follow the Will.

3. *i.e.*, Guru's Presence.

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. [2]

The Servant, who wholly¹ 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 blesser 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. [3]

(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 Praise 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 True².
In His ambrosial Sight, one becomes a Saint,
His Virtues are limitless ; Him who can evaluate ?
Nānak : he, on whom is His pleasure, him He Unites with the Lord. [4]

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 Bliss³.
He needs no sustenance, is without enmity and is All-peace,
And His value but no one could tell.
Myriads 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. [5]

Rare is the one who Realises 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 Māyā, 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. [6]

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 Ailings 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, Nānak, with thy ears, the Praises of the Lord. [7]

He is the Absolute, He the Related One,
Who, by His Power, has bewitched all.

1. बीस बिसवे (बीस बिसवे) : *lit.* twenty Biswas (there are twenty Biswas in a Bigha, a land-measure), *i.e.* perfectly.
2. अप्रति (अप्रति) : *lit.* that which cannot (अ) be destroyed (प्रति).
3. *Lit.* in the state of Nirvān.

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 Nānak : "I am a Sacrifice unto Him a myriad times". [8-18]

Shaloka

Without the Lord's Name, nothing goes along with thee ; Māyā is but like ashes.
 Practise the Name of the Lord, O Nānak, for, this is thy only True Treasure. [1]

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, Nānak, all one's Afflictions are dispelled. [1]

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,
 That happiness one gathers in the Society of the Saints.
 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. [2]

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, Nānak, the Yama's Noose is for him no more. [3]

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 Shāstras and the Vedas.
 He who with all his heart meditates on the Lord's Name,
 All the Desires of his mind are fulfilled. [4]

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 Māyā,
 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). [5]
 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-Foot 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. [6]

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Singing His Praises, one's Dirt is Washed off,
 And the 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. [7]
 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 thy body and mind, Call on thy 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, Nānak, he knows the One; yea, the One alone. [8-19]

Shaloka

My wanderings are over : I seek Thy Refuge, O God.
 Nānak 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-Foot (of Thee, my God).
 Thou art my Support, Thou the Refuge,
 Nānak seeks Thy Name, which is the Essence of all things. [1]
 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. [2]
 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, Nānak, into the Sanctuary of the Lord's Name he enters. [3]

Why forsake Him who rewards thee¹ for thy efforts ?
 Why forsake Him who acknowledges thy deeds ?
 Why forsake Him who Blest thee with all the good things of life ?
 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 Realise this by Guru's Grace.
 Why forsake Him who pulls thee out of Māyā's mire²,
 And joins the Cuts of all thy lives.

Nānak has Realised this Truth, through the Perfect Guru,
 And so he, Thy Servant, Calls on Thee, O Lord ! [4]

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 Worship, do we Swim across the world.
 But, without Worship, the dust³ will return to dust.
 The Lord's Name is the Treasure of all peace, all joy.
 Even the drowning one can one clutch at it, and hold his mind.
 Snapped for ever are all one's sorrows ;
 Remember then, Nānak, the Lord's Name, the Treasure of Virtue. [5]

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.
 Nānak, He, who Pervades all,
 His Praise one cannot tell. [6]

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 Love⁴ of Lord's Worship.
 We are worthless, ignorant wretches, O Mighty Lord,
 (And so) we seek Thy Refuge, O God of gods ! [7]

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.

1. ਜਿ ਘਾਲ ਨ ਭਾਨੈ (ਜਿ ਬਾਲ ਨ ਮਾਨੈ) : *lit.* He, who (ਜਿ) destroys (ਭਾਨੈ) not (ਨ) thy efforts (ਘਾਲ).

2. *Lit.* poison.

3. *Lit.* body.

4. ਹੀਤ (ਹੀਤ) = ਹੇਤ, ਹਿਤ.

Grant me the Society of the Saints, O Lord,
That, gathering Bliss, my heart is Illumined. [8-20]

Shaloka

He is the Absolute One, He the Related ; He is the One in Primordial Trance¹.
All creation is His (and through it) Meditates He upon Himself. [1]

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 Nānak, "there is no one other than Him". [1]

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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.
Nānak : He, the Master, is One, the Unknowable, the Infinite One. [2]

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-Unconscious² 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 :
Nānak : He of Himself came into Being³. [3]

When He, the Lord, the Master, 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 *Nirvān*,
Who then was in Honour, who in Dishonour⁴ ?
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,
Nānak : there is no count of the Lord's Account. [4]
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 ?

1. ਸ਼ੁੰਨ ਸਮਾਧੀ (ਸੁੰਨ ਸਮਾਧੀ) : When the Lord was centred in Himself (in the state of *Shunya* or Absolute Form).
2. ਚਿਤ੍ਰ-ਗੁਪਤ (ਚਿਤ੍ਰ-ਗੁਪਤ) : Synderesis or that part of the mind which reprimands us *after* a misdeed as against synteresis, or *Dharma*, the discriminating part of our mind which distinguishes between good and evil *before* an act is done.
3. ਉਪਰਜਾ (उपरजा) : from ਉਪਜ.
4. ਅਭਿਮਾਨ (अभिमान) = ਅਪਮਾਨ : dishonour.

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. [5]
 When He Himself was Unenticed, Invulnerable and Mysterious,
 Who then was affected by Māyā'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, Nānak, Reaches Himself. [6]
 When He Himself Created the world of form¹,
 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 Māyā.
 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, Nānak, He Winds it all up, then He alone is, yea, He alone. [7]
 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 Hereafter² ;
 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 Nānak speaks as Wills his Lord, the God. [8-21]

Shaloka

O Thou the Master of all life who Pervadeth all :
 Thou art the One alone all over ; O, where can I see another ? [1]

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 Realise (Thy Essence),
 He the one Receiveth Thy True Name.
 He looks upon all alike, he is the Knower of the Quintessence.
 Nānak : he is the Victor of the whole world. [1]

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 :
 Nānak is ever a Sacrifice unto the Lord. [2]

1. परमंशु (परमंशु) : (Sans. प्रपंच), the visible world or universe which is illusory and the scene of manifold actions.

2. Lit. both sides.

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 Meditates 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.
 Nānak : He, the Cause of causes, is One and One alone. [3]

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 ;
 Nānak : him the Lord Himself Unites with Himself. [4]

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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 dispelled.
 Keep thou the (Guru's) Instruction in thy heart :
 And, gather the Fruit of thy Mind's Desire. [5]

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. [6]

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. [7]

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.
 Nānak : Him thou Remember, joining the Society of the Holy. [8-22]

Shaloka

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. [1]

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 held¹, and I Hear the Celestial Music,
Of which I cannot tell, so wondrous is its ecstasy.
He alone Realises this whom the Lord makes thus to Realise,
And he, Nānak, becomes All-knowing, All-wise. [1]
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 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 Nānak, one attains Peace. [2]
View Him thou in the Vedas, the Purānas and Smiritis :
In the sun, the moon, the stars² 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, Nānak, has faith in God. [3]
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.
Nānak : His Presence bewitches us all. [4]
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, Nānak, Knows of Him. [5]
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.

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1. *Lit.* in deep trance.

2. मसोअर (मसोअर) : (Sans. शशिन moon) ; सूर (Sans. सूर sun) ; नक्षत्र (Sans. नक्षत्र stars)

It is all His Play, this coming and going,
And Māyā 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 be His Will, Nānak, He Merges us in Himself. [6]

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 Nānak : "Know ye this by the Guru's Grace". [7]

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.
Nānak : to such a one I pay my obeisance ever. [8-23]

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Shaloka

I Called on the Perfect One whose Name is **Perfect**,
And, I Attained to Him, so I Praise my Lord. [1]

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 thy 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.
Nānak pays obeisance to such a Perfect Guru. [1]

All Joy, all Peace¹, 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, Nānak, is the (true) Support of thy Soul. [2]

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.

1. क्षेम (क्षेम) : (Sans. क्षेम, peace) ; वृत्तल (वृत्तल) : (Sans. कल्ल, happiness).

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 Nānak by his Holy Presence. [3]

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, art 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. [4]

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. [5]

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. P. 296
 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 Beau-teous, 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. [6]

This then is the Treasure (of Peace) : but rare is the one whose mind Dwells on it.
 (But) he, who does so, 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 Smiritis also say the same.
 The Essence of all faiths is contained in the Lord's Name.
 The Devotee of the Lord attains the Peace of mind.
 Myriads of our Sins are Washed off in the Society of the Saints.
 By the Saint's Mercy, one is Relased from the *Yama's* (Noose).
 But he in whose Lot it is so writ by God,
 He alone, Nānak, seeks the Refuge of the Saint. [7]

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, Sicknes, Doubt and Fear depart,
 And he is called a Saint, and Pure are all his deeds.
 Highest of the high his Glory is :
 Nānak, for these merits, I've named this chant "The Song of Peace". [8-24]

Thitti¹ Gauri M. 5

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka

The Master, our Creator, Pervades the earth, the waters and the interspace :
Yea, Manifests He in a myriad ways, though He is our One and the only Creator-Lord. [1]

Pauri (Ekam)

Our Lord and Master is the only Creator-Lord of the universe ;
I salute Him, therefore, and Meditate upon Him :
And I Sing His Praise and seek His Refuge.
I rest my Hope on Him to attain Bliss and Redemption, for, He is my only All-powerful Lord.
I have wandered in all directions, but known not another without Him.
I've listened to the Vedas, the Purānas and the Smiritis and reflected on them in many, many ways,
But, I found my Lord alone to be the Saviour of Sinners,
And the Dispeller of Fear, the Ocean of Peace, the One Formless He.
He is the Giver and the Enjoyer of His Gifts : there is no place but His for us to go to.
And he, who Sings His Praise, attains whatever he seeks from Him. [1]
Let's Sing the Praises of our Lord ever and for evermore
And Contemplate Him in the Society of the Saints. [1-Pause]

Shaloka

I salute my Lord a myriad times and seek His Refuge.
And so I still my Doubts, and, associating with the Saints, shed my sense of Duality. [2]

Pauri (Dutia)

Scrub the mind clean of Evil and Serve ever thy Guru.
You'll treasure in your mind and body the Jewel of the Lord on shedding your Lust, Wrath and Greed.
You'll attain Eternal life and overcome Death and all your Woes will depart.
When you shed your selfhood and Contemplate your Lord, the Love-worship of the Lord comes into
you, P. 297
And you reap Profit and Lose no more,
And are Honoured at the Lord's Court.
They, who gather the Riches of the Lord's Name, are truly Rich and are men of Destiny.
So Contemplate the Lord upstanding and downsititng and Cherish the Love of the Saints.
Says Nānak : "They, who Cherish their Lord in their minds, shed their Evil". [2]

Shaloka

The world is in the grip of the three Modes, and the Fourth State (of Bliss) only the rare ones attain.
Says Nānak : "The Saints are Pure, for, they treasure their Lord in their minds." [3]

Pauri (Tritia)

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.
Gripped by Doubt and pain and pleasures of the world, they pass their days in Ego.
They know not their Creator-Lord and pursue other means (of Deliverance).
They are attacked by the afflictions of the mind, body and Soul ; and 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 Nānak : "Have Mercy on me, Lord, and Save me, for I rest my Hope on Thee alone". [3]

Shaloka

He alone is Wise and Cultured who sheds his Ego.
So Contemplate thou the Name of the Lord and thou wilt attain the four life-objects and the eight
miraculous powers. [4]

Pauri (Chaturathi)

I heard all the four Vedas and, finding the essence of their teachings,
Realised that if one Contemplates the Name of the Lord, he gathers the Treasure of Bliss, and is
Emancipated.

1. The fourteen aspects of the moon, on which this composition is based.

And he overcomes Hell, and sheds all his Woes, and all his Afflictions are past.
And he overpowers Death and falls not a prey to the *Yama* and the Lord's Praise sinks in him.
He's rid of Fear, and (the Lord's) Nectar pervades his body and Soul ; he is Imbued with the Love of the Absolute Lord.

And he sheds his Pain and Poverty and Sin and His mainstay is the (Lord's) Name.
All the angels and seers are in search of the Lord, the Ocean of Peace.
Says Nānak : "Their minds are Pure and their Faces sparkle who become the Dust to be treaded over by the Saints". [4]

Shaloka

They, who are engrossed in *Māyā*, and in whose minds abide the five Sins,
Become Pure in the Society of the Saints, inebriated with the Love of the Lord. [5]

Pauri (Panchami)

They are the Elect of God who know the True support of the world.
For the alluring ramifications of the world are false like the fading scent of flowers.
We see not, nor do we know, nor do we reflect on this :
For, such is our intoxication with the flavours of the world and we are steeped in Ignorance.
We come and go and pass through endless transmigrations and do (pious) deeds of various kinds,
But we Contemplate not our Creator-Lord, nor do we achieve a sense of Discrimination.
Says Nānak : "Rare are they, who are inebriated with the Love-worship of the Lord,
And are contaminated not by *Māyā*, nor fall a prey to the snares of the world." [5]

Shaloka

The six *Shāstras* proclaim that the Lord is Infinite :
The Devotees of the Lord look Beauteous when they Praise their Lord at His Gate. [6]

Pauri (Khastami)

Say the six *Shāstras* and the *Smiritis* that the Lord is Infinite. P. 298
He's Highest of the high, the Sublime, the Transcendent Lord and even the *Sheshnaga*¹ knows not the limits of His Praise.
Narada Sings of His Praise as do other seers and *Vyāsa* and his son, *Sukdeva*,
The Lord's Devotees are for ever inebriated with the Lord's Essence and the Lord Fills their whole being.
He, who's ushered into the Sanctuary of the Beneficent Lord, his Attachment and Ego and Doubt are stilled,
And he Cherishes the Lord's Lotus-Feet in his mind and he is Blest with the Vision of the Lord.
He reaps Profit : he Loses no more by Attuning himself to the Lord in the Society of the Saints.
He in-gathers the Treasure of the Lord's Merit, and Dwells he ever on the Lord's Name. [6]

Shaloka

In the Society of the Saints, one Utters the Praise of the Lord and Speaks Truth with Love.
Says Nānak : "One's mind is then Content, for, one is Attuned to one's only God." [7]

Pauri (Saptami)

Gather thou the Riches of the Lord's Name : for, this Treasure goes not.
One gathers in the Society of the Saints the Treasure of which there is no limit.
He who overcomes his self and Contemplates the Lord, and seeks the Refuge of God, the King,
He sheds his Woes and Swims across the Sea of Material Existence and gathers the Fruit of his heart's Desire.
Blessed and Fruitful and Approved is the life which Contemplates its Lord night and day,
And keeps company with the Lord within and without and Knows its Creator-Lord.
He is our only friend and mate who instructs us in the Wisdom of the Lord.
Nānak is a Sacrifice unto him who Contemplates his Lord ever and for evermore. [7]

Shaloka

Let us shed all cares and Contemplate our Lord day and night.
The Couriers of Death will then eye us not and the Lord will be in His Mercy upon us. [8]

1. शेष (शेष) = शेषनाग, the thousand-tongued serpent who is supposed to utter eternally with each tongue a new name of the Lord.

Pauri (Ashtami)

(He, who Contemplates the Lord) attains eight miraculous powers and the nine Treasures.
 He gathers all the life-objects, and becomes All-wise.
 The 'Lotus' (of his mind) Flowers and he is ever in Bliss :
 His ways are Pure and his *Mantram* is never-failing.
 He attains all the Merits of *Dharma*, and ablutions,
 And his Wisdom is of the highest order.
 One Contemplates one's Lord in the Society of the Perfect Guru :
 And so is one Emancipated by Contemplating the (Lord's) Name in the Lord's Love. [8]

Shaloka

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. [9]

Pauri (Naumi)

The nine organs of the body become Impure
 If one Contemplates not the (Lord's) Name and goes the wrong Way,
 And goes to another's woman and slanders the Saints,
 And hears not even an iota of the Lord's Praise ;
 And steals another's dues to fill his stomach.
 His Fire is quenched not : his Desire is not stilled.
 Without the Service of the Lord such are the man's deserts !
 He, the Unfortunate one, who forsakes his God, is born (only) to die again and again. [9]

Shaloka

I have searched in all directions : wherever I See, I See no one but the Lord :
 And, our mind is held only if the Lord is in utter Mercy. [10]

Pauri (Dasami)

He, who overpowers his ten sense organs,
 Is Content and Contemplates his Lord,
 And Hears the Praise of Gopāl,
 And Sees no one but the Compassionate Saint,
 And Utters the Infinite Praises of the Lord,
 And Cherishes the Perfect God in his mind,
 And with hands and feet Serves he the Saint.
 Nānak : Blessed is he, but this self-discipline one practises by the Grace of God. [10]

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Shaloka

Let us Utter the Name of the One Lord alone : but rare is the one who Knows its Taste.
 We Know not all the Merits of the Lord, Nānak, for, He is so Wondrous and Mysterious. [11]

Pauri

On the day of *Ekādsi*, Realise thou that thy Lord is so near,
 And discipline thy desire² and hearken to the Lord's Name,
 And be Content in thy mind and be Compassionate to all life.
 Thus will thy fast³ fruition and be complete.
 Hold thy wandering mind and fix it on a single point.
 And if thou Contemplatest the Lord's Name, thy body and mind will become Pure.
 The Lord Pervades all beings :
 So Sing thou the Lord's Praise, for, this alone is thy eternal *Dharma*. [11]

Shaloka

When I shed the Evil of my mind and through Service met with the Compassionate Saint,
 I Attained to my Lord and all my cares were past. [12]

1. *Lit.* doors.
2. *Lit.* sex.
3. The fast that the devout keep on the day of *Ekādsi*.

Pauri

On the day of *Duadsī*, Dedicate thyself to the (Lord's) Name, to Charity and the Cleansing (of the mind).

And, shed thy Ego and Contemplate thy Lord.

And in the Society of the Saints, Drink the Nectar of thy Lord.

And thy mind will be satiated by the loving Adoration of thy God.

Then thou utterest sweet speech which soothes all.

All thy mind, the subtle essence of the five elements, finds sustenance in the Lord's Name.

This is the Faith that one gathers from the Perfect Guru,

And, one Merges in one's Lord, and is cast not into the womb again. [12]

Shaloka

One is Fulfilled not, if one acts within the three Modes.

Only when the Lord, the Purifier of the Sinners, is treasured by the mind and one Contemplates the Lord's Name that one is Emancipated. [13]

Pauri (Traudṣī)

The world is afflicted by the three Modes,

And so it comes and goes and falls into Hell.

For, man Cherishes not the Lord's Praise in the mind,

And Sings not the Praise of the Ocean of Peace even for an instant.

He's an embodiment of pain and pleasure,

And is afflicted by the incurable and chronic Malady of Māyā.

He practises Evil by day and thus tires himself out.

And though (at night) there's sleep in his eyes, in dream he barks out (his hidden desires).

This is the state of one who forsakes his Lord.

So, Nānak seeks the Refuge of the Lord, the Compassionate God. [13]

Shaloka

The Lord Pervades all the four directions and the fourteen spheres¹.

Nānak : His Deeds are ever Perfect and He does not an imperfect thing. [14]

Pauri (Chaudēh)

In all the four corners, there is no one other than the Lord.

His Glory is Perfect and He Abides in all the worlds.

In the ten directions is also He the Lord alone :

See thou thy Lord on the earth and on the skies.

He's on the earth and over the waters and mountains and in woods and the underworlds.

He, our Compassionate Lord, Abides in all, all over.

In the subtle as in the apparent is He, the All-powerful Master :

So Realise thou Him, Nānak, through the Mercy of the Guru. [14]

Shaloka

Conquer thy self and Sing the Praises of the Lord, through the Guru's Word,

And thy fear will be stilled by the Saint's Grace and thy care will depart. [15]

Pauri (Amāvas)

My Soul is in Peace, I am Content with my Lord.

P. 300

My body and mind are Cooled, and are in Equipoise, and I've Dedicated myself to the Service of God.

My Bonds are loosed : I've overcome my Evil and I am Fulfilled.

My mind is rid of Sin and Ego by Contemplating the Lord's Name.

Now that I've sought the Refuge of the Transcendent Lord, my comings and goings have ceased.

I Utter the Praises of the Lord and so I've Swum across along with my Kindreds (the Sea of Existence).

And now I Serve no one other than my Lord, and Contemplate only the Lord's Name.

I've attained Peace and Bliss from the Perfect Guru. [15]

1. Seven under-worlds and seven heavens, according to the Semitic belief.

Shaloka

He, whom the Lord made Perfect, wavers not (in Faith) ;
His Glory increases with each day, Nānak : he Loses in nothing. [16]

Pauri (Purnima)

The Lord alone is Perfect, the All-powerful, the Cause of causes,
Compassionate to all life, who Protects all ;
The Treasure of Virtue, the Supporter of the earth, the Enlightener, who Causes all that happens.
The Inner-knower, the All-wise, the Master, the Unknowable, Immaculate He :
Our Transcendent Lord, our Sublime God, who Knows the state of all,
The Supporter of the Saints, worthy of giving Refuge, I salute Him day and night.
The Mystery of His Unutterable Gospel one knows not, so fix thy mind on the Lord's Feet.
For, He is the Saviour of the Sinners, the Support of the supportless : Nānak seeks the Refuge of such a
God. [16]

Shaloka

My Afflictions are over, my Doubt is stilled, when I seek the Refuge of my Lord, the King.
And, Fulfilled am I and I Praise my Lord, the God. [17]

Pauri

Some Sing and some Hear and others Reflect (on the Gospel of the Lord).
Some Instruct others in the Lord's Wisdom ; others enshrine that Wisdom in the Mind : both are thus
Blest and Saved.
The Sins of such beings are Washed off and they become Pure, having rid themselves of the Dirt of ages.
Their Faces Sparkle both here and Hereafter, and Māyā contaminates them not.
He alone is high-minded, he alone is a Vaishnava, he alone is Wise and Rich,
And of high Caste and Mighty who Worships the Lord, the Builder of our Destiny.
The Brahmins, the Kshatriyas, the Vaishas, the Shudras, and even the low wretches are all Emancipated
Contemplating their Lord.
He, who Knows his only Lord, Nānak supplicates before him¹. [17]

Vār of Gauri M. 4

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka M. 4

My Perfect Guru, the *Purusha*, is Compassionate to all ; for Him all are alike.
He Sees all with the same eye, but only those Attain to Him whose hearts are Pure.
Nectar abides in the Body of my Eternal Guru ; He is Sublime ; His Station is High.
Says Nānak : "We Worship our Lord by His Grace, and those turned God-wards alone attain to
Him." [1]

M. 4

Māyā and I-amness are a Poison ; men of the world are always the Losers.
The True Riches are the Lord's and he alone attains them who, by the Guru's Grace, Reflects on the Word.
One is rid of the Poison of Ego if one Enshrines the Lord's Nectar in one's heart.
They are Fulfilled for ever on whom is the Lord's Grace. P. 301
Says Nānak : "They, whom the Lord of Himself Unites with Himself, alone have Met their Creator-
Lord." [2]

Pauri

Thou art my only True Lord and Master.
Everyone calls on Thee : all repair to Thy Feet.
Thy Praise is Glorious and he who Says it, is Saved.
They, who turn Thy-wards, Fruition, and they Merge in Thy True Name.
O Thou, my Supreme Lord, Sublime is Thy Glory. [1]

Shaloka M. 4

To Praise any thing but the Lord's Name is vain.
The self-wise praise their own Ego, and prattle about 'me and mine'.

1. *Lit.* becomes his dust.

But that what they praise goes in the end and is laid waste.
But those turned God-wards are Emancipated, for, they Contemplate the Lord of Supreme Bliss. [1]

M. 4

O my True Guru, lead me on to my Lord and Master, that I Dwell upon His Name in my mind.
For, the Name of the Lord is Pure and, whosoever Utters it, is rid of all his Woes. [2]

Pauri

Thou art my only Self-existent Lord, Formless and Uncontaminated by Māyā, my King.
They, who Dwell upon Thee with a single mind, them Thou riddest of all their Afflictions.
No one equals Thee ; so how shall I Praise any as Thy equal ?
No one is a greater Giver than Thou, my Immaculate Lord, the Eternal Truth whom I crave.
O my True Master, how True is Thy Name ! [2]

Shaloka M. 4

The mind of the self-centred Evil-doers is strayed by Doubt and afflicted by Ego.
Says Nānak : "He, who's rid of this Affliction, meets with the Saint, the True Guru, our Eternal Friend."
[1]

M. 4

The mind of the God-awaked Souls is Imbued with the Love of the Lord, the Treasure of Virtue.
Nānak seeks the Refuge of the Lord who's met by the Guru's Grace. [2]

Pauri

Thou, my Creator-Lord, the *Purusha*, art Unfathomable : with whom am I to compare¹ Thee ?
If there were any Thy equal, I'll Praise Thee like him, but Thou art Thy own only peer.
Thou Pervadest all hearts alike, but Thou art Revealed only to those turned Thy-wards.
Thou art the Master, the True Spouse of all ; the Highest of the high.
And that alone happens what Thou Willest, O True One, why should I be afflicted by care ? [3]

Shaloka M. 4

My body and mind are ever Imbued with my Lord's Love :
Be Thou Merciful, O God, that I Abide in the Guru's Peace. [1]

M. 4

They, who treasure their Lord's Love, look Beauteous in howsoever they Utter the Lord's Praise :
For, the Lord Knows their minds, and it is He who has Yoked them to His Love. [2]

Pauri

Thou, my Creator-Lord, errest not ; for, Thou canst do no wrong.
And whatever Thou Dost is good ; this is the Mystery that the Guru's Word has Revealed to me.
Thou art All-powerful, the Cause of causes, and there's no one other than Thee.
Thou, my Master, art Deep and Compassionate ; and all but Dwell upon Thee.
All life belongs to Thee and Thou belondest to all ; yea, Thou Deliverest all. [4]

P. 302

Shaloka M. 4

O my Friend and Mate, hearken to my message of Love ; my eyes are Attuned to my Lord.
And the Guru being Merciful to me, I have Met with my Friend, and so I abide in Peace. [1]

M. 4

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.
They who are inimical to such a Guru, are never Fulfilled.
For, the True Guru wishes well of everyone : why should others wish ill of him ?
As is the state of one's mind so gathers he the fruit from the True Guru :
For, the Lord, our Creator, is the Inner-knower of all, and no one can hide his self from Him. [2]

1. ਵੱਡੀਐ (ਵੱਡੀਐ) = ਵੱਡਿਆਈਏ, i.e. compare.

Pauri

He, whom the Lord Blesses, alone is great.
 Yea, the Lord Forgives whomsoever He Wishes to and, then, him He Loves.
 He who tries to mimic his ways, is a fool among fools,
 For he, whom the True Guru Unites with the Lord, Utters nothing but the Lord's Praise.
 Says Nānak : "The True One alone is True and he who knows this, Merges in the (Lord's)
 Truth". [5]

Shaloka M. 4

My True, Immaculate and Eternal Lord is without fear, without hate, the Formless He.
 They, who Contemplate Him with single-minded Devotion, shed their load of Ego.
 They, who Worshipped their Lord, victory be to such Saintly beings.
 They, who slander the Perfect and the True Guru, them the whole world curses.
 For, within the True Guru the Lord Himself Abides and Works, and Protects He him Himself.
 And, the Guru for ever Utters the Praises of the Lord : greetings be to the Guru.
 Nānak is a Sacrifice unto him who Contemplates the Creator-Lord. [1]

M. 4

Thou of Thyself Created the earth and the sky.
 Thou of Thyself Created the humankind and gave Sustenance to all.
 It is Thou alone who Workest all over, Thou, the Treasure of Virtues :
 Dwell thou, Nānak, on the Lord's Name that thou art rid of all thy Sins. [2]

Pauri

Thou art my True Lord, and Thou lovest nothing but the Truth.
 O True One, whosoever Sings Thy Praise, the Couriers of Death come not near him.
 They, who Love Thee from their heart, their Faces Sparkle at Thy Gate.
 The False ones are left behind : having Falsehood in their hearts, they suffer Pain.
 Blackened are the Faces of the False ones : the False ones remain but False.

Shaloka M. 4

The True Guru is the field of *Dharma* : in it as one sows, so one reaps.
 The Guru's Devotees sow the seed of (the Lord's) Nectar and Taste the fruit of Nectar too.
 Their Countenances Sparkle both here and Hereafter ; and they are Robed with Honour at the Lord's
 True Court.

In the hearts of others is Evil, they practise Evil : and so whatever they sow, they eat the fruit thereof.

P. 303

For, when the True Guru, the Tester, Testeth, the inner selfishness¹ of everyone comes off.
 One is known for what one is : and as is one's mind, so is one rewarded by the Lord.
 Says Nānak : "At either end the Lord alone Acts ; and His miracles He Himself Works and
 Oversees". [1]

M. 4

Man is endowed with one mind, and with it he acts : and to whatever his mind is dedicated, that he
 receives.

One may prattle as much as one may, (but) one eats only what one has.

Without the True Guru, one Awakens not, nor one's Ego goes.

The Egotists are afflicted with Pain and Hunger : they beg for Alms from door to door.

For, their Guile and False nature is hid not for long and they show us their true colour one day.

He, in whose Lot it is so Writ by God, he's met by the True Guru and God.

As iron rubbed with the Philosopher's stone becomes gold, so is the man transmuted by the Society of
 the Saints.

O Lord, Thou art the All-powerful Master of Nānak, so lead him Thou on as Thou Willest. [2]

Pauri

He, who Dwells on the Lord in his heart, him the Lord Meets of Himself.

For, he keeps company with Virtue, and with the fire of the Word burns off all his Sins.

The Sins are bought cheap like straw ; but the Merits he alone gathers whom the Lord Blesses.

Sacrifice am I unto my Guru who erased my Sins and Revealed my Virtues.

Glorious is the Praise of our Sublime Lord ; but it is only those turned God-wards who Utter this
 Praise. [7]

Shaloka M. 4

Glory be to the True Guru who Contemplates ever the Lord's Name.

All discipline, all ablution, for him lies in Uttering the Lord's Praise ; with the Lord's Name alone is he
 satiated.

1. ਸੁਆਵਗੀਰ (सुआवगीर) : (Persian, सावगीर), (the coins) of pure gold.

The Lord's Name is our only Power, our only Court, our only Protection and Refuge.
And he, who Worships the Guru's Being with single-minded Devotion, he gathers the Fruit of his heart's desire.

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, bound like a thief¹.

(But), if he then seeks again the Refuge of the True Guru, he's Saved if he Dwells on the Lord's Name.
Such, Nānak, is the Lord's Will : and I utter only what my God Wills me to utter. [1]

M. 4

He, who submits not to the Command of the Perfect Guru, he, the self-centred, ignorant one, is lured away by the Poison of Māyā.

His heart is filled with Falsehood and he knows nothing but Falsehood and God involves him in fruitless² Strife.

He prattles all-too-much, but no one likes what he blurts out.

Like a deserted woman, he serves too many masters and whosoever keeps his company, his repute is also soiled.

Those turned God-wards remain Detached and away from him, for, they keep company with no one but the Guru.

O my friends, the Elect of the Lord, he who hides the identity of his Guru, gathers no Profit. P. 304
Says Nānak on the testimony of the Shāstras³ and the Vedas⁴ and the Word of the Perfect Guru, which is the most authentic of all :

That it becomes the Lord's Devotees to Praise their Perfect Guru ; while the Egocentrics rue the day they missed to Praise Him. [2]

Pauri

The True One alone is great : (but), he alone Attains to Him whom the True Guru Blesses⁵.

The True Guru is he who Contemplates the True One : the True Guru and the True God are one.

The True Guru is he, the *Purusha*, who overwhelms his five desires.

They, who Serve not the Guru and abide in Ego, within them is Falsehood : O, cursed be their beings.

Whatever they utter is of no avail ; their Countenances are Blackened and they are bereft of the Guru's Grace. [8]

Shaloka M. 4

The body is the Lord's Farm ; the Lord Himself has yoked us to culture it.

The godly beings grow (the Lord's Name) by His Grace, while the Egotists lose even their Self.

All sow the seed for their good ; but that alone grows which the Lord likes.

The Devotees of the Guru sow the seed of (the Lord's) Nectar, and so they reap the fruit of the Nectar-Name.

The mouse of the *Yama* ever picks at the crop (of life), but our Creator-Lord drives it out of ourselves.

The Crop grows through the Lord's Love, and is Cut and Stacked by the Lord's Grace.

All their Woes and Afflictions are past who Contemplate their True Guru, the *Purusha*.

Says Nānak : "He, who Contemplates the (Lord's) Name, Swims Across himself ; nay, Emancipates he the whole world". [1]

M. 4

The whole day the Egocentric is concerned with vain desires :

At night, he is overwhelmed by sleep and all his nine organs are out of tune.

He is overpowered by his woman and obeys her he like a bond-slave.

How impure and foolish is such a being ?

Him, the vicious one, lust infests and obeys he implicitly the command of his woman.

But he, who follows the lead of the Guru, is True and Pure.

The Lord Himself Creates men and women ; it is the Sport of the Lord alone.

Says Nānak : "O Lord, all is Thy Creation and good is all that Thou createst." [2]

Pauri

Thou, my Care-free Lord, art Infinite : Immeasurable is Thy Glory.

Those who Contemplate Thee are men of Destiny, for they are Met with by the True Guru.

1. The reference is to the rivals of Guru Amar Das.

2. *Lit.* baseless.

3. श्वास्त्र (श्वस्त्र) : Shāstras.

4. वेद (विद) : Vedas.

5. *Lit.* anoints.

The Word of the True Guru is the embodiment of Truth ; it is through the Word that one becomes True. Some there are who mimic the Guru's Word, but False is all their prattle, and they, the False ones, waste their lives away.

For, they are not from within what they seem from without, and they writhe in Pain, having sucked-in the Poison of Māyā. [9]

Shaloka M. 4

Purifying is the Service of the True Guru : he who does it, is also Pure.
But they in whose heart abide Guile and Falsehood, those wretches the Lord drives out of His Court.
The True Devotees Serve the Guru well, while the False ones get not an opportunity howsoever they may try. P. 305

They, who like not what the Guru preaches,
Accursed¹ are their Countenances ; the Lord Destroys them forsooth.
They, who Cherish not their Lord's Love, persuade them as well as you may, they, the self-willed wretches, come not to the Path.
He who Meets with the Guru keeps his mind whole, and enjoys he immense spiritual Bliss².
Says Nānak : "The Guru Uniting some with himself gives Peace ; but they, who beguile others, are Separated from him (to writhe in Pain). [1]

M. 4

They, who treasure the Lord's Name, have their tasks fulfilled by the Lord.
They are dependent upon no one else, for, the Lord is ever on their side.
When the Creator-Lord is one's Support, the whole world is on one's side and everyone feels Blest by his very sight.
It's the Lord that raises men to become kings and emperors, and the one Anointed by Him all men greet and hail.
Great is the Glory of the Perfect Guru, for, he Serves our Great Lord, and so attains immeasurable Bliss.
The Guru Blesses us too with (the Remembrance of) the Eternal Lord and by His Grace we mount to higher regions each day.
The slanderer, who's envious of the Glory of the Guru, him the Lord Destroys.
Nānak, the Lord's Slave, Utters the Merits of the Creator-Lord, for, He Protects ever His Devotees. [2]

Pauri

Thou, my Compassionate, Mysterious Master, art the Greatest Giver and All-wise.
I see not Thy equal ; I Love Thee, for, Thou art so Wise and Gracious.
I'm attached to my kinsmen, but know not that they stay not.
They, who are dedicated to the one other than their Lord, are False ones ; their support is unsure.
So Contemplate thou the True One, O Nānak, for, the Ignorant fools waste away their lives in vain. [10]

Shaloka M. 4

At first the Egocentric loves not (the Guru) ; and then he makes vain excuses.
Being of split mind, he gets Peace from nowhere.
He, in whose mind Abides not the Love of the Lord, vain and false is his coming and going.
When the Creator-Lord is in Mercy, one Sees the True Guru and God.
And Drinks he the Nectar of the Guru's Word, and all his Woes and Cares and Doubts are no more.
And then he walks in Bliss and Utters ever the Praise of the Lord. [1]

M. 4

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 Nectar³ 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, upstanding and down-sitting.

1. उल्लेखे (भलेरे) : does not mean good, but the reverse of it. The word has been employed in this sense elsewhere too in the Guru-Granth.

2. द्रष्टु (वस्तु) : lit. the thing, i.e., spiritual bliss.

3. i.e., repair to the Society of the Saints.

He, who Contemplates my Lord with every breath, he, the Devotee, becomes the Beloved of the Guru.
P. 306

He, on whom is the Lord's Mercy, him alone He Instructs in the Guru's Wisdom.
Nānak craves the Dust of the Devotee's Feet who Contemplates himself and makes others Contemplate
the Name of the Lord. [2]

Pauri

Rare are the ones who Meditate upon Thee, O True One.
They, who with single-minded Devotion Contemplate Thee, O Lord, through their Blessings myriads of
others are Saved.
All thy Creation Dwells on Thee, but only those are Approved whom Thou Lovest.
They, who eat and wear well without Serving the True Guru, accursed are they in life and death.
They speak softly in Guru's Presence, but at his back they emit Poison ;
And so having False minds the Lord drives them out of His Presence. [11]

Shaloka M. 4

The slanderer has worn¹ the lice-infected black gown,
Full of dirt and filth, and so no one sits near him.
He was sent out to slander (the Guru), but look, how the faces of him and his promoter were blackened
(at the King's Court) !
Instantly, the whole world heard that the slanderer, with his servant, was shoe-beaten and he, the wretch,
hastened back to his home in utter shame.
His whole society discarded him and his wife and niece but gave him a poor shelter.
He lost this world and the next : he barks out thirsty and hungry (like a cur).
Blessed is my Creator Lord, the *Purusha*, who Himself did justice to the Guru.
He, who slanders the Perfect Guru, him the True Lord Destroys and lays Waste.
These are the eternal Words of the Lord who Created the whole universe. [1]

M. 4

He, whose master is hungry and naked, how will he be well-fed ?
If the master has the thing, he gives it to his servant, but if he has not a thing, what can he give him ?
If we serve a master (well) and have still to reckon for our account, that service is of no avail.
Serve thou the Lord and the Guru of Blissful Presence that no one asks thee to render thy Account.
[2]

Pauri

This is the essence of the Saints' thinking, and the Vedas too proclaim,
That whatever the Devotees of the Lord utter, that comes to pass.
This Truth is manifest to the whole world,
That the pig-headed ones, who tussle with the Saints, get no Peace.
The Saints seek to Bless them with Merit, while they burn in the Fire of their Ego.
But what can these poor wretches do when their Lot is miserable.
They, who are accursed of the Lord, them no one owns.
They harbour enmity against one who's the enemy of no one, and so the Lord of *Dharma*, in his Justice,
Destroys them.
Whosoever is cursed by the Saints, their wanderings cease not.
For, whosoever shall cut at the roots, will gather no branches. [12]

Shaloka M. 4

The Guru Dwells in his Mind on the great Glory of the Lord. P. 307
The God, in His Grace, Blesses the Guru with Glory and it diminishes not howsoever anyone may try.
The True Lord and Master Keeps on the side of the Guru : in vain does the world waste itself away in
envy.
The Lord Blackens the Countenances of the slanderers, and the Guru's Glory He increases.
The more the slanderers slander the Guru, the more his magnificence grows.
Nānak, therefore, Contemplates his only Lord who makes everyone to fall at his Feet. [1]

1. The reference here is to a Khatri, Marwaha by name, who sent his man to complain in Akbar's Court against
Guru Amar Das, the third Guru. The king dismissed the plaint.

M. 4

Whosoever is jealous of the True Guru, he loses the Merit of this world and the next.
 He yelps and barks in vain, and dies writhing in Pain.
 He tries to gather vain glory thiswise, but loses even what he has.
 What, pray, shall he earn and what shall he eat in whose heart are Doubt and Pain ?
 He, who is inimical to the all-loving Guru, carries on his head the Evil of the whole world.
 He gets no Refuge both here and Hereafter, for, his mouth, full of slander, writhes in Pain.
 If he touches gold, it turns into dust.
 But if he seeks again the Refuge of the Guru, the Guru forgives his past deeds.
 Nānak Dwells ever on the Lord's Name and so has he Washed off his Sins. [2]

Pauri

Thou art the only True One, O Lord, the Command of Thy Court is over all.
 They, who Worship and Serve Thee, O True One, lean on no one but Thee.
 Within them is Truth and Pure are their Countenances : they utter the Truth, and lean only on Thee.
 They alone are Thy Devotees who Praise Thee through the Guru's Grace, and are Blest with the
 Standard of the Word.
 Unto them, who Serve the True One, Nānak is a Sacrifice a myriad times. [13]

Shaloka M. 4

They, who were cursed by the Perfect Guru from the beginning (of the Guru's House), (being un-
 repentant), the curse of the Guru is even now upon them.
 They seek to reunite with the Guru, but the Lord wishes not so.
 They find no Refuge in the Society of the Saints, for, the Guru has so proclaimed
 That whosoever goes to meet them, him the wild *Yama* will destroy.
 Others (who) were cursed first by Guru Nānak, and the curse of Guru Angad was also upon them.
 The third Guru (on being asked forgiveness) forgave them, knowing that in their own hands lay nothing.
 And the fourth Guru too forgave all the slanderers and enemies of the Guru's House.
 Even if their sons or disciples Served the Guru, the Guru fulfilled them all:
 For, one gathers from the Guru what one seeks, may it be riches or sons or Union with the Lord.
 The True Guru has all the Treasures with him, for, he keeps ever the Lord in his mind.
 But he alone Attains to the Perfect Guru in whose Lot it is so Writ.
 Nānak seeks, O Lord, the Dust of those who are Thy Friends, Thy Saints. [1]

M. 4

Whosoever the Lord Blesses with Glory, the whole world falls at his feet. P. 308
 Why fear this Glory when it is the Blessing of the Lord and not of one's own achieving.
 Hearken ye, O friends, my Seat is the battle-array of God's own forces : through it, He Exhibits His
 Power and Humbles (the high and mighty).
 The Lord Protects His own Devotees, and Blackens the Countenances of their slanderers.
 The Glory of the True Guru increases with each day : God Himself yokes the Guru to His Praise.
 O Devotees of the Guru, Dwell ye on the Lord's Name, that the Creator-Lord makes the True Guru
 Abide in your Mind's home.
 And know ye that the Word of the Guru alone is True, for, the Lord Himself Speaks (through the
 Guru's Word).
 The Lord makes Beauteous the Faces of the Guru's Devotees, and makes the whole world resound with
 the Victory of the Guru.
 Nānak is the Bond-slave of the Lord, for, the Lord ever Protects the Honour of His Slaves. [2]

Pauri

Thou art my True King and Master :
 Bless me with the True Treasure of Thy Name, O Lord, for I'm Thy Pedlar.
 I seek to Serve Thee, the True One, and to Deal in Thee, and to Utter Thy Wondrous Praise.
 They, who Serve their Lord with the Devotion of a Devotee, Meet with their Lord and are Decked with
 the Guru's Word.
 O True King and Master, Thou art Unfathomable and Mysterious, and Thou art known only through
 the Guru's Word. [14]

Shaloka M. 4

He, who harbours envy against another, never gathers Good.
 He's followed by no one and he Wails ever in the Wilderness.

He who slanders is known as a slanderer, and all that he does is never fulfilled.
 He, who back-bites others without cause, can show not his blackened face to another.
 For, in the Kali age the body is the field of *Karma* ; in it as one sows, so one reaps.
 The Lord's Justice is not upon mere talk : if one takes poison, one dies.
 See friends, the Justness of my Lord's Regime, that one is awarded justly for what one does.
 To Nānak the Truth was Revealed by the Lord, and so he speaks of the Mysteries of the Lord's House.
 [1]

M. 4

They, who See not the living Presence of the Guru, and keep away from him, for them there is no Refuge.
 And they, who go out to meet them, accursed is also their lot.
 For, whomsoever the Guru curses, the whole world curses him, and his Wanderings cease not.
 They, who identify themselves not with their Guru, they seek a Refuge in vain.
 Their Cravings are stilled not ; and they bark out their gnawing Hungers for ever.
 No one hearkens to what they utter, and they live from one fear to another.
 They, whom the Guru's Glory pleases not, they find no Refuge either here or Hereafter.
 They, whom the True Guru cursed, to meet them is to lose whatever Honour one has. P. 309
 Being cursed by the Guru, they, who meet them, on them also is the Guru's curse.
 See not their faces, who are yoked to the Other.
 Whatever the Lord has Decreed, comes to pass : (for), no one can challenge the Will of the Lord.
 Dwell thou on the Lord's Name, Nānak, for nothing equals the Lord's Name.
 The Glory of the Lord's Name is great : and it increases with each day. [2]

M. 4

He, whom the Guru himself¹ establishes, his Glory is great.
 At his Feet falls the whole world and with his Praise resounds the whole universe.
 He, whom the Perfect Guru Blesses, is Fulfilled ; him greets and hails the whole creation.
 The Guru's Glory increases with each day, and no one can equal it.
 He, whom the Creator-Lord Establishes Himself, Protects He him too, in His Mercy. [3]

Pauri

The body is the infinite Fortress ; within it are our organs, the Streets :
 And the God's Devotee comes, by the Guru's Grace, here to Trade ; he gathers only the Lord's Essence.
 Here the Treasure of the (Lord's) Name is expended, and one Buys up with it the Jewel² of the Lord.
 They, who search for the Lord's Riches outside their body, are the wild ignorant wretches.
 They wander about in Doubt as does the deer (who having the musk within searches all over, but not within). [15]

Shaloka M. 4

He, who slanders the Perfect Guru comes to grief while in life.
 He's cast into the deeps of Hell ; yea, thither is he driven.
 And lo, no one listens to his woes and he cries and wails in vain.
 He loses the Merit of this world and the next : he loses both the Capital and the Profit thereof.
 He's like the bullock of the oilman and is yoked to his labour by the Lord with the rise of each morn.
 For, the Lord Sees and Hears all, and nothing from Him one can hide.
 He reaps the fruit of what he had sown in the past.
 But he, on whom is the Lord's Grace, he washes the Feet of the Guru,
 And Swims across, by the Guru's Grace, (the Sea of Existence) as does iron, riding the wooden boat.
 Contemplate thou then the Lord's Name, Nānak, that thou attainest Eternal Peace. [1]

M. 4

Blessed is the Bride, who, by the Guru's Grace, Meets her Lord, the King.
 She's Illumined from within with the Light (of Wisdom) and Merges she in the (Lord's) Name. [2]

Pauri

This body is (the abode of) *Dharma*; in it burns the Light of True One.
 Within it are hid the Mysterious Jewels and Pearls, but rare is the one who mines³ them.

1. ਜਿ ਹੋਏ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ (ਜਿ ਹੋਏ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ) : *lit.* whom the Guru establishes in his life-time.
 2. ਪਰਦਾਲੇ (ਪਰਥਾਲੇ) = ਮੁੰਗੇ, a precious stone.
 3. ਖੋਤਿ (ਭੋਜਿ) : ਖੁਣ ਕੇ, dig up.

When one Realises the All-pervading Lord, he Sees Him woven warp and woof throughout ;
 And Sees he the One alone, Believes in the One alone and Hears of the One alone.
 So Praise thou the Lord's Name that thy Service is Approved by the Lord. [16]

P. 319

Shaloka M. 4

He, in whose mind Abides the Lord, Tastes he the Essence of Bliss.
 His Countenance looks Beauteous at the Lord's Court, and all Creation craves to See his Vision.
 He, who Contemplates the Name of the Fear-free (Lord), he fears no one.
 But they alone Serve their Supreme Master, in whose Lot it is so Writ by God.
 They are Robed at the Lord's Court, yea, they, over whom rains the Mercy of the Lord.
 They are Emancipated themselves with all their kinsmen, and the whole world is Saved on their account.
 O Lord, lead me on to the Sanctuary of the Saint, whose mere Sight will awaken the Life Divine in
 me. [1]

M. 4

Evergreen is the place where abides my True Guru.
 They, who saw my True Guru, their Souls flowered.
 Blessed are the kinsmen and father and mother to whom the Guru is born.
 Blessed, Blessed is the Guru, who's Emancipated Contemplating the Lord's Name, and Emancipates he
 others too by His Vision.
 O Lord, lead me on to my Guru in Thy Mercy that I Wash His Lotus-Feet. [2]

Pauri

Eternal is the True Guru in whose heart Abides the Lord.
 The True Guru is the Hero who has stilled His Lust and Wrath and Vice.
 When I See my True Guru, my mind rests in Peace.
 Sacrifice a myriad times am I unto the Guru.
 The God-wards win (the Battle of Life) but the self-wards win it not. [17]

Shaloka M. 4

When the Lord, in His Mercy, leads the Devotee on to the True Guru, he Utters the Lord's Name with
 his tongue ;
 And he walks in the Guru's Will ; him the Guru Blesses with the Sanctuary of the (inner) 'Home'.
 They, who treasure the Lord's Name, become fear-free :
 They, whom the Lord Protects, no harm comes to them.
 Dwell thou on the Lord's Name, Nānak, that He Emancipates thee both here and Hereafter. [1]

M. 4

The Devotees of the True Guru love to see the Glory of the Guru.
 The Lord Himself Protects the Honour of the Guru : so the Guru's Glory increases with each day.
 In the mind of the Guru Abides the Transcendent Lord who Saves all.
 The Lord's Court is the Support of the Guru, 'tis the Lord who Makes all to pay obeisance to the Guru.
 He, who Cherishes the Guru with Devotion, all his Sins are washed away.
 His Countenance sparkles at the Lord's Court and he gathers immense Glory.
 Nānak craves the Dust of those who call on no one but the Guru. [2]

Pauri

I Praise the Glory of my True Lord :
 But howsoever I Praise the True One, I know not his True Worth.
 They, who Tasted the Essence of the True Master, were satiated.
 But those, who Taste this Essence, become Mute, as the dumb person tasting sweets can say not what's
 their taste.
 The True Guru Serves his only Lord and Master and so is he filled with Bliss. [18]

P. 311

Shaloka M. 4

They, who develop a carbuncle within alone know what pain is.
 They, the Devotees, who are Separated from their Lord, alone know what means Separation in Love.
 Sacrifice am I unto them.
 O my Lord, lead me on to my Friend, the Guru ; I'll Anoint my head with his sacred Dust.

1. i.e., brings his mind home.

The Devotee who walks in the Way of the Guru, I am like a bond-slave to him.
They, who are Imbued with the Love of the Lord, their body's robe too is Dyed in the Lord's Colour.
Be Thou Merciful, O Lord, and lead me on to my Guru that I Sell off my head to my Master. [1]

M. 4

The body is full of Sins, how, O Saints, shall I wash it Pure ?
If I Buy up the wares of Virtue through the Guru, the Dirt of Ego within me will be washed off.
Trade thou in Truth with Love, and nothing but Truth ;
And thou Losest never and gatherest thou Profit as is the Lord's Will.
Nānak : they alone Trade in Truth in whose Lot it is so Writ by God. [2]

Pauri

I Praise the Lord of Truth, the *Purusha*, whose distinction it is that He is True.
When I Serve the True One, Truth Abides in my Mind and the True Lord then Protects me.
They, who Contemplated the True One, they Merged in Truth.
And they, who Served not the Lord of Truth, are turned away from God ; in Ignorance they reel.
They bark out insensible¹ prattle, as do the drunkards. [19]

Shaloka M. 3

The *Gauri Rāga* is blessed if through its strains one rests one's mind on God.
And one walks in the Will of the True Guru, yea, if Decks one oneself thus.
The True Word is our True Spouse : one must enjoy it ever :
As maddar, when boiled, yields a fast red colour, so should one's Soul reflect the Colour of the Lord.
That what is Dyed in the Lord's True Colour, blooms like the *Lalla* flower.
And that what is false is exposed, howsoever one may coat it with gold.
False is the praise of the False ones, for, they cherish nothing but what is False.
Nānak : the Lord alone is True (and) it is through His Grace that we are Blest. [1]

M. 4

The Society of the Saints resounds with the Praise of the Lord : 'tis here that the Lord is Attained.
Blessed are the Beneficent Saints who instruct others in the Ways of the Lord.
They impart the Lord's Name to the others and through the Name Emancipate the whole world.
All long to see the Guru : the whole universe greets and salutes the Guru.
Thou, O Lord, Abidest in the Guru's Mind ; Thou Thyself Deckest the Guru with Glory.
O my Creator-Lord, Thou art Thy own Worshipper in the form of the Guru.
He, who tears himself away from the Guru, his face is impious and the *Yama* destroys him. P. 312
He gets no Refuge here or Hereafter : this the Devotees of the Guru know too well.
They, who Met with the Guru, were Emancipated, for, they Enshrined the Lord's Name in their hearts.
O ye, the Guru's Devotees, my sons, Contemplate ye the Great Lord and be Emancipated. [2]

M. 3

Ego has led the world astray and it walks in Sin and eats the Poison of Evil.
When the True Guru is Met, the Lord's Grace is upon us, but the Egocentrics grope in Darkness.
Says Nānak, "The Lord Unites those with Himself whom He Enables to Love the Word". [3]

Pauri

Praise be to the Lord of Truth ; but he alone Praises the Lord who Loves Him.
They, who Contemplate the Lord with a single mind, Time corrodes not their Souls².
Blessed is the man whose tongue Tastes the Nectar (of the Lord's Name).
He, who Loves his True Lord, is Approved at the Lord's True Court.
Blessed is the life of the True ones whose Countenances become Pure, for, they reflect on the (Lord's)
Truth. [20]

Shaloka M. 4

The Worshipppers of Māyā pay obeisance to the Guru, but their minds are False.
When the Guru tries to Awaken them, they hide their heads like the tricky herons.
But the Devotees are Illumined by the Vision of the Guru ; and being True seekers³, they separate the
True ones from the False.
The False ones hide their heads in shame, for they look so odd from the rest.
They get not the (Divine) feed from the Saints : like sheep, they fall for the Filth.

1. ਆਲੁ ਪਤਾਲੁ (ਭਾਲੁ ਖਾਲੁ) : ਅਕਾਸ ਪਤਾਲ ; now this, now that.
2. ਕੰਧੁ (ਕੰਧੁ) ; lit. wall, or body.
3. ਲਧੰਦਾਰੇ (ਲਧੀਦਾਰੇ) : ਲੱਭਣ ਵਾਲੇ.

If one feeds the Worshippers of Māyā on Nectar, they emit out nothing but Poison.
So keep not ye company with them, for, on their heads is the Curse of the Lord.
The world is the Lord's Playfield, He Plays as He Wills : so Nānak Cherishes His Glorious Name. [1]

M. 4

The True Guru, the *Purusha*, is Unfathomable, for, within Him is the (Unfathomable) Lord.
Who can equal the True Guru on whose side is the Creator-Lord Himself ?
The Guru's Sword and the Coat of Mail are the Lord's Worship, with which he overcomes the dreadful
dragon^a of Time.

The Lord Himself is the Refuge of the Guru : He Saves all who belong to the Guru.
He, who wishes the Guru ill, him the Creator-Lord Himself Destroys.
This is the routine of the Lord's Court and Nānak Reveals the Mystery of the Lord. [2]

Pauri

They, who Contemplate the True One while asleep, and Utter His Name when awake,
Rare are such beings of God, who Contemplate no one but the True One.
I'm a Sacrifice unto those who ever Utter nothing but the (Lord's) Truth.
They, who Cherish the True One, mount to the Court of the True Lord.
Nānak but Utters the True Name of the True Lord who is ever-True and ever-New. [21]

Shaloka M. 4

Whether they are asleep or awake, those turned God-wards are Approved. P. 313
They, who forsake not their Lord, even for an instant, they are the Perfect persons, Elect of the Lord.
They Attain to the True Guru by His Grace, and so Attune themselves eternally to the Lord.
If I too meet with them, I attain Honour in the Lord's Court.
For, they Praise their Lord, awake or asleep.
Nānak : Pure are the Countenances of those who Cherish ever their Lord. [1]

M. 4

Serve thou thy Perfect Guru and Attain to the 'Infinite' Name.
And the Lord Saves thee upon the Sea of Material Existence ; this is the Bounty of the Lord.
Blessed is the God-awakened Merchant who Deals only in the Lord's Name.
The Devotees gather round him like pedlars and he Embellishes them with the Emancipating Word of
the Lord.
Nānak : they alone Serve their Creator-Lord on whom is the Grace of God. [2]

Pauri

The seekers of the Lord seek and Contemplate no one but the True One.
They, the God-wards, who Searched and Found their Lord, Found they Him, the True One, from within.
They, who Served their True Master, overwhelmed the corroding force of Time.
The True One is the Highest of the high ; they, who Serve the True One, Merge in Truth.
Blessed is the True Lord, for, the Service of the True One yields (eternal) Fruit. [22]

Shaloka M. 4

The Egocentric in Ignorance Wanders in Doubt without the Lord's Name.
Without the Guru, his mind is held not and he is cast into the womb again and over again.
When the Lord, our King, is in Mercy, we Meet with the True Guru.
Praise thou, Nānak, the Lord's Name, that the Pain, attendant upon birth and death, ends for thee. [1]

M. 4

Praise thou thy Guru in a myriad ways with Love in thy heart.
When thy mind is Imbued with the True Guru, it looks Beauteous.
Attune thy mind to thy Love and Utter ever His Praise.
Nānak's mind-Hungers for the Lord's Name and his mind is satiated, Tasting the Essence of the Lord.
[2]

Pauri

Through Nature, the Lord Reveals His Truth ; He it is who Created day and night.
Praise ever then thou the True One, for, True is the Glory of thy True Lord.
But, howsoever Praises Him one, one Knows not His True Worth.
(But), When Meets us the True and Perfect Guru, we See the Lord's Presence.
They, who Praised their True Lord by the Guru's Grace, they stilled all their Hungers. [23]

1. *Lit.* thorn.

Shaloka M. 4

I Searched my body and mind and Found I Him, my Lord.
And, I Found the Guru, the intercessor, who United me with my God. [1]

M. 3

The man of riches is blind and deaf.
For, he hearkens not to the Word, his mind being filled with the noise (of riches).
The God-wards Attune themselves to the Word.
They hear the Lord's Name, Believe in the Name, and Merge in the Name.
The Lord Doth what He Willeth.
And from Nānak, the Lord's Slave, the Lord calleth whichever tune He Wisheth. [2]

Pauri

O my Creator-Lord, Thou Knowest whatever is in one's mind. P. 314
Thou, my Lord, art Infinite, but the world hath an end.
All that Thou Willest cometh to pass ; for, all that is, is Established by Thee.
Thou, the One, Pervadest all hearts ; O Thou True King, all this is Thy Play.
(But), they alone Meet with the Lord who Meet with the True Guru : in no otherwise¹ is the Lord Met.
[24]

Shaloka M. 4

Hold thy mind and through the Guru's Word Attune thyself to thy Lord.
Why forsake Him, pray, upstanding or downsitting, eating or breathing ?
Now that I have surrendered myself to the Lord, the anxieties of life and death have ceased.
O Lord, keep me as Thou Willest and Bless me with Thy Name. [1]

M. 3

The self-ward Egocentric Knows not his True Home, and so wanders he in mind, back and forth.
The Lord Calls him to Himself but he hears not, then how will he be Fulfilled ?
Rare is the one who knows the True Guru's Abode, and who attends upon him ever with joined palms.
When the Lord is in Mercy upon Nānak, He Leads him back to Himself. [2]

Pauri

Fruitful is the Service which Pleases the True Guru.
Pleased is the Guru's mind, and he destroys all our Sins.
The Instruction that the Guru imparts, that the seekers Hear.
They, who submit to the Guru's Will, their Glory increases fourfold.
Mysterious is the Way of the True Seekers ; for, they not merely Hear the Guru's Instruction, but are
inebriated with it. [25]

Shaloka M. 3

They, who identify themselves not with their Guru, they get no Peace.
They lose the Merit of this world and the next, and find no Refuge at the Lord's Court.
Opportunity comes not to them again, that they repair to the Guru's Feet.
If the Guru keeps us out of account, our life passes in Pain.
The True Guru is the friend of all ; of Himself Unites He all with Himself if He so Wills.
Says Nānak : "He, whom the Guru enables to See the Lord's Vision, secures he his Release at the
Lord's Court." [1]

M. 3

The self-willed Egocentric walks in Evil and Ignorance.
Within him is the Fire of Wrath and he loses his mind in a Gamble.
He, who practises nothing but Falsehood and Sin,
What good shall he hear and what good shall he utter ?
He is Blind and Deaf and wanders he in Wilderness, alone.
He, the Blind Egocentric, comes and goes again and over again.
Without Meeting the True Guru, he gets no Peace.
This is how he gathers what is Writ in his Lot by the Lord. [2]

Pauri

They, whose hearts are hard, they abide not with the True Guru.
In the Guru's Court prevails Truth ; there, the False ones come to Grief.

1. परते (परतै) : वर विसे उं, by no other means.

They pass their time with the Guru by playing clever, and go back to the False ones.
With Truth, Falsehood mixes not : O my mind, Discriminate thou, and see.
The False ones mix with the False ones : while the True ones sit by the Guru's side. [26]

Shaloka M. 5

All the slanderers of the Guru, God Himself Destroys.
The Lord is the Eternal Support of the Saints and lo, His miracles are manifest. [1]

P. 315

M. 5

They, who strayed away from the Lord from the beginning, where can they seek their Refuge ?
The All-powerful Lord Himself has Destroyed them who is the Cause of causes. [2]

Pauri M. 5

With a noose in their hands some go out in the night to strangle others, but the Lord Knows all.
Some feed their eyes on the beauty of other men's women, hid from the world's eyes.
They break into homes hard to break, intoxicated with spirits.
If these be their deeds, they come to grief.
For, the Angel of Death Presses them in the Press as does the oilman the oil-seeds. [27]

Shaloka M. 5

They, who are the True Lord's Servants, are Approved by the Lord :
They, who Serve the Other, are wasted away in their Ignorance. [1]

M. 5

The Eternal Writ of the Lord no one can erase.
The True Riches are the Lord's Name : so Contemplate thou ever thy True Lord. [2]

Pauri M. 5

He, whom the Lord Pushes down¹, where can he plant his feet ?
He commits immense Sin and ever licks Poison.
He is wasted away slandering others, and is Consumed from within.
He whom the True Master destroys, O, who can protect him ?
Nānak seeks the Refuge of Him who is the Unfathomable *Purusha*, the Almighty Lord. [28]

Shaloka M. 5

In the deeps of Hell is immense Pain ; the Ungrateful Wretches are cast there.
Them the Lord destroys and they die, forsaken by the Lord. [1]

M. 5

The slanderers are cured not of their Affliction, try as well as one may.
Them the Lord Himself deludes and Wastes them away, birth after birth. [2]

Pauri M. 5

The True Guru in His Mercy Blest me with the inexhaustible Treasure of the Lord.
And all my Cares ceased, and I was rid of the fear of the *Yama*.
And all my Evil desires and Lust and Wrath were stilled on meeting the Saint.
They, who Serve anyone but the True Lord, will die frustrated².
The Lord has Blest Nānak with the Blessing of His Name and so he is United with his Lord. [29]

Shaloka M. 4

An ascetic ought not to be greedy and, like the cursed ones he should not crave for *Māyā*.
But here's an ascetic³ whom I invited that he accept my courtesies and he refused ; later, in remorse,
he sent in (surreptitiously) his son.

The Elect of the Lord all laughed and said, "This ascetic is lured by greed.
Wherever he sees not enough, he goes not, but seeing more he forsakes his vows".
O friends, such a man is not an ascetic, but a tricky heron ; this is the considered view of all the Saints.
He slanders the Saintly being to earn applause of the world, and for this Sin, he's Destroyed by the Lord.
See what's the fruit of slandering the Saints he has gathered : he has lost all the Merit of his penances.
Among the people he passes as an ascetic, while within he commits Sin.

P. 316

1. ਨਾਨਕਗੜਾ (ਨਾਨਕਗੜਾ) : ਨਨ + ਨੁੰਗਾ—ਨਨਣ ਲਈ ਧੱਕਾ.

2. ਬੁਟ (ਬੁਟ) = ਬੋਟ (ਡਿਗੇ ਹੋਏ ਬੋਟ ਵਾਂਗ, ਬੇਆਸਰਾ), supportless.

3. A pseudo-saint of Goindwal who was jealous of Guru Amar Dās, the third Guru, and tried his worst to slander him. The Guru once invited him to a feast but he refused the invitation. When, however, he came to know that some money was also to be given away by the Guru in charity, he sent in his son. It is to this episode that this verse refers.

But the Lord has Revealed to the world his evil nature.
The King of *Dharma* has asked the Couriers of the *Yama* to throw him in the deeps of Hell where are burnt all the great Sinners.

No one should accost this cursed man ; for, he is cursed by the True Guru.
That what happens in the Lord's Court, that Nānak has Revealed,
But Knows only he whom the Lord has Blest. [1]

M. 4

The Devotees of the Lord Utter ever the Lord's Praise.
They Sing ever of the Lord's Glory, for, Blissful is the Name of the Lord.
The Lord Blesses His Devotees with the Glory of the Name, and this Glory increases with each day.
He takes His seekers to Rest in their Real Home ; this is how the Lord Protects His own Honour.
From the Slanderers He asks the Account and Punishes them He severely.
As is the slanderer's mind, so is he rewarded.
For, that one does behind closed doors and in the deeps of the earth, becomes manifest in the end.
So Nānak's mind is in Bloom, seeing the Glory of the Lord. [2]

Pauri M. 5

The Lord Himself is the Protector of His Devotees ; what can the wicked do to them ?
They brag in vain in their Ego, but they are destroyed with the Poison of their own minds.
Their days are numbered ; like the ripe crop they are sheared.
And as are their deeds, so are they known and rewarded.
For, the Lord of Nānak is Great, and He is the Master of all. [30]

Shaloka M. 4

The Egocentric is led astray by Greed and Ego :
He passes his days in Strife and Contemplates not the Lord.
The Creator-Lord has taken away their sense of values and all that they speak is Sinful and Vain.
Give them whatever one may, they are contented not, for, within them is immense Craving and they are enveloped by the Darkness of Ignorance.
Nānak : it is good to break away from such self-centred wretches who are infatuated with the lust for Māyā. [1]

M. 4

They, who abide in Duality, love not the God-awakened beings.
Their Wanderings cease not, and they get not Peace even in a dream.
They utter Falsehood and practise Falsehood ; being attached to Falsehood, they remain False.
Māyā and Attachment lead to Pain :one dies and lives in a Pain.
Says Nānak : "Men of split mind and those at one with God become not one, howsoever one may try."
They, who have treasured Virtue, attain Peace through the Guru's Word. [2]

Pauri M. 5

Thus does Nānak think, so have the sages and seers and the four Vedas (also) proclaimed :
That whatever the Lord's Devotees utter, it comes to pass.
This Truth is manifest to the whole world :
That the Ignorant ones, who tussle with the Saints, get no Peace.
The Saints seek to Bless them with Merit, while they burn in the Fire of their Ego.
But what can these poor wretches do when their 'lot' is miserable.
They, who are accursed of the Lord, them no one owns.
They harbour enmity against one who's the enemy of no one.
And so the Lord of *Dharma*, in his Justice, Destroys them.
Whosoever is cursed by the Saints, his Wanderings cease not.
For, whosoever shall cut at the roots will gather no branches. [31]

P. 317

Shaloka M. 5

Says Nānak, "The Guru has Enshrined the Lord's Name in thy mind, yea, the Lord, who has the power to create and to destroy :
O friend, Cherish ever thy Lord that thou overcomest all thy Woes". [1]

M. 5

The hungry man cares not what dishonour and sharp talk he has to suffer to satiate his hunger.
So do I crave the Lord's Name : O Lord, be Thou Merciful and Unite me with Thyself. [2]

Pauri

As are one's deeds, so does one gather the fruits thereof.
 If one chews molten iron, one's throat will be burnt.
 The Couriers (of *Yama*) then drive one on to Hell if such be one's deeds.
 He remains Unfulfilled ; for, he slanders others and so eats their Dirt.
 Such an Ungrateful Wretch is cast into the womb again and again.
 He has lost all props ; the earth itself slips from under his feet.
 For, he lets not the embers of Strife die ; so he's utterly destroyed by God.
 They, who indulge in Ego, they fall to the ground. [32]

Shaloka M. 3

The Lord's Wisdom is awakened in one's mind through the Guru's Word.
 He who Sings the Lord's Praise, weaves the Lord in his heart.
 He becomes Purest of the Pure, and of highest Wisdom.
 He, who Meets his Lord, Reaches the Yonder shore.
 Within him permeates the Fragrance of the Lord's Name.
 He gathers Glory at the Lord's Court : his speech becomes Sublime.
 He, who hears such a one is Emancipated.
 Says Nānak : "Meeting the True Guru, one gathers the Treasure of the (Lord's) Name". [1]

M. 4

One knows not what the Perfect Guru likes :
 But the Guru Abides in the hearts of his Devotees.
 So, he who loves his Devotees, earns the Pleasure of the Guru.
 One should practise the Deeds as is the Guru's Will, and Contemplate one's Lord, and the Guru will
 Approve of the Devotees' Toil.
 But he, who takes work from His Devotees against the Will of the True Guru,
 Him the Devotees of the Guru go not near¹.
 He, who Serves the True Guru with utter Devotion,
 The Devotees of the Guru Serve him too.
 But he, who comes to the Guru with Guile in his heart, near him come not the Devotees of the Guru.
 Nānak utters only what is the Lord's Will,
 That whosoever asks the Guru's Devotees to act against the Guru's Will, he suffers great Pain. [2]

Pauri

Thou, my True Master, art the Highest of the high ; Thou alone art Thy equal.
 And, he alone Meeteth Thee whom Thou Unitest with Thyself.
 Him Thou Forgivest and from him there's no taking of the Account.
 He, whom Thou Unitest with Thyself, he Serveth the Guru with a single mind.
 O Master, Thou art my True Lord ; my life, flesh and bones belong to Thee.
 Keep me in Thy Will, O True One ; I lean on no one else but Thee, O my Sublime God. [33-1] P. 318

Vār of Gauri M. 5

(To be sung in the strain of the Vār of Rai Kamāldi—Maujdi)

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shaloka M. 5

Approved is the coming to life of one who Dwells on the Lord's Name.
 Sacrifice am I unto the one who Contemplates the Lord of *Nirvān*.
 For him ceases the pain of life and death and Meets he his Lord, the All-wise.
 Says Nānak : "He Swims across the Sea of Existence by the Saint's Grace :
 And he has the never-failing Support of the True One". [1]

M. 5

(O Saint), enter my Home in the early morn like a welcome guest,
 That I Wash thy Feet, for, I cherish thee ever, body and soul.
 Then I Hear only the Lord's Name, Gather the Name, and Attune myself to the Name.
 And my Home and riches become sacred, and I Sing (only) the Praises of the Lord.
 Says Nānak : "It is by great, good Fortune that one Meets with the dispenser of the Lord's Name". [2]

1. The reference here is to those rivals of the Guru who tried to lure the Sikhs away from the Guru to establish their own authority over them.

Pauri

All that is in Thy Will, O Lord, is good : for, Ever-true is Thy Will.
 Thou art the only One who Workest in all, and Pervadest all.
 Permeatest Thou all space and the interspace : and all life is activated by Thee.
 We attain to Thee in the Society of the Saints, when we submit to Thy Will.
 Nānak seeks the Refuge of his only Lord unto whom He's ever a Sacrifice. [1]

Shaloka M. 5

If you have a mind, then mind your God, for, He's your Ever-true Master.
 Says Nānak : "Board the Boat of the Guru's Service that (you) Cross the Sea of Material Existence." [1]

M. 5

The Egoist wears the wear of wind,
 And it wears off and he too is reduced to the dust. [2]

Pauri

They alone come up in the world whom the Guru Saves.
 We live seeing their Pure countenances and (through them) Taste the Nectar of the Lord.
 Our Lust and Wrath and Greed and Attachment are all stilled in the Society of the Saints.
 The Lord in His Mercy Himself Tests (to Approve of His Saints).
 Nānak : Mysterious is the Play of the Lord ; one knows not its Mystery. [2]

Shaloka M. 5

Blessed is the day when one Cherishes one's Lord.
 But cursed is even the day of days when one forsakes one's God. [1]

M. 5

Befriend only Him, O Nānak, in whose Hands lies everything.
 He's a bad friend who keeps not thy company even for a pace¹. [2]

Pauri

Nectar-sweet is the Treasure of the Lord's Name : one must Drink it in the Society (of the Saints).
 Contemplating the Lord's Name, one gathers Peace and all one's Hungers are satiated.
 He who Serves the Guru and the Transcendent Lord, he Hungers no more.
 And he is Fulfilled and attains Eternal Life.
 O Lord, Thou art Thy only equal : I seek Thy Refuge. [3]

Shaloka M. 5

I've seen all over : there's no place without the Lord.
 (But), they alone have found the Object of their life, who met their Guru. [1]

M. 5

Brief like the spark of lightning is our sojourn in the world.
 Wholesome only is this that one Contemplates the Name of the Lord. [2]

P. 319

Pauri

Read through the Smritis and the Shastras as well as one may, one Knows not the True Worth of the Lord.
 And, they alone Enjoy their Lord's Love who join the Society of the Saints.
 Our Lord is the Treasure of Jewels, who's our Creator, the *Purusha*, whose Name is Eternal and True.
 But he alone Contemplates his Lord in whose Lot it is so Writ.
 O Lord, Bless me with the Feet of Thy Eternal Name that Nānak may pass well his Guesthood in life. [4]

Shaloka M. 5

Within me is Care, though my eyes seem at Peace ; my Craving goes not.
 Nānak : without the True Name, not one has shed his Care and Pain. [1]

M. 5

Those (caravans) were beguiled on the Way who carried not the load of Truth.
 Nānak : Blessed are they, who, Meeting their Guru, Realised their only Lord. [2]

1. पिय (पिय) : a pace.

Pauri

Wheresoever are the Saints, that place is Blessed.
 For, they Contemplate their All-powerful Lord, and shed all their Evil.
 So say both the Vedas and the Saints that the Lord is the Purifier of the Sinners.
 O Lord, to protect Thy Devotees is Thy Innate Nature :
 And Thou hast been so doing ever since Time began.
 Nānak seeks the one Name of the Lord, whom he Cherishes body and soul. [5]

Shaloka M. 5

The sparrows chirrup, the dawn has broken, the winds are awake :
 How wondrous seem the Saints at this time, inebriated with the Lord's Name ! [1]

M. 5

Happiness of the home is there where Thou, O Lord, art Cherished.
 For, the world-given glories are like false friends. [2]

Pauri

The Lord's Riches are the only True Wealth ; but rare is the one who knows it.
 And, he alone Gathers them, whom the Lord, the Maker of our Destiny, Blesses.
 His mind and body Flower and he's Imbued with the Love of the Lord.
 He Sings the Lord's Praise and so rids himself he of all his Woes.
 Nānak : he alone Lives who Realises his only Lord. [6]

Shaloka M. 5

How Beauteous looks the fruit of the swallow-wort, attached to the parent tree.
 Tear it off from its stem, and it breaks into a thousand threads. [1]

M. 5

They, who have forsaken their Lord, Die ; nay, they even cannot Die in Peace.
 They, who've turned their back on God, are like a thief nailed to the Cross. [2]

Pauri

My Eternal Lord is the only Treasure of Peace.
 He Pervades the waters and the earth and the inter-space.
 For Him alike are high and low, the ant as sacred as the elephant.
 Our friends and kinsmen and sons—all these are His Gifts.
 Whomsoever He Blesses, by His Grace, with His Name, he Enjoys the Love of the Lord. [7]

Shaloka M. 5

He, who forsakes never his Lord, and whose mind Cherishes the *Mantram* of the Lord's Name.
 Blessed is he, Nānak, for the Perfect Saint is he alone. [1]

M. 5

One wanders about, night and day, stung by hunger for food.
 How can he be Saved from Hell, who keeps not the Prophet¹ in the mind. [2]

P. 320

Pauri

Serve ye him, O men, who treasures the Lord's Name.
 And ye shall be in Peace here, and he shall keep ye company in the Yond.
 Build ye the home of Truth and *Dharma* with the unshakable pillars (of Faith).
 And seek ye the Refuge of the Lord, who is our Support in the world of flesh as in the world of the Soul.
 Nānak Cherishes the Lord's Feet, and Prostrates he before the Lord's Court. [8]

Shaloka M. 5

Thy seeker seeks Thy Blessings : Bless me, O my Loved Lord.
 Thou art my Beneficent God, I Contemplate Thee at all times.
 Thy Treasure is inexhaustible, unweighable and vast :
 Says Nānak : "Infinite is Thy Word-which Fulfils all". [1]

M. 5

Practise ye the Word, O my loved friends, which is our Support both in life and death.
 Pure and ever-Blissful are the countenances of those who Contemplate the One alone. [2]

1. Obviously, this verse is addressed to the Muslims.

Pauri

When one is Blest with the Lord's Nectar, it brings one Peace.
Then one walks not on the *Yama's* path and dies not again.
He, who is inebriated with the Lord's Love, he alone contains His Bliss.
The Words that the Saint Utters are like the springs of Nectar.
Nānak, on seeing the Saint's Vision, is awake to a new Life, and Enshrines it he in his Mind. [9]

Shaloka M. 5

Serve thou thy True and Perfect Guru that thy Pain is stilled.
Nānak : whosoever Contemplates the Lord's Name, he is for ever Fulfilled. [1]

M. 5

Contemplating whom one's Bonds are loosed and one finds Peace and Bliss.
Nānak : Dwell thou on that Lord ever ; nay, forget not the Lord's Name even for a moment. [2]

Pauri

How shall I praise them, who've found their Lord.
Whosoever seeks the Refuge of the Saints, his Bonds are loosed.
He Sings the Praise of the Eternal Lord and is wasted not away by transmigrations.
I have met my Transcendent Lord, the Enlightener, and Knowing Him, I've entered into a Trance¹.
Nānak has found the Lord who is Unfathomable and Infinite. [10]

Shaloka M. 5

One does not one's (True) Deed and wanders about aimlessly in the world.
Nānak : if one forsakes the (Lord's) Name, how can one attain Peace ? [1]

M. 5

The whole world licks the bitter Poison of Māyā ;
The God's Saint alone Contemplates the ambrosial Name of the Lord. [2]

Pauri

This is the sign of the Saint that seeing him one is Saved,
And the Couriers of the *Yama* touch one not and one dies not again.
And one Swims across the treacherous Sea of the world,
And one weaves the garland of the Lord's Virtues, and all the Dirt of one's Sins is washed off.
And so, one Meets one's Transcendent Lord, who's the Creator of man. [11]

Shaloka M. 5

Approved is their coming into the world who Enshrine the Lord in their minds.
The rest but prattle in vain, O friend : it avails them not. [1]

M. 5

I've Seen my Transcendent Lord who's Perfect, Infinite and Wondrous.
I've found the Treasure of the Lord's Name by the Grace of the Perfect Guru. [2]

P. 321

Pauri

Guile avails not thee with thy Master : one is Wasted away by Greed and Infatuation.
They, who have been put to Sleep by Māyā, practise Evil².
And so they come and go, again and over again, and are abandoned³ on the Path of *Yama*.
Yoked to Pain, they reap what they have sown.
Nānak : when one forsakes the Lord's Name, cursed be that day. [12]

Shaloka M. 5

Nānak : one is ever at Peace, upstanding, down sitting, awake as in sleep,
If one Praises the Lord's Name, one's body and mind are Cooled. [1]

M. 5

Driven by Greed, one goes about, and does not what is one's Destiny⁴.
Nānak : he, who is met by the Guru, Cherishes the Lord in his Mind. [2]

1. ਸਮਧਾ (समधा) : समाधी वाला.
2. ਭਲੇਰਿਆ (भलेरिया) : bad.
3. ਮੁੱਠੇ (मुठे) : (Sans. मुक्त), abandoned.
4. ਸੁਆਰਥੁ (सुआरथु) = ਸੁਆ (Self) + ਅਰਥ (object), i.e., life's true objective.

Pauri

All other joys are Bitter ; the Lord's Name alone is Sweet.
 The Saints Taste it, and find it Tasteful.
 He, in whose Lot the Lord has so Writ, Enshrines the Lord in his mind.
 The One Immaculate Lord Pervades his being, and he destroys the sense of the Other.
 Nānak prays for the Lord's Name, with joined palms, and the Lord, in His Mercy, Blesses him with it.

[13]

Shaloka M. 5

Pure is that desire whose object is the One Lord alone.
 Vain is all other prattle, Nānak ; without the Lord all other seeking is vain. [1]

M. 5

He, the rare one, whose mind is Pierced through with the Lord's Love, alone Knows (his Lord).
 And Unites he us with the Supreme Being, and shows us the straight Path. [2]

Pauri

O my Soul, Serve thou Him who is thy Beneficent and Forgiving Lord,
 That all thy Sins are washed off, Contemplating thy God.
 The Saint shows us the Lord's Path, and (so) we Contemplate the Guru's Word.
 And then seems Sour the taste of Māyā and we Cherish our Lord, the God.
 Contemplate thou, Nānak, thy Sublime Lord who has Blest thee with life. [14]

Shaloka M. 5

The right season¹ to sow the Seed of the Lord's True Name has come :
 He, who sows this Seed, reaps the Fruit thereof.
 But he alone sows it, in whose Lot it is so Writ. [1]

M. 5

I seek nothing but the Truth ; but he alone attains it on whom is the Mercy of the Lord.
 Tasting it, the mind is satiated ; but this too is the Gift of God. [2]

Pauri

They alone reap Profit in the world who Deal in the Lord's Name.
 They know not the Other, and lean only on the True One.
 They Serve their Eternal Lord, stilling all other desires.
 He, who forsakes his God, vain and fruitless is his life.
 He, whom the Loved One takes in His Embrace. Nānak is a sacrifice unto him. [15]

Shaloka M. 5

The Lord so Willed and lo, it rained spontaneously.
 And there was abundance of grain and the earth too was satiated.
 The seeker Sings the Praises of the Lord, for, the Poverty and the Woes of men are past.
 Such was the Eternal Writ of the Lord ; it is in His Will that we attain what we attain.
 Contemplate thou thy Lord, Nānak, who keeps thee alive by His Grace. [1]

M. 5

Contemplate thy One Lord alone and thou Attainest to *Nirvān*, thy life-object. P. 322
 There's no other place to go to ; how can one be content with the Other ?
 I've seen the whole world through ; there's no Peace without the Lord's Name.
 Thy body and thy treasures will become dust ; but rare is the one who realises it.
 What can a man do with joy, beauty and tastes which are vain and go waste.
 But he, whom the Lord Himself Deludes, he knows not the Lord's Power.
 They who were Imbued with the Lord's Love, were Emancipated and Sang the Praises of the True One.
 Nānak : he alone seeks the Refuge of the Lord's Door, on whom is the Grace of God. [2]

Pauri

They die not, nor are they born (again), who are Attuned to their Lord.
 They are Approved in this very life who are awake to the Praise of their God.
 They, who attained to the Society of the Saints, are the Fortunate ones.
 Accursed is the life which forsakes the (Lord's) Name, it breaks like the fine thread.
 Nānak : the Dust of the Saint's Feet gets us the Merit of myriads of ablutions². [16]

1. i.e. thy lifetime.

2. पुराणे (पुराणे) : (Sans. प्रयाग) : Name of a celebrated pilgrim-station of the Hindus, at the confluence of the Ganga, the Yamuna and the Saraswati near the modern Allahabad. A bath here is considered sacred by the Hindus.

Shaloka M. 5

He, who Loves his Lord, is like the beautiful earth carpeted with grass, shining with the pearls of dew.
Nānak : when the True Guru is in Mercy, all one's Deeds are Fulfilled. [1]

M. 5

The vulture wanders in all directions over the seas, the woods and all kinds of vegetation,
But it descends only on the corpse, (so do the evil-doers). [2]

Pauri

Practise that Truth which Blesses us with the fruit of Bliss.
See thy Lord near, and Contemplate His Name alone.
Be thou the Dust of all men's feet ; and Merge thy ego in thy Lord's Being.
And injure no one, that thou goest to thy True Home with Honour.
And Utter thou the Name of thy Creator-Lord, the *Purusha*, the Purifier of the Sinners. [17]

Shaloka Doha M. 5

I lean on my only Friend who is my All-powerful Lord.
I am a Sacrifice unto Him who is the Mainstay of my body and mind. [1]

M. 5

O my Love, if Thou holdest me by the Hand, I'll leave not Thy Skirt.
For, he, who forsakes his Lord, is of Evil mind and suffers the Pangs of Hell. [2]

Pauri

All treasures are the Lord's : that what the Lord Does, alone comes to pass.
The Saints live to Contemplate Him and so Wash off their Sins.
They Enshrine the Lord's Lotus-Foot in their hearts and overcome all their Woes.
He, who Meets with the Perfect Guru, he Grieves not and ceases his comings and goings.
Nānak craves immensely for the Vision of the Lord : he, on whom is the Lord's Grace, him He Blesses
it with. [18]

Shaloka Dakhna M. 5

If one sheds one's Doubt for a moment, and Loves one's only Lord with Devotion.
One Sees His Presence wheresoever one goes and Sees. [1]

M. 5

He plays the game of polo, but knows not how to ride !
He wants to fly with the swans, having only the speed of a cock ! [2]

Pauri

He alone is Saved, O friend, who Hears and Sings his Lord's Praise.
Pure are the hands which write with Devotion the Glory of their Lord.
He gathers the Merit of bathing at the sixty-eight holies, yea, infinite are his Virtuous deeds.
He Crosses the Sea of Existence, and overwhelms he the Fortress of Evil.
Nānak : Serve thou thy Infinite Lord by holding on to whose Skirt thou art Saved. [19]

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Shaloka M. 5

Engaged in fruitless¹ tasks, we Cherish not the One Lord.
Nānak : they, who forsake their God, cursed be their beings. [1]

M. 5

God, the Creator, has transformed us from Ghosts into Angels.
He has Emancipated all His Devotees and Fulfilled them all.
His slanderers He has Destroyed and Declared them False in His Court.
Great is the Lord of Nānak : He Creates all and Decks all. [2]

Pauri

Infinite is my Lord ; there is no end to His Glory ; all that happens is in His Will.
Unfathomable, Unreachable is my Master : He is the Support of all.
His Protecting Hand Sustains all ; He Fills all and Fulfils all.
He is my Beneficent and Forgiving Lord ; he, who Contemplates Him, the True One, is Saved.
Whatsoever Pleases Thee, O Lord, that alone is good : Nānak seeks Th. Refuge. [20]

1. बलाव (बलहीन) : without (ब) profit (लाव).

Shaloka M. 5

They, who belong to the Lord, Hunger no more :
Nānak : he, who repairs to the Lord's Feet, is Saved. [1]

M. 5

The Seeker seeks but the Lord's Name, and the Lord Blesses him with it.
Thy Lord is thy host¹, O Nānak, for, he asks not (but gives He). [2]

Pauri

To be Imbued with one's Lord—this is one's true fare and wear.
To be Attuned to God's Love—this, indeed, is to possess elephants and horses.
One may rule over kingdoms and enjoy immense joys, but one should turn not one's back upon God.
The Lord's Seeker seeks Benediction at the Lord's Gate, yea, he leaves not the Lord's Door.
Nānak craves ever for the Vision of his Lord, and in the Joy of his Search liveth he. [21-1]

Rāg Gauri

The Hymns of Bhaktas

**By the Grace of the One Supreme Being, the Eternal, the All-pervading,
the Creator, the Purusha, the Enlightener.**

Gauri Guareri, Chaupadās 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 thither 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 Athirst². [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]

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Gauri Kabirji

If I have realised 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]

1. *जजमान* (जजमान) is the householder who arranges a *Yajna* and makes offerings to the performing Brahmins to atone for his sins. Here, the Lord is called a *Yajmana* or the host who makes offerings to his Devotees, instead of receiving them like the priest.

2. *Lit.* afire.

Gauri Kabirji

If one may attain Yoga by roaming about naked,
 Then the deer in the woods would all be Emancipated ! [1]
 What use is it, if one lives naked or dressed 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 waters¹. [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 ways 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,
 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 Brahmin 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]
 So long as the tongue utters not the Lord's Name,
 One comes and goes and grieves one ever. [1-Pause]
 As with the (ever-changing) shade of the tree,
 So it is with *Māyā* ; 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 how can the Dead ones know the mystery (of God) ? [3]

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1. Truth, Austerity, Compassion and Charity. Vishnu Purāna enumerates the following : Truth, Yoga, Worship and Meditation.

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)¹,
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, 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 men,
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 the 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 lives²
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]

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1. That is, the virtues performed and sins avoided for some reward, worldly or other-worldly.
2. *Lit.* homes.

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-buffalow 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-offspring¹. [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, Panchpada

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 Banāras 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, I came over to (the cursed city) of Maghara² ! [2]
 I did penance at Kāshi for many, many years,
 And when it came to dying, I ran to here! [3]
 I look upon Kāshi and Maghara alike :
 But they, whose worship is false, O how shall they Swim across ? [4]
 Say thou, O Shiva, say O Gur-gaja³, know ye not,
 That Kabir will die (and be Saved) 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)⁴;
 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 I ever in Peace.
 My enemies have turned into friends,
 And, the evil-doers⁵ have become (for me) pious in the heart. [1]
 Now I find Bliss and Peace all over,
 And, as I know my Lord, I know what Peace is. [1-Pause]

1. *i.e.* its own intellect.
2. The whole hymn ridicules the ancient Hindu belief that by dying at Banāras one goes to heaven, and by dying at Maghara, to hell.
3. Shiva is reputedly the founder of the city of Banāras and Gur-gaja of Maghara.
4. *i.e.* wastes away one's time in vain pursuits.
5. *Lit.* worshippers of (dark) power, who practised many evil deeds in the name of religion.

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 Maladies¹. [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 Realises 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*² (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'nt have to go.
 Contemplate thou in such a way that thou contempest not again,
 And Die in such a way that thou diest not again to die. [2]
 Turn the tide of thy breath-waves ;
 And bathe at their confluence in thy Mind-at-peace³.
 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 sky⁴.
 Says Kabir : " Contemplate thy Immaculate Lord,
 And arrive at thy Home that thou comest not out again." [4-18]

Gauri Kabirji, 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 Kabirji

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 Kabirji

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]

1. i.e. ਮਨੁਕੁ (mental afflictions) ; ਸਿਮਨੁਕੁ (bodily afflictions) and ਓਪਨੁਕੁ (afflictions born of doubts or delusions).

2. It is the Yogic belief that he who holds his breath in the *Sushmana* (spinal) cord, hears the celestial, unstruck melody (ਅਨੁਕਰ ਸਬਦ).

3. Lit. turn the tide of the Ganga and Yamuna (that is the breath-waves passing through right and left nostrils), and bathe at their confluence (*Sushmana*) in the mind.

4. i.e. the cleansing and cooling quality of water, the purifying and warming quality of fire, patience of the earth, the all-loving nature of air, and the all-pervasiveness of the sky.

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 Devotees¹ 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

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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 child²"? [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 Māyā³ 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 Māyā) :
 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 waters⁴ :
 Why have you broken away from the Lord and attached yourself to Māyā? [1-Pause]
 Even angelic men have been burnt by the Fire of Māyā,
 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 Leper⁵ in the world of Life. [2]
 Says Kabir : "However much beautiful 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 pleases me. [1-Pause]
 He, whose heart is filled by Lord, the God,
 Of his Lotus-feet I am but as Dust. [2]

1. Lit. brides.
2. i.e. if the Lord Himself deludes a human being.
3. मायनि (माहनि) = मायनि : the Queen, the Lord's woman, i.e., Māyā.
4. रङ्गिनि (चङ्गि) = चङ्गा.
5. Lit. of amputated arms.

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 sky¹ (of my mind), oozes the sweet Nectar as out of a furnace.
I've gathered the great Essence and hardened my body like a log². [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. [1]
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)³,
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

Smiriti, the offshoot⁴ of the Vedas,
Has forged new chains⁵, new bonds. [1]
She has bound down her own city-mates⁶,
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 Realise their Essence).
[3-31]

Gauri Kabirji

The mouth that tastes the five life-giving nectars⁷,
That mouth I have seen being burnt in fire. [1]

1. i.e. the tenth door.
2. like बर (wood).
3. That the evil of the mind is to be destroyed and yet the mind is to be kept whole and not destroyed through self-torture or penances.
4. Lit. daughter.
5. मंचल (मंचल) = मंचल.
6. i.e. devotees.
7. i.e. milk, curds, butter, sugar and honey.

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 letters¹ (of Rām),
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 Dispassion, how can the bonds of Māya be loosed ? [1]
Of what worth our life be,
If the Lord's Name is not our Mainstay ? [1-Pause]
Search one may all the skies, (all the worlds),
But, one finds not another like one's Lord. [2-34]

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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]

Rāg 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 Māyā) 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 Nārada, the seer, and the Sheshnāga
Did not 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, Nāmdeva 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]

1. In Hindi and Panjabi, the word Rām (राम) has two letters, the sound of a being not taken into account.

2. Lit. mind.

Gauri Gaureri

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 Dwell 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 Māyā 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 Enshrines no one but his God in the mind. [5-38]

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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 Māyā 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]

Contaminated¹ 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]

1. This hymn is in refutation of the popular Hindu belief that on one's birth and death, one's kindreds are contaminated. Cf. Var of Asa I, Pauri 18, etc.

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 Realised ? [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]

Rāg Gauri Cheti

See, O friend, Wisdom's storm has burst :
 And it sweeps away the thatched huts of Doubt, propped by Māyā. [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] P.332
 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]

Gauri Cheti

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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]

Rāg Gauri Bairagan, Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 the 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 God¹, and lick the Poison (of Māyā). [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]

1. ਅਕਾਲ (अकाल) : ॥. ਅ (without) ਕਲ (caste).

The Guru's Word has pierced through the hard core¹ (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 Māyā is ended, and I abide in the Eternal Home of the Lord. [2]

Māyā'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, Tipādas

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, otherwise² I was an Ignorant³ 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 juice⁴ of sugar⁵ : 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 any rains⁶, 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 trade⁷ ! [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 across⁸ ! [2]

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 Parent's 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 Wear⁹,

When the Groom has arrived to take her away in Marriage? [1-Pause]

1. *Lit.* instrument.

2. ਨਾਤਰੁ (ਜਾਨਕ) = ਨਾ-ਤਰੁ ; ਨਹੀਂ ਤਾਂ, otherwise.

3. ਬੇਗਾਨਾ (बेगाना) = ਬੇ-ਗਿਆਨਾ, ignorant.

4. ਅਲਉਤੀ (अलउती) : According to Kahan Singh, the word means *Mahua*, a flower, from which wine is extracted.

5. ਬਰੇਡਾ (बरेडा) : Kahan Singh translates it as 'wine'.

6. ਤਾਵਸ (वावस) : rainy season.

7. ਟਾਂਡ (टांड) = ਟਾਂਡਾ (of Dingal dialect), merchandise or caravan.

8. *i.e.* life is wasted away.

9. ਡਡੀਆ (डडीया) = ਡਡੀ, a simple usual wear.

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 Fulfills Himself His own Tasks,
Then the Bride is Approved, for, she then Dwells on the Guru's Word. [3]

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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 limb¹, uttering but one word², 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. [1-Pause]

When one Merges in wherfrom 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]

Rāg Gauri Poorbi, Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 practices³ ? [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 Māyā).

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 Gnosis⁴ 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 Dispassion, 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 midst⁵ (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.

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And, when the strings (of Consciousness) are in harmony, then there issues forth the Unbeaten Melody
(of the Word). [3]

1. As some get their sex-organ removed or their ears torn.

2. Like 'Alakh—Alakh' (the Unknowable Lord), etc.

3. *Lit.* the right and left and middle channels of the vital breath.

4. पतमिन्त्रि (परमिति) : (Sans. प्रमिति), *Lit.* wisdom that one gathers through *Pramana* or sources of knowledge.

5. पमाती (पमाती) = पमाती, पमाते द्विच : in the world.

Hearing it, the Mind is composed, and unaffected by Māyā, it vacillates not.
Says Kabir : "A *Vairāgi*, who plays such a play in life, comes not again to the world of form". [4-25-3]

Gauri

Nine organs¹, ten faculties, twenty-one elements², 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 pattern³ ;
Leaving her own (real) Home, she goes to the weaver, (the world). [1-Pause]
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 mind⁴. [2]
It stays for a brief time arrayed against⁵ 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 anything⁶ of it then remain ; O nay⁷.
The body from which issues forth not the (Lord's) Name, breaks in death. [1]
O dark⁸ 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 Sings⁴ 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 Swim 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 trite. [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]
Wearied by the ceaseless Wanderings through myriads 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". [4-1-5-56]

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]
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]

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1. *Lit.* yards.
2. The nine organs are two hands, two feet, two eyes, two ears and mouth. Ten faculties are five *Jnanindriyas* and five *Karmindriyas*. Twenty one elements are five *Tattvas*, five desires, ten *Pranas* (vital/aethers or currents) and mind. Jodh Singh thinks 'seventy two' here refers to seventy two thousand nerves.
3. मारो (माहो) : (Sindhi) thread.
4. घरवादी (घरहाई) : the master of the house, *i.e.*, mind.
5. घरबस (बरकस) = घर + अबस : opposed to.
6. बिबा (किबा) : बी.
7. मरोदि (महोदि) = म + रोदि : ना रोदि.
8. *Lit.* bluish, which was the colour of Rāma's, as well as of Krishna's face.

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 Māyā 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), the 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]

Rāg 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]

Rāg Gauri 11

Where there is thick growth of the *Tulsi*-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 Vrindāban, 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 ablution), pray ?
 [1]
 I know, O man, thou wilt pass away,
 So know thy Eternal Lord, O Ignorant one !
 Why dost thou cling to Māyā 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 Māyā". [2-1-16-67]

Gauri 12

O my mind, leave thy Doubts, and Dance in the open : these Doubts are the whippings of Māyā (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 and Die to attain Perfection, now that thou hast taken upon [thyself
the challenge of death¹. [1-Pause]
The whole world is wasted away, lured by Lust and Wrath and Māyā ;
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 Boatman², 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 vivify 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). P. 339
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 Blessing 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". [2-21-72]

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]

1. *Lit.* The vermillion-sprinkled coconut (which is given in the hands of the woman before she performs *Sati* on the pyre of her husband).

2. बरौआ (बरौआ) : who works the oars (बरौ), i.e. boatman.

The mind¹ 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 Realised
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 Illumined 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 Māyā, 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]

Rāg Gauri Poorbi

Bāwan Akhari of Kabirji

**By the Grace of the One Supreme Being, the Eternal, the All-pervading,
the Creator, the Purusha, the Enlightener.**

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 Purānas.
But one's mind becomes Wise only if one learns the Wisdom (of God). [5]
I know only *Onkār*, 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]

Kakkā

When the sun-light (of Wisdom) Illumines the Lotus (of one's heart),
Then the moon-shine (of Māyā) 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 his there to understand ? [7]

Khakhā

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]

Gaggā

He, who knows the import of the Guru's Word,
And pays no heed to what another says,
He becomes a man of Dispassion and his Wanderings cease.
The Unseizable Lord he Seizes ; and so Seizing Him, abides in the Heaven (of Super-consciousness). [9]

1. *Lit.* the woman.

Ghaghā

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]

Gangān

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]

Chachā

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 astary),
But leave thou the thoughts of the picture, and remember the Great Painter, the only He. [12]

Chhachhā

This, indeed, is the Way of the King of the universe.
Why not then give up all other hopes and be pleased¹ 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]

Jajjā

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' treasures²,
He in his heart is illumined by the Light of God. [14]

Jhajhā

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.
Why should I instruct others the discursive way,
For, discursiveness yields nothing but strife. [15]

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Janjān

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]

Tattā

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 astary :
Then I Cling to Him and Know Him within my Home. [17]

Thathā

I have removed far the mirage³ of my mind :
With a great effort, I have calmed the mind-waves.
The Māyā that has beguiled the whole world
Has been trapped by me and so my mind is at Peace. [18]

Daddā

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]

Dhadhā

Why search Him out in other directions ?
For, in this unavailing search one loses (the merit of) one's life.
When I come back from this vain search over the mountains far,
I find Him who built the fortress (of my body), abiding within (my heart). [20]

1. ਛੱਕਿ ਕਿ ਨ ਰਹਹੁ (ਛਕਿ ਕਿ ਨ ਰਹਹੁ) : why not (ਕਿ ਨਾ) remain (ਰਹਹੁ) pleased (ਛਕਿ).
2. ਅਜਜਰਿ ਪਰਜਰਿ (ਅਜਜਰਿ ਪਰਜਰਿ) : lit. burning (ਜਰਿ) one's own (ਅਜ) and others' (ਪਰਿ) possessions.
3. ਠਕਨੀਕਾ (ਠਕਨੀਕਾ) : ਠੀਕਾ (water) that cheats (the eye) ; i.e. mirage.

Nanā

A man who enters the battle-field sticks¹ 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). [21]

Tattā

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. [22]

Thathā

The Lord is Unfathomable, no one can fathom up His Deeps,
For, the Lord is Infinite, while the seeker stays not.
But nevertheless over a small earth one builds (one's hopes)
And seeks he to support its structure without the Pillars. [23]

Daddā

We see what will pass away :
So, Contemplate thou Him whom thou see-est not.
When one opens and enters the Tenth door,
One Sees then the Presence of the Compassionate Lord. [24]

Dhadhā

If one goes from this world to the higher one², 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). [25]

Nannā

My days and nights pass, looking³ 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. [26]

Pappā

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]

Phaphā

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]

Babbā

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]

Bhabhā

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 Realises one's Kingly Lord. [30]

Mammā

When one clings to the Real, one's mind is reconciled.
He, to whom the Mystery is Revealed, alone Knows his mind.

1. नेंही (नेही) : (Arabic), *lit.* farsightedness.
2. अरपहि उरपि (अरधदि उरधि) : (Sans. अघः ऊर्ध्वं), *lit.* this world and that.
3. निरधउ (निरधत) : looking.

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]

Mammā

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*¹,
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]

Yayyā

If one has Wisdom, let him destroy his Evil and discipline his body².
For, one is called a hero only if, being engaged in a battle, one deserts not the battle-field. [34]

Rarā

I have found the Taste of Tastelessness³.
Realising 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]

Lallā

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]

Vavā

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 Saints⁴.
He who Meets with his God, to him is Revealed the whole Truth. [37]

Vavā

Know thou Him, for Knowing Him one becomes He,
And, When He Meets with thee, no one can tell who's who ? [38]

Sassā

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]

Khakhā

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]

Sassā

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]

Hāhā

He is, and yet I know not that He is,
But only when I know He is, does my mind attain Peace.
He forsure is, only if I were to comprehend Him,
For, when He's Seen, then He alone seems, not me. [42]

1. *Shakti* : energy ; *Shiva* : Spirit.
2. *Lit.* the village of thy body.
3. *i.e.* desirelessness, dispassion.
4. *बिष्णु उता (बिष्णु तता) ; of Vishnu's sons (उता), i.e. Saints.*

“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]

Khakhā

Many have wasted away their lives in vain pursuits,
 And being so wasted away, they minded not their Lord.
 If now they realise the reality (of the world), and so tranquil 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]

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Rāg Gauri

Thitti of Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Shalōka

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 Māyā 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 mercurial 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-sphered¹ body runs about in six directions².

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]

1. *i.e.* Six Chakras, as the Yogis believe.

2. East, West, North, South, Upwards, and Downwards.

On the seventh day, take this my word¹ 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 Dispassion². [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]
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),
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 thirteen³ 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 worlds⁴,
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]

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Rāg Gauri, Seven Days of Kabirji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 limitations⁵,
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 forsure is the Displeasure of God⁶ ! [3]

1. वाचा (वाचा) = वचन (word).

2. Lit. vacuum or void.

3. Lit. thirteen Agams (i.e. four Vedas, six Shastras, Smritis, Puranas, and Tantric Shastras).

4. Seven heavens and seven underworlds.

5. भागीति (भाहीति) : (Arabic), reality.

6. नाउतु धरा किने वै रादि (नातरु धरा रिसे है राह) : otherwise (ना-उतु, नगीं उा) the Master (रादि) will forsure (धरा) be displeased (किने वै).

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 ? [5]
 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-organs¹,
 Then he falls not into the error of seeing the Other. [6]
 On *Saturday*², 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. [7]
 So long as in one's heart is the obedience to another³,
 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". [8]

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Rāg Gauri Cheti of Nāmdevji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 *Ganikā*, the harlot ; *Kubjā*, shorn of beauty ; and *Ajāmal*, the hunter ;
 And they⁴, who aimed at Thy Lotus-Feet.
 Sacrifice am I unto him who Utters Thy Name. [1]
Vidura, the slave-girl's son ; and *Sudāma*, Krishna's humble friend, were Saved and *Ugrasena* was
 restored to his throne.
 Through Thee, O Nāmdeva's Master, were Saved even those devoid of meditation, austerity or works :
 (Wilt Thou Save not me ?) [2-1]

Rāg Gauri Guareri, Couplets of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the All-pervading,
 the Creator, the Purusha, the Enlightener.

My constant companion is Evil⁵ : 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 Ravidās : "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]

1. गुरुधी (गुरुधी) : (Sans. गुरुधी), who control sense-organs.
2. सादर (सादर) : (Sans. शनिवार), मनीसर, Saturday.
3. आन (आन) : (Sans. अन्य), another.
4. The reference is to the hunter who aimed at a deer and unintentionally hurt Krishna.
5. पेच (पेच) : (Persian), low.

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).
Ravidās, a mere tanner, has been Emancipated in this Land :
And, he, who's his Fellow-citizen is also his Friend. [3-2]

Gauri Bairāgan of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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 Hereafter¹, 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 Ravidās, the tanner, "the colour of my Lord is fast like madder's." [4-1]

Gauri Poorbi of Ravidāsji

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

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. [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 Ravidās, the tanner, utters Thy Praise ; for, he is Dedicated to Thy Loving Adoration. [3-1]

Gauri Bairāgan

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

In *Satyayuga*, Truth reigned supreme, in *Tretā* 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 Purānas, but one's Doubt goes
not.
The Doubt abides ever in one's mind, and there is no one to still our Ego. [3]
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 the Awakened 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 Ravidās sad, for, the Love-worship of the Lord springs not in his mind. [8-1]

1. Chitra and Gupta, the so-called 'scribes' of men's deeds.

GLOSSARY

OF

TECHNICAL TERMS EMPLOYED IN THE GURU GRANTH SAHIB

Āla-Jala (ਆਲ-ਜਾਲ)	: temptation; snare of the senses; temporalia	Alabha (ਅਲੱਭ)	: unsearchable
Āla-Janjala (ਆਲ-ਜੰਜਾਲ)	: the senses that enchain and bind	Alakh (ਅਲੱਖ)	: unknowable
Abheda (ਅਭੇਦ)	: mysterious; not split; not differentiated	Alipta (ਅਲਿਪਤ)	: detached; unsmeared
Abhimāna (ਅਭਿਮਾਨ)	: pride	Allāh (ਅਲਾਹੁ, ਅਲਹੁ)	: Arabic name for one God
Abigata (ਅਬਿਗਤ)	} : unmanifest	Alūnā (ਅਲੂਣਾ)	: saltless (hence tasteless); monotonous
Avigata (ਅਵਿਗਤ)		Amara (ਅਮਰ)	: immortal
Abināshi (ਅਬਿਨਾਸ਼ੀ)		Amola (ਅਮੋਲ)	: priceless
		Amrita (ਅੰਮ੍ਰਿਤ)	: nectar of immortality; (figuratively) the Name
Abola (ਅਬੋਲ)	: unutterable; mystique	Anādi (ਅਨਾਦੀ)	: beginningless
Achala (ਅਚੱਲ)	: immovable; firm for ever	Anhata (ਅਨਹਤ)	: eternal; undying
Āchāra (ਆਚਾਰ)	: code of conduct; culture; deed; extroversion	Ananda (ਅਨੰਦ)	: (spiritual) unalloyed bliss
Achhala (ਅਚੱਲ)	: undeceivable	Ananta (ਅਨੰਤ)	: infinite
Achheda (ਅਚੇਦ)	: invulnerable; that which cannot be pierced into	Anātha (ਅਨਾਥ)	: supportless
Achraja (ਅਚਰਜ)	: wonderful; that which cannot be approached by a verbal proposition	Andaja (ਅੰਡਜ)	: egg-born
Achuta (ਅਚੁਤ)	: eternal; moveless	Andesā (ਅੰਦੇਸ਼)	: doubt; fear
Ādesa (ਆਦੇਸ਼)	: hail to thee	Andhkār (ਅੰਧਕਾਰ)	: utter darkness
Ādhāra (ਆਧਾਰ)	: support; mainstay; foundation	Angikār (ਅੰਗੀਕਾਰ)	: to clasp in embrace; to own
Ādi (ਆਦਿ)	: the beginning; primal; primeval	Anhada (ਅਨਹਦ)	: unstruck melody; uncaused sound; music of spheres
Adrishta (ਅਦ੍ਰਿਸ਼ਟ)	: the unseen; imperceivable through normal senses	Anil (ਅਨੀਲ)	: <i>lit.</i> colourless; white; infinite; absolute
Agādha-bodha (ਅਗਾਧ-ਬੋਧ)	: experience of the fathomless Numenon	Anjana (ਅੰਜਨ)	: collyrium; light of wisdom; also the procession of appearances or illusory forms
Agādha (ਅਗਾਧ)	} : unfathomable	Ansa (ਅੰਸ, ਹੰਸ)	: Hansavtār; one of the ten incarnations of Vishnu; also particle
Agāha (ਅਗਾਹ)		Antarātmā (ਅੰਤਰਾਤਮਾ)	: innerself
Agam (ਅਗੰਮ)		Antahkarana (ਅੰਤਹਕਰਣ)	: mind in the collective sense, <i>i.e.</i> with Manas (mind), Budhi (intelligence) and Ahankāra (ego)
Agochara (ਅਗੋਚਰ)	: incomprehensible; unreach-able; imperceptible	Antargati (ਅੰਤਰਗਤਿ)	: inwardness; (2) inwardly
Agyāna (ਅਗਿਆਨ)	: (spiritual) ignorance; unwise-ness; nescience	Antarjāmi (ਅੰਤਰਜਾਮੀ)	: inner-knower: discipliner of the soul
Ahankāra (ਅਹੰਕਾਰ)	: ego; individuating principle; the "I-maker"	Anubhava (ਅਨੁਭਵ)	: realisation; direct and intuitive knowledge
Ajapā-jāpa (ਅਜਪਾ-ਜਾਪ)	: involuntary repetition (of the Word); unstriven menmonic activity	Anugraha (ਅਨੁਗ੍ਰਹਿ)	: grace; mercy
Ajara (ਅਜਰ)	: (Bliss) which cannot be contained	Anumāna (ਅਨੁਮਾਨ)	: inference
Ajūni (ਅਜੂਨੀ)	: not-incarnated; not subject to birth and death	Anūpa (ਅਨੂਪ)	: (of) peerless beauty; incomparable
Akāl (ਅਕਾਲ)	: deathless; eternal	Anurāga (ਅਨੁਰਾਗ)	: love; attachment; magnetism
Akal-kalā (ਅਕਲ-ਕਲਾ)	: (nishkal-kalā) attributeless, yet in whom inhere all attributes	Apar-Apāra (ਅਪਰ-ਅਪਾਰ)	: transcendent
Ākāra (ਆਕਾਰ)	: form; delineation	Apāra (ਅਪਾਰ)	: infinite; boundless
Ākāsha (ਆਕਾਸ਼)	: space; ether; sky-matter; sound; (figuratively), mind; the Tenth Door	Aparasa (ਅਪਰਸ)	: holy; untouchable
Akatha (ਅਕੱਥ)	: ineffable	Aradha-urdha (ਅਰਧ-ਉਰਧ)	: this (world) and that
Akeha (ਅਕਹਿ)	: unutterable	Archā (ਅਰਚਾ)	: flower-offering; worship
		Ardās (ਅਰਦਾਸ)	: supplication; prayer
		Ārti (ਆਰਤੀ)	: the mood of utter humility and spiritual dependence
		Arupa (ਅਰੂਪ)	: without form; formless
		Āsā (ਆਸਾ)	: hope (<i>cf.</i> mansa—desire)
		Āsana (ਆਸਨ)	: a body-posture; seat
		Asankha (ਅਸੰਖ)	: countless: myriads

Aseha (ਅਸਹਿ)	: unbearable	Bharama (ਭਰਮ)	: doubt; dissipation of comprehension; that which causes the perception to waver
Ashta (ਅਸਟ)	: eight	Bharosā (ਭਰੋਸਾ)	: faith; reliance
Asthula (ਅਸਥੂਲ)	: (sthool) gross; material, tangible, apparent (<i>cf.</i> Sukham, the subtle)	Bharpūr (ਭਰਪੂਰ)	: all-filling; brimful; non-wanting
Ātamrāma (ਆਤਮਰਾਮ)	: Divine spirit ; Immanent Lord	Bhoga (ਭੋਗ)	: enjoyment, participation: pleasure
Athsatha (ਅਠਸਠ)	: sixty-eight (holy pilgrimages of the Hindus)	Bhogi (ਭੋਗੀ)	: enjoyer; participant
Atita (ਅਤੀਤ)	: detached	Bhuta (ਭੂਤ)	: ghost; goblin; also an element; state of matter
Ātma (ਆਤਮਾ)	: individual soul; the Self beyond body and mind	Bichār (Vichār) (ਬਿਚਾਰ, ਵਿਚਾਰ)	: reflection: idea
Atola (ਅਤੋਲਾ)	: unweighable; measureless	Bidhātā (Vidhātā) (ਬਿਧਾਤਾ, ਵਿਧਾਤਾ)	: maker of destinies (God); the fixer of the lost
Aukhadi (ਅਉਖਧਿ)	: medicine; medicament	Bigāsa (Vigāsa) (ਬਿਗਾਸ, ਵਿਗਾਸ)	: the flowering (of the soul); afflorescence
Auliā (ਅਉਲੀਆ)	: the seers; men of God-realisation	Bij-mantara (ਬੀਜ-ਮੰਤਰ)	: the three-line Gayatri whose study is permitted only to the three higher castes; technically, the secret Brahmanic formula to the reception and repetition of which only higher castes are entitled; the basic formula or premise of a science
Avāgavana (ਆਵਾਗਵਨ)	: transmigration;	Bikhama (Vikhama) (ਬਿਖਮ, ਵਿਖਮ)	: hard; tempestuous
Āvāgaun (ਆਵਾਗਉਣ)	: coming and going:	Bindu (ਬਿੰਦੂ)	: sperm; pure potentiality
Āvan-jān (ਆਵਣ-ਜਾਣ)	: metempsychosis	Birda (Virḍa) (ਬਿਰਦੁ, ਵਿਰਦੁ)	: (i) royal title (ii) innate nature (iii) Kingly prerogative and regal pretensions; attributes of God
Avdhuta (ਅਵਧੂਤ)	: ascetic	Bismāda (Vismāda) (ਬਿਸਮਾਦ, ਵਿਸਮਾਦ)	: sense of wonderment; term specially coined by Guru Nānak to express the peculiar sense of the experience of the Numenon
Avtāra (ਅਵਤਾਰ)	: God's incarnation; human birth	Bithal (ਬੀਠਲ)	: A non-incarnate form of Vishnu specially worshipped in Maharashtra
Bābal (ਬਾਬਲ)	: father	Brahma (ਬ੍ਰਹਮ)	: Godhead
Bahar (ਬਾਹਰ)	: outside; the apparent; the world of senses	Brahmā (ਬ੍ਰਹਮਾ)	: demiurge creator
Bajra (ਬਜਰ)	: hard; adamant	Brahmanda (ਬ੍ਰਹਮੰਡ)	: the potential egg of the creation; Primeval Atom
Bakhshinda (ਬਖਸ਼ਿੰਦ)	: the beneficent (Lord); forgiver	Brahmagyān (ਬ੍ਰਹਮ-ਗਿਆਨ)	: gnosis
Bakhshisha (ਬਖਸ਼ੀਸ਼)	: beneficence; bounty	Brahmagyāni (ਬ੍ਰਹਮ-ਗਿਆਨੀ)	: Wise of God; God-awakened; gnostic
Balihāri (ਬਲਿਹਾਰੀ)	: sacrifice; dedication	Buddhi (ਬੁਧੀ)	: higher intelligence (<i>cf.</i> sudhi, intuition)
Banda (ਬੰਦਾ)	: slave; disciple	Bujhanhāra (ਬੁਝਨਹਾਰ)	: the all-knower
Bandana (ਬੰਦਨਾ)	: bowings	Bujhnā (ਬੁਝਣਾ)	: to know (<i>cf.</i> sujhna, to visualise)
Bandha (ਬੰਧ)	: bondage	Chakora (ਚਕੋਰ)	: the two birds of Indian literary convention typifying undivided love
Bandhana		Chakvi (ਚਕਵੀ)	
Bāni (ਬਾਣੀ)	: the Word; the (Guru's) Word; the testament	Chānana (ਚਾਨਣ)	: (Divine) light
Banjārā (Vanjārā) (ਬਣਜਾਰਾ, ਵਣਜਾਰਾ)	: tradesman; pedlar: (figuratively) the seeker	Chappu (ਚੱਪੁ)	: the oars, spiritual aids
Basitha (ਬਸੀਠ)	: intercessor	Charanārbind, Charan-kamal (ਚਰਨਾਰਬਿੰਦ, ਚਰਨ-ਕਮਲ)	: the lotus-feet; the effable divine light that guides mankind either through the testa-
Beda (Veda) (ਬੇਦ, ਵੇਦ)	: Four Vedas; also the knowledge of true sciences		
Bedhnā (ਬੇਧਨਾ)	: to pierce through		
Be-parvāha (ਬੇਪ੍ਰਵਾਹ)	: care-free; he who owes no allegiance to another		
(Ve-parvāha) (ਵੇਪ੍ਰਵਾਹ)			
Bhāga (ਭਾਗ)	: fate; destiny; lot; portion		
Bhagata (Bhakta) ਭਗਤ	: devotee; <i>lit.</i> participant (in God)		
Bhagata-Vachhal (ਭਗਤ-ਵਛਲ)	: he who has the attitude of filial love towards devotees		
Bhagauti (ਭਗੋਤੀ)	: follower of Bhagvat; a Vaishnava. In Sikh Literature, emanated spirit of God		
Bhagti (Bhakti) (ਭਗਤੀ)	: the doctrine of worship of God through loving adoration		
Bhai, Bhau (ਭੈ, ਭਉ)	: fear; fear of God		
Bhāo (ਭਾਉ)	: love: adoration		
Bheda (ਭੇਦ)	: separateness: difference; distinguishing characteristic		
Bhāndā (ਭਾਂਡਾ)	: vessel (human body): also any receptacle, material of figurative, <i>e.g.</i> , <i>Gyānbhāndā</i> , a text or book		

	ment of the Guru, or by spiritual impulsion through conscience within	Dibāna (ਦੀਬਾਣ)	: the (Lord's) Court
Chār-padārath (ਚਾਰ-ਪਦਾਰਥ)	: the four life-objects according to Hindu thought—Dharma, Artha, Kāma, Moksha	Dina (ਦੀਨ)	: supportless; (Arabic) religious creed; Islamic creed
Chauthā-pada (ਚਉਥਾ-ਪਦ)	: the fourth state (Turiya), the highest Bliss	Dolanā (ਡੋਲਣਾ)	: to waver; wobble; swerve; vascillate (in faith)
Chihna (ਚਿਹਨ)	: sign; characteristic	Dujā (ਦੁਜਾ)	: the other; Māyā
Chintā (ਚਿੰਤਾ)	: care; anxiety; thought	Dvaita (ਦਵੈਤ)	} : dualism; duality; sense of otherness; Māyā
Chitta (ਚਿੱਤ)	: individual consciousness; conscious mind, the ordinary, lower mind, memory, etc.	Dui (ਦੂਈ)	
Chitragupta (ਚਿਤਰ-ਗੁਪਤ)	: conscious, unconscious parts (of the mind); two ministers of the Dharmarājā who are believed to record our deeds; also, the indestructible store of all memories and perceptions	Dukha (ਦੁਖ)	: (spiritual) pain; affliction
		Dwaisha (ਦਵੈਸ਼)	: aversion; repulsion
		Dyāl (ਦਯਾਲ)	} : compassionate
		Dyālu (ਦਯਾਲੂ)	
		Ekāgara (ਏਕਾਗਰ)	: of one mind; concentrated state of mind
		Gagana (ਗਗਨ)	: <i>lit.</i> the sky, also the layer of individual mind which touches and participates in universal unconscious
Dāmodara (ਦਾਮੋਦਰ)	: Krishna round whose waist is the cord, <i>i.e.</i> God	Gana (ਗਣ)	: Shiva's attendants
Dāna (ਦਾਨ)	: charity	Gandharva (ਗੰਧਰਵ)	} : the heavenly singers
Dandaut (ਡੰਡੌਤ)	: prostration (before the deity)	Gandharba (ਗੰਧਰਬ)	
Daru (ਦਰੂ)	: the (Lord's) Gate	Gati (ਗਤਿ)	: salvation; <i>lit.</i> reaching; arrival
Darbār (ਦਰਬਾਰ)	: the (Lord's) Court	Ghara; Nijghara (ਘਰ, ਨਿਜਘਰ)	: Self; innerself
Dargāh (ਦਰਗਾਹ)	: the (Lord's) Abode	Ghata (ਘਟ)	: the earthen vessel: human body
Darsana (ਦਰਸਨ)	: vision	Ghāta (ਘਾਟ)	: river-bank; sea-shore; destination
Dāsa (ਦਾਸ)	: slave; disciple	Girdhāri (ਗਿਰਧਾਰੀ)	: the mountain-lifter; a name of Krishna, who carried a mountain on his hand; also, God
Dasam-Duāra (ਦਸਮ-ਦੁਆਰ)	: the Tenth Door; the inmost Self; the highest sense-organ of the Hindu esoteric physiology	Gupāla (ਗੋਪਾਲ)	: he who sustains the world: God
		Govardhana (ਗੋਵਰਧਨ)	: Krishna, the cow-tender: also God
Dāta (ਦਾਤੁ)	: bounty, beneficence	Guna (ਗੁਣ)	: attribute; mode; quality; also of the three attribute-modes of the universe according to Sankhya philosophy
Dātā (ਦਾਤਾ)	} : beneficent	Gupta (ਗੁਪਤ)	: subtle; secret; inner essence
Dātār (ਦਾਤਾਰ)			
Dayā (ਦਯਾ)	: compassion	Gurbāni (ਗੁਰਬਾਣੀ)	: Guru's testament
Dehi (ਦੇਹੀ)	: the body; also the self, the owner of the body	Gurudwārā (ਗੁਰੂ-ਦਵਾਰਾ)	: the Guru's abode; also, a Sikh temple of worship
Dharam (ਧਰਮ)	: (1) the moral law; (2) the one ultimate reality; (3) code of conduct in life that sustains the soul: (4) doctrine	Gurmati (ਗੁਰਮਤਿ)	: the Guru's wisdom (way); Sikhism
Dharam-Rāja (ਧਰਮ-ਰਾਜ)	} : Justiciar in the Lord's Court; the Self; the discriminatory spirit (within)	Gurmukh (ਗੁਰਮੁਖ)	: Godwards turned (<i>cf.</i> Manmukh, selfwards turned), also through the Guru (ਗੁਰਮੁਖਿ) or the Guru's Word; also, man of religion
Dharam-Rai (ਧਰਮ-ਰਾਇ)			
Dharamsāla (ਧਰਮਸਾਲ)	: the abode of Dharma; Sikh temple of worship	Gur-prasādi (ਗੁਰ ਪ੍ਰਸਾਦਿ)	: through the Guru's (God's) Grace
Dhātu (ਧਾਤੁ)	: essence; also metal; Māyā	Guru (ਗੁਰੂ)	: the spiritual teacher; enlightener. According to firm tradition, Guru Gobind Singh explained the meaning of the word as follows: <i>Gu</i> means inertia, nescience matter; <i>Ru</i> means the principle which
Dhiraja (ਧੀਰਜ)	: patience: fortitude		
Dholā (ਢੋਲਾ)	: beloved		
Dohāgan (ਦੋਹਾਗਣ)	: the deserted one by the lover		
Dhuri (ਧੁਰਿ)	: from God, beginning		
Dhundukāra (ਧੁੰਧੁਕਾਰ)	: the pristine nebulous state of creation; also, darkness and confusion		
Dhuri (ਧੁੜੀ)	} : Dust (of the Saint's feet) <i>i.e.</i> , instruction in spiritual knowledge		
Charan-Dhuri (ਚਰਨ-ਧੁੜੀ)			
Dhyāna (ਧਿਆਨ, ਧਿਆਨ)	: contemplation; mental concentration		

	illuminates the mind. Guru thus means the descent of divine guidance to mankind through a teacher or the divine impulsion of human conscience	Jantar (Yantar) (ਜੰਤਰ, ਯੰਤਰ)	: a (magic) diagram; the spell
Gyān (ਗਿਆਨ)	: gnosis; wisdom; cognition	Japu (ਜਪੁ)	: prayer, meditation
Hājar-Hajur (ਹਾਜ਼ਰ ਹਜ਼ੂਰ)	} : the living presence	Jata (ਜਤ)	: self-control
Hāzar-Hazur		Jāti (ਜਾਤਿ)	: caste; nature; quality; species
Halemi-rāj (ਹਲੇਮੀ ਰਾਜ)		Jeraja (ਜੇਰਜ)	: sperm-born
Halta-palta (ਹਲਤ-ਪਲਤ)	: here and hereafter	Jiā-Dāna (ਜੀਆਦਾਨ)	: the gift of spiritual life
Hari (ਹਰੀ)	: the destroyer (God)	Jivan-mukti (ਜੀਵਨ-ਮੁਕਤੀ)	: living freedom; emancipated while yet alive
Hatta, Hatti (ਹੱਟ, ਹੱਟੀ)	: shop, stall, store; the Guru's or the Saint's abode to which the seeker repairs to buy his spiritual wares	Jiva (ਜੀਵ)	: individual soul (cf. Purusha—Universal Soul)
Hou-main (ਹਉਮੈ)	: I-anness; ego; sense of Separateness	Jivātmā (ਜੀਵਾਤਮਾ)	: Atman manifesting as Jiva; the Self of an individual
Hansa (ਹੰਸ)	: mythical swan supposed to be able to segregate milk from water; hence, the discriminating mind; (2) one of the incarnations of Vishnu	Joni (Yoni) (ਜੋਨਿ, ਯੋਨਿ)	: matrix; womb; source of creation
Hirda, Rida (ਹਿਰਦਾ, ਰਿਦਾ)	: heart	Jor (ਜੋਰ)	: power; also union
Hiya (ਹੀਯਾ)	: heart	Joti (ਜੋਤਿ)	: light (of the spirit); the essence (of things)
Hukam (ਹੁਕਮ)	: God's Will, (God's) command	Joti-Sarupa (ਜੋਤਿ-ਸਰੂਪ)	: embodiment of (spiritual) light
Indri (ਇੰਦ੍ਰੀ)	: Sense-powers; there are two kinds of them—five Jnanindriyas (or abstract knowing senses) and five Karmindriyas (or abstract, working senses)	Jugti (ਜੁਗਤਿ)	: the Way (of Release)
Ichhā (ਇੱਛਾ)	: the will or desire as set or fixed by the will	Kachā (ਕੱਚਾ)	: unripe; transitory
Irā (ਇਰਾ)	: the nerve-current on the left side of the spinal cord; the left nostril; a nerve-passage of energy in the Hindu esoteric physiology.	Kaivalya (Kevela) (ਕੇਵਲ)	: alone; independent; isolated; in Sankhya, the purified spirit freed from all blending colours
Ishta (ਇਸ਼ਟ)	: chosen ideal; also object of worship	Kāla (ਕਾਲ)	: time; also death
Ishwara (ਈਸ਼ਵਰ)	: the Supreme God	Kalyāna (ਕਲਿਆਨ)	: freedom; redemption
Isnāna (ਇਸਨਾਨ)	: holy bath; ablution	Kāma (ਕਾਮ)	: lust; desire
Jagat (ਜਗਤ)	: the world; <i>lit.</i> characterised by transience	Kapāta (ਕਪਾਟ)	: the sense-doors; in particular highest sense of spiritual discrimination
Jagdish (ਜਗਦੀਸ਼)	: master of the world; God	Kapra (ਕਪੜਾ)	: cloth (body); raiment; robe of honour
Jāla (ਜਾਲ)	: Trap, snare (of Māyā)	Karāmāta (ਕਰਾਮਾਤ)	: miracle
Jama (Yama) (ਜਮ, ਯਮ)	: Angel of Death; <i>lit.</i> the discipliner	Karam (ਕਰਮ)	: destiny; lot; law of cause and effect in moral world; binding action; also Grace when used in its Arabic sense
Jam-duta (ਜਮਦੂਤ)	: Couriers of Death	Karan-Kārana (ਕਰਨ-ਕਾਰਨ)	: cause of causes; the first cause
Jampuri (Yampuri) (ਜਮਪੁਰੀ, ਯਮਪੁਰੀ)	: the abode of the Yama	Karodha (ਕੌਧ)	: wrath
Jana (ਜਨ)	: the slave; disciple	Kartā (ਕਰਤਾ)	} : Creator-Lord; Doer
Janam-padārath (ਜਨਮ-ਪਦਾਰਥ)	: life-object	Kartār (ਕਰਤਾਰ)	
Jāni-Jāna (ਜਾਣੀ-ਜਾਣ)	: Inner-knower	Kartā-purukhu (ਕਰਤਾ-ਪੁਰਖੁ)	: the Creator-Person
Janjāla (ਜੰਜਾਲ)	: tumult (of senses)	Kasauti (ਕਸੋਟੀ)	: touchstone (used figuratively for the Guru, etc.)
		Kasumbharā (ਕਸੁੰਭੜਾ)	: safflower; false colour (of the seeming world)
		Kasturi (ਕਸਤੂਰੀ)	} : musk: the inner-treasure of spiritual revelation
		Kathuri (ਕਥੂਰੀ)	
		Kateba (ਕਤੇਬ)	: the semitic books of revelation
		Kavlā, Kamlā (ਕਵਲਾ, ਕਮਲਾ)	: the lotus; Lakshmi, who lives in the lotus
		Khāliq (ਖਾਲਿਕ)	: the Creator of all creation
		Khanda (ਖੰਡ)	: portion; part
		Khāni (ਖਾਣੀ)	: (four) sources of creation of ancient Hindu sciences
		Khasmānā (ਖਸਮਾਨਾ)	: care
		Khasama (ਖਸਮ)	: husband; beloved spouse; God

Khilāvanhārā (ਖਿਲਾਵਾਨ-ਹਾਰਾ)	: prompter (God)	Mamtā (ਮਮਤਾ)	: selfness
Khudā (ਖੁਦਾ)	: the Persian name for God	Mandalā (ਮੰਡਲ)	: region
Khushi (ਖੁਸ਼ੀ)	: gladness	Mangala (ਮੰਗਲ)	: the wedding song : the song of joy
Kirat (ਕਿਰਤ)	: the wrought deeds	Manmati (ਮਨਮਤਿ)	: the counsel of self
Kirpā (Kripā) (ਕ੍ਰਿਪਾ)	: grace ; mercy	Manmohan (ਮਨਮੋਹਨ)	: the enticer of the mind ; God
Klesh (ਕਲੇਸ਼)	: afflictions	Manmukh (ਮਨਮੁਖ)	: selfwards turned ; egocentric ; self-willed
Koti (ਕੋਟੀ)	: aeons	Mana (Manas) (ਮਨ)	: mind
Kripā-nidhāna (ਕ੍ਰਿਪਾ-ਨਿਧਾਨ)	: the treasury or fount of grace	Mannana (ਮੰਨਣ)	: to accept mentally
Kumbhaka (ਕੁੰਭਕ)	: the retention of breath (in the Yogic practices of breathing)	Manohar (ਮਨੋਹਰ)	: the enticer of the mind, <i>i.e.</i> , God
Kūr (ਕੂੜ)	: falsehood ; Māyā	Mansā (ਮਨਸਾ)	: desire
Kushālā (ਕੁਸ਼ਲਾ)	: wholesome	Maga, Mārg (ਮਗੁ, ਮਾਰਗ)	: the (spiritual) highway
Lāda (ਲਾਡ)	: caressing	Mathā, Mastak (ਮੱਥਾ, ਮਸਤਕ)	: <i>lit.</i> the forehead ; destiny or God's Writ
Lakhana (Lakshana) (ਲੱਖਣ)	: mark ; characteristic	Māti (ਮਾਤੀ)	: inebriated ; intoxicated
Lāl (ਲਾਲ)	: red (the colour of Spiritual Bliss) ; also, beloved	Mata (ਮਾਤ)	: intelligence
Lekh (ਲੇਖ)	: the eternal writ	Māyā (ਮਾਯਾ)	: delusion or that power of nature which veils the reality and thus produces error and illusion in our minds
Lekhā (ਲੇਖਾ)	: account (of earthly activity) ; reckoning (before God)	Merū (ਮੇਰੂ, ਮੇਰੂ)	: the prime bead in the rosary
Lilā (ਲੀਲਾ)	: (God's) sport ; play ; pastime	Mithā (ਮਿੱਠਾ)	: sweet (fig. Māyā)
Lilāta (ਲਿਲਾਟ)	: lot writ on the 'forehead' (conscience)	Moha (ਮੋਹ)	: infatuation ; undue affection : also, illusion
Liva (ਲਿਵ)	: communion ; absorption (in devotional love)	Mokh-duāra (ਮੋਖ-ਦੁਆਰ)	: the Gate of Salvation
Lobha (ਲੋਭ)	: greed, avarice	Mūrha (ਮੂੜ)	: obstinate ; pig-headed
Loka (ਲੋਕ)	: (three) worlds—heaven, earth and the under-world ; (2) a sphere	Mukand (ਮੁਕੰਦ)	: the Liberator ; (God)
Lūnharāmi (ਲੂਣ-ਹਰਾਮੀ)	: faith-breaker ; one who betrays God's bounties	Mukti (Moksha) } Mokh (ਮੁਕਤੀ, ਮੋਖ) }	: release ; deliverance ; emancipation (from desire) ; it does not imply release from worldly activities in Sikhism
Madhusūdana (ਮਧੁਸੂਦਨ)	: who as Krishna destroyed Madhu, the demon	Mūla (ਮੂਲ)	: root, essence
Mahal (ਮਹਲ)	: bridal chamber ; God's abode (within and beyond)	Muni (ਮੁਨੀ, ਮੁਨਿ)	: hermit, sage ; man of silence (ਸੋਨੀ) ; seer
Mehala (ਮਹਿਲ; ਮਹਲਾ)	: the (Lord's) palace ; also the bride	Murāri (ਮੁਰਾਰੀ)	: Krishna, the slayer of Mur, the demon ; God
Mahalla (ਮਹੱਲਾ)	: According to Sikh theological tradition, it is a corruption of the Sanskrit word 'Mehla' meaning a woman signifying the human soul as Lord's bride. But, accordig to Dabistan - i- Mazahib by Mohsin Fāni, "it is an Indo-Arabic word derived from 'Haulatu', (<i>Pl.</i> Mahallatu'n) meaning one on whom the Spirit of God has descended. In Sikh scripture, 'Mahalla' means the prophet on whom the spirit of God has descended, and through whom this spirit speaks for the guidance of the mankind"	Murli Manohar (ਮੁਰਲੀ ਮਨੋਹਰ)	: Krishna who entices with his flute ; God
Mahiyala (ਮਹੀਅਲ)	: inter-space	Mūrti (ਮੂਰਤਿ)	: being ; also, idol
Majitha (ਮਜੀਠ)	: madder ; the fast colour (that sticks to the soul)	Mushka (ਮੁਸਕ)	: musk ; fragrance
		Nābhi (ਨਾਭੀ)	: navel
		Nachhattar (ਨਚੱਤਰ, ਨਖੱਤਰ)	: collection of stars
		Nāda (ਨਾਦ)	: subtle music such as the <i>Yogi</i> hears in his trance ; sound
		Nadri (ਨਦਰਿ)	: glance (of Grace)
		Nadri Nihāla (ਨਦਰਿ-ਨਿਹਾਲ)	: beautitude of divine Grace
		Nāma (ਨਾਮ)	: the Name ; the Neumenon ; the inner-spirit of things
		Naraka (ਨਰਕ)	: hell ; state of utter spiritual unrest
		Nārāyana (ਨਾਰਾਇਣ)	: the "human" God ; "mover on the waters", a title of Vishnu
		Nema (Niyama) (ਨੇਮ, ਨਿਯਮ)	: self-culture for inner-control ; In <i>Hath-Yoga</i> , five <i>Niyamas</i> are prescribed
		Nidhi (ਨਿਧਿ)	: the treasure (of nine kinds)

Nigama (ਨਿਗਮ)	: a treatise in which Shiva asks and Parvati, his consort, answers the questions (<i>cf.</i> Agama)	Pārāvāra (ਪਾਰਾਵਾਰ)	: extent
Nihkevala (ਨਿਹਕੇਵਲ)	: state of <i>Kaivalya</i> or complete absorption in the thought of universality	Parbodha (ਪ੍ਰਬੋਧ)	: gnosis
Nirālama (ਨਿਰਾਲਮ)	: detached	Pārbrāhma (ਪਾਰਬ੍ਰਹਮ)	: the transcendent, Absolute God
Niranjana (ਨਿਰੰਜਨ)	: immaculate ; spotless	Parchā (Parichay) (ਪਰਚਾ)	: introduction (to spiritual verities)
Nirankāra (ਨਿਰੰਕਾਰ)	: the formless God ; absolute	Parchanda (ਪਰਚੰਡ)	: ablaze ; illumined
Nirbāna, Nirvāna } (ਨਿਰਬਾਣ, ਨਿਰਵਾਣ)	: cessation of desire. (It does not imply non-being in Sikhism)	Pargāsa (ਪਰਗਾਸ)	: illumination
Nirdhana (ਨਿਰਧਨ)	: supportless ; poor	Pargata (ਪਰਗਟ)	: manifest
Nirbhau (ਨਿਰਭਉ)	: fear-free	Pārgirāmi (ਪਾਰਗਿਰਾਮੀ)	: the (far-sighted) seer
Nirguna (ਨਿਰਗੁਣ)	: absolute ; unrelated ; without attributes or qualities	Parloka (ਪਰਲੋਕ)	: the other world (of God's Presence)
Nirmala (ਨਿਰਮਲ)	: immaculate ; spotless	Parimāratha (ਪਰਮਾਰਠ)	: the highest truth ; the ultimate reality
Nirodha (ਨਿਰੋਧ)	: stopping	Parmātmā (ਪਰਮਾਤਮਾ)	: the Over-soul ; God
Nirvaira (ਨਿਰਵੈਰ)	: without enmity	Parameshwara (ਪਰਮੇਸ਼ੁਰ)	: the one God of gods (In Hindu scriptures it often denotes Shiva or Vishnu or Indra).
Nirvikalpa (ਨਿਰਵਿਕਲਪ)	: changeless	Parupakāra (ਪਰਉਪਕਾਰ)	: munificence
Nisāna (ਨੀਸਾਣ) } Nishāna }	: standard ; token ; pass-word	Parpancha (ਪਰਪੰਚ)	: play
Nivirti (ਨਿਵਿਰਤੀ)	: detachment ; "revolving away from"	Parsāda (ਪਰਸਾਦ)	: grace ; beatitude
Nivli-Karma (ਨਿਵਲੀ-ਕਰਮ)	: inly washings in the <i>Yogi</i>	Parvāna (ਪਰਵਾਨ)	: approved (by God)
Onkāra (ਓਅੰਕਾਰ)	: the One Supreme Being	Partakha (ਪਰਤੱਖ)	: directly perceivable
Oodhā (ਊਧਾ)	: inverted	Pasārā (ਪਸਾਰਾ)	: emanation ; the world of being
Oodhā-Kanval (ਊਧਾ-ਕੰਵਲ)	: inverted lotus (<i>i.e.</i> , mind turned away from God)	Pātāla (ਪਾਤਾਲ)	: underworld
Ota-pota (ਓਤ-ਪੋਤ)	: warp and woof	Patta (ਪੱਤ)	: honour
Pachhāna (ਪਛਾਣ)	: realisation	Patita (ਪਤਿਤ)	: apostate ; the defiled
Pada, Padvi (ਪਦ, ਪਦਵੀ)	: state or condition	Pavitra (ਪਵਿਤ੍ਰ)	: pure ; unstained (by <i>Māyā</i>)
Padam (ਪਦਮ)	: lotus ; symbol of purity and spiritual awakening	Phoga (ਫੋਗ)	: froth
Padarath (ਪਦਾਰਠ)	: life-object	Pinda (ਪਿੰਡ)	: that which is gathered ; <i>i.e.</i> ; the body
Pāhārā (ਪਾਹਾਰਾ)	: <i>lit.</i> smithy (the world)	Pingalā (ਪਿੰਗਲਾ)	: the nerve-current on the right side of the spinal cord according to Hindu esoteric physiology ; also the right nostril
Pāhunārā (ਪਾਹੁਨਾਰਾ)	: guest (<i>i.e.</i> man in life)	Piru (ਪਿਰ)	: husband (God)
Pakhāna (ਪਖਾਨ)	: <i>lit.</i> stone (ignorant of spiritual knowledge)	Pūjā (ਪੂਜਾ)	: worship
Palangha (ਪਲੰਘ)	: couch (intimacy with God)	Pūñji (ਪੂਜੀ)	: capital-outlay ; the Name
Pallara (ਪੱਲਰ)	: husk	Potā (ਪੋਤਾ)	: treasure ; or purse (mind)
Pan̄cha (ਪੰਚ)	: <i>lit.</i> five (2) elect, (3) five Jnanindriyas and five Karmindriyas (<i>see</i> Indriya), (4) Five desires— <i>Kāma</i> (lust) ; <i>Karodha</i> (wrath) ; <i>Lobha</i> (avarice) ; <i>Moha</i> (infatuation) and <i>Ahankāra</i> (ego)	Prabhu (ਪ੍ਰਭੂ)	: the powerful (God)
Panch-shabda (ਪੰਚ-ਸ਼ਬਦ)	: <i>lit.</i> the melody of five sounds (<i>see</i> Anhad-Shadha)	Prālabdha (ਪ੍ਰਾਲਬਧ)	: <i>karma</i> whose fruits we have begun to reap in this life
Pantha (ਪੰਠ)	: the path (of spiritual realisation)	Prāna (ਪ੍ਰਾਣ)	: life-breath ; vital air (whose seat is the heart and whose movement is inward)
Pāpa (ਪਾਪ)	: inequity ; in sin	Prāpti (ਪ੍ਰਾਪਤੀ)	: attainment
Param-pada (ਪਰਮ-ਪਦ)	: <i>see</i> Turiya ; final beatitude	Pratāpa (ਪ੍ਰਤਾਪ)	: glory ; splendour
Pārasa (ਪਾਰਸ)	: the philosopher's stone which is supposed to turn eight metals into gold ; the Guru	Pravirti (ਪ੍ਰਵਿਰਤੀ)	: "revolving towards" ; involvement with the world
		Premābhagti (ਪ੍ਰੇਮਾਭਗਤਿ)	: love worship (as opposed to <i>Hath-yoga</i> or <i>Karma-marga</i>)
		Prēta (ਪ੍ਰੇਤ)	: an earth-bound spirit
		Prithvi (ਪ੍ਰਿਥਵੀ)	: the earth (also, the human body)
		Priti (ਪ੍ਰੀਤੀ)	: love (of God)
		Pukkā (ਪੱਕਾ)	: solidly-built ; firm
		Pun̄ita (ਪੁਨੀਤ)	: holy
		Punna (ਪੁੰਨ)	: virtue
		Pūrab-Janam (ਪੂਰਬ-ਜਨਮ)	: past birth
		Pūrab-karma (ਪੂਰਬ-ਕਰਮ)	: past actions

Purak (ਪੁਰਕ)	: inhalation; inbreathing	Sākhi (ਸਾਖੀ)	: witness, also instruction
Puri (ਪੁਰੀ)	: spheres	Samādhi (ਸਮਾਧੀ)	: trance; super-consciousness
Purkhotama (ਪੁਰਖੋਤਮ)	: the highest Person; the Personal God	Samānā (ਸਮਾਨਾ)	: to merge
Purukha (Pursusha)	: the Universal Mind or Soul	Samrasa (ਸਮਰਸ)	: equality
(ਪੁਰਖ, ਪੁਰਸ਼)		Samrath (ਸਮਰਥ)	: the all-powerful
Putli (ਪੁਤਲੀ)	: puppet, <i>i.e.</i> , man	Sanbhau (Swaymbhu)	} : self-existent
		Saibhan (ਸੈਭੰ, ਸੰਭੂ, ਸੰਭਉ)	
Quadrat (ਕੁਦਰਤ)	: <i>lit.</i> nature; power	Sangat (ਸੰਗਤ)	: fellowship; society; sangha
Qurbāni (ਕੁਰਬਾਨੀ)	: sacrifice as an offering to God; dedication	Sanjama (Sanyama)	: self-discipline; the mind's poise which, according to Yoga, proceeds through concentration and meditation to trance
		ਸੰਜਮ, ਸੰਯਮ)	
Rabb (ਰੱਬ)	: Arabic name for God	Sanjoga (Sanyoga)	: Union with God
Rāga (ਰਾਗ)	: attachment to sense-pleasures	Sankalapa (ਸੰਕਲਪ)	: mental impression
Rāja-Yoga (ਰਾਜ-ਯੋਗ)	: the <i>Yoga</i> of kingship or mastery over the mind; the highest <i>Yoga</i>	Sansāra (ਸੰਸਾਰ)	: that which flows, the world; round of births and deaths
Rājas (ਰਾਜਸ)	: energy, activity, restlessness; one of the three attribute-modes of Sankhya philosophy	Santokha (Santosha)	: contentment; pleasedness; concord
		(ਸੰਤੋਖ)	
Rakāt-bindu (ਰਕਤ-ਬਿੰਦੂ)	: female ovary and male sperm	Sār (ਸਾਰ)	: essence; also, iron, hence hard
Raliālā (Raliārā)	} : delightful	Sarguna (ਸਰਗੁਣ)	: related; manifest: with qualities
(ਰਲੀਆਲਾ, ਰਲੀਆਰਾ)			
Rāma (ਰਾਮ)	: the all-pervasive He	Sarira (ਸ੍ਰੀਰ)	: human body
Ranga (ਰੰਗ)	: love; also colour	Sarma (ਸਰਮ)	: humility; sense of shame; introversion
Rāra (ਰਾਰਾ)	: the tumult (of mind)	Sarupa (Swarupa)	: one's own true form or nature
Rāsa (ਰਾਸ)	: the capital-outlay; the capital stock; the Name	Sasiyar (ਸਸੀਅਰ)	: the moon; also region of peace
Rasa (ਰਸ)	: sap; essence; sweetness; love; delight	Sassa (ਸੱਸ)	: mother-in-law; the evil in us
Razā (ਰਜ਼ਾ)	: (Submission to) the Lord's Will	Sāstra (ਸਾਸਤ੍ਰ)	: six system of Hindu religious thought
Rāzak (ਰਾਜ਼ਕ)	: the sustainer: the bread-giver; God	Sata Sacha (ਸੱਤ, ਸੱਚ)	: existence; truth; verity; reality, <i>i.e.</i> that which is not transitory or illusory; an attribute of the Supreme
Rechaka (ਰੇਚਕ)	: exhalation, outbreathing	Sataka (Sattvika)	: the illumination material
Rekhā (ਰੇਖਾ)	: sign, line or mark	Satguru (ਸਤਿਗੁਰੂ)	: the perfect (eternal) Guru, <i>i.e.</i> , God; the Guru as testament (the Word)
Ridhi (ਰਿਧਿ)	: miraculous power	Sati (ਸਤੀ)	: beneficent: ancient Hindu custom of the widow burning herself on the pyre of her husband
Rupa (ਰੂਪ)	: form; phenomenon (<i>cf.</i> Name, Neumenon)	Sat Sangat (ਸਤਿ ਸੰਗਤ)	: society of the saints
Ruti (ਰੁਤਿ)	: season (the timely opportunity)	Saucha (ਸੋਚ)	: (holy) bathings; ablution
Sabda (ਸਬਦ)	: the all-pervading eternal Word; verbal testimony which Mimānsā considers to be the only Parmāna (means) to spiritual knowledge	Seja (ਸੋਜਾ)	: couch; (God's) embrace; perfect union with God
Sachā Pātshāha	: the true king (God)	Sevā (ਸੇਵਾ)	: dedicated communal service
(ਸੱਚਾ ਪਾਤਸ਼ਾਹ)		Sevaka (ਸੇਵਕ)	: servant (of God)
Sādhana (ਸਾਧਨ)	: discipline; also wife	Sharma (ਸ਼ਮ)	: effort
Sādhū (ਸਾਧੂ; ਸਾਧੁ)	: the disciplined one; the saint	Shakti (ਸ਼ਕਤੀ)	: goddess of power, female aspect of the ultimate principle deified as Shiva's wife
Sāha (ਸਾਹ)	: the Merchant; God	Shant (Shanti)	: peace; tranquility (of the mind)
Sāhā (ਸਾਹਾ)	: the date of wedding, <i>i.e.</i> Union with God or worldly death	Sharan (ਸ਼ਰਨ)	: refuge
Sahja (ਸਹਿਜ)	: poise; equipose; spontaneous; innate	Shingār (ਸਿੰਗਾਰ)	: embellishments (<i>i.e.</i> merits)
Sahja-samādhi (ਸਹਜਿ-ਸਮਾਧਿ)	: spontaneous trance	Shardhā (ਸ਼ਰਧਾ)	: faith
Sahsā (ਸਹਸਾ)	: illusion	Siānapa (ਸਿਆਣਪ)	: cleverness (not wisdom); sharpwittedness
Sākata (ਸਾਕਤ)	: worshipper of Shakti; hence, worshipper of Māyā or Power	Siddha (ਸਿੱਧ)	: the adept; Yogi
		Siddhi (ਸਿੱਧੀ)	: occult powers (eighteen in number); an accomplishment
		Sift-Salāhu (ਸਿਫਤਿਸਲਾਹੁ)	: praise of God, or contemp-

	lating His attributes to become His prototype.	Tulhā (ਤੁਲਹਾ)	: raft
Sikh (ਸਿੱਖ)	: disciple; also, instruction (ਸਿਖਿਆ) the man of culture and religion	Turiyā (ਤੁਰੀਆ)	: the fourth State; the highest state of Bliss of consciousness
Sila (ਸੀਲ)	: morality; moral habits, aptitudes or proclivities	Udāna (ਉਡਾਨ)	: one of the five vital airs of inner body whose movement is upwards
Simran (ਸਿਮਰਨ)	: meditation	Udāsa (ਉਦਾਸ)	: the state of abandonment, detachment or withdrawal
Sirjanhāra (ਸਿਰਜਨਹਾਰ)	: the Creator	Udāsi (ਉਦਾਸੀ)	: the recluse; a Sikh order of ascetic preachers
Shiva (ਸ਼ਿਵ)	: one of the Hindu Trinity; for Shaivites, the supreme Deity.	Udyāna (ਉਦਿਆਨ)	: the wasteland (i.e. world)
Sobhā (Shobhā) (ਸੋਭਾ)	: splendour	Unmāda (ਉਨਮਾਦ)	} : the state of ecstasy
Socha (ਸੋਚ)	: discursive thought-processes	Unmana (ਉਨਮਨ)	
Sohāgan (ਸੋਹਾਗਨ)	: (the Lord's) bride; the true seeker	Upāya (ਉਪਾਏ)	: means
Soham (ਸੋਹੰ)	: I am He	Upādhi (ਉਪਾਧਿ)	: limiting adjunct
Soham-Hansā (ਸੋਹੰ-ਹੰਸਾ)	: "I am He, He is Me"	Utbuja (ਉਤਬੁਜ)	: earth-born
Sohilā (ਸੋਹਿਲਾ)	: song of (Lord's) praise: song sung at weddings	Vāda (ਵਾਦ)	: argumentative knowledge
Suchā (ਸੁਚਾ)	: pure	Vāhu-Gurū (ਵਾਹੁ-ਗੁਰੂ)	: the Sikh name for God
Sudhā (ਸੁਧਾ)	: nectar; (the Name)	Vairāga (ਵੈਰਾਗ)	: dispassion; detachment; indifference to the unreal; non-attachment; uncolouredness
Sudhi (ਸੁਧਿ)	: consciousness; vision	Varbhanda (Brahmand) (ਵਰਭੰਡ, ਬ੍ਰਹਮੰਡ)	: the universe
Sukha (ਸੁਖ)	: happiness; peace	Varana (ਵਰਣ)	: colour or caste
Sukhāsana (ਸੁਖਾਸਨ)	: the comfortable posture	Vāsānā (ਵਾਸਨਾ)	: habit-energy
Sukham (Suksham) (ਸੁਖਮ)	: subtle	Vedana (ਵੇਦਨ)	: feeling; sensation; the inner pain (of divine love)
Sukhmanā (Sushmanā) (ਸੁਖਮਨਾ)	: the hollow canal which, according to the esoteric Hindu physiology, runs through the centre of the spinal cord	Vesa (ਵੇਸ)	: vesture; raiment; decoration
Sukhmani (ਸੁਖਮਨੀ)	: gem of peace; that which gives peace to the mind	Ve-pravāha (ਵੇਪ੍ਰਵਾਹ)	: care-free
Sukhopati (Sushupti) (ਸੁਖੋਪਤਿ, ਸੁਸੁਪਤਿ)	: deep, dreamless sleep	Vichāra (ਵਿਚਾਰ)	: idea-forms
Sunna-Samādhi (ਸੁੰਨ-ਸਮਾਧੀ)	: (God's) primordial trance	Vicholā (ਵਿਚੋਲਾ)	: intercessor (the Guru)
Sunna (Shunya) (ਸੁੰਨ)	: void, primordial	Vidāna (ਵਿਡਾਣ)	: wonderment
Supna (Shupana) (ਸੁਪਨ)	: the dream-state	Vijoga (Viyoga) (ਵਿਯੋਗ, ਵਿਯੋਗ)	: separateness
Sur (Surya) (ਸੂਰ)	: the sun; also, region of passion	Vikalpa (ਵਿਕਲਪ)	: verbal delusion; doubt; notion; fancy
Suraga (Swarga) (ਸੁਰਗ)	: heaven (or the Fourth State); Turiya	Vikara (ਵਿਕਾਰ)	: mortal sins
Surati (ਸੁਰਤਿ)	: consciousness	Vikhama (ਬਿਖਮ)	: treacherous; hard
Suta (ਸੂਤ)	: the thread (of eternal laws)	Viveka (Babeka) (ਵਿਵੇਕ, ਬਬੇਕ)	: sense of discrimination between the real and the unreal
Svānt (ਸਵਾਂਤ)	: celestial drop from heavens which the <i>Chatrik</i> (bird) seeks	Vritti (Britti) (ਬਿਰਤੀ)	: "the whirlpool", wave-form in the Chitta
Svasti (ਸਵਸਤਿ)	: greetings be unto thee	Vyāha (ਵਿਆਹ)	: wedding; (Union with God)
Setaja (Svetaja) (ਸੇਤਜ)	: foetus-born	Yoga (Joga) (ਯੋਗ, ਜੋਗ)	: joining: spiritual culture that leads us to God
Tāmasa (ਤਮਸ)	: darkness; inertia	Yuga (Juga) (ਯੁਗ, ਜੁਗ)	: one of the four ages of the world—(1) Satyuga, (2) Treta, (3) Duapar, (4) Kali. The four Yugas have a total of 4,320,000 man-years as their age, the Satyuga having the longest and the Kaliyuga, the present one, the shortest in which man has declined spiritually and morally and even physically to the lowest depths.
Tantra (ਤੰਤ੍ਰ)	: the body of Hindu scriptures revealed by Shiva		
Tapa (Tapasa) (ਤੱਪ)	: penance; mortification; austerity		
Tatt (ਤੱਤ)	: elements; also 'that'		
Tatt (Tattwa) (ਤੱਤ)	: quaintessence; principle; category; truth; reality; thatness; the thing-in-itself		
Thakur (ਠਾਕੁਰ)	: the master		
Tiratha (ਤੀਰਥ)	: the holy waters; the (Hindu) pilgrim-stations		
Trishnā (ਤ੍ਰਿਸ਼ਨਾ)	: craving, desire		