

The Holy Granth
SRI GURU GRANTH SAHIB

Volume 1



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SRI GURU GRANTH SAHIB

Volume 1

Transcreated

by

Kartar Singh Duggal



Hemkunt



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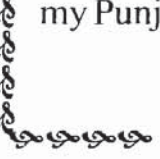


Preface

My conviction is that every generation must translate for itself its classics and old masters. Words change their meanings, phrases their nuances; literary heritage, like the rest, must be explored afresh.

During my tenure as Member of Parliament (Rajya Sabha) I had quite a bit of time to spare, notwithstanding my creative writing. An ardent admirer of Bulleh Shah (1680–1758), universally acclaimed as the greatest Punjabi mystic poet, I researched and got together his works in India and Pakistan, and transcreated them into English verse, as far as possible, conforming to the moulds in the original text. When published under the title *The Mystic Muse*, the endeavour was widely acclaimed in literary quarters. Encouraged, I went over to Kabir (1398–1448) for whom I had an ardent fascination ever since my childhood. Like Bulleh Shah, Kabir's works, too, have a much-needed controversy about their authenticity. Steering clear of the debate, I decided to confine myself to Kabir as figuring in *Sri Guru Granth Sahib*. Compiled in 1604, Kabir in the Holy Granth, to my mind, is as authentic as it could be; coming as it did soon after Kabir's passing away and the text of Sri Guru Granth Sahib being strictly inviolate. In Kabir we have a synthesis of Vaishnav devotion imported from the South and Sufi mysticism, a contribution of Islam. Transcreating Kabir was as much a challenging literary exercise as spiritual joy.

After the script of *So Spake Kabira* was ready for the press I rang up my publishers and they had it collected. What next? I had a novel on Kashmir lying half done, a collection of short stories to be readied for the press with a few more stories to make it a respectable volume, a serial promised to Doordarshan; I didn't know what to start with. The whole that day I was preoccupied with it. In the evening as I was going out for my walk, there was a telephone call from my Punjabi publisher—"Duggal Sahib, I have a request to make. You have written



so much in Punjabi and I have published so much of it, my plea is that all this will be left here. We both have crossed eighties. Why don't you translate *Sri Guru Granth Sahib* into English?"

As I heard it, I had an ecstatic sense of relief. Here was a solution to the problem that had kept me engaged throughout the day. I had a feeling of sublime serenity pass through every fibre of my body. "Who told my Punjabi publisher that I had completed my transcreation of Kabir? How did he come to know that the whole that day I was contemplating what I was going to do next? Rather than asking me to do another title for him in Punjabi, why must he implore me to do something in English? And why must he do it today? And why must it be immediately before I go out for my evening walk when normally I take such decisions?" One after the other these questions stormed me.

A voice seemed to whisper in my ear, "It is a divine decree!" And first thing, early next morning, I plunged into it.

Translation is an art. No wonder Dr. P. Lal of Kolkata Writers' Workshop has enshrined it as 'transcreation'. Transcreating the sacred text is no easy task. It is more difficult in the case of *Gurbani* which is not only composed in verse, but also to Indian classical and folk music. These two pre-conditions inevitably reflect on the phrasing of the original, which at times can be a nightmare for the transcreator. Then, no two languages could be as far apart as English and Punjabi. And no two people could be as alien as Punjabis and English in their day-to-day life, outlook and values.

Gurbani, being sacred, is axiomatic and one cannot deviate from the original text even by a syllable. This creates frightfully piquant situation at times. Aware that a certain phrase or turn of expression has been necessitated in the original text because of the 'tyranny' of rhyme, the transcreator has inevitably to be faithful to the original and yet not lose sight of the susceptibilities of the reader of his rendering.

More challenging than rhyme is metre. Many a time metrical necessity leads the original to be loaded with words, phrases and expressions which, if rendered into English, may not make any sense and appear odd. This calls for the skill of the transcreator not to seem deviating from the sacred text and yet sound convincing in his version. 'Bhai' (brother), 'pyarey' (friend), 'Rama' are some of the expressions, which are frequently resorted to in order to meet the metric

needs in *Gurbani*. They have, somehow, to be woven into the transcreated text.

The entire *Gurbani* is an inspired work in ecstatic expression. Says Guru Nanak—“As the Lord’s Holy Word comes, I reveal it.” More, because it was sung according to the *ragas*, at times the syntax seems to play hide and seek. The manner of address changes from first person singular to the third, and from the third person to the second imperceptibly. Because of the compulsion of remaining utterly faithful to the original, the transcreator has a tight rope to walk—he must not give offence to the grammatical susceptibilities of his reader.

Be that as it may, the enchantment that overtakes a transcreator when his work approximates even remotely to the subtle sublimity of the original, is a joy for ever. I have enjoyed it in no small measure.

While sharing it with the readers, I assure them that no effort has been spared to make the transcreation most truthful (not merely faithful) rendering of the *Gurbani*. For their convenience the page numbers of the original text of the 1430-page volume of *Sri Guru Granth Sahib* as extant are provided on the right hand side pages of the text. It should help the reader locate the particular hymn with reference to the original.

I owe a word of deep-seated sense of gratitude to Dr. L.M. Singhvi, Member Parliament, who has provided a profound introduction to the work. I shall remain ever indebted.

Sat Sri Akal!

1st January, 2004

K.S. Duggal
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Introduction

The rendering of Sri Guru Granth Sahib in English verse by my esteemed and distinguished friend Sardar Kartar Singh Duggal is an achievement of a lifetime, a work of transcreation *par excellence*, ordained by divine decree and accomplished by an uncanny creative inspiration. The magnitude and complexity of the mammoth task must have been singularly daunting and challenging; its completion can best be attributed to divine grace. I consider it my proud privilege to welcome and celebrate Sardar Kartar Singh Duggal's unique gift to the world of sacred literature. A doyen of Punjabi literature, Dr. Duggal is a versatile author and creative writer. His short stories, plays, novels, and autobiographical writings have won many accolades and innumerable awards. His transcreation and annotation of Bulleh Shah and Kabir made a profound impression on the literary world. His rendering of Sri Guru Granth Sahib in English verse is, in my opinion, the crowning glory of his inspiring literary voyage.

The Holy Granth is an epic of spiritual odyssey of the True, The Good and The Beautiful. It offers a universal ethical anchor of amity, honour, humanity, human dignity, human rights and responsibilities and freedom from that smallmindedness which trivializes human life. It is one of the greatest compilations of the teachings of eminent saints and poets in the best Indian tradition. It is a book of books which serves as the living guide, gospel and mentor to millions


of Sikhs and Hindus throughout the world. To adapt the words of John Burton on Holy Bible for the Holy Granth:

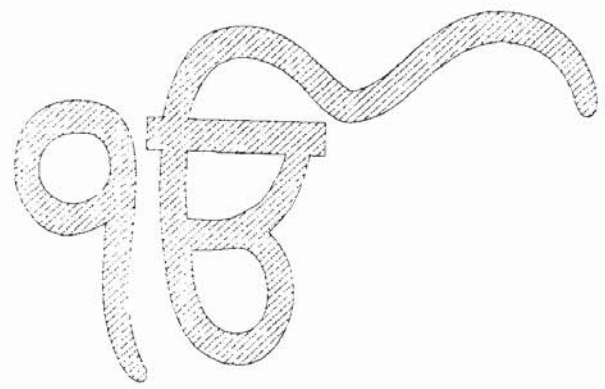
*The Holy Granth, book divine,
Precious treasure, thou art mine;
Mine to teach me whence I came,
Mine to teach me what I am.*

Sri Guru Granth Sahib is truly a unique confluence of many and diverse streams of thoughts. It subsumes and synthesizes many different linguistic, philosophical and faith traditions. Rendered in charming verse, the transcreated version in English verse has its own resonance, rhythm and flow and opens the portals of the noble tradition of Sikhism and the sacred Word and Wisdom of ageless India to a wider audience of adherents and scholars, for English is fast becoming the global lingua franca and is also the most widespread language of communication and intellectual discourse for the Indian diaspora.

Sri Guru Granth Sahib had a unique tryst with destiny and I am sure that this transcreation too will travel throughout the length and breadth of India and will ride the waves across the seven seas, for it enshrines a soulful legacy of many centuries of enlightened mentors, masters, heroes and poets, who made the Sikh tradition the theme song of valour, honour and sacrifice. With the roots of the Sikh tradition deep in the best of India's quintessential spiritual heritage, Dr. Duggals's remarkable presentation of the Holy Granth brings to its readers in the English language the message of interfaith amity and understanding, of cosmic harmony, universal human affinity and the fundamental unity of all faiths at a time when the world is enveloped in the encircling darkness and despair of hatred and fanaticism and when a new world of Light and Love is struggling to be born. Sardar Kartar Singh Duggal's literary, cultural, scholarly, and spiritual credentials belong to the most distinguished galaxy. This work of transcreation of Sri Guru Granth Sahib adds lustre and distinction to those credentials. I rejoice on the happy and auspicious occasion of the publication of Sri Guru Granth Sahib in English verse, thanks to Sardar Kartar Singh Duggal's labour of love. I hope that the readers will find every page of this wonderful work a pilgrimage of the spirit.

New Delhi
18th February, 2004


L.M. Singhvi





SRI GURU GRANTH SAHIB

There is but one God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Jap

He was true in the primal time.
Before the time primal, true.
True today.
Ever would He be true, so does Nanak say. (1)

If you were to meditate on Him,
You may not succeed
Even if you tried a hundred thousand times.
Should you decide to take to silence,
You may not succeed,
Even if in trance, contemplating on the Sublime.
A hungry man's hunger remains unsatiated,
He may amass the whole world's dime.
A million means he may try,
Not one will bear fruit.
Then how can one be truthful?
How to tear down the wall of untruth?
Do as He bids you.
This is what has Nanak to state forsooth. (1)

At His pleasure are formed the figures.
Nobody knows what does Him please.
If He pleases, He infuses life in them.
If He pleases, would He bestow honour upon these.
The high and the low are created at His pleasure.
At His pleasure one undergoes weal or woe.
Some are pardoned at His pleasure;
Others, under His command, have to come and go.
Everyone is within His discipline.
There is none beyond His beat.
Says Nanak, those who abide by His bidding
They suffer not from self-conceit. (2)

Those who are mighty
Sing of His might.
Those who are blessed, with them
Sing of His bounties in sight.
Some sing of His virtues,
And his charming ways.
Others of His learning and His erudite lays.
Some remember Him as the Creator
And also the One Who consigns to the incinerator.
Some adore Him as One who takes life away
And then restores it, if He may.
Some see Him far, without a trace.
Some find Him face to face.
Telling His tales, there is no end.
Millions of them to millions lend.
The Lord continues to bestow favours,
The recipients get weary.
For ages and eons
They eat and make merry.
Through His command,
He admits them to His creed.

Says Nanak, the Lord beyond care beholds
And feels pleased. (3)

He is the True Lord,
Truth is His Name,
His language, limitless love.
They ask and implore,
Sends the Bestower from Above.
What do I offer, His court to behold?
What prayer do I make
That He takes me in His fold?
In the ambrosial hours of the morning
Remember Him and His grandeur revere.
You are born as per your *karma*.
His grace alone can salvation bear.
Says Nanak, this is the way to know Him,
The Truthful is ever and ever aware. (4)

He can neither be created,
Nor manipulated.
Himself is He immaculate, self-conceived and mated.
Those who serve Him are exalted.
Says Nanak, laud the Treasure of Virtues vaulted.
Chant, listen and adore Him at heart.
Thus would you be relieved of pain
And carry pleasure home apart.
The Guru conscious perceives the mystic sound.
The Guru conscious is master of the Vedas profound.
The Guru conscious remains with God abound.
The Guru is Shiva, the Guru is Vishnu,
The Guru is Brahma, the Guru is Parvati.
Even if I know, I dare not talk,
Describing Him in words is hard.
The Guru has revealed the secret to me;

He is the Provider of us all.
May I never forget my Lord! (5)

If it pleases Him,
I bathe at the pilgrimage ghat.
If it pleases Him not,
It's no use taking a holy bath.
He has created all the world I behold
But without *karma* none of it can be got.
There are gems, jewels and rubies in one's lot,
Only if one gave the Guru a thought.
It was revealed to me by the Lord:
All human beings have only one Provider.
May I never forget my God! (6)

Should you be as old as four ages,
Or ten times older found.
Should you be known in the nine continents,
And everyone follows you around.
Even if you've made a good name
And everyone takes you after,
If He doesn't take notice of you,
Nobody will give you quarter.
He provides for the tiniest worm,
Even the sinners attribute their sins to Him a lot,
Says Nanak, He bestows merits on those who have them not;
The meritorious, of course, owe their merit to Him.
I can think of none who could do Him aught. (7)

Hearkening to His Name
Makes a *siddha*, *pir* or a *yogi* high.
Hearkening to His Name
Enlightens about the earth, its support and the sky.
Hearkening to His Name

Enlightens about continents, the upper and the lower world.

Hearkening to His Name,
 Death dare not come to haunt.
 Says Nanak, the devotees are ever in a spin.
 Hearkening to His Name
 Relieves one of suffering and sin. (8)

Hearkening to His Name
 One becomes Brahma, Indra and Shiva.
 Hearkening to His Name
 Even the slanderers would praise give.
 Hearkening to His Name
 The secrets divine and those of body are laid.
 Hearkening to His Name
 Is like listening to the *Shastras*, *Smritis* and *Vedas*.
 Says Nanak, devotees are ever in a spin.
 Hearkening to His Name
 Relieves one of suffering and sin. (9)

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Hearkening to His Name
 Makes one truthful, contented and a sage.
 Hearkening to His Name
 Is like bathing at the sixty-eight places of pilgrimage.
 Hearkening to His Name
 Is like reading and gaining glory.
 Hearkening to His Name
 Is composing one's mind and meditating on the Divine Entity.
 Says Nanak, the devotees are ever in a spin.
 Hearkening to His Name
 Relieves one of suffering and sin. (10)

Hearkening to His Name
 One dives deep into the ocean of *gyan**.

* Enlightenment

Hearkening to His Name
Makes one a *sheikh, pir* or *sultan*.
Hearkening to His Name,
The blind find the path.
Hearkening to His Name
The Limitless comes within one's grasp.
Says Nanak, the devotees are ever in a spin.
Hearkening to His Name
Relieves one of suffering and sin. (11)

He who follows Him,
His state is beyond conjecture.
He who tries it has to regret thereafter.
The paper and pen can scribe it not.
They may get together and give it thought.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (12)

He who follows Him
Is awakened with his mind clear.
He who follows Him
Has awareness of all the spheres.
He who follows Him
Is not afflicted with rebuff.
He who follows Him
Is free from the fear of death.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (13)

He who follows Him
Doesn't ever lose his way.
He who follows Him
Is held in sway.
He who follows Him

Treads the path unafraid.
He who follows Him
Is wedded to *dharma* as laid.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (14)

He who follows Him
Gets to the gate of salvation.
He who follows Him
Is saved along with his relations.
He who follows Him
Ferries the devotees of the Guru.
He who follows Him
Doesn't have to beg of the crew.
Such is the Name of my Immaculate Lord,
He who accepts Him, He alone understands God. (15)

The elect are accepted.
The elect are selected.
In the Court of the Lord the elect are respected.
With the guard of honour protected.
The elect get from their Guru what they expected.
Should one ponder and make over the account,
The Creator's favours are too many to count.
Dharma is the *dhaval*, son of Compassion,
Who is installed with the skill of Patience.
He who knows how the Dhaval is burdened,
He indeed is truly learned.
The terrestrial spread is far and farther away;
What must it need to serve as its stay?
God's ever felicitous pen records
Names and species of all His wards.
Few can maintain this account.
It would work up to heavy amount.

Who can figure out Your might and charm?
 And estimate Your favours warm?
 With one word You created the show.
 And millions of rivers began to flow.
 No one can imagine Your greatness.
 I am sacrifice unto You, not just once.
 Whatever pleases You is right, my Lord!
 You are the Eternal, Formless God. (16)

Countless are those who on You meditate.
 And those who to You themselves dedicate.
 Countless are those who worship You.
 And those who through hard penance pursue.
 Countless are the scriptures, oral and written.
 Countless are the *yogis*, love-smitten.
 Countless are *bhaktas* contemplating on Your virtues.
 Countless are those who are charitable, true.
 Countless are the heroes who can bear the hard blow.
 Countless remain silent to contemplate on You.
 No one can ever estimate Your greatness.
 I am sacrifice unto You, not just once.
 Whatever pleases You is right, my Lord!
 You are the Eternal, Formless God. (17)

Countless are fools, utterly blind.
 Countless are thieves of defrauding kind.
 Countless live by the strength of spine.
 Countless are cut-throats, countless are killers.
 Given to evil, countless are sinners.
 Countless are liars, falsehood-ridden.
 Countless are aliens, used to the food forbidden.
 Countless are slanderers loaded with sin.
 Says Nanak, the humble, having reflected within:

I am sacrifice unto You, not just once.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (18)

Countless are Your Names
And countless the abodes from where you came.
Unfathomable realms, out of reach,
Counting the countless is a formidable game.
Remembered with Word, it is with Word that You are adored.
It is with Word that one chants the enlightened praises in Your fold.
The Word that helps one read and write.
It is the Word that determines one's plight.
And He who writes figures nowhere.
Whatever You ordain the mortal must adhere.
You are as great as Your fame.
There is hardly a place without Your Name.
What power have I to ponder over the True?
Not just once, I am sacrifice unto You.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (19)

If hands, feet and the limbs are untidy,
Water washes dirt and cleans the body.
If clothes are dirtied with matter waste,
Soap can wipe and care take.
If the mind is turned filthy with sin,
It can be tidied with the dye of His Name within.
Mere words don't make for virtue or vice.
It is deeds alone that you carry after life.
You must reap what you have sown.
Says Nanak, one comes and goes, as ordained from the Throne. (20)

Pilgrimage, penance, compassion and charity
Gains one but a sesame seed of celebrity.

It is hearkening to His Name,
 Accepting and giving Him loving devotion,
 By bathing in the shrine of soul that obtains emancipation.
 All virtues are Yours, I have none on my slate.
 Without good deeds, one cannot meditate.
 Everything pleasing reflects Your identity,
 Truth and beauty keep the mind in ecstasy.
 What was the hour, the moment,
 What was the lunar date or the weekday?
 What was the season and the month
 When the world was created, pray?
 Pandits know not the hour
 If it is stated at all in the *Purana*.
 Nor do the *qazis* if it is written in the *Qur'an*.
 The yogis, too, are not aware of the lunar moves or weekday,
 Nor about the month or season.
 It is the Creator who has created the world,
 He alone knows about it and its reason.
 How do I say, adore, how do I describe and realise?
 Says Nanak, everyone tries to say something,
 Each one appears to be wiser than the wise.
 God is great, His Name is great,
 Whatever happens is ordained by the Master.
 Says Nanak, should we pretend a claim on gnosis,
 We would not be happy hereafter. (21)

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There are nether worlds beneath the nether world.
 And millions of skies above the sky.
 That they are weary of the search,
 With one voice do the *Vedas* cry.
 The Islamic scriptures claim
 That there are eighteen thousand worlds,
 Though the Lord is the same.
 Had there been a record, one would write.

They died in the search, those who tried.
 He whom Nanak calls Great,
 He alone knows about His state and site. (22)

Admirers adore Him.
 Yet they know Him not.
 The way the rivers and streams
 Know not the ocean they merge in and are lost.
 The ocean, the great sovereign, the mountain with its treasure
 Are like worms
 For the one who forgets not his Lord. (23)

There is no end to the Lord's adulation.
 There is no end to its count.
 There is no end to His creation,
 And the bounty He mounts.
 There is no end to His beholders.
 Of His listeners no end do I find.
 No one knows the limits of His creation,
 No one knows my Lord's mind.
 There is no end to the boundaries of His limit.
 To know the limits many bewail.
 No one knows where the limits end;
 No one knows the limits' trail.
 The more one talks about Him,
 The greater my Lord appears.
 The Master is great, His seat is high;
 Higher and higher still one hears.
 One has to be as great to realise
 How great He is,
 He alone knows, the Almighty.
 Says Nanak, His grace and one's *karma*
 Help one obtain His bounty. (24)

Your bounties are too many,
 They are beyond my count;
 You are the great Giver
 Without a shade of doubt.
 Many ask for unsurpassed valour,
 Beyond computation is their number.
 Many are idlers who die as failure.
 There are those who receive but acknowledge not,
 There are ever so many fools who eat, waste and rot.
 There are those who suffer distress, privation and are starved,
 This, too, is Your munificence, my Lord!
 Emancipation is Your privilege to grant,
 None else can meet this want.
 If anyone else dare try and intervene,
 He should know the disgrace it means.
 He knows Himself and Himself He gives,
 Even then not many accept the truth.
 He on whom He bestows His praise,
 Says Nanak, He is the King of kings forsooth. (25)

Invaluable are Your qualities and invaluable Your affairs.
 Invaluable are Your clients and invaluable the wares.
 Invaluable are those who come and purchase the outfit.
 Invaluable Your devotion and invaluable getting absorbed in it.
 Invaluable is Your *dharma* and invaluable your state.
 Invaluable are measures and invaluable the weights.
 Invaluable the benevolence and invaluable Your decisions.
 You are beyond any praise; above evaluation.
 Those who tried were lost in meditation.
 Those who study the *Vedas* and the *Puranas* recognise.
 Scholars recognise You as do speakers wise.
 You are recognised by Brahma and Indra.
 The milkmaids recognise You and also their Lord Krishna.
 Shiva recognises You and also the *siddhas*.

You are recognised by all the Buddhas.
 The demons and gods recognise You
 As saints and monks who serve in silence do.
 There are far too many who recognise You, my Lord.
 There are those who do so and depart.
 If You were to create as many more
 They would even then not be able to meet your score.
 You become great, as great You would like to be.
 Says Nanak, the True Lord alone knows it as a rule.
 If someone were to boast about it,
 He would be deemed most foolish among fools. (26)

What is the portal like?
 What is the palace like?
 Where You sit and watch everything?
 Where countless instruments resound,
 Where numerous singers sing.
 There is no end to musical measures
 Presented with symphonic phrases.
 Air, water and fire chant Your glory,
 Dharamraja at Your portal waits to sing Your praises.
 His scribes get together to laud You,
 And those who keep the just records.
 Shiva, Brahma and Devi too.
 Those You have honoured and blessed with reward.
 Indra sings Your praises as he adorns his throne
 Along with gods gathered as bards.
 Ascetics sing Your praises, sitting in meditation,
 And the sages in their contemplation.
 They sing Your praises
 Those who are truthful and contented,
 Along with great sages.
 Sing the *pandits* and the learned *yogis*
 Who have read the *Vedas* for ages.

Your praises are sung by the charming beauties
Who beguile heaven, the nether world and the world in-between.
All the gems of men created by You
Sing Your praises who on the sixty-eight pilgrimages have been.
Your praises are sung by warriors and the mighty heroes.
Together with all those born from the four sources of creation.
The entire world, the planets and the solar system,
Created and maintained by You, do Your adulation.
They sing Your praises, those whom You imbue
As do those who are Your disciples and are devoted to You.
And several others sing Your praises
Those whom I cannot recall,
They are beyond Nanak's reckoning.
He is the Eternal True Lord,
His Name is Truth.
He is there,
He will be there.
He doesn't go, nor will He ever depart,
He who has conceived this world in His mind.
He who has created several species of many a kind.
Great as He is
He looks after His creation.
He does what He pleases,
No one may dare Him command.
He is the King, King of kings.
Nanak lives the way He demands (27)

Let contentment be the earrings, modesty your beggar's pouch,
And meditation your ashes.
Let the fear of death be your head dress,
So that your transparency to that of a virgin matches.
Let your staff be your faith in the Lord.
Your clan the brotherhood of man.
And the conquest of self, your conquest of the world of God.
I salute the One

Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (28)

Let knowledge Divine be your food,
Compassion your steward
And the celestial melody ring in your mind.
He alone is the Master Who reigns supreme,
Riches and miracles being no attraction of any kind.
Union and separation are gifts of the Divinity.
One gets what is in one's destiny.

I salute the One

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Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (29)

There is but one Mother with a plan for all others.
She has appointed three agents.
One* creates, the other** sustains
And the third*** is there to kill.
He runs the show as He pleases,
Everything happens as He wills.
He beholds everyone while others can't Him see.
It is a great mystery!

I salute the One

Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age.(30)

God is the seat and His provision stores are there all over.
Whatever you see was created with a single stroke of power.
Having created, the Creator watches His creation.
Says Nanak, whatever the True Lord does is His truthful manifestation.

I salute the One

Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (31)

* Brahma, ** Vishnu, *** Shiva

From one tongue, let there be a hundred thousand tongues
 And then twenty times more.
 Let me repeat the Name of the Creator
 A hundred thousand times on every score.
 This is the way to scale the stairs,
 Climbing the steps one merges into the Lord there.
 Listening to the lofty tales of celestial beings,
 The worm, too, started talking tall.
 Says Nanak, it is in His mercy alone that He grants His audience,
 The rest is the boast of the false and small. (32)

On my own I can neither speak nor remain in a quiet state.
 On my own I can neither ask nor give.
 On my own I can neither die nor live.
 On my own I cannot wield power nor throw around my weight.
 On my own I can neither gain Divine lore nor discourse.
 On my own I know not how to escape the world's course.
 He whom He blesses wields power;
 On one's own, one is neither sweet nor sour. (33)

Days and nights, weeks, months and seasons,
 Air, water and fire of the nether world,
 Amidst all these an outfit of *dharma* came to be installed.
 Therein He created living beings of various species.
 And gave them ever so many names.
 They do as they please;
 His Court is just, ever True He remains.
 There the elect are a craze.
 Those who are blessed by His grace.
 The good and bad are given due care.
 Says Nanak, their fate will be known on arrival there. (34)

Dharam Khand is the realm of *dharma*.
 And *Gyan Khand* the domain of *karma*.

There are air, water and fire
 Along with Krishnas and Shivas old.
 And ever so many Brahmas
 Creating charming figures in varied moulds.
 There are domains of activity and still mountains.
 With sermons that were to Dhruva told.
 There are many Indras, spheres of the sun and moon
 And several continents and lands to behold.
 Also many an ascetic, enlightened ones and Nath yogis,
 And several belonging to Devi's fold.
 There are ever so many deities, demons and silent sages,
 And seas full of jewels.
 There are so many sources of creation with their tongues.
 And dynasties of sovereigns with their rule.
 There is no end to men of divine knowledge,
 Nor to such servants of God.
 Says Nanak, he has no count of the squad. (35)

In Gyan Khand* the deliberations are daunting.
 There are strains of music, singing
 And rejoicing with varieties flaunting.
 Of Shram Khand** beauty is the hallmark.
 There happen to be created figures of unique spark.
 Nobody can tell their tales.
 He who does so finds it of no avail.
 There spiritual awareness, intellect,
 Understanding and enlightenment are formed.
 The evolved souls and men of miracles
 Are rejuvenated and reformed. (36)

The language of Karam Khand*** is might.
 Except this there is nothing in sight.
 There are mighty heroes of fame

* The realm of knowledge ** The realm of spiritual endeavour ***The realm of grace

Who are ever chanting Rama's Name,
 There are heroines like Sita with glory gained,
 Whose charm cannot be explained.
 They never die, nor may they be scotched,
 Those in whose heart Rama is lodged.
 The devotees of various realms there dwell.
 With the True Lord in their heart, they feel swell.
 The Formless Lord in the Sach Khand⁺ stays.
 He beholds His creation in all His grace.
 There are solar systems, spheres and continents.
 If someone were to discuss them, there won't be an end.
 There are worlds upon worlds
 And creations upon creations.
 As He ordains, so they do.
 The Lord beholds, conjures up and rejoices.
 Says Nanak, describing the World of Truth is a tough task too. (37)

Contenance is the smithy,
 Patience the goldsmith,
 Understanding the anvil,
 And divine knowledge the wherewithal.
 God's fear is the bellows,
 And penance the fire,
 Love is the crucible
 Where nectar is extracted in a virtual thrall.
 The Lord's Name is forged in this true mint.
 Those who are favoured
 Can do it and shine.
 Says Nanak, a graceful glance
 Blesses and makes the man divine. (38)

⁺ The realm of truth

Sloka

Air is the Guru, water the father
And earth is the mother grand.
Day and night are the nursemaids
Upon whom the whole world stands.
Dharamraja sitting in the Lord's Court
Watches our deeds even and odd.
Depending upon our actions
We get close to or away from God.
Those who remember Him
Gain the grace.
Says Nanak, they ferry others along with them.
With a resplendent face. (1)

**That Portal
Raga Asa I**

There is but one God.
He is realised through the grace of the True Guru.

What is the Portal like?
What is the Palace like?
Where You sit and watch everything?
Where countless instruments resound,
Where numerous singers sing.
There is no end to musical measures
Presented with symphonic phrases.
Air, water and fire chant Your glory,
Dharamraja at Your Portal waits to sing Your praises.
His scribes get together to laud You,
And those who keep the just records.
Shiva, Brahma and Devi too.

Those You have honoured and blessed with reward.
Indra sings Your praises as he adorns his throne
Along with gods gathered as bards.
Ascetics sing Your praises sitting in meditation,
And the sages in their contemplation.
They sing Your praises,
Those who are continent, truthful and contented,
Along with great sages.
Sing the pandits and the learned yogis
Who have read the Vedas for ages.
Your praises are sung by the charming beauties
Who beguile heaven, the nether world and the world in-between.
All the gems of men created by You
Sing Your praises even as to sixty-eight pilgrimages have been.
Your praises are sung by warriors and mighty heroes,
Together with all those born from the four sources of creation.
The entire world, the planets and the solar system,
Created and maintained by You, do Your adulation.
They sing Your praises, those whom You imbue,
As those who are Your disciples and devoted to You.
And others sing Your praises
Whom I cannot recall,
They are beyond Nanak's reckoning.
He is the Eternal True Lord.
His name is Truth.
He is there,
He will be there.
He doesn't go, nor will He ever depart,
He who has conceived this world in His mind.
He who has created species of many a kind.
Great as He is
He looks after His creation.
He does what He pleases,
Him, no one may dare command.

He is the King, the King of kings.
Nanak lives the way He commands. (1)

Asa I

He is called Great
On mere hearsay.
Who has known His greatness anyway?
He can neither be evaluated
Nor can He be estimated.
Those who've ventured have suffered dismay.
My Lord God!
Deep and profound,
Virtuous and sound,
No one knows Your ways
Nor Your count. (1) *Refrain*
All the wise men pooled their wisdom.
Evaluators their value systems.
The learned and the thinkers
With their guides and masters of professions.
Yet not a trifle did they conceive Your laudation. (2)

Truth, penance and virtues all
Are the attributes of the disciplined.
Without You none of them have realisation attained;
Gained by *karma* or through You was it obtained. (3)

How can one describe You?
You are the Ocean of Virtue.
One whom You bless needs none else.
Says Nanak, truth serves the True.

Asa I

I remember You and I live.
 I forget and I die.
 It is difficult to remember
 The True Name of the High.
 I hunger for the True Name;
 Satisfying this hunger kills all pain. (1)
 How can I forget Him, O Mother?
 He is the True Lord, He is no other. (1) *Refrain*

Measuring a fraction of His True Name
 Many have wearied without any gain.
 To do it, if they get together at all.
 He would neither be big nor small.
 He never dies, nor is He mourned.
 He is always bestowing,
 There is no end to the treasure He hoards.
 His measure is that there is none like Him here.
 Nor was one ever there. (3)

His gifts are as great as are His ways. P-10
 Which they get who pass their nights like days,
 A wretch is he who forgets His Master.
 Says Nanak, without His Name it's all a disaster. (4) 3

Raga Gujri IV

I am your devotee, my True Guru! My Immaculate Master!
 I come with a supplication.
 I am a worm, worse than a worm, at the threshold of the True Master.
 Pray, bless me with the Name and its beatification. (1) *Refrain*
 My Friend! My Preceptor!
 Pray! Do me with the Name enlighten.

The Name granted by the Guru is my sustenance
The laudation of the Lord is my tradition. (1)

Fortunate is the devotee
Who cherishes the Lord's laudation as a quest.
Imbibing the Name, he is quenched;
In the holy company his virtues are manifest. (2)

He who has not imbibed the Name
He is unfortunate, condemned to Yama's custody.
He who does not seek holy company
Accursed is his life, accursed its fertility. (3)

The godman who gains the True Guru's company,
He is destined from the Above, it's written in his lot.
Blessed is he who in the holy company enjoys essence of Name,
In such a company had Nanak His enlightenment sought. (4)

Raga Gujri IV

O Man! Why must you worry
When it is the Lord who takes care?
He creates creatures within the dead stones
And provides for them in the layers. (1)
O Lord! He who takes to the holy company,
He swims across the ocean there.
Achieves distinction with Guru's grace,
Like dead wood does the verdure wear. (1) *Refrain*

The mother, father, son and wife,
None would your adversity bear.
The Lord has endless succour to offer
Why must you entertain any fear? (2)

She flies away millions of miles,
Leaving her young ones back over there.
Who does feed and foster them?
They have only the Lord to remember where. (3)

All the treasures and the eighteen postures
Lie on the palm of the Master Dear.
Nanak is sacrifice unto Him no end
Whose massive extent he cannot measure. (4)

The Lord Supreme Raga Asa IV

There is but one God.
He is realised through the grace of the True Guru.

My Lord Supreme! You are Immaculate.
My Lord God! You are without blemish.
Beyond understanding, beyond reach, a wonder.
Everyone remembers You,
You are the True Creator.
It's all Your creation.
Everyone You maintain.
The saints remember You, O Lord!
You are the killer of pain,
God Himself is the Master,
Himself He is the slave.
Nanak, the poor, fails to explain. (1)

P-11

You live in every heart and mind,
You prevail everywhere.
Some are donors while others are beggars,
It is all Your wondrous fair.
You are the Giver and You are the Taker,

I know not any other here.
You are the great Eternal Brahma
To recount Your merits, how do I dare?
Those who serve You here and there
Nanak is sacrifice unto them everywhere (2)

Those who remember and meditate on You
They lead a peaceful life in the world.
They attain liberation and salvation, those who dwell on You.
Their noose of death is uncurled.
Those who remember You are free from fear;
All their fears are no more heard.
Those who slave and serve my Lord,
With my Master's divinity they get merged.
Many a time blessed are those who remember the Lord.
Nanak is sacrifice unto them in deed and word. (3)

The treasures of Your devotion are vast,
They are endlessly full, my Limitless Lord!
Your devotees laud You ever,
There are many; there is no end to them, my endless God!
Many are there who worship You,
Undergo penance,
And meditate on You hard.
Many are there who read the *Smritis* and *Shastras*
And do the six deeds, as dictated by the Bard.
Says Nanak, the devotees are blessed
Who are dear to my beloved God. (4)

You are the Primal Creator.
There is none else like You.
You remain the same from age to age.
What pleases You, You inevitably do.
It's You who created the universe,

It's You who destroys it too.
Nanak sings praises of the Creator
Who is the Omniscient Beau. (5) 1

Asa IV

You are the Creator, my Truthful Master.
It happens the way You wish.
I get whatever You proffer.
Everything belongs to You.
He whom You bless, imbibes the Name True.
The godly find while the self-centred rue.
It is You who alienate.
He who unites is also You. (1)

You are the ocean with everything contained;
Without you nothing is ever sustained.
Everything living is Your play
Those separated may be united, I pray! (2)

He whom You inform, he is informed
Remains with the Lord God always involved.
Those who serve the Lord are at peace.
They are merged with the Name in poise and ease. (3)

You are the Creator, it's all Your creation.
Without You, nothing could ever happen.
You create and create and watch Your form
And godmen like Guru Nanak are born. (4)

P-12

Asa I

I live in a pool in which there is both water and fire.
In the mud of attachment my feet are stuck.

Many have been drowned, I find, in this mire.
 O fool! You remember not the Lord-in-State
 Forgetting whom, all your virtues are a waste. (1)

I am no celibate, nor truthful, nor learned.
 Born a fool, illiterate and somnolent.
 Says Nanak, I seek refuge with them
 Who forget not the Lord for a moment. (2)

Asa V

Gifted with human incarnation by God.
 Here is an opportunity for union with the Lord.
 Nothing else should your attention claim
 In the company of the holy, remember His Name.
 Your ultimate goal is to swim across,
 Waste not your breath for Maya and its dross. (1)

I claim not meditation, penance, discipline or dharma,
 I have served not the holy,
 Nor have I known Lord Rama.
 Says Nanak I am soiled with evil deeds.
 Falling at Your feet, for shelter I do plead. (2)

Sohila Raga Gauri Deepki I

There is but one God.
 He is realised through the grace of the True Guru.

The home where He is adored and contemplated,
 Laud Him there.
 Remembering Him Who has one and all created,
 You should sing praises of the Fearless.

I am sacrifice unto Him!
His adoration would ever you bless. (1)

The Creator nourishes and takes care.
Priceless are His favours;
Who can ever His magnanimity measure? (2)

The hour for the Union is ordained.
Come, oil my hair, all of you,
Friends do be kind and bless, so that I meet my Lord True. (3)

His courier comes to every home with daily calls;
Let's remember the One who summons,
Says Nanak, before the curtain falls. (4)

Raga Asa I

There are six doctrines, six expounders and six sermons,
Their inspiration is the same,
Though the forms may be more than one.
O Man! The house where the Creator is venerated
The dwelling deserves to be consecrated. (1)

There are seconds, minutes, hours, days, weeks and months;
The Sun is the same
Though the seasons may be more.
The Lord, says Nanak, has forms galore. (2)

Raga Dhansri I

The sky is the platter,
The Sun and the Moon are the candles,
And the constellation of stars pearls in showers.
The sandalwood fragrance is the incense,

P-13

Wind is the flywhisk
 And all the forests Your flowers.
 What a wonderful *arti* it is!
 Oh, You the terminator of life's train!
 The melody of Your Name is an unending strain. (1) *Refrain*

You have a thousand eyes and yet not one eye.
 You have a thousand forms and yet not one form.
 You have a thousand unsoiled feet and not one unsoiled foot.
 You have a thousand noses and yet not one nose.
 I remain in charm!
 The light that enlightens everyone is His light.
 His refulgence turns everyone bright.
 By the Guru's grace the truth appears in sight.
 Such an *arti* pleases my Lord, the Guide. (3)

I hunger for the fragrance of Your lotus feet day and night.
 O Lord! Grant a drop of water of Your grace
 To Nanak the thirsty bird.
 In Your Name he finds eternal solace.

Raga Gauri Poorbi IV

The township of mind is laden with lust and temper,
 It's cleansed only in the company of the godly.
 The meeting with the Guru is predetermined,
 The mind is then absorbed in the Holy.
 Revering the saints is noble
 Prostrating before them is comely. (1) *Refrain*

The ungodly know not the loving devotion of the Lord.
 They suffer the prick of the thorn of ego.
 As they walk, it pricks and pains
 At the hour of death they receive the blow. (2)

The godmen are absorbed in the Name
 Beyond the agony of birth and death.
 They come to attain the Lord Eternal
 With honour here and glory to follow. (3)

Poor and humble, we are thine, O God!
 Do protect us, the Lord Protector!
 Nanak finds sustenance in Your Name
 The Name alone to the comfort will tow. (4)

Raga Poorbi V

I implore you, friends, do listen:
 It is the hour of service of the Holy.
 If you earn your wages in this life,
 In the next you'll find felicity.
 The life shortens day and night,
 Better your lot in the Guru's company. (1)

The world is vain in disbelief
 Only the enlightened one is able to swim
 One whom He awakens and feeds with elixir,
 Gets to know the Lord God's whim. (2)

You must do what you were created for.
 Get the Guru to dwell in the mind.
 If you come to live in the Palace of Peace and Poise,
 No more here yourself you'll find. (3)

My Omniscient, All-powerful Lord, pray do heed.
 Nanak pleads for the only pleasure:
 That he should be the dust of the Saint's feet. (4) 5

There is but one God.
He is realised through the grace of the True Guru.

Sri Raga I Score 1

Should there be a mansion like a gem, studded with pearls, P-14
Adorned with musk, saffron, *agar* in a sandalwood frame,
Don't you get lost and forget the Lord's Name. (1)

In the absence of the Master my heart is aflame.
I've confirmed with my Guru; there are no quarters for the dame.
Should the ground around be studded with gems and bedstead with pearls
And to play her charm a beauty with jewel like face came.
Don't you get lost and forget the Lord's Name. (2)

Should you be an occult working miracles, acquiring powers supernatural,
Appearing and disappearing, playing the magic game.
Don't you get lost and forget the Lord's Name. (3)

Should you be a *sultan* with forces, sitting on a throne
With absolute power, says Nanak, it's all a play of fickle fame.
Don't you get lost and forget the Lord's Name. (4)

Sri Raga I

Should I live for millions and millions of years on water and air.
See not the Sun and Moon.
Nor let sleep and dream come near,
Yet Your greatness I won't be able to measure.
True, Formless, Immutable Lord!
I talk about You as I am told
You do as it pleases You, dear God. (1)

Like *kusa* grass may I be beaten again and again and ground to powder.
 Burnt in fire and reduced to ashes in layers.
 Yet Your greatness I won't be able to measure. (2)

Like a bird I fly into hundreds of skies.
 None may see me nor do I partake of any fare.
 Yet Your greatness I won't be able to measure. (3)

P-15

Says Nanak, millions of mounds of paper may I read and grasp
 With inexhaustible ink and the pen flowing like air.
 Yet Your greatness I won't be able to measure. (4) 2

Sri Raga I

One has to be moderate in what one says and what one eats.
 One should be temperate in the path one treads, what one hears and sees.
 One has to balance the breath; no knowledge about it need one seek.
 O Man! Maya is a mere mirage,
 The purblind forget the Name; they are neither here nor there at large. (1)

Refrain

He who is born must die; death must arrive to devour.
 When the day of reckoning comes, none will be there to cover.
 All those who wail, gather a load of straw on their shoulders. (2)

He is made much of by everyone; none is frugal with praise.
 Evaluated by none, His status our laudation doesn't raise.
 He is the True Master, the rest is a wasteful chase. (3)

Lower than the lowest in caste, I am the lowest amongst the lowest.
 Nanak keeps company with such and not the big ones does he covet
 Where the low-caste are looked after, the place is blest. (4) 3

Sri Raga

Greed is the sign of a cur, falsehood a scavenger's, a thug's booty is carrions.
 Slander is a mouthful of filth, wrath the wicked fire of passion.
 Indulging in luminous living and self-praise, such are my actions.
 O Man! Speak so that the rest should hail.
 The good are glorified at His gate, the evil sit out and wail. (1) *Refrain*

Engrossed in gold, silver, women and fragrance sweet.
 Engrossed in horses, cosy beds, mansions and delicious fare of meat.
 With all these luxuries of life, how could the Lord find there a seat? (2)

The utterances that fetch praise are acceptable.
 Listen! My ignorant, stupid self, false talk is contemptible.
 Good is what pleases Him, little else is mentionable. (3)

He is wise, he is respected, he is wealthy in whose heart is God.
 He is beyond all praise, to assess him is certainly hard.
 Says Nanak, those He favours not, give nothing in charity nor seek the Lord. (4) 4

Sri Raga I

The Bestower bestowed falsehood in the form of a dose of addiction;
 The intoxicated forgot death and indulged in a four-day celebration.
 The sophists were blessed with truth to keep alive their divination.
 Says Nanak, accept the truthful as True.
 Devotion to Him lends peace and glory in the Court Divine too. (1) *Refrain*

Truth is the wine without molasses, in which is distilled the Name Divine.
 Those who listen to and propound it, I am sacrifice unto them many a time.
 One is inebriated only when one finds abode in the celestial clime. (2) P-16

With the water of Name and goodness and fragrance of truth in the body,
 It's a million blessings, no more does one look shoddy.
 He who dispenses sorrow, he has felicity in His custody. (3)

Why forget Him, to Whom the self and life belong.
 Without Him all is impure, what you wear, eat and for what you long.
 All else is false, what pleases Him is the Song. (4) 5

Sri Raga I

Burn attachment and reduce it to ink powder.
 Let the unprejudiced understanding be your parchment.
 With the pen of devotion you would be the scribe,
 Ask the Guru and record his comment.
 Write in His praise, write that there is no end to His commandment. (1)
 O Man! Learn to record this account.
 Whenever the day of reckoning comes,
 You are acquitted on every count. (1)

Where one is honoured, one is happy and joyous.
 Those who live with True Name, only they have a voice.
 One attains what one is destined for.
 The rest is mere chatter, street noise. (2)

Here one comes; and there one goes,
 Yet they style themselves as lords,
 Some are forced to beg, others have courts and guards.
 It would be decided hereafter.
 Without His Name it's all without reward. (3)

Fearing your temper, my body is disintegrating.
 Those called big lords are seen in the dust pulsating.
 At the hour of departure Nanak found all those close false and berating. (4) 6

Sri Raga I

He to whom gracious is the Seer,
 Every delicacy for him would be a cheer.

What is heard would savour saltish.
 What is uttered would be sour-sweet
 And the spices would be like music in the ear. (1)

O Man! Eating other than this is killjoy:
 Eating what causes discomfort; and the mind would foul thinking employ. (1) *Refrain*

Devotion to the Lord is your vermilion wear.
 Engaging in charity is like wearing the gear.
 Snapping ties of attachment is the robe blue,
 Contentment being the waist-band.

The Name of God and wealth your comely veneer.
 O Man! All other garments are a killjoy:
 Wearing what causes discomfort; and the mind would foul thinking employ. (2)

To be acquainted with Your ways is like mounting horses.
 With golden tail-tips and saddle cloths.
 To contemplate on You is bearing bows and arrows,
 Spear and sword-straps.

Our drums and lances are Your honour bestowed on us.
 O Man! All the horse-riding is a killjoy:
 If riding causes discomfort and the mind would foul thinking employ. (3) *Refrain*

Our domestic bliss is Your Name
 The happiness of our family Your Grace.
 We do what You ordain,
 All the rest is in vain.

P-17

Says Nanak the True King does no other counsel maintain.
 O Man! Any other sleep is a killjoy:
 Sleep which causes discomfort and the mind would foul thinking employ. (4) 7

Sri Raga I

The body resplendent like saffron,
 The eloquent tongue that pearls does issue.

The breath fragrant like *agar*.
 The face with the holy mark of sixty-eight holy places visited by you.
 With such an enlightened figure
 I adore the Lord, the vessel of virtue. (1)
 O Man! All the rest is waste,
 You may try a hundred times,
 False remains false in any state. (1)

Should you be worshipped and treated as saint around
 Earning fame as miracles abound.
 If you are not absolved at the hour of reckoning
 All veneration is wasteful and so found. (2)

Those who are established by the True Guru
 No one dare them nor any ill do.
 They have the treasure of Name in their heart
 The Name makes them known around.
 They adore the Name, they are devoted to the Name,
 And to the Name, they remain ever true. (3)

When dust with dust mingles
 Where does the self go?
 All the cleverness comes to nought when one leaves in sorrow.
 Says Nanak he who forgets the Name
 How would he face at the Portal show? (4) 8

Sri Raga I

The virtuous one vibrates virtue,
 The one without virtue regrets.
 Damsel, should you be looking for a spouse
 No falsehood would you ever get.
 Without a boat or a raft
 The far-off Beau cannot be met. (1)

My Mighty Master sits on His immutable throne.
 The devotee whom He blesses
 To him alone is revealed
 The truth unknown (1)

The Lord resides in a splendid mansion studded with jewels and gems.
 It is like a peerless pearl, a joyous abode of gold.
 How can they climb up to the fort without steps?
 Contemplation on the Guru shall attain it for them. (2)

The Guru is the flight of stairs, the boat and the raft is His Name.
 The Guru is the pool, ocean, ship, pilgrimage spot and the river.
 Should it please Him, one is cleared and goes for a holy bath
 In His pool of truthful acclaim. (3)

He is perfect, known to be perfect, sits on a perfect throne.
 He glorifies a perfect seat which is reached by discarding desires.
 Says Nanak, if one were to attain the Perfect,
 No more does one remain degradation prone. (4) 9

Sri Raga I

Come sisters! Let us hug and embrace the way a friend does a friend.
 Let's get together and dialogue to the Almighty lend.
 The True Master is Virtue Incarnate while we are a blemished blend.
 O Lord! You are the Master Creator
 I contemplate on the Word;
 With You as my support,
 Anyone else does hardly matter (1) *Refrain*

I go and ask the happily-wedded.
 "How have you been endeared to the Lord?"
 "With poise, contentment and sweet tongue,
 You meet the Beloved if you remember the Guru's Word". (2)

Untold are Your manifestations, unmeasured is Your gratuity.
 Innumerable are Your creatures who laud You in perpetuity
 Varied are Your looks and multiple Your caste and community. (3)

Meeting the True Guru one imbibes the Truth.
 And then one merges in the Truthful.
 The dawn of consciousness awakens a sense of pride,
 As one hears the Word of God, one fears not fear.
 Says Nanak, the True King Himself effects the union fruitful. (4) 10

Sri Raga I

Fortunately, I was saved and could get rid of ego too.
 My foes were subdued because of faith in my Guru.
 Free from vacillation, I realised the Absolute Lord True. (1)
 O Man! Imbibing truth frees one from fear.
 That without His fear, one can't be fearless,
 The devout in the Word do hear. (1) *Refrain*

We may laud Him as much as we may; there is no end.
 Many are there to ask; He is the one to tend.
 He is the Creator, remembering Him would tranquillity lend. (2)

The world is a mere dream, it's a game which gets over in a moment.
 Those destined to meet get together, those to be distanced miss out and repent.
 It happens as He ordains, none may otherwise dare attempt. (3)

The God-fearing should trade in truth, with truth as capital, truth as bargain.
 Those who deal in truth, approbation from the Perfect Guru they gain
 Says Nanak, they alone appreciate truth who the truthful merchandise claim. (4) 11

Sri Raga I

The way elements merge with similar elements,
 He who lauds gets lost in laudation.
 Dyed is he in the deep red vermilion.
 The contented are blessed with truth,
 Contemplation on God attains the Divine Union. (1)
 O Man! You should be the dust of the feet of the men of God
 It's in the company of the holy you come across the Guru
 Who obtains your liberation in the Name of the Lord. (1)

It's a lofty, splendid spot where the Lord has his mansion.
 Truthful living gains the Portal of His abode of love and compassion.
 The mind is fostered by the Guru's discourse and the spirit by dispensation. (2)

All three types of actions lead to hope and anxiety.
 There is no release from the *Three Qualities* without the Guru.
 Gained in its own course makes for felicity.
 Identifying His mansion is one's own endeavour,
 It's His benevolence that cleanses impurity. (3)

Without the Guru's guidance uncleanliness doesn't go,
 Without His grace there is no settling down in life.
 One must concentrate on the Word alone,
 And get rid of aspirations rife.
 Nanak is a hundred times sacrifice unto him
 Who beholds the Lord and lets others have an aside. (4) 12

Sri Raga I

Doomed to loving someone other than her Lord,
 She is like the wall of saltpetre sand
 That day or night must crumble and fall.
 There is no peace except in the Holy Word.

Without the Lord, getting rid of suffering is real hard. (1)
 Misled, what use is it doing yourself up in the absence of the Master? P-19
 You have not cared in this life and the heavenly world would be a disaster. (1) *Refrain*

He is a wise, clever cultivator, He doesn't neglect.
 He first prepared the soil and with Name it was blest.
 The Name produced the Nine Treasures, His grace bestowed the crest. (2)

He who knows and yet would not recognize the Guru
 What use is it, his being cultivated?
 The purblind egoist forgets the Name, to the dark dust storm he is fated.
 He can't escape transmigration, he dies and is reborn, to be hated. (3)

She purchased sandalwood and saffron,
 Dyed with vermilion her parting in the hair.
 Scents and sandalwood paste were plentiful,
 Camphor and betel leaf to spare.
 Should it not to the Lord appeal, all the fuss would lead her nowhere. (4)

Enjoying all the pleasures is a waste, her doing herself up is in vain.
 As long as she hasn't perceived the Holy Word, the Portal entry she can't gain.
 Says Nanak, blessed is the happily-wedded, whose love ties the chain. (5) 13

Sri Raga I

When life departs from it, the body deserted appears fearsome.
 The blazing fire is extinguished, emitting no smoke.
 Distressed, the five senses wail, lost in duality irksome. (1)
 O stupid fool! Remember God and by virtues abide.
 The lure of ego and attachment has deluded the world in pride. (1)

Those preoccupied with extraneous problems, neglect the Name.
 They die in duality with the fire of desires in their frame.
 Those given succour by the Guru are saved,
 Others are duped in the imposter's game. (2)

I am free of attachment and worldly love,
 Also of rancour and relations strained.
 Sick of the lure of Maya and wrath I am,
 One realises the truth if one is destined,
 The devout are ever restrained. (3)

Truthful living qualifies for the True Lord and guidance of the Guru.
 Such a one neither dies nor is born,
 Neither comes, nor goes.
 Says Nanak, he is exalted at the Portal,
 Felicitated in the Court of Reckoning True. (4) 14

Sri Raga I

The body is burnt to ashes
 The self in Maya engrossed is reduced to dust.
 Evil overtakes and falsehood blows its trumpet.
 In the absence of the Holy Word one is misled.
 The duality would drown the entire lot, happen that must. (1)
 O Man! Take to the Holy Word with devotion.
 The devotee who has realised not the Name
 He dies and is born again, given to transmigration. (1) *Refrain*

The body is pure if it is devoted to the True Name.
 Living in the fear of God with the Truthful on the tongue;
 He to whom He is gracious, he is not exposed to flame. (2)

The True Lord brought about air.
 The air was into water turned.
 From water were created the Three Worlds
 With His light in every churn.
 The pure doesn't get soiled
 The devoted to the Word is never spurned. (3)

He who is given to truth and contentment, he is blessed.
 His five senses are in divine fear.
 With the true light in his soul,
 Says Nanak, he is free from evil,
 The Guru does his honour protect. (4) 15

P-20

Sri Raga I

Says Nanak, in the boat of truth
 You cruise across with the Word of the Guru.
 Some may come, others may go, the whole lot of ego crew.
 The self-conceited sinks. The Guru's devotee swims to the shore True. (1)
 Without the Guru how does one go across without harm?
 I have none else to protect me,
 Do take me the way you do in your arms. (1) *Refrain*

I see a fire raging in front and behind a freshly-sprouted crop.
 He who creates also destroys. The True One in every heart resides.
 Himself He effects the union in His Divine mansion where He presides (2)

May I contemplate on You every breath
 And forget You never?
 As the Lord comes to reside in the heart,
 The devotee quaffs the nectar.
 You are the Master, myself and my body are Yours,
 Chewing my ego, let me merge in You forever. (3)

He, who has created the cosmos, formulated the True Word,
 The enlightened devotee understands it,
 The stupid egoist remains in the dark.
 His light pervades all the hearts ever,
 Its essence is understood by the Guru's accord. (4)

The devotees who have realised Him,
 They deserve to be praised.
 Merging with the Truthful,
 They are to good conduct exposed.
 Says Nanak, the Name makes them contented.
 Their self and their body are at the Lord's feet laid. (5) 16

Sri Raga I

Listen, my dear friend, this is the hour when union with the Lord is pursued.
 As long as you are young and the breath is in tune, the body abides.
 Without good deeds it's little use; to a heap of dust it's reduced. (1)
 O Man! You should go home, as profit you've earned.
 The godly laud the Name, with the fire of ego burned. (1) *Refrain*

We listen and interpret, we read and write and assimilate a lot.
 Yet avarice multiplies day and night with ego and misdeeds fraught
 He is carefree beyond measure, one who has the Guru's guidance sought. (2)

We may try a million devices, we may cultivate many a friend,
 Without the holy company, thirst is not quenched.
 Without the Name, suffering and torture, there is no end.
 It is remembering the Lord that saves.
 The Guru's devotee can for himself fend. (3)

I sold my body and mind to my Guru, with my head I have myself dedicated.
 The One I looked for in the Three Worlds, Him the Guru's devotee has located.
 The True Guru brought about the union, Nanak to the Lord God is related. (4)

Sri Raga I

I am no more afraid of death nor enamoured of life.
 You take care of your creation, every breath of strife.

You reside in the heart of the Guru's devotee; I do as you advise. (1)
 O Man! You should reflect on God in a spirit of dedication.
 It assuages the fire within and one gains divine realisation. (1) *Refrain*

Meeting the Guru one learns the secret of mind and doubts are shed. P-21
 Where one has to go after death, one should 'kill' oneself,
 to be there in life instead.
 One enjoys the delight of the unstruck melody when by the True Guru one is led. (2)

A note of unstruck melody and all ego nips.
 He who serves his True Guru I am sacrifice unto him.
 He is lionised in the Divine Court, he who has the Name on his lips. (3)

As I look around I see Him everywhere, a union of spirit and energy.
 Everyone is bound by the Three Qualities,
 He who comes must face this mystery.
 The alienated suffer pangs of separation
 And the egotist hungers for His company. (4)

He who is free from attachment should stay at home devoted to truth.
 Enjoy the supreme pleasure of enlightenment.
 Suffer no more hunger.
 Says Nanak, he should kill his ego.
 Meeting the Lord is the end of suffering forsooth. (5) 18

Sri Raga I

The self is stupid, avaricious, given to greed.
 The worldly wise don't take to the Holy Word.
 Misled, they are condemned to transmigration.
 If they were to meet a truly evolved guru,
 They would gain the treasure of merits indeed. (1)
 O Man! Shake off the ego and pride
 Serve in the sparkling pool of your Guru.
 In the Court Divine, you will ride the high tide. (1) *Refrain*

Meditate on the Lord day and night
 And gain the wealth divine with the holy.
 All the joys of life that the Lord can grant,
 You will find in the enlightened company.
 Serving the Lord day and night
 Is the gift that can be bestowed by the Lord only. (2)

He who garners falsehood like a hog
 And indulges in slander of the Master,
 Misled, he suffers no end
 And by the Yama he is battered like they do at the harvest hour.
 The egoist is never happy,
 The Guru's devotee wreathes ever in laughter. (3)

Here we are involved in worldly vocations.
 While truth alone is acceptable there.
 The Guru friendly serves his Guru,
 To the Guru's ways he does adhere.
 Says Nanak, one should forget not the Name.
 Good deeds in the end do take care. (4) 19

Sri Raga I

Forgetting the Love for a moment
 Is like suffering painful agony.
 How can one gain honour in the Divine Court
 If the heart is not with the Lord in harmony?
 Meeting the Guru is bliss
 And His laudation assuages the greed for money. (1)
 O Man! Day and night you must repeat the Name of God
 There are not many in the world who not for a moment
 forget their Lord. (1) *Refrain*

The way light mixes with light.
 Consciousness merges in the Universal Mind.
 One gets rid of violence, ego and waywardness,
 Is no more afflicted with doubts and suffering.
 The devotee, who remembers God,
 The Guru would bring about his union, he would find. (2)

Should your body be a bride.
 Enjoying when it wishes to do so.
 You should not cultivate him,
 Who himself is destined to go.
 If the bride were to listen to the Guru's devotee
 She would qualify for union with the Lord Beau. (3)

The Guru's devotee extinguishes all the Four Fires*
 With the water of his devotion.
 The lotus of his heart blossoms
 With Amrit he is laden.
 Says Nanak, make the True Guru your friend.
 Truthful, to the Court Divine you'll be taken. (4) 20

P-22

Sri Raga I

Dear friend! Meditate on the Lord.
 Meditate on the Lord the way the Guru gives advice.
 Let truth be the touchstone of mind
 And measured to the prescribed size.
 No one has been able to evaluate it.
 The heart is the precious jewel beyond any price. (1)
 O Brother! The gem of the Lord lies in the Guru's way.
 The True is found in holy company
 Where one would day and night pray. (1) *Refrain*

* These are violence, wrath, attachment and greed.

We should trade in truth as the merchandise
 And thus get enlightened with the Guru's grace.
 The way fire by water gets extinguished,
 All the desires are wholly assuaged.
 There remains no fear of Yama
 One cruises through the ocean unafraid. (2)

The Guru's devotee doesn't favour falsehood.
 Attached to truth he remains devoted to truth.
 The reprobate cares not for truth.

The false is in falsehood entangled.
 Those devoted to truth meet the Guru
 And the truthful are united with the True Lord forsooth. (3)

The mind has gems, rubies, pearls and diamonds of the Lord's Name.
 Name is the true capital embedded deep in the frame.
 Says Nanak, the God's devotee attains it
 If to his rescue the Divine Gem came. (4) 21

Sri Raga I

Wandering *as a mendicant* doesn't assuage the fire of desires,
 One may go in all directions.
 The impurity of the heart is not cleansed.
 Cursed is such life, cursed its fashion.
 Without the Guru's direction
 One cannot take even to contemplation. (1)
 O Man! By the Guru's grace blow out this fire
 Do what the Guru says:
 Kill the ego and curse of desire. (1) *Refrain*

The mind is a priceless jewel,
 Devoted to the Name, it is adored.

The Lord is realised in the company of the holy,
 To the Lord is the Guru's devotee dedicated,
 Freed of ego, one is at peace
 Water into water gets mixed as it is poured. (2)

He who doesn't contemplate on God,
 He comes and goes in sin.
 He who doesn't propitiate the Lord,
 He drowns somewhere in the ocean.
 This life is a priceless pearl,
 For a cowrie, it is being undone. (3)

Those whom the Lord is pleased to meet,
 They are enlightened and have arrived.
 They cross the ocean with the Guru
 And in the Divine Court they are prized.
 Says Nanak, their faces are radiant,
 They exude the melody of *Shabad* as they strived. (4) 22

Sri Raga I

If you take to trading, of your wares be aware.
 Deal in goods which would with you adhere.
 The Merchant Prince hereafter is shrewd,
 Your merchandise He would take care. (1)
 O Brother! Utter the Name from the depth of your heart.
 Carry the Lord's laudation as your stock-in-trade,
 The Master would see and give you reward. (1) *Refrain*

Those who deal not in truth,
 How can they find peace around?
 Trading in false goods,
 Their Mind and body turn false.
 Like a deer caught in a snare
 Wailing day and night in torture, they are found. (2)

The false are not accepted at the treasury,
 They don't have access to the Guru.
 The false have no caste nor status.
 Of no help are they to me or you.
 The false deal in falsehood.
 And thus they earn ignominy. (3)

Says Nanak, one should inform oneself with the *Shabad* in Guru's praise.
 Those dedicated to the Lord
 Would never any doubts in their minds raise.
 Remembering the Lord, they gain much profit
 And in their mind the Fearless comes and stays. (4) 23

Sri Raga I Score 2

Riches, youth and flowers are a few days' guests
 Like the leaves of a weed even in water would infest.
 You may enjoy life
 As long as you are young and sturdy.
 But your days are numbered; the body grows old and weary. (1) *Refrain*

My loved ones have all gone to the graveyard to rest.
 Afraid, I grieve in my faint voice
 For one day follow them I must. (2)
 Don't you hear the call, the maiden fair?
 You must go to the in-laws;
 No bride ever lives at her parents' here. (3)

Says Nanak, the bride who lives at her parents'
 Is like the one whose house is burgled in broad daylight.
 She loses her trousseau of virtues
 And repairs, loaded with sins, in fright. (4) 24

Sri Raga I Score 2

Himself He is the sensualist, Himself sensuality,
Himself He indulges in sensual delight.
Himself He is the female,
Himself He shares her bed by night. (1)
My Lord is pleasure loving
He pervades far and wide. (1) *Refrain*

Himself He is the fisherman, also the fish.
Himself He casts his net in water with weight.
Himself He is the bead and Himself the bait. (2)

Dear friend, my Lord is dyed in many a colour.
He is joyful like the happily-wedded every day.
See my plight, left out, how I suffer! (3)

Says Nanak, in prayer,
O Lord! You are the sacred pool, You are the swan.
You are the lotus, You are the blossom of the night.
You feel happy as You scan. (4) 25

Sri Raga I Score 3

Let the body be the soil, your deeds the seeds
And with the Name Divine, let it be irrigated.
With the mind as cultivator, raise the crop of devotion,
This is how salvation is facilitated. (1)
O fool! Why be proud of worldly pelf.
Father, son, spouse and mother,
None in the end will help, except yourself. (1) *Refrain*

Weed out the misdeeds and evil thoughts
And then take to self-contemplation.

With repetition of His Name, austerities and discipline
The lotus shall blossom with nectar distillation. (2)

He who remains devoted during the twenty-seven phases of the moon
And forgets not death in the three phases of life,
He realises the Creator in ten scriptures and eighteen *Puranas*
Thus, says Nanak, he is cruised across by the Lord in bitter strife. (3) 26

Sri Raga I Score 3

Let good deeds be the soil and God's Word the seed;
Nourish it all truthfully well. P-24
Like a farmer cultivate faith in yourself.
No need to bother about heaven or hell. (1)
Don't be misled to believe
That, with Him, mere words would suffice.
In the vanity of worldly love
And the pride of physical charm
You've frittered away this life. (1) *Refrain*

Your body is like a slushy pond,
Your mind like that of a frog.
You've cultivated not the lotus flower.
The bumble-bee keeps hovering in the bower.
How on earth can he understand, he whom He doesn't empower? (2)

Those who are sold to lust for wealth,
Talking to them or listening
Is like blowing of the wind.
They who meditate on the Lord God
They alone earn His grace and falsehood rescind. (3)

You may fast for thirty days,
And say your prayers five times a day,

He who is called Satan may smash it all.
Says Nanak, you have to undertake a journey, man!
How come, you've collected baggage, big and small? (4) 27

Sri Raga I Score 4

He is the Master who created the universe
And gave it a look fresh and green.
He brought about a compound of water and earth.
I hail the Creator with great esteem!
Oh *mullah!* Die, you must
You should fear the Lord Just. (1)

You would be a *mullah* or *qazi*
If you are acquainted with the Name Divine.
You may have learnt a lot
But when the pitcher is full,
To fate, it must resign. (2)

He is the *Qazi* who forsakes ego
And makes the Name his anchor.
The True Lord is, He will be,
He goes not, nor would He go ever. (3)

He who says his prayers five,
And reads scriptures and the *Qur'an*.
Says Nanak, when the call comes from the grave
All the eating and drinking is forgotten and gone. (4) 28

Sri Raga I Score 4

One dog and the other a bitch.
Every morning they have a howling itch.
With a dagger of falsehood and carrion of loot by fraud.

I have the appearance of a thug, my Lord. (1)
 Nurtured neither in goodness, nor in manners
 My disfigured looks are like a monster.
 Your Name alone liberates all.
 This is my hope on which I fall. (1) *Refrain*

I indulge in slander day and night.
 The low-caste wretch, at others' wives I cast my sight.
 Afflicted with lust and wrath, I am hard.
 I have the appearance of a thug, my Lord. (2)

My mind is like a snare, though I have a gentle look.
 I am the one living in a thug's nook.
 I am intelligent all right, but I am loaded with sins odd.
 I have the appearance of a thug, my Lord. (3)

Ungrateful and venal
 What face shall I show: dishonest and criminal?
 Nanak, the low-caste, says after careful thought,
 I have the appearance of a thug, my Lord. (4) 29

Sri Raga I Score 4

The light is common, the figures may be many more
 Without the light there is none in the score.
 As the light, so is the path to cherish,
 The reckoning remains the same, you may live or perish. (1)
 O Man! Why be clever?
 He takes not a moment to join or sever. (1) *Refrain*

P-25

Those created are Yours, You belong to the created.
 Then why must You, sir, feel so agitated?

Hardly any reason for You to be frustrated
You are theirs, to You they are related. (2)

We are foul-mouthed, we are wild,
You are merciful and keep us measured and in stride.
He who does good deeds is wise.
Without good deeds, life is a wasteful exercise. (3)

Says Nanak, he who is enlightened, who should he be like?
He who understands himself, only he would the Lord realise.
With the Guru's blessings, if he were to contemplate on God,
When enlightened he would be welcome at the Portal of the Lord. (4) 30

Sri Raga I Score 4

You are like an ocean, Omniscient and Omni-visioned!
I am like a little fish,
How can I measure Your limit?
Wherever I turn, to You I submit.
The moment I drift away, I am no more. (1)
I know neither the fisherman, nor the net.
In my moments of anxiety, it's You I adore. (1)

You are here and there
And yet far, far away, You appear.
Whatever I do You are aware.
You know it all and yet I deny.
Neither have I served You, nor with Your Name do I comply. (2)

Whatever You offer, I must swallow.
There is no place other than Yours where I can go.
Says Nanak with prayer of the True:
My body and soul are dedicated to You. (3)

You are close, You are far, You are in-between.
 You see.
 You hear.
 You create the universe on Your screen.
 Says Nanak, whatever happens is ordained by You.
 I must accept without demur. (4) 31

Sri Raga I Score 4

Why should you be proud of what you have achieved?
 The gift is from the Bestower Who has been pleased.
 If He gives or gives not, it is He.
 To Him one can make only a plea. (1)
 He is True, He likes truth.
 One who can't see, remains uncouth. (1) *Refrain*

He who plants saplings, he also takes care.
 According to the species, he names them fair.
 The flowers of love and fruit are as they are destined.
 He reaps what he has sown and planted. (2)

The wall will be frail if the mason is a novice.
 With poor perception, poor would be his choice.
 Says Nanak, He gives shape to His creation.
 Without His Name, there is no approbation. (3) 32

Sri Raga I Score 5

She* who can be deluded not,
 Will not be able to delude.
 Nor her rapier wound.
 One should live as the Master commands
 The greedy mind is seldom sound. (1)
 Without oil, how can a lamp be lit and taken around? (1) *Refrain*

* Maya.

Let scriptures and *Puranas* be read.
 Let the wick of God's fear in the body be fed.
 And the wick with truth be lit.
 This is how this oil lamp is lighted.
 He, who is enlightened, is with the Lord united. (2)

If the body is to the scriptures assigned
 The service of the holy would bring peace of mind.
 The world is evanescent, one would find. (3)

P-26

To His service should one be devoted in the world.
 To find a seat in the Divine Court it's not too hard.
 Says Nanak, this is the way to have one's arms unfurled. (4) 33

Sri Raga III Score 1

There is but one God.
 He is realised through the grace of the True Guru.

I serve my True Guru
 With single-minded devotion
 The True Guru is the wish-fulfilling shrine.
 He grants His grace to one who evokes His compassion.
 One gets whatever one desires,
 One finds fulfilment of one's passion.
 Asking for the Name, contemplating on the Name,
 Name the poise to attain. (1)
 O Man! Do taste the essence of Name,
 Your thirst will be extinguished.
 The God's devotee who tastes it,
 From poise he can't be distinguished. (1) *Refrain*

Those who serve the True Guru
 They gain the treasure of Name.

The Lord's love comes to abide with them.
 No more do they make egoistic claim.
 The lotus of their heart blossoms
 Their mind in poise they sustain.
 The pristine self remains devoted to the Lord
 Glory in the Divine Court they gain. (2)

Those who serve their Guru.
 In the world there are few.
 Those who kill their ego and attachment
 They are devoted to the Lord True.
 I am sacrifice unto them.
 Those who are attached to the Name of the Guru
 They are happy in the Four Ages.
 Of the Name they have an inexhaustible trousseau. (3)

Meeting the Guru is like imbibing the Name.
 From attachments one is free.
 The mind gets absorbed in the Lord,
 A renunciate at home is he.
 Those who are absorbed in God's Name.
 To them I am sacrifice as one can be.
 Says Nanak, one realises Him if He is gracious
 And enjoy the Name's key. (4) 34

Sri Raga III

Donning different dresses and going places
 With guile in mind,
 You don't qualify for the Lord's Mansion.
 You die and in the filth of womb, yourself you find.
 O Man! You should be a renunciate while living with your family.
 God's devotee is enlightened and takes to truth and discipline truly. (1)

With Guru's Word You control the mind
 And emancipation at home You gain.
 Contemplating on the Name
 The company of the holy You attain. (2)

Should he indulge in a million women
 And rule over the entire universe.
 Without the True Guru he won't be happy
 He would come and go and still be in curse. (3)

Those who wear the necklace of Name.
 And contemplate at the Guru's feet,
 Miracle-making chases them,
 To which they don't pay heed. (4)

What happens is as the Lord ordains
 Nothing else takes place.
 Nanak the slave should live on the Name
 Pray, bless me with this in Your poise and grace. (5) 35

P-27

Sri Raga III Score 1

He it is Who is the Ruler,
 To Him everything belongs.
 He manifests Himself in every heart
 The Guru's devotee complies with the command.
 He who lives a truthful life
 He is aware what He wants.
 He who imbibes truth, relinquishes it not
 He is reconciled to his haunt. (1)
 O Lord! I have none other than You.
 The True Guru is Truth Incarnate,
 The Holy Word unites the true (1) *Refrain*

Those united by the Word remain steadfast
 The Lord himself brings about the union.
 Those who are afflicted with duality,
 They are condemned to reincarnation.
 The one reality pervades all
 It is the Lord's manifestation. (2)

The pandits and astrologers enter into debate.
 They are incapable of understanding.
 With evil and avarice they are sate.
 They roam about in millions of incarnations,
 Much agony being their fate.
 One gets what one is destined for,
 No one does ever escape. (3)

Serving the True Guru is arduous
 One has to pay with one's head.
 Imbibing the Holy Word is like meeting the Lord
 Devotion is eventually to fruition led.
 Touching the philosopher's stone transmits
 The light, into which light is fed.
 Those who are destined
 The Lord they come to wed. (4)

O Man! Don't you beat the drum that you are hungry
 Or make a display.
 He who has created eighty-four lakh species
 Must feed them everyday.
 The Fearless Lord is ever Bountiful
 He is the Provider of all they say.
 Says Nanak, the Lord's devotees realise it
 He must arrive at the liberation's gateway. (5) 36

Sri Raga III

Those who listen (to the Holy Word) and come to have faith in Him
 They find an abode in His Person True.
 Guided by the Guru they laud the truth
 And realise the Lord and get His vessel of virtue.
 Those devoted to the Holy Word are never tainted,
 I am sacrifice unto them, forsooth.
 Those who have the Lord reside in their heart
 They are enlightened *albeit uncouth* (1)
 O Man! You should contemplate on God, the Pure.
 Those who are destined from the Above
 The God's devotees concentrate on Him for sure. (1) *Refrain*

Holy men of the Lord! Do look within carefully,
 He resides close to you with all the charm.
 Those who are acquainted with the Guru's path
 They find Him ever in His form.
 The virtuous have Him in their heart,
 The evil-minded find Him astray
 The egoists devoid of virtue and Name
 Pine and suffer and die away. (2)

Those who listen to the Guru's Word and have faith in it,
 They contemplate on Him in their mind.
 Day and night they remain absorbed in devotion.
 Their body and mind are refined.
 False is the colour of Kasumbda,*
 It fades and leaves sorrow and regret behind.
 He who is enlightened with the Name
 Ever and ever he's steadfast, you'll find. (3)

P-28

* A flower which fades away quickly, symbolising treacherous love.

Blessed with human incarnation
 You remember not the Name with concentration.
 If the foot slips once, you won't remain steady.
 You will find no place at the next station.
 That moment will not be retrieved
 Once lost you will regret, condemned to lamentation.
 He is saved, the one whom He blesses
 And he contemplates with utter devotion. (4)

Everyone imitates the other
 The egoists cannot understand.
 He whose heart is pure
 With fulfilment, his devotion would land.
 Lauding God, chanting from scriptures
 And singing praises of the Lord.
 Says Nanak, what they say is always true.
 As in the Name they are ever absorbed. (5) 4.37

Sri Raga III

Those who contemplate on the Lord
 With devotion under Guru's guidance,
 They are acquitted in the Divine Presence,
 And take repeated sips of nectar with due reverence. (1)
 Friend! God's devotee is ever given respect.
 Contemplates on God ever, which helps the filth of ego to be swept. (1) *Refrain*

The egoists contemplate not on the Name.
 Without the Name they are respected not.
 They enjoy not the Holy Word
 And without the Name to duality they are lost.
 The worms of filth, they end up in filth.
 They mix with filth fast (2)

They are blessed, those who remain at the True Guru's behest.
 They alone remember the Name
 Those who on His favour rest. (3)

Those who remember the Name
 With their ego shed.
 They are pure, both inside and outside,
 And to truth are they wed.
 Says Nanak, their birth is blessed
 They contemplate on the Name and by the Guru's teachings fed. (4) 5.38

Sri Raga III

For God's devotees God is the capital,
 They trade as He would advise.
 They laud the Name ever and ever,
 Name is their stock and support to suffice.
 The Guru Perfect inculcates them with Name.
 The endless treasure for the novice. (1)
 O Friend! Let yourself be correct.
 You should avoid lassitude
 The Guru's devotee must on the Name reflect. (1) *Refrain*

The Guru's devotee is in love with the Guru
 Which he cultivates under Guru's advice.
 Duplicity has little to do with devotion,
 And in duality ignominy lies.
 He cannot be deflected from his path.
 He who discriminates and is wise. (2)

He is the true devotee
 Who has the Lord in his heart.
 He offers himself and his body
 And would his ego utterly discard.

Blessed is the devotee who is accepted.
No failure being his accord. (3)

P-29

It is with good deeds that one attains the Lord.
Without good deeds He is not attained.
The eighty four lakhs of species yearn.
He gets, on whom the favours are aimed.
Says Nanak, those devotees attain the Lord
Absorbed in His Name who have remained. (4) 6.39

Sri Raga III

The Lord's Name is an ocean of felicity
Which only the Guru's devotee gains.
He who remembers the Name day and night
The state of poise he attains.
The truth of Divine Identity comes to dwell in his heart.
In laudation the tongue remains. (1)

O Brother! The world is unhappy because of duality
There is peace in the Guru's presence, meditating with regularity. (1) *Refrain*

The truthful is never tainted.
The pure minded remembers God
The Guru's devotee imbibes the Holy Word
And merges in the nectar of the Name of the Lord.
With refulgence of enlightenment,
Off the darkness of ignorance he would ward. (2)

The self-conceited one is foul and filthy,
Lost in ego, avarice and evil.
The foulness goes not without the Holy Word.
He is born, dies and is delivered to the devil.
False games he was engaged in playing.
Neither to this, nor to the other shore could he travel. (3)

The Guru's devotee meditates, undergoes austerities, is disciplined.
 The Name is his Preceptor.
 The Guru's devotee remembers the Name ever,
 The Name of the Creator.
 Says Nanak, meditate on the Name
 Of all the creations He is the Supporter. (4) 7.40

Sri Raga III

The self-possessed, caught in attachment,
 Neither of dispassion nor indifference is he aware.
 Contemplates not on the Holy Word,
 Suffers ever and disgrace in the Divine Court he has to bear.
 The Guru's devotee sheds ego.
 Dyed in the Name, bliss he must share. (1)
 O Man! Day and night, you are given to one or the other desire.
 Service of the True Guru kills attachment;
 Living in the house, yet one can repair. (1) *Refrain*

The Guru's devotee does good deeds, flourishes,
 Lives in Lord's dispassion and piety.
 Meditates day and night,
 Sheds ego and is relieved of anxiety.
 Supremely blessed, he attains the Lord in poise and serenity. (2)

He is holy, he is ascetic
 He who cherishes the Name on his part.
 Knows not the dark slot
 And keeps the ego apart.
 Blessed by the Guru with the treasure of the Name
 He quaffs it and its essence he takes to his heart. (3)

Whosoever realised Him, it was in the holy company
 With His blessings and dispassion.

The self-possessed wonder and know not the True Guru,
 They are consumed by ego's elation.
 Nanak is devoted to the Holy Word as dyed in it by God.
 From fear of the Lord is born this passion. (4) 8.41

Sri Raga III

The merchandise obtains at home,
 The stock-in-trade is within you.
 Contemplate on the Name every moment.
 To the Lord's devotee, it does accrue.
 Inexhaustible is the treasure of Name
 The blessed attain it true. (1)
 O Man! Shed slander, ego and conceit.
 Remember the Lord ever.
 There is but one Lord that God's devotees greet. (1) *Refrain*

P-30

Bright are the looks of the Guru's devotees,
 On the Holy Word they contemplate.
 They are blessed with peace in this world and the next.
 On the Lord, residing in their heart, they meditate.
 Their house turns into the holy abode
 Those who have the Guru's Word to relate. (2)

Those who turn away from the True Guru
 Their faces are black.
 They suffer day and night
 The *Yama*,* with his snare, keeps their track.
 They don't have peace even in a dream
 All kinds of anxieties assail them and attack. (3)

He is the Bestower of all.
 Himself He blesses.

* God of death

He can't be found fault with,
As He pleases, so He caresses.
Says Nanak, God's devotees attain Him.
He knows whom He addresses. (4) 9.42

Sri Raga III

Serve the True Lord
He bestows true respect.
Facilitated by the Guru, He comes to abide by and stays in the heart,
With ego an utter reject.
The mind's wanderings are stilled
When the Lord Himself has someone blest. (1)
O Brother! The Guru's devotee meditates on the Name.
When the wealth of Name comes to dwell in the heart
A seat in the Palace Divine one can claim. (1) *Refrain*

The egoist is blind, both in body and mind.
He has no resting place.
He wanders about in many a life
Like a raven on a deserted terrace.
One gets enlightened with the Guru's guidance
The Holy Word is attained with the Name's grace. (2)

In the blinding darkness of the Three Qualities,*
And Maya's avaricious throng,
The greedy propitiate all sorts of gods.
Despite the Vedas' loud song,
They die engrossed in evil
Neither to this nor to that shore do they belong. (3)

In the lust for Maya
They forget the Lord who creates and maintains.

* *tamas* (sloth), *rajas* (passion) and *satva* (poise)

Without the Guru all they have acquired is in vain.
 Says Nanak, the Guru's devotee is saved
 With the Name True to sustain. (4) 10.43

Sri Raga III

The Three Qualities are mere fondness for Maya.
 The God's devotee attains the next Stage Four,
 With His grace He brings about the union,
 The Lord's Name lodged in his heart's core.
 Those who have cultivated goodness,
 To the holy company they must soar. (1)
 O Brother! As guided by the Guru
 To truth do remain confined.
 Truth generates truth:
 Absorbed in the Holy Word, one would find (1) *Refrain*

Those who meditate on the Name,
 Unto them I am sacrifice.
 Forgetting my ego, I fall at their feet
 And follow their advice.
 I earn the profit of the Lord's Name
 And merge in poise and the Name's guise. (2)

Without the Guru one finds not admittance to the Divine Mansion,
 Nor the gift of Name.
 One should find such a True Guru.
 As can fit one in the True frame.
 He destroys the demons of evil and accords peace.
 Whatever He ordains, it happens much the same. (3)

The sort of image you have of the True Guru
 You are accordingly blessed.
 There should be no doubt about it.

He who is devoted, he alone does get.
Says Nanak, he becomes the image of the Lord,
Who is by the Holy Word swept. (4) 11.44

Sri Raga III

Rejecting *Amrita*, cherishing evil,
Serving the alien god. P-31
Having lost your faith, in ignorance
Day and night you suffer hard.
You drown without water;
O Egoist! You remember not the Lord. (1)
Man! Meditate on God ever in His Presence.
If the Guru's Word is lodged in the heart
There is no forgetting the Lord's eminence. (1) *Refrain*

The body is Maya incarnate,
Added to it is the evil of ego snide.
In coming and going, being born and dying.,
The self-possessed forfeits his pride.
Serving the True Guru is everlasting bliss.
The Light Divine must for the light provide. (2)

Serving the True Guru is simple.
Whatever one wishes, one obtains.
Contenance, truth, austerity and purity of body,
He who remembers God must gain.
Day and night he lives in bliss
United with the Lord, tranquillity he attains. (3)

I am sacrifice unto them who subscribe to the True Guru.
They are lionised on the Holy Portal,
And thus poise and truth to them accrue.

Says Nanak, it is His grace that grants
 Union with the Lord, to the Guru's devotee, it is due. (4) 12.45

Sri Raga III

The doings of an egoist are like a cast-off doing herself up.
 Her Lord to her bed comes not.
 Embarrassment is what she has everyday to sup.
 Nor has she access to her Lord's mansion
 Nor a chance of setting up home in the run-up. (1)
 O Brother! Meditate on the Name with concentration.
 You find Him in the company of the holy.
 Remembering the Name spells felicitation. (1) *Refrain*

The Guru-ward turned is ever happily married.
 She has her Lord lodged in her heart.
 Polite in speech, suave in behaviour,
 She truly enjoys life in the bed of her Lord.
 She is glorified in wedded bliss,
 She, who is devoted to the Guru, her God. (2)

It's good luck that one finds the True Guru.
 When the fortune does favour,
 Her sorrows and illusions are dispelled;
 Joy to the full, she comes to savour.
 She who does what the Guru decides
 Is afflicted neither with sorrow nor care. (3)

There is Amrit in Guru's Words,
 Which in poise one does find.
 He who is blessed, he tastes it,
 Shedding ego from his mind.
 Says Nanak, the Guru-ward turned meditates on the Name
 In truth he is united with the Lord Kind. (4) 13.46

Sri Raga III

She who wishes to be dear to her spouse
 She must devote herself to him with body and soul!
 What the happily married do,
 She must adopt the same role.
 The True One meets as it pleases Him
 The truthful He honours with a scroll. (1)
 O Brother! Without the Guru one cannot meditate.
 No meditation in the absence of the Guru.
 One may long for it, one may wait. (1) *Refrain*

The lusty self given to duality
 Was condemned to eighty four lakh lives.
 Without the Guru one can sleep not
 In sorrow as the night deprives.
 Without the Holy Word, there is no way of finding the Lord,
 The life goes waste likewise. (2)

I scoured the world in utter ego.
 Lucre by me did not abide.
 Blind, I meditated not on the Name
 In the clutches of Yama I went astride.
 Meeting the Guru I gained the wealth
 Of Name which in my heart I hide. (3)

P-32

They are pure, those who meditate on the Name.
 Devoted to the Guru they remain in poise.
 Their body and mind are dyed in love
 And with their tongue, bliss they enjoy.
 Says Nanak, that colour would fade not
 Which the Lord from the Above employs. (4) 14.47

Sri Raga III

Should the Guru's devotee be blessed, he says his prayers,
 Without the Guru the prayers can't be said.
 Himself if He effects the union and enlightens,
 Only then could the man his squalor shed.
 The Lord is True, His Word is truthful,
 It's with the Holy Word that to the Lord is one led. (1)
 O Brother! Without the Holy Word why did you come to the world?
 You served not the Perfect Guru and made your life absurd. (1) *Refrain*

He is the support, source of joy, forgives and brings about the union.
 The poor creatures of the world, to whom should they make petition?
 He Himself honours the devotee and prompts him to devotion. (2)

The family is affectionate and delight to look at.
 But accompanies not when one departs.
 The Guru's service obtains the treasure of virtue,
 No one can its worth record.
 My Lord is my Comrade, my Friend
 When hit by evil, He will be my Guard. (3)

On one's own one may make only a claim
 Without the Guru, the ego one can't discard.
 The Bountiful is beloved of the devotee,
 In His mercy He comes to reside in the heart.
 Says Nanak, the Lord grants consciousness of glory
 And Himself to the devotee, glory He accords. (4) 15.48

Sri Raga III

Blessed is the mother who bore the Master,
 Blessed is the father who sired.
 The True Guru's devotion brought peace

And I shed ego in which I was mired.
 At His Portal, stand the holy in service
 Who by the treasure of virtue are inspired. (1)
 O Man! You must meditate on the Lord,
 The body and mind are both cleansed,
 If the Guru's Word is lodged in the heart. (1) *Refrain*

In His grace He visited us,
 Himself He introduced.
 We lauded Him with the Holy Word,
 And got transported to the serene mood.
 The truthful merged in the True
 It's a union for the good. (2)

Whatever is to be done, He does,
 None else may interfere.
 Long separated, He unites
 And their accounts on His own He clears.
 He makes us do what He wishes
 None else may ever interfere. (3)

Discarding ego, the body and mind are dyed in His hue.
 Day and night He lodges in my heart,
 The Name of my Lord, my Beau.
 Says Nanak He Himself unites
 With His Word perfect and true. (4) 16.49

Sri Raga III

The Lord is a mine of virtues!
 He is beyond estimate.
 He is attained not by idle talk;
 One's ego has to abdicate.
 Meeting the Lord is living in His fear.

P-33

He comes and abides in the mind in-state. (1)
 O Brother! It is a rare Guru's devotee who understands this on earth.
 The ritual piety, without understanding Him
 Is sheer waste of the birth. (1) *Refrain*

He who savours, cultivates its taste.
 Without tasting, one lives in illusion.
 The True Name is Amrit.
 There being no confusion.
 A sip qualifies for acceptance,
 One is merged completely in the Word's profusion. (2)

One gets when Himself He grants,
 No other effort helps to get.
 The gift is in the hands of the Giver,
 It is obtained at the Guru's steps.
 It happened the way one devised
 As per the *karma* of the adept. (3)

The Name is austerity, truth and discipline;
 Without the Name, one is pure not.
 Fortunate is he who imbibes the Name.
 The Holy Word ties the knot.
 Says Nanak, the poise lends true bliss
 With the Lord's virtues one is fraught. (4) 17.50

Sri Raga III

Disciplining the body, undergoing austerities, hanging upside down.
 Yet one gets not rid of pride.
 With ritual actions in the name of spiritual search,
 The Name cannot be your guide.
 He who dies with the Guru's Word in life
 The Name comes to live by his side. (1)

O Man! Pay heed, remember the True Guru in His audience
 You are liberated with the Guru's blessings
 And swim across the vicious ocean as the Holy Word's sequence. (1) *Refrain*

*Three Qualities** are not constant like any material object.
 Duality is like evil thought.

The learned are entangled in the love of learning,
 In the vicious clutches of attachment, they are not caught.
 Meeting the True Guru liberates from the *Three Qualities*.
 To the salvation gate in the fourth stage are they brought. (2)

The Guru shows the way.
 The dust storm of attachment is lifted.
 He who dies with the Holy Word is liberated,
 Freedom from birth and death he is gifted.
 With the Guru's grace and the True Name,
 Towards the Lord God he is drifted. (3)

The mind is a mighty assertion.
 It loosens not its hold.
 It suffers in duality
 And causes misery untold.
 Says Nanak, those given to the Name are saved
 The Holy Word does their ego mould. (4) 18.51

Sri Raga III

If He is gracious one comes across the Guru
 Who does the Holy Name inculcate.
 Without the Guru none has ever realised
 And the whole life goes waste.
 The self-possessed does deeds
 For which in the Divine Court he suffers his fate. (1)

* *tamas* (sloth), *rajas* (passion) and *satva* (poise)

O Man! Get rid of duality
 So that the Lord comes to dwell in you
 And serving the Guru you attain felicity. (1) *Refrain*

If one is devoted to truth
 The words that one utters are true.
 If the Lord's Name is remembered,
 Ego and wrath would afflict few.
 If one were to meditate on the Name with a pure mind,
 One arrives at the Portal of Salvation of the Beau. (2)

The world perishes in ego:
 They are born and die again and again.
 The self-possessed understand not the Holy Word.
 They depart in dishonour, in vain.
 In the service of the Guru one imbibes the Name.
 And merges in the Truthful strain. (3)

P-34

One finds the Guru when one realises the Holy Word.
 And discards ego from the mind.
 If one meditates on God, day and night,
 Devoted to the Lord, himself one finds.
 With the Lord's Name lodged in the heart,
 Nanak in poise is merged in the Master Kind. (4) 19.52

Sri Raga III

Those who have not served the True Guru
 They suffer in all the Ages four.
 Those who recognize not the Master in the house,
 They suffer ego and pride sore.
 Rejected by the True Guru
 They are spurned at every door.
 They meditate not on the Holy Word
 Which takes care of every chore. (1)

O Man! Consider the Lord always around.
 He alleviates the sufferings of ages.
 In the Holy Word He could be found. (1) *Refrain*

Those who appreciate truth, they are truthful.
 True Name is their support.
 Their deeds are truthful
 The True Lord only they court.
 The True Lord's writ runs
 Which none may dare withhold.
 The self-possessed gain not access to the Mansion.
 They are false, to falsehood, they are sold. (2)

The world is lost in ego.
 In the absence of the Guru, it is utterly dark.
 In the pursuit of Maya, they remember not the Lord.
 The Bestower of felicity they would not hark.
 He who serves the True Guru is liberated,
 He cherishes the Lord in his heart.
 It is with His grace that one imbibes the Lord
 To contemplate on the Holy Word and mark. (3)

Serving the True Guru, the mind is purified,
 And the evil of ego, one would discard.
 Surrendering the self, one dies while one lives,
 Contemplating on the Holy Word of the Lord.
 All the preoccupations are forgotten.
 One is devoted to the Lord God.
 Their faces are bright, to truth they are wedded
 In the Holy Court *as reward*. (4)

Abjuring devotion to the True Guru,
 The Holy Word you cultivate not.

All the sacred baths and charities,
 It is duality with dishonour fraught.
 If the Dear Lord takes kindly
 One finds oneself in the Name's slot.
 Says Nanak, one should take to the Name.
 For the fond lover of the Lord is besought. (5) 20.53

Sri Raga III

Who do I serve? What do I meditate on?
 I go and ask the True Guru.
 Do what the Preceptor ordains,
 With ego shed from the self true.
 It is the devotion, also the service,
 If the Name comes to abide with you.
 The Name obtains felicity
 Which from the Holy Word does accrue. (1)
 O Man! Stay awake day and night.
 And meditate on the Lord.
 It would be ravaged by the swallows,
 Your crop, if you do not guard. (1) *Refrain*

All dreams are realised.
 If one is saturated with the Word.
 He who in His fear and love meditates day and night,
 Experiences Holy Presence of the Lord.
 He is ever devoted to the Name,
 All his fears and illusions are shed.
 He only finds the Immaculate Lord,
 Truthful with virtues unheard. (2)

Those who remain awake are liberated.
 Those who sleep come to grief.
 They realise not the True Word.
 Like a dream their days are brief.

As the guests of a deserted house,
 They return without a brief.
 The self-possessed find their life go waste.
 What face would they show to the Chief? (3)

He is All-in-All.
 To accept it, our ego doesn't permit.
 Realizing the Guru's Word
 Would the suffering of ego quit.
 Those who serve their Lord
 I would rather at their feet sit.
 Nanak has arrived at the True Portal of the Truthful.
 He is sacrifice unto them every bit. (4) 21.54

Sri Raga III

If time and hour were to determine,
 When should one remember God?
 Meditating on the Name day and night,
 The truthful imbibe the True Lord.
 Forgetting the Love for an instant,
 Concentration happens to retard.
 Mind and body, attuned to the True One,
 Not for a breath, should one part. (1)
 O man! The Lord's Name you must repeat,
 Only then it is true devotion.
 When He makes your heart His Retreat. (1) *Refrain*

Let us raise the crop of poise
 With the True Name as its seed.
 It will certainly be a rich harvest,
 The mind contained and quenched, indeed.
 The Guru's Word is Divine *Amrit*,

It slakes the thirst with a sip of the sweet.
 The truthful mind committed to truth
 Remains devoted to the True One's Seat. (2)

What they ask, what they see, what they utter,
 It is in the *Shabad* they are absorbed.
 The Divine Word echoes in the four corners,
 It is Truth alone which is abroad.
 Freed of ego and conceit,
 They are united with the Lord.
 Their abode is in the Supreme Palace,
 Those who contemplate on the True Word. (3)

With His grace one concentrates on the Name.
 Without good *karma* it can't be attained.
 He is fortunate who finds company of the holy,
 He who propitiates the True Guru devotedly.
 He who is absorbed in the Name every moment,
 He is free from pain and ferment.
 The *Shabad* must unite, Guru Nanak claims,
 The Word helps one merge in the Name. (4) 22.55

Sri Raga III

Those who contemplate on the Holy Word
 In them He instils His fear.
 Ever they meet in the holy company,
 Those who are primed of the virtues of the True Seer.
 Their dirt of duality is washed,
 Those who have the Lord in their heart to bear.
 Their talk is truthful, their mind is true.
 To the Lord they make themselves dear. (1)
 O Man! You are dirtied with the dirt of pride.

The Lord is ever Immaculate and Resplendent
The Holy Word purifies all in the stride. (1) *Refrain*

Cherished with the Holy Word
The Lord Himself brings about the union.
Devoted to the Name day and night
The light in the light finds fusion.
One finds not the Lord with the light
Without the True Guru's communion.
Those who are pre-destined
They find themselves in the True Guru's profusion. (2)

Without the Name it is all duplicity
In illusions, one is lost.
It's difficult to live for a moment without Him.
In torture, the night is cast.
As doubts and delusion blind,
One comes and goes aloft.
When the Lord takes kindly
He effects the union oft. (3)

He hears and sees *all that happens*
How dare one deny?
In sin, they commit evil
Engrossed in sin, they suffer and die.
They realise not the Lord,
He whom the self-possessed cannot espy.
He alone sees Him to whom He reveals.
Says Nanak, the Guru's devotee receives the pie. (4) 23.56

Sri Raga III

Without the Guru, the malady doesn't go,
The egoist can't be relieved of pain.

With the Guru's grace He comes to be lodged in the heart,
 And one is lost in the Name's strain.
 With the grace of the Holy Word, the Lord is realised
 Without the Holy Word, it's illusion, doubts in vain. (1)
 O Man! You must yourself compose.
 If you laud the Lord
 Your coming and going will come to a close. (1) *Refrain*

The Lord God is the Omnipresent Bestower.
 There is none other.
 Chanting the Holy Word, He comes to be lodged in the heart.
 On His own, He relieves one of every bother.
 He watches everyone in His grace.
 Those with whom He is pleased, bliss He does offer. (2)

Egoism is all petty calculations,
 Calculations bring no joy.
 It is a vicious circle.
 Which ends in its own ploy.
 Without the Name, one finds no shelter.
 In Yama's town, one would suffer and cry. (3)

This body belongs to Him.
 He is the Support.
 With His grace if you were to understand,
 You would arrive at the Liberation Court.
 Says Nanak, one should laud the Lord
 Who is endless, beyond any port. (4) 24.57

Sri Raga III

Those who have faith in the Name,
 They are ever in bliss and felicity.
 The Guru's Word grants them truth
 Which redeems from every malady.

They laud the Truthful ever and ever
 In the True Guru's company.
 In His Supreme Grace, on them
 He bestows the treasure of the Word Holy. (1)
 O Man! Ever chant praises in His Bliss.
 The True Word is His gift.
 One remains merged in this. (1) *Refrain*

The true devotion gives a resplendent bearing,
 A spontaneity, and one gets absorbed.
 The Guru's Word so charms the mind,
 Talking about it is hard.
 The tongue is attuned to the True Name,
 It sips *Amrit* when the Lord it does laud.
 The Guru's devotee gets dyed in this dye,
 He whom He is pleased to reward. (2)

This world is an illusion,
 Like the night lost in sleep.
 Some He saves in His grace
 And effects the union for them to keep.
 Himself He comes to be lodged in the heart.
 With love of Maya from the mind to sweep.
 Himself He blesses with glory
 Which on the Guru's devotee He would heap. (3)

He is the Lone Bestower of all.
 The misled, He directs to the right path.
 Some are led astray.
 And in duality caught.
 With the Guru's guidance, one realises the Lord
 When the spark in the spark is cast.
 Devoted to the Name day and night
 Nanak in the Name is merged and lost. (4) 25.58

Sri Raga III

The virtuous imbibe truth
 Shedding avarice and stray notions.
 Her heart is dyed in the colour of the Guru's Word
 And her tongue with love and devotion. P-37
 Without the Guru none has ever realised the Lord,
 This may be verified with due contemplation.
 The filth of the self-possessed is not removed
 Until she cultivates fondness for the Word with passion. (1)
 O Man! Do what the Guru would want.
 If you remain composed sipping *Amrit*,
 You'll arrive at the Pleasure Haunt. (1)

The evil-minded is without any virtue,
 He is denied access to the Lord.
 The egoist understands not the Holy Word,
 From the Lord her misconduct keeps her apart.
 Those who realise the truth
 They remain truthful ever *from the start*.
 They meet the Guru in person,
 The Guru's Word pierces their heart. (2)

He dyes them Himself in His colour
 By infusing in them the Holy Word.
 Their True colour never fades,
 Those who themselves in truth gird.
 He roams all the four corners,
 The self-possessed remains unheard.
 He whom the True Guru unites
 He meets and merges in the True Word. (3)

I have tried many friends,
 Someone should relieve me of my pain.

Meeting the Love my pain is gone,
 The Holy Word I've come to gain.
 Truth I earn, truth is my capital
 Those who are truthful, truth does them acclaim.
 United in truth, they part not
 Says Nanak, with the Lord God they remain. (4) 26.59

Sri Raga III

The Creator himself creates
 And then cherishes His own.
 He pervades all over.
 The Unknowable can't be known.
 The Preceptor is gracious.
 Himself the Bestower he is shown.
 Under Guru's guidance He comes to be lodged in the heart
 With truth tied firm and sewn. (1)
 O Man! You should accept what the Guru ordains
 Your body and mind will be at peace
 When the Name your person contains. (1) *Refrain*

He who created the universe
 He also looks after.
 When He is gracious
 One realises Him through the gospel of the Master.
 With the Holy Word *on their lips* they appeared pleasing
 In the Truthful Court Divine.
 The Guru's devotee is dedicated to the Holy Word.
 He is united by the Lord Kind. (2)

He should be lauded with the Holy Word.
 The ego one must quit.
 She who is not used to meditation
 Evil-minded she wails out of wit. (3)

Devoted to truth I laud truth,
 The True Name satisfies.
 Contemplating on virtues I store them,
 Evil thoughts I sacrifice.
 He Himself arranges and grants the audience.
 Never again to part and divide.
 Nanak lauded his Guru
 Who enlightened him with His advice. (4) 27.60

Sri Raga III

Listen, you, overwhelmed with lust!
 Don't you swing your arms.
 You don't give a quarter to your spouse,
 What would you do with your charm?
 Your friends who have realised the Lord,
 You should touch their feet and palm.
 I would much rather be like them.
 Join them in the holy form. (1)

O Woman! Entangled in falsehood, false are you.
 Lord the True and Elegant,
 One finds with the grace of the Guru. (1) *Refrain*

P-38

The self-possessed, who hasn't cultivated her Lord
 How does she spend her night?
 Absorbed in ego, burning with desire,
 Suffering in duality, pitiable is her plight.
 Those wedded to the Holy Word and happily married,
 They are free of ego's blight.
 They enjoy life with their Lord ever,
 They are in bliss, their days are ever bright. (2)

Unenlightened, spurned by the spouse
 They never realise the Lord.

Misled, they are in the dark
 Without seeing the spouse, their hunger touches them hard.
 Come friend, let's get together.
 Help me unite with the Lord God.
 Lucky is the one who finds the True Guru,
 She finds the Lord, in truth absorbed. (3)

Those whom He blesses are happy in married life.
 They please their Lord and unto Him they are sacrifice.
 They endear the Master in their heart and discard ego as vice.
 Says Nanak, lauded are the happily married,
 Day and night they meditate on the Wise. (4) 28.61

Sri Raga I

Those who have endeared themselves to their Lord
 At what door do I find them for a guide?
 I served the True Guru devotedly
 At my Lord's door, I arrived.
 For some it is close, for others it is far.
 Himself He has carved out the ways.
 For those who realise His Presence
 They enjoy His company always. (1)
 O Woman! You abide by what the Guru ordains.
 Day and night, you'll enjoy your Lord's company.
 And on your own merge in the truthful strain. (1) *Refrain*

The happily-wedded are devoted to the Holy Word.
 The True Word is their attraction.
 They find their Lord Spouse in their own house
 Which they owe to their Guru's affection.
 On a luxurious bed, they enjoy every pleasure.
 Their treasures are full of His devotion.
 They contemplate ever on the Lord
 Who gives succour to their satisfaction. (2)

Those who laud their Lord,
 Unto them I am sacrifice
 I offer them my body, mind and my head,
 And sit at their feet *for advice*.
 Those who have realised the Lord unique
 Discard all notions of duality,
 The Guru's devotee contemplates on the Name,
 Says Nanak, by merging into the Truthful Reality. (3) 29.62

Sri Raga

O Lord! You are Truthful, You are True.
 Everything is in Your shelter.
 The eighty-four lakh creations yearn
 Without an opportunity to serve their Mentor.
 If the Gracious Lord were to bless,
 One is healthy and felicitous ever.
 With the Guru's grace, one serves Him,
 The Truthful Profound Creator. (1)
 O Man! Contemplating on the Name gives joy.
 Under the Guru's guidance, one lauds the Lord
 There is no other way to enjoy. (1) *Refrain*

The god of justice has been ordained to be truly fair.
 The evil-minded given to duality are under his care.
 The spiritual masters who meditate on the Lord
 Have His Name as their wares.
 Even the god of justice serves them.
 Lauded is the Lord who keeps them in gear. (2)

P-39

He who sheds unhealthy thoughts
 And rids himself of attachment and pride.
 He realises the Spiritual Master
 And merges in the Name on the wayside.

There is no salvation without the Guru,
 The egoist takes his mad stride.
 He who understands not the Holy Word,
 His idle talk is like a vicious snide. (3)

He is All-in-All.
 There is none other.
 Speak only when He wishes you to speak,
 Your utterances should be those of the Master.
 For the devotee, the Holy Word is God.
 The Holy Words bring together.
 Says Nanak, one should contemplate on the Name.
 Serving the Lord ruffles no feathers. (4) 30.63

Sri Raga

The world suffers from the dirt of ego.
 This dirt one owes to duality.
 The dirt of ego can never be washed
 Even if one bathes at a hundred spots of spirituality.
 Undertaking the ritual deeds,
 One exposes oneself to twice the abnormality.
 No more learning will wash it either,
 One may ask the learned for clarity. (1)
 O Man! If you come to the Guru's protection
 You will become pure.
 The egoists keep on rattling the Name.
 Of impurity, they find no cure. (1) *Refrain*

With mind impure, one cannot contemplate
 Nor can one realise the Name.
 The self-possessed is impure, dies in impurity.
 He goes in disgrace and shame.
 With the Guru's grace, the Lord comes to reside in the heart.

The dirt of ego returns from where it came.
 The way light dispels darkness
 The Guru's gospel ends ignorance and reclaims. (2)

I did, I will do,
 Brags the ignorant fool.
 He forgets the real Doer;
 Drowned in the duality pool.
 There is no greater source of suffering than Maya
 As evinced by every school.
 With the Guru's guidance comes bliss,
 Truth being the heart's tool. (3)

The Lord meets one whom He would have Him meet.
 Unto him I am sacrifice.
 Devoted to contemplation and the Holy Word,
 One realises one's status and price.
 The mind is absorbed, also the tongue.
 I sing praises with truth as device.
 Let Nanak forget not the Name
 He should ever remain absorbed in truth as guise. (4) 31.64

Sri Raga IV Score 1

My body and mind suffer great torture of separation,
 How do I have My Love come home and meet?
 I wish to see my Lord,
 A glimpse, and my agony will retreat.
 I go and ask friends.
 How does one meet the Lord and greet. (1)
 My True Guru, I have none other than You.
 Unlettered, stupid, I came to Your shelter
 Pray, do be kind and effect the union true. (1) *Refrain*

The True Guru is the Bestower of Name
 And the Preceptor also He unites.
 The True Guru has realised the Lord
 There is none greater than Him in sight.
 I fall at His feet.
 In His kindness, provide the union He might. (2)

None has gained Him by being stubborn.
 Many have been fooled in their endeavour.
 They have tried thousands of devices.
 Their black hearts could be dyed in no colour.
 With falsehood and fraud none has found Him.
 What one sows, one must reap for one's supper. (3)

P-40

Everyone looks up to You, O Lord!
 All are Your creatures, for them You provide,
 Never do You return anyone empty-handed.
 The devotees come to your Portal with pride.
 Save me from drowning in the deadly ocean.
 This is what Nanak, the slave, supplicates before his Guide. (4) 1.65

Sri Raga IV

With the attainment of Name one feels content.
 Without the Name life is a waste.
 Is there a friendly Guru's devotee,
 Who can lead me to the Embodiment of Grace?
 I am sacrifice unto Him
 Who can with the Name flush my face. (1)
 My love, I live by Thy Name.
 Without the Name, I live not.
 My True Guru has taught me this game. (1) *Refrain*

Name is the priceless jewel
 Which is in the custody of the Perfect Guru.
 If one is devoted to His service,
 He would grant the jewel and with enlightenment due.
 Blessed are the lucky ones
 Who have access to their Guru True. (2)

Those who have not entertained the Master
 They are unfortunate, condemned to die.
 They come and go again and again
 In the filth like worms they lie.
 One should not go near them.
 With accursed wrath they have to die. (3)

The True Guru is like the Pool of Nectar.
 Where only the blessed come to take a holy bath.
 The impurity of their generations is washed,
 In the True Name they are cast.
 Nanak, the slave, attained the exalted seat
 Remaining attached to the True Guru fast. (4) 3.66

Sri Raga IV

I sing His praises, I propagate them,
 My language is His laudation.
 The devotee of the Lord is a do-gooder.
 The chanting we do in congregation.
 The diamond has cut diamond
 I am given to the Name's fascination. (1)
 O Lord! Singing Your praises gives peace to my mind.
 I thirst for repeating Your Name
 The Guru in His grace grants me the same. (1) *Refrain*

The lucky ones, dye yourself in the Name
Which the Guru in His grace has bestowed.
The Guru's Name gives it fast colour,
Sacrifice unto Him I am avowed.

Without the True Guru there is no realizing the Lord's Name
Though man may try a million ritual codes. (2)

Without luck the True Guru can't be realised.
Though He may be in the house next to you.
There is ignorance and suffering of illusion.
Which serves as a screen and distance too.
Without the Guru's touch one turns not into gold.
The egoist drowns in attachment next to the boat and crew. (3)

The True Guru is the ship of Holy Name,
How should one board it?
He who does what the True Guru ordains,
He can go to the ship and sit.
Says Nanak, blessed are the fortunate ones,
The True Guru to whom the Lord would commit. (4) 3.67

Sri Raga IV

Day after day I stand by the road and ask
Someone to show me the way. P-41
Those who have endeared themselves to my Lord,
I go and follow what they say.
I make a supplication and entreat them.
I long to meet my Lord, I pray. (1)
O Brother! Someone should take me to the Lord I wish to meet.
I am sacrifice unto my True Guru.
Who took me to the Lord, I entreat. (1) *Refrain*

In all humility I fall at my True Guru's feet.
 The Guru is the support of the suppressed.
 The True Guru is the devotee's retreat.
 I tire not praising my Guru
 Who showed me the Lord as a treat. (2)

Everyone longs for the True Guru,
 The entire world around.
 Without luck, no one can have His glimpse
 The unlucky are wailing found.
 What happens is what the Lord ordains.
 What has been written Above, none may alter on the ground. (3)

The True Guru is everything Himself.
 He Himself brings about the union.
 In His mercy He effects it.
 With the Guru one should keep in communion.
 He is the entire creation Himself,
 Says Nanak, the way water in water finds fusion. (4) 4.68

Sri Raga IV

Exquisite is the joy of the nectar of Name
 How do I come to it and taste?
 I go and ask the happily wedded
 How did you meet your Lord, the Mate?
 Unconcerned they respond not,
 I long and yearn for their feet to placate.
 O Brother! In the company of a well-meaning friend
 Contemplate on the essence of the Divine credo.
 Such a friend subscribes to the True Guru,
 He relieves the suffering by casting away one's ego. (1) *Refrain*

The happily wedded devotees of the Guru
 Took pity in their heart.
 The True Guru's Word is a jewel, they said,
 He who has faith he alone can share the part.
 They should be considered supremely fortunate,
 Those who with His grace have tasted the repast. (2)

Amrit obtains even in a blade of grass,
 The unlucky remain deprived.
 Without the True Guru nothing can be had
 The self-possessed have longed and cried.
 Those who do not surrender to the True Guru
 They remain ever with temper tied. (3)

Repeating the Lord's Name is a delight.
 The Lord Himself is the embodiment of pleasure.
 In His grace He grants,
 The Guru's devotee may quaff *Amrit* and take any measure.
 The body and mind came to be rejuvenated
 When Nanak got the Lord to treasure. (4) 5.69

Sri Raga IV

The way the day dawns and the Sun sets,
 Then comes the night,
 Life shortens, one understands not,
 The mouse nibbles away at the string of life.
 Maya like molasses is spread all over.
 Like flies, the egoist indulges in it and is rife.
 O Brother! The Lord alone is your Friend and Comrade.
 The relation of the progeny and spouse is frail
 None in the end would come to your aid. (1) *Refrain*

He who is guided by the Guru is saved.
 Protected by the Lord, he remains undefiled.
 He remembers his departure ever
 And makes provision for it all right.
 The Guru's devotee is recognized in the Court Divine
 The Lord would hug him like a child. (2)

It is a high road for the Guru's devotee.
 There is no obstacle in the path.
 He lauds the Name, remains attached to it
 And bears it in his heart.
 There is unstruck melody at the Portal.
 Where he is exalted by the True Lord. (3)

Those who contemplate on the Name
 They are ever adored.
 O Lord! Grant me access to them,
 From a supplicant, it is implored.
 Says Nanak, blessed are the devotees
 Who have had the Name explored. (4) 6.70

Sri Raga V Score 1

Absorbed in the spectacle of progeny
 And fancy arrays of your wife,
 You enjoy and feel happy
 Leading a colourful life.
 You ask for more and more and get bloated
 With more than what would suffice.
 You remember not the Creator,
 The blind, wretched and conceited naïve. (1)
 O Man! God alone is the purveyor of *dharma*.
 He is realised through the grace of the Guru;
 A gift of one's *karma*. (1) *Refrain*

Lost in apparel, gold and silver
That would be reduced to dust,
Varieties of horses and elephants
And many a chariot;
To no one would you give quarter,
The near and dear you forget.
You ignore your Lord Creator
Without whose Name you are unclean, laden with dust. (2)

Amassing wealth you invite curses.
All that you cherish is evanescent like you.
Following the dictates of your conceit,
You indulge in ego and avarice imbue.
He who forgets God, he has neither status nor is honoured true. (3)

The True Guru has introduced me to the One
Who is the Friend *of yore*.
He is the Protector of the devotee,
The mortals in their ego make furore.
God does what the devotee desires.
None ever returns empty-handed from His door.
He finds the world enlightened,
As Nanak is dyed in His colour. (4) 71

Sri Raga V

The mind in ecstatic delight,
The eyes enjoying tempting sight,
Kingships with royal canopies,
All these lead to anxieties and fright. (1)
O Brother! Felicity lies in holy company.
As destined by the Lord Creator
It does away with the malady of duality. (1) *Refrain*

I've gone around places and sought.
I've seen the moneyed and the mighty landlords.
They are all in avarice caught. (2)

Should he be ordering about without any fear
And go about swollen in pride.
He may subdue all around
Without the Name in dust he'd abide. (3)

Should he have thirty-three crore attendants,
Ascetics and practitioners of Yoga waiting at his door,
Treasures of wealth and authority,
Says Nanak, it is like a dream and no more. (4) 2.72

Sri Raga V

Every morning we tend the body,
Without understanding, like ignorant fools.
Remembering not even the Lord,
That it is destined to lie in a deserted muddy pool.
If one were to contemplate on God
One would be in bliss ever and ever as a rule. (1)
O Man! You had come to earn gain
In what wasteful pursuits are you lost?
The night is fleeting away in vain. (1) *Refrain*

P-43

You gambol *your life* like beasts and birds
Who heed not death.
Man too is like them
Caught in Maya's net.
Only they are delivered from it
Who with the True Name are blest. (2)

You are attached to the house
 Which you must quit.
 Where you have to go and abide
 You bother about not a bit.
 Only they can be freed from the snare
 Who would at Guru's feet sit. (3)

No one could give me protection,
 There is no one around.
 Having looked around all the four corners,
 I come to the Lord's compound.
 Says Nanak, the True Monarch, my Guru,
 Pulled me out when I had almost drowned. (4) 3.73

Sri Raga V

Guest of an hour or so
 He is engaged in settling affairs.
 Engrossed in Maya and lust
 To understand, he doesn't seem to care.
 He regrets at the hour of departure
 When caught in Yama's snare. (1)
 O Purblind! You are sitting on the brink.
 Should you be destined,
 You would pay heed to Guru's Word and think. (1) *Refrain*

It is not that the green and half-ripe are not;
 Nor that the ripe crop alone is mowed.
 With their sickles ready around,
 The reapers are all avowed.
 The moment the farmer orders
 They have the crop furrowed. (2)

The first hour was wasted in affairs.
 The second in sleep sound.

The third was lost in mean pursuit
 And by the fourth the day had dawned, you found.
 Never did you remember the One
 Who gave you life and breath profound. (3)

I am sacrifice unto the holy company,
 Dedicated to it I remain.
 It gave me enlightenment
 And union with the all-knowing Lord by Name.
 Nanak had a glimpse of the Omnipresent
 Lord who knows all that is in my frame. (4) 4.74

Sri Raga V

Let me forget everything else
 But forget not the One.
 Leaving other affairs
 I am devoted to the True Name by the Guru given.
 Barring one desire,
 I cherish none.
 Those who serve the True Guru
 Would hereafter have a seat won. (1)
 O Man! You should sing praises of the Creator.
 Forgetting all other considerations
 Sit at the Guru's feet as a waiter. (1) *Refrain*

If one is devoted to the Bestower of felicity
 Sorrow and hunger would not afflict.
 In no task is one defeated
 If the True One would in the heart exist.
 He whom you protect with Your hand
 No one dare any high-handedness commit.
 One should serve the Guru, Bestower of Peace
 Who cleanses one of every evil bit. (2)

A slave, I seek to serve those
 Who in Your service You take.
 The company of the holy is hard to find
 If the Lord is kind only then I make.
 Everything is in the hands of the Creator.
 He does or gets others to do for His sake.
 I am sacrifice unto the True Guru.
 Who meets all the pleas one may make. (3)

P-44

I have only One Benefactor.
 Only One Brother and Friend.
 Everything around belongs to Him
 It is His manner, His trend.
 Once one is devoted to Him
 To Him alone one would tend.
 Holy is what He eats and wears,
 Says Nanak, to the Lord himself who would lend. (4) 5.75

Sri Raga V

If you were to cultivate Him alone,
 It's little, everything you have received.
 If you repeat His True Name,
 Your objective in life is achieved.
 He who has inscribed it on his forehead,
 He sits at the Lord's feet.
 O Man! Devote yourself to Him alone.
 Without Him the rest is false lure of Maya, the cheat. (1)

If the True Guru is gracious,
 One enjoys a million pleasures and kingly state.
 With a grain of His Name,
 My body and mind are satiate.

He who has it written in his lot,
The Master's feet he propitiates. (2)

He who loves the True One,
His hours and moments are blessed.
He who has God's Name as his support,
Neither with anguish nor by agony is oppressed.
He alone is ferried across,
Whom the Guru with His own hand has caressed. (3)

The spot where the saints meet is pleasant and pure.
Vindicated are they who find the True Preceptor.
Nanak has arrived at the stage
Where there is no death, no ageing, nor any rebirth ever. (4) 76

Sri Raga V

O Man! Remember the One who is the King Emperor.
Depend upon Him alone,
Whom everyone seeks for succour.
Take a seat at the Guru's feet,
Forsaking all the ways clever. (1)

O Man! Meditate on the Name in peace and poise.
Remember Him day and night, laud Him *and rejoice*. (1) *Refrain*

O Man! Fall at His feet who has none of His like.
Remembering Whom brings utmost peace
Without any malady, pain and strife.
Serve the Lord ever, He is the True Giver of life. (2)

In the company of the Holy one gets purified
And escapes the stranglehold of Yama.
Pray to Him who brings comfort and drives away the trauma.

When the Benevolent Lord is gracious
Everything falls in place as *dharma*. (3)

However high we may describe Him,
He is higher than the highest.
He is beyond the description of colours and features,
He cannot be assessed.
Pray God! Do be gracious
With True Name let Nanak be blessed. (4) 77

Sri Raga V

He who contemplates on His Name is happy,
His looks are bright.
The Lord is realised through the Accomplished Guru,
Though He is manifest at every site.
He lives amongst the holy.
The True Lord of unparalleled might. (1)
O Man! You must repeat the Name of the Master
The Name comes to your aid everywhere,
Would help you liberate hereafter. (1) *Refrain*

P-45

As the glory of the world
Serves no use,
It's like the colour of Maya
Its shine must lose.
He who has the Lord in his heart
He is the real muse. (2)

You should be the dust of the feet of the holy
And shed your pride.
Give up all clever devices,
By the Guru's feet abide.

He alone attains the jewel.
Who has good fortune on his side. (3)

Of all the brothers, he alone gets
For whom the Lord Himself provides.
He who serves the True Guru
The fever of his ego subsides.
Nanak found his Master
The knots of his agony Who unties. (4) 8.78

Sri Raga V

He alone knows the secret of my heart.
He alone is my saviour.
On Him alone I rest,
He provides me succour.
There is peace in His company always,
He is the Supreme Creator. (1)
O Man! Forget all other endeavour
Remain devoted to Him alone,
Meditate on the Accomplished Guru ever. (1) *Refrain*

He alone is the brother and friend.
Also the mother and father.
He is my support,
My life and breath giver.
Let me forget not the Lord
Who has everything in His care. (2)

He alone is at home, outside home.
He is here and there.
He who has created all the living creatures.
Meditate on Him ever.
Devoted to Him alone
You suffer no illness, no fever. (3)

The Supreme Lord is The One,
There is none other.
Life and breath is His,
It must happen as He would aver.
The Accomplished Guru groomed Nanak
Who meditates on the True Master. (4) 9.79

Sri Raga V

Those who are devoted to the True Guru;
Accomplished they are annointed.
Those to whom He is gracious
Their minds are enlightened.
Those who are destined,
With His Name they are appointed.
O Man! Meditate alone on His Name
You'll be graced with supreme bliss
And in the Divine Court earn fame. (1)

You'll be rid of the fear of transmigration
In your Lord's love and devotion,
You'll be cleansed in the company of the holy,
The Lord Himself lending protection.
The mire of life and death shed,
You will be blessed in the company of His Person. (2)

One who pervades all over,
He is the Supreme Lord.
He alone is the Bestower.
There is none other at all.
His shelter grants liberation.
What you wish, He would award. (3)

Those who remember the Supreme Lord,
They are truly exalted.

They are reputed clean
 And the world over vaulted.
 Those who meditate on my Master
 Nanak is sacrifice unto the pure and malted. (4) 10.80

Sri Raga V

Meeting the True Guru, all my ills have departed. P-46
 Peace has come to reign in my mind.
 My soul has been illumined.
 To the Sole Supreme I have come to be confined.
 The company of the holy gave me a bright face.
 As the pre-ordination had defined.
 I sing the praises daily
 Of the Lord Immaculate with the Name Sublime. (1)
 O Man! The Guru's Holy Word lends felicity.
 The service of the Accomplished Guru
 Never goes waste as an activity. (1) *Refrain*

All my dreams came to be fulfilled
 As the treasure of Name I obtained.
 I had the constant company of the Omniscient
 As realization of the Supreme Doer I gained.
 Meditating on the Name with charity, bathing at holy spots,
 With grace of the Guru, a face resplendent I attained.
 Lust, wrath and greed,
 I shed the ego I had maintained. (2)

I attained the Holy Word as prize.
 My objectives were achieved.
 With His grace, the Lord brought about the union.
 The Name with His blessings I received.
 I was free from the cycle of transmigration.
 He Himself was kind to His breed.

I came to reside in the Palace of Truth.
And comprehend the Lord's creed. (3)

He cherished the holy
As he is kind.
Their faces are radiant here and hereafter
Those who keep the True One in their mind.
Day and night they laud Him,
Dyed in His colour refined.
The Lord Supreme is the Ocean of Peace.
Nanak is sacrifice to Him a hundred times. (4) 11.81

Sri Raga V

Should one meet the Accomplished Guru
The treasure of the Holy Word one should claim.
With the grace of Lord God
One should contemplate on the nectar of Name.
No more remains the fear of life and death
A state of poise is the mental frame.
O Man! You should come to the Guru's care.
There is none other than the Lord
Only His Name should be your fare. (1) *Refrain*

It's difficult to measure Him.
He is the Ocean of Virtue without limit.
The blessed congregate in the holy company.
To the True Word of the Lord they commit.
They serve in the Sea of Bliss
Where runs the King of kings' writ. (2)

Your lotus feet are my support,
There is no other place to go.
I depend on You, my Lord Supreme!

On Your strength I grow.
 You are the pride of the humble
 Before You and Your company I bow. (3)

One should repeat the Name and meditate
 Day and night on the Lord.
 He who grants life, breath and substance,
 In His grace He stands to guard.
 Says Nanak, He condones all the sins
 The Lord Supreme is never hard. (4) 12.82

Sri Raga V

I am in love with the True One
 Who neither dies nor is born again.
 I suffer no separation;
 Since all around I find His domain.
 He relieves the sufferings of the poor,
 The devotee He cherishes and sustains.
 Strange are the ways of the Immaculate, my mother!
 The Guru has helped this union to obtain. (1)
 O Brother! Cultivate Him as your friend.
 Accursed is the attachment of Maya.
 To none does it comfort lend. (1) *Refrain*

P-47

Omniscient, Altruist, Suave
 Immaculate and of Unusual Charm.
 Friend and Fellow Traveller,
 Greater than Great, of Formless Form.
 Neither a child nor aged.
 His *Darbar* is ever warm.
 One gets what one wants
 The hapless He supports and saves them from harm. (2)

A glimpse of His kills sins and evil,
Brings peace to the body and mind.
He should be remembered with single-minded devotion,
Shedding fears and doubts of every kind.
An image of Virtue ever young,
Liberation and bounty one would find.
He should be remembered ever and ever.
Neither day nor night out of mind. (3)

Those who have it in their lot.
They cultivate the Lord as their friend.
They dedicate to Him their body, mind and substance,
Even their life for sacrifice they lend.
He is ever present, watching and listening,
Every heart He pervades and would tend.
Says Nanak, He fosters even the ungrateful.
The Lord Supreme is a Merciful Blend. (4) 13.83

Sri Raga V

The Lord who bestowed on your body and mind everything,
Cherish your being as He created absolute order.
Who equipped you with multiple faculties,
With the Divine Light in your inner quarters?
He should be remembered ever and ever,
With faith in the Supreme Master. (1)
O Man! There is none other than the Lord.
You should remain ever in His service
No ailment would hurt your heart. (1) *Refrain*

The wealth of jewels and pearls,
Gold and silver is no more than dust.
Mother, father, son and relatives
Are false, understand you must.

He who creates, you recognise Him not;
O Self-possessed beast given to lust! (2)

Pervades He inside and out,
You consider Him far.
Engrossed in your temptations,
Ego and falsehood tend to mar.
Wanting in devotion and contemplation
In swarms you come and in swarms you depart. (3)

The Lord Creator! Pray take care of us,
The creatures of Your grace.
There is no saviour other than God.
Dreadful is Yama's face.
Nanak should never neglect the Name
Pray, do grant mercy in this case. (4) 14.84

Sri Raga V

Myself and my substance,
My sovereign looks, my land,
My son, my spouse and many a keep
Of many a colour and strand.
If the Name Divine is lodged not in my heart,
They are never found at hand. (1)
O Man! Meditate on the Name Divine
Take to holy company
With devotion to His feet sublime. (1)

One meditates on the Name
If it is in one's lot.
All the problems are solved,
If one has Guru's guidance sought.

One is free from the malady of ego,
Neither does he go, nor has he to be brought. (2)

You should congregate in the company Divine
It is like holy bathing at sixty-eight sacred spots.
It revives the body, breath and mind,
It's the gain you've got.
You are lauded here a lot
And in the Divine Court also sought. (3)

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The Lord does and makes one do,
He has everything in His hand.
He kills and can also revive.
In and out, by you He comes to stand.
Nanak sits at His feet
Master of all hearts, Grand! (4) 15.85

Sri Raga V

I came in the Lord's care
I happened to be in the Guru's mind.
Under the True Guru's guidance
I'm free of all problems, I find.
All of my inside is devoted to the Name
With the nectar of the gracious glance of the Kind. (1)
O Man! Devote yourself to the service of the Guru.
Should the Lord be gracious
Not for a moment you'd forget the True. (1) *Refrain*

Ever should one laud the Lord
Who wipes out all misdeeds.
Without the Name, there is no peace.
I've tried many a creed.

Engaged in His praise in poise,
I swam the ocean *of the world* with speed. (2)

Going on a pilgrimage, observing fasts and hard discipline
Are obtained in the dust of godmen's feet.
From whom do you hide your misdeeds
When you find Him in every street?
He pervades here and there
My Lord's presence is ever concrete. (3)

He is the True King, His commands are true.
The Truthful is at the True Spot.
True is the manner of His functioning
True is the Word His being has brought.
Nanak repeats the True Name ever
For such a sacrifice this life he has sought. (4) 16.86

Sri Raga V

To be active and contemplating on the Name
It is the fortunate who earn this gain.
Repeating the Name in the company of the holy,
Would clean many a life and remove the stain.
O Man! The Lord's Name you must repeat
You will achieve and enjoy what you wish.
Your suffering and agony would retreat. (1)

The purpose for which I was born
I found that the Lord lives with me.
In His grace is benign glory
He pervades both land and sea. (2)

My body and mind are cleansed,
I am truly devoted to the Lord.

I propitiate at the feet of the Preceptor
Who blessed me with meditation and austerity to guard (3)

It is gems, diamonds and pearls,
The Lord's Name is nectar.
Nanak attained peace, poise, pleasure and bliss.
As he sang songs of the Preceptor. (4) 17.87

Sri Raga V

It is what the scriptures prescribe, it is the auspicious omen,
When on the Name Divine one sets out to meditate.
The Guru gave me the gift of devotion to His lotus feet.
And thus the shelterless obtained an estate.
Truth as my stock-in-trade and true transactions,
Day and night I sing praises of the Great.
In His grace the Guru brought about the union.
No more death, no more coming, going and wait. (1)
O Man! Meditate on God with utter devotion.
He lives in every heart,
As an ever helpful companion. (1) *Refrain*

There is no end to felicity
When one meditates on God.
He who tastes it, his thirst is quenched.
He alone knows the bliss of the Lord.
In the holy company the Master comes to live in the heart.
He who serves his Preceptor ever. P-49
He is the Lord of Lords' Lord. (2)

The hour when one chants His praises
Equates a million dips at holy spots.
The tongue lauding the Virtuous,
No charity has its virtue caught.

A gracious view: He comes to live in body and mind,
 The Lord Bestower is with kindness fraught.
 He is the body, breath and substance.
 To sacrifice for Him, it is my lot. (3)

He is never alienated,
 Who is brought together by the Master.
 He snaps the bonds of His devotees,
 The Lord True, the Creator.
 The wayward ones He puts on the path
 Caring not about good or bad character.
 He Who is the prop of every being,
 Nanak has truly sought His shelter. (4) 18.88

Sri Raga V

Remembering the True One with the tongue,
 The body and mind will purify.
 Mother, father and many a relative,
 No one dare with the Lord vie.
 He to whom He is gracious
 Not for a moment He forgets his guy. (1)
 O Man! Serve the True One as long as you've breath.
 Without the True One, all else is false
 Eventually ending in certain death. (1) *Refrain*

My Master is Immaculate.
 Without Him I can't be.
 My body and mind hunger for Him much,
 Pray! Someone should fetch Him to me.
 I have searched all the four corners.
 My Lord! There is none other than Thee. (2)

You should supplicate before Him
 Who can bring about union with the Divine.

The True Guru is the Bestower of Name.
Whose kitty is a virtual mine.
He should be lauded ever and ever
Who is Endless without the dividing line. (3)

The Lord Cherisher should be praised
Whose ways of functioning are many.
Remember Him ever and ever
This is the essence of wisdom uncanny.
Only he endears Him in thought and deed,
Says Nanak, one who has it inscribed in his destiny. (4) 19.89

Sri Raga V

Friends and Fellow travellers!
Let us contemplate on the True Name.
Earn it as a boon of life
One can here and hereafter claim.
It can also be had from the Accomplished Guru
If He is in a favourable frame.
He attains it when he is destined,
To whom in His grace He offers the Name. (1)
O Man! There is none as great as the Guru
There is no other source,
If the Guru unites, it is the union true. (1)

He realizes all the gifts
Who has had a glimpse of the Lord.
Those who concentrate their mind at the Guru's feet,
My dear mother! They are blessed with reward.
The Guru is the Bestower, the Guru is Accomplished,
The Guru pervades all over and abroad.
The Guru is the Preceptor, the Supreme Lord.
Passage to the drowning He may accord. (2)

With what face do we laud the Guru?
 He does, He makes others do, He is Omnipotent.
 Immutable are the foreheads
 Which the Guru touches with His hand for a moment.
 The Guru feeds with the nectar of Name
 For transmigration which is the ointment.
 I served the Guru, my Preceptor.
 Freed from fear in my suffering, there was a dent. (3)

The True Guru is deep and dignified
 The ocean of bliss and annular of evil.
 He who serves his Guru
 Need not fear Yama or the devil.
 There is no one to compare with the Guru in the world.
 It's the finding of my search and travel.
 The True Guru gave Nanak the treasure of Name
 He is happy and feels swell. (4) 20.90

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Sri Raga V

I took it as a sweet.
 But it turned out to be bitter in taste.
 I had brothers, made friends and comrades
 It amounted to acrimony and poisonous waste.
 They took no time to quit
 Without the Name it is a bewildering state. (1)
 O Man! Engage yourself in service of the Guru, the King.
 Whatever you see must die,
 Shed your ego-incensed thinking. (1) *Refrain*

Like a rabid dog
 Running about in ten directions,
 He who is greedy understands not.
 Eating what is worth eating and also that for rejection,

Intoxicated with lust and wrath
He is condemned to transmigration. (2)

Maya has spread its net
Putting in it the bait.
The bird of avarice is snared
It cannot crash the gate.
He who realises not the One who created him.
He comes and goes soon or late. (3)

Man gets caught in many ways.
In the world involved,
He alone is saved
Who is helped by the Great Accomplished Lord.
Godmen are liberated with devotion.
A hundred times Nanak would his life thus accord. (4) 21.91

Sri Raga V, Score 2

The cowherd has come to the pasture,
Why split the hair?
When the time is up, go you must
Winding up your affairs. (1)
O Man! Sing God's praises
And serve the True Guru with devotion.
Why must you feel elated over petty notions?

Like the overnight guest, early in the morning you must depart.
Involved in the affairs of family
Which are only a bed of flowers of sorts. (2)

What's the passion for possession?
Seek the One who would grant.
In the end you have to quit.
Leaving behind millions and billions you want. (3)

Wandering about the eighty-four lakh births
 You've obtained the hard-to-obtain life.
 Says Nanak, be prepared, your day is close by. (4) 22.92

Sri Raga V

As long as you are with your spouse,
 You live a delightful life.
 The moment the spouse departs,
 In dust you find your resort. (1)
 My heart misses Him, I long for His glimpse.
 Blessed is His spot. (1) *Refrain*

As long as the spouse is at home, everybody looks after.
 The moment the spouse departs,
 Nobody gives a quarter. (2)

She who serves the spouse at her parents',
 She lives happily at the in-laws.
 She who learns the art of life from the Guru,
 No illwill she ever draws. (3)

One and all have to consummate the wedding;
 All of them must for the in-laws depart.
 Says Nanak, blessed is the happily-married
 Who is devoted to her Lord. (4) 93

Sri Raga V

He does, He alone makes others do,
 He Who has all this done.
 Man, contemplate on Him
 Who is the prop of everyone. (1)
 With the feet of the Guru in mind

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Forget all arguments
Meditate on the True Word of the Kind. (1) *Refrain*

Suffering anguish and fear will bother you not
If to the Holy Word you take.
A million old systems they have tried
Without the Guru there is no escape. (2)

His glimpse gives strength to the mind.
All the sins are washed.
I am sacrifice unto them
Who have in the Guru's feet basked (3)

Those who find peace in the Holy Company
And chant the Lord's Name.
Their minds are blessed, says Nanak
Those who have cultivated this frame. (4) 24.94

Sri Raga V

Garner God's Name, propitiate the True Guru,
Shed evil contemplation.
He who created and nurtured you,
Meditating on Him would for sure obtain liberation. (1)
O Man! Remember the Name Infinite
He who granted you breath, body and mind
And keeps the heart fit. (1)

Given to lust, wrath and ego
You are in the world drowned.
Come to the holy and seek their shelter
Free from suffering and misery you'd have found. (2)

Practising truth, contentment and compassion
Is the way of the pure.

He sheds ego and is like the dust of others' feet.
One who is blessed by the Lord Fair. (3)

Wherever I look I find You.
You pervade all around.
Says Nanak, the Guru dispels my doubt.
The Lord in my consciousness is ground. (4) 25.95

Sri Raga V

In good or evil, the whole world is entwined
Free from either is a rare soul I find. (1)
My Master is there all over.
What use is it saying anything or hearing
O Lord! You are Supreme, You are ever aware. (1) *Refrain*

He is no devotee
One who is conscious of respect and disrespect.
He who remains even-minded in essence,
He is one in a million, in fact. (2)

Discouraging about the Lord
Is self-adulation snare
He who remains above the discourse
Such a devotee is rare. (3)

Freedom or bondage I notice not
Nanak gained the dust of the feet of the holy lot. (4) 26.96

Sri Raga V, Score 7

Depending upon Your indulgence,
I whiled away my time in filial love.
I am an erring child,

You are the Father and Mother Above.
It's easy to say, but difficult to belong to You, pray! (1)

You are my pride; You are my power.
To You I come.
You are within, You are without in the bower. (2)

O Father! I know not Your ways.
You are the Deliverer to Whom I pray.
You must protect me, my Lord! I say. (3)

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I found salvation in the grace of God.
Meeting the Guru has led Nanak to know his Lord. (4) 97

Sri Raga V

Fellow travellers! In the company of the holy,
Snapped is my Yama's snare.
The True Master has come to live in my heart
The Preceptor has taken me in His care.
I propitiate the Accomplished Guru,
All my problems are no more there.
My True Guru! I am sacrifice unto You. (1)
I am blessed by Your glimpse
You've granted me the nectar of the Name True. (1) *Refrain*

Those who serve You with love
They are wise.
They help attain liberation,
Those who possess the Name as prize.
There is no greater Bestower than the Guru
Who initiated me into the spiritual exercise. (2)

Their arrival is welcome
Those who have by their pleasant bearing realised the Lord.

Devoted to the True Guru
 They find a seat in the Divine Court of God.
 All the glory is in the hands of the Creator,
 Whatever has been inscribed in the destiny, plays its part. (3)

TTrue is the Creator; true is His creativity.
 True is the Master, true is His prop.
 His discourse is all true.
 True is the realisation which truly would crop.
 Pervades He all over
 Nanak contemplates on Him to live atop. (4) 28.98

Sri Raga V

Propitiate Guru, the Preceptor
 With devotion in the heart and mind.
 The True Guru is the life force.
 To everyone He is kind.
 Carrying out the command of the True Guru
 Is truthful, you will find.
 Without congregation with the holy,
 Attachment to Maya is utterly blind. (1)
 Friend! Take to meditation.
 The mind gets attuned in the holy company,
 The endeavour bears fruition. (1) *Refrain*

The Guru is Accomplished and Infinite.
 The fortunate alone have His sacred glimpse.
 The Guru is Unknowable, Immaculate,
 There is no one as great as the Guru.
 The Guru does, the Guru makes others do.
 The devotee is glorified true.
 Nothing happens without the Guru's will
 What the Guru wishes must accrue. (2)

The Guru is the shrine, the *parijat**
 Who fulfils every desire.
 The Bestower Guru bestows the Name
 And sustains the world entire.
 The Guru is Mighty and Formless,
 He is Lofty, Inaccessible and Infinite Sire
 The Guru's virtues are indescribable
 No one can describe them ever. (3)

All that one cherishes
 With the Guru it lies.
 One gets what is inscribed in one's lot.
 True Name is the prize.
 He who seeks the True Guru's shelter
 Knows not demise.
 Pray, forget not Nanak,
 Dedicated to You are his life, body and breath likewise. (4) 29.99

Sri Raga V

Listen! O you holymen, fellow-travellers!
 Deliverance lies in the True Name alone.
 One should serve at the Guru's feet,
 The Lord's Name is the shrine to atone. P-53
 One is respected in the Divine Court.
 The shelterless to the shelter is borne. (1)
 O Brother! Sacrificed is the service to the True,
 Should the True Guru be pleased.
 One attains the Perfect, Inaccessible, Wondrous Guru! (1) *Refrain*

I am sacrifice unto the True Guru
 Who blessed me with the True Name.

* wish fulfilling tree

Meditating on Truth day and night
 And singing His praises is my refrain.
 Truth I eat, truth I wear.
 Truthful and True Name are one and the same. (2)

May I forget Him not for a breath or as I swallow a morsel
 The Guru is the Perfect Entity.
 I see no one like my Guru
 Day and night I repeat His ditty.
 He takes kindly,
 One finds the True Name in the kitty. (3)

The Preceptor and the Guru are alike
 They pervade all around.
 Those who are destined
 With His Name they are bound.
 Says Nanak, he who has sought the Guru's shelter
 Dies not, coming and going he isn't found. (4) 30.100

There is but one God
 He is realised through the grace of the True Guru.

Sri Raga I Score 1 Quintets

Chanting the Name of the Lord
 In tune with the instinct.
 He for whom one chants
 He and His abode must be distinct!
 There are ever so many who chant;
 They chant, get absorbed and become extinct. (1)
 O Brother! The Lord is beyond reach and call.
 His Name is holy, His place is holy
 He is the Holy Cherisher of one and all! (1) *Refrain*

No one can perceive Your command
 Nor can any writing by a scribe.
 A hundred poets may get together
 Not a fraction would they imbibe.
 No one has been able to assess You,
 They just state what others describe. (2)

*Pirs** and prophets, precursors and devout
 Seekers and those bearing witness,
 Sheikhs and the like, *qazi*** and the *mullah****
 Godmen who to the Lord's Portal have access.
 They are greatly blessed.
 To laudation, themselves they address. (3)

He creates and kills, gives and retrieves,
 No one need He ask.
 He knows what is in His mind,
 He does Himself and assigns others the task.
 He takes kindly to one and all.
 And gives to those who in His favour bask. (4)

I know not His Place and Name
 Amongst the names how big is His Name?
 How exalted is the Place
 From where my Lord God came?
 No one dare approach Him.
 Whom shall I ask for the same? (5)

As for the castes, He approves not,
 Nor distinction between high and low.
 The high castes are high
 Because merits to them He did bestow.

* Muslim divine, **Muslim judge, ***Muslim priest

His command is ever carried out.
Not for a moment is it slow. (6)

Everyone asks for more and more,
Never thankful for the prize.
How great is the Bestower,
He has no reckoning of the size.
Says Nanak they diminish not
His stores from age to age, they must rise. (7). 1

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I

All of them are the Lord's brides
All of them must dress up to impress.
They come to display their good looks.
In vermilion, the dress going with Maya in excess.
Love obtains not in hypocrisy,
The false show spells only distress. (1)
O Master! She alone enjoys the bliss of her Lord
If You take kindly to the bride,
And in Your grace, goodness is her reward.(1) *Refrain*

She who dresses up as prescribed by the Holy Word,
Dedicated to the Lord in body and thought,
With folded hands, she stands and waits,
With truthful prayer in her heart.
Her vermilion is her truth and fear of God
Her love, the colour divine, she has sought. (2)

She is counted as the beloved of the Lord;
Like a handmaid she is to the Name devoted.
True love never dies,
It brings about union with the Beloved.

Her heart is folded with meditation on the Holy Word,
It would be sacrificed a hundred times unto the committed. (3)

The wife who is devoted to her spouse the Lord,
Widowhood is no more her affliction.
Her Lord is ever fresh and young.
The True One never dies, nor does He know extinction.
The happily-wedded is blessed ever
With the grace of the Truthful and His benediction. (4)

The bride's hairdo is truth,
Love her dress fine.
The sandalwood paste is her meditation.
The Tenth Door is her shrine.
The Holy Word is the bright light
And in the heart Lord's Name is sublime. (5)

Amongst the women she is considered charming.
She has the jewel of love decorating her forehead.
Her reputation and thinking are noble
As with the True Love she is blessed.
She knows no one other than the Lord God,
Lost in the love of the True Guru, her godhead. (6)

Could you sleep when the night is dark?
How do you spend it without the Master?
Your limbs are ablaze and the body aflame,
Pushing your mind and substance to disaster.
The one who has not known bliss with the Beau,
Her youth goes waste sooner and faster. (7)

Lies on her bed the Lord's bride.
As she sleeps, she knows not,
Herself she sleeps while her Love is awake.

Who would tell her about her lot?
 The True Guru has brought about her union.
 In fear, says Nanak, she has her Love sought. (8) 2

Sri Raga I

Himself He is virtue, Himself He expounds.
 Himself He listens and considers.
 Himself He is the jewel, Himself its evaluator,
 Himself of value that bewilders.
 The True One is of exalted glory Himself.
 Himself the Lord delivers.(1)
 O Lord! You are the Mighty Creator.
 Keep me the way you wish,
 Grant me the Holy Name as my tenor.(1) *Refrain*

You are the diamond immaculate.
 You are the colour fast.
 You are the jewel pure and unblemished.
 You are the spiritual mast.
 You are lauded with the Holy Word
 Visible or Invisible, You are reflected in every heart.(2)

You are the ocean, You are the boat,
 Yourself You are this and that shore.
 You are cognisant of the true path,
 The Holy Word to steer one ashore.
 You are the terror of those unafraid
 Without the Guru, it is all darkness galore. (3)

The Creator alone is steadfast,
 All the rest are transitory.
 He alone is mentally free,
 All others are given to worry.

They are saved, those whom He supports.
Attuned who are with True Deity. (4)

The Lord is revealed through the Holy Word.
The Guru's teachings mould one in truth.
He is never fouled with impurity,
One who has in the True Parlour a booth.
If He is kind, one imbibes Him,
Without the Name it is all uncouth. (5)

Those who have realised the truth,
They are happy in all the ages four.
They kill their ego and avarice
They have truth at heart in store.
They earn the Name as profit in the world.
Accruing to them is the Guru's lore. (6)

One should load the merchandise of truth.
There is gain if truth is the stock-in-trade.
He occupies the seat in the True Court,
The devotee who has a true supplication made.
His account is settled with grace
With the Lord's Name, he is paid. (7)

He is known as exalted.
No one has Him seen.
Wherever I look I find Him,
Graceful the True Guru has been.
His light is within my sight
Nanak found Him as if in routine. (8) 3

Sri Raga I

In the unfathomable brackish water of the ocean
The fish noticed not the net.

A creature of her charm and wit
 How did she come to lay such trust?
 She was caught because of her doing.
 Death never does forget.

Friends! Conceive death hovering over your head.
 Man, like fish, gets caught unawares in the net. (1)

The entire world suffers in the fear of death.
 Without the Guru there is no escape.
 Those devoted to truth are saved,
 Shedding duality and misdeeds in the wake.
 I am sacrifice unto the truthful
 Their seat on the True Portal they take. (2)

The way a hawk swoops down on the birds.
 Or the hunter has in his hand the net and lead.
 Those protected by the Guru are saved,
 The others get caught along with the feed.
 Those without the Name are picked and discarded
 They have no one to accompany and pay heed. (3)

He is the Most Truthful amongst the true.
 In a truthful abode He comes to reside.
 Those who accept the Truthful,
 They must with meditation on Truth, abide.
 Pure are their minds and mouths
 The enlightened devotees have knowledge wide. (4)

One should make supplication to the True Guru
 He brings about union with the Lord.
 Meeting the Lord one is at peace.
 The messengers of death swallow poison and depart.
 One lives with Word True.
 The Name comes to lodge in the heart. (5)

Without the Guru it is all dark.
 Without the Holy Word comes not the realisation.
 The Guru's guidance enlightens.
 The Truth comes to cultivate concentration.
 Death doesn't dare enter there.
 It's the light in the light fuelling reflection. (6)

You are the True Friend, all wise,
 You bring about the union.
 The Holy Word helps conceive You
 There is no end, no limit to Your Dominion.
 Death steps in not there
 Where one has the Guru's uncanny communion. (7)

Under the Divine Command, every one is created
 Under the Divine Command, we act.
 Under the Divine Command, some die.
 Under the Divine Command, truth we reflect.
 Says Nanak, what happens is what He wants,
 The mortals may not dare react. (8) 4

Sri Raga I

If the thinking is false P-56
 The body is foul, the tongue is foul too.
 What the false mouth utters is false.
 How can it be true?
 It can be purified not without the water of the Holy Word.
 Truth flows from the Guru. (1)
 How can a woman without merit have felicity?
 Her spouse enjoys life,
 Devoted to the Word Holy
 And the True Name Kitty. (1) *Refrain*

If the beloved is away,
 The wife in separation pines
 Like a fish in shallow water
 That wails, whimpers and whines.
 If the spouse takes fancy, she is happy.
 And being in the Master's favour she shines. (2)

She who adores her love, her sister and friend,
 Her looks are charming, her mind absorbing,
 She is dyed in a blissful blend.
 Glorified with the Holy Word,
 The virtuous wife would, with the spouse, her life spend. (3)

The one given to lust is of no use.
 False, she is evil-ridden.
 She has peace neither at her parents nor at her in-laws.
 Untrue, she is lost, engaging in deeds forbidden.
 Her coming and going is a torture
 Abandoned by her spouse, she is in disgrace and smitten. (4)

She who was the beloved of her spouse,
 How come she was deserted?
 She was of no use to her lord
 Whatever happened to her, she blurted.
 She found no shelter in the house,
 Forsaken, with the outsiders she flirted. (5)

The learned study books,
 Understand not the meaning.
 Keep on guiding others.
 It's all for lucre and fleecing.
 False words are their undoing
 The truthful talk has rewards teeming. (6)

There are ever so many learned astrologers
Who from the *Vedas* expound.
They indulge in arguments
And thus they come and go and take the round.
Without the Guru, there is no deliverance:
Thus it is said, thus it is heard, thus it is found. (7)

All others are virtuous.
I am no good.
She whose spouse is my Lord God
Cultivate her, I would.
Says Nanak, the meeting brought about by the Holy Word,
Never has separation understood. (8) 5

Sri Raga I

Recitation of the Holy Word, penance and discipline,
Taking residence at the sacred spot,
Charity and good deeds,
Without the True One avail not.
What you sow, so do you reap.
Without good deeds, life is a rot. (1)
She who takes to virtue is at peace.
Gives up wrongdoing, follows the Guru,
She attains perfection with ease. (1) *Refrain*

The merchant without the stock-in-trade
Looks around with a vacant eye.
He knows not his own capital,
Nor goods lying around and nearby.
Without the capital, it is a torture.
It is false; in falsehood he is condemned to die. (2)

For the one who is a connoisseur of gems,
 It is gainful day and night.
 He has the goods at home,
 And would go with his prospects bright.
 One should trade with the merchants
 In concert with the devotee and divine insight. (3)

One finds company with the holy
 If the Unifier brings about the union.
 Once united, they separate not,
 Those who have in them the light and its fusion.
 The true ones remain steady
 Absorbed in love and its infusion. (4)

Those who have realised themselves,
 The Divine in their heart, they find.
 Devoted to the True One,
 To the Truthful Lord themselves they bind.
 They find Him in all the three worlds:
 The True Lord with the Name True and Sublime. (5)

P-57

She is essentially beautiful,
 She who remains in the company of her Lord.
 She has access to the Palace.
 And shares the bliss of love on her part.
 She is truly happily wedded
 For her Love's ways who has due regard. (6)

In my search I go up the mound.
 From the mound the mountain I scale.
 I look around in the jungle too,
 But without the Guru I utterly fail.
 Straying from the Name if I am,
 I come and go without avail. (7)

Let us ask the travellers
Who have set out in a spirit to explore.
Those who look upon Him as their Sovereign,
They don't have to knock at His door.
Says Nanak, He alone pervades all over.
There is no one else to adore. (8) 6

Sri Raga I

The Guru provides access to the Immaculate,
And thus the body and all organs are purified.
The pure one has the Truthful in his heart,
Which understands the pain of the defiled.
The poise generates peace a lot,
With Yama's blow one isn't mortified. (1)
O Brother! Bathing even in pure water, impurities don't wash.
Immaculate is the Lord alone.
Impure is every other spot. (1) *Refrain*

The world is a temple beautiful,
Created by the Lord.
The Sun and the Moon are fascinating lamps
And light to the three spheres they accord.
Bazaars and towns, citadels and bungalows,
With bargains of truth are the True One's award. (2)

With the collyrium of enlightenment which drives away fear,
You should glimpse with love the Lord Immaculate.
You come to know the manifest and the hidden,
Should the mind cease to speculate.
If you were to meet the True Guru,
He would effect the union as you meditate. (3)

With the hard touch of the touchstone,
 And evaluation of devotion,
 The counterfeit find no place.
 The genuine go to the collection.
 Desires and doubts are shed
 And impurities of mind are forsaken. (4)

Everyone looks for pleasure,
 Not for pain.
 The conceited don't understand.
 Those craving for pleasure suffer severe strain.
 Pleasure and pain should be treated alike,
 It's understanding of the Holy Word that sustains. (5)

Studying the *Vedas* created by Brahma
 And the text of *Vyas* that scholars pursue.
 The ascetics, devotees and the seekers undergoing austerities,
 Lost in the Name and the Treasure of Virtue.
 Those devoted to Truth supersede them all,
 I am sacrifice unto them true. (6)

They are impure, foul-mouthed in all the four ages.
 The tongues that utter not the Name.
 In the absence of devotion and love,
 Their faces black, they are put to shame.
 They are given to evil and wail,
 Those who have forgotten the Lord's Name. (7)

He is attained after a long quest:
 The Lord's fear brings about the union true.
 If one understands oneself, one feels resigned,
 Freed of ego and avarice too.
 Says Nanak, they are immaculate and pure,
 Those who are devoted to the Name of the Guru. (8) 7

Sri Raga I

Listen! O you misled, mad man!
 You should come into the Guru's care.
 Should you meditate on the Name
 Yama* would fear and your woes would repair.
 The one deserted suffers a great deal,
 How can conjugal bliss be her share? (1)

P-58

O Man! I have no place to go.
 My property is the treasure of Name
 Bestowed by the Guru, before Whom I solemnly bow. (1) *Refrain*

With the Guru's guidance, one who has gained honour and acclaim,
 With him the knot do I tie.
 I live not for a moment without Him
 Without the Name I die.
 May I, the blind, forget not the Name.
 With His support at my home, am I able to rest and lie. (2)

He whose guru is deluded,
 The disciple has no place to go.
 Without the True Guru there is no meditating on the Name.
 Without the Name there is no tow.
 One's coming and going is all a waste
 The way on a deserted house is perched a crow. (3)

Without the Name the body disintegrates
 Like an alkaline wall of sand.
 As long as one is not truthful
 One doesn't in the Mansion land.
 Devoted to the Holy Word one arrives at one's abode
 The liberation is ever at hand. (4)

* Messenger of death

I go and ask for the Guru,
 What I am told, to it I agree.
 The Venerated Lord lives in my heart
 From the malady of ego, I'm set free.
 The union is effected in a state of poise
 The truth has merged with truth in me. (5)

Those dyed in the Holy Word are immaculate.
 Of lust, wrath and ego they are rid.
 They meditate on the Name ever and ever
 With the Lord God in their hearts hid.
 How can one forget Him,
 Who is the support of every kid? (6)

He who dies with the Holy Word, he dies for ever,
 He doesn't have to be born and die again.
 It is from the Holy Word
 That the love of Lord does one attain.
 Without the Name the world is misled,
 Dies and is born again and again. (7)

Everyone praises himself.
 The big try to be bigger in size.
 Without the Guru one can find not oneself,
 What use is it talking and hearing and trying to be wise?
 Says Nanak, one should contemplate on the Holy Word.
 It is in this, the death of ego lies. (8) 8

Sri Raga I

Doing herself up in the absence of the spouse,
 The youthful effort goes waste.
 She enjoys not the conjugal bliss.
 Decking without the spouse is in bad taste.

The deserted one suffers all the more
Who in her house has no nuptial bed laid. (1)
O man! Contemplate on the Lord.
It will bring you peace.
Without the Guru, devotion is not to be had.
The Holy Word dyes you in the colour you please. (1) *Refrain*

Serving the Lord makes for comfort.
And dressing up with poise, one attains God.
The truthful enjoy conjugal bliss
With deep love and affectionate accord.
Through the Guru's devotee one is blessed.
With the noble qualities of the Lord. (2)

Madam! It is truth which brings about the meeting,
The Spouse is, however, charmed with blandishments.
With truth, the mind and body do blossom
Which is beyond assessment.
The happily-wedded has her spouse in the house.
Its all very fine, the True Name wonderment. (3)

When ego in the mind dies
The beloved enjoys the company of her Master.
They get woven in a single thread.
Like a necklace of pearls of oyster.
They find peace in the holy company.
The Guru's devotee acquires Name as his pastor. (4)

Created this moment, dying the next.
Coming in a moment, in the other returning.
He who realises the Holy Word is attuned to it,
He knows no death, no suffering.
The Master is beyond measure, He can't be measured,
Nor contained in words or engaged in talking. (5)

The merchant trader comes to the world
 With his projects pre-determined.
 Were he to conduct himself truthfully
 The Lord must his interests defend.
 Truth as capital helps realise the Guru
 Who is above greed and avarice that offend. (6)

The Guru's devotee weighs and measures truthfully.
 He restrains his dreams and desires dutifully.
 He weighs the way he is asked and does it sincerely. (7)

Liberation lies neither in expounding books
 Nor in studying hard.
 The body is not cleansed
 Without the loving devotion of the Lord.
 Says Nanak, the Name is not forgotten,
 Should the Guru clinch the accord. (8) 9

Sri Raga I

Meeting the Accomplished Guru
 One finds the jewel of contemplation.
 Should one surrender oneself to one's Guru
 One wins universal approbation.
 He curbs the evil in man
 And grants the gift of liberation. (1)
 Friends! There is no enlightenment without the Guru.
 You may ask Brahma and Narad,
 And Vyasa, the author of the *Vedas*, too. (1) *Refrain*

The essence of enlightenment and contemplation is acquired
 From unspoken utterances of the Master.
 The Guru is the verdant tree bearing fruit
 With shade deeper and softer.

Jewels, gems and pearls
Enrich the Guru's cloister. (2)

From the Guru's store may be had
The love of the Immaculate Lord.
One should cultivate true conduct
With the exalted grace of God.
Bestower of bliss and Reliever of pain,
The True Guru destroys the demon's squad. (3)

Difficult and dreadful is the ocean
Without any limit or shore.
Neither is there a boat nor a raft,
There is no pilot, no oar.
The True Guru is the ship in the dreaded sea.
He ferries across in His grace galore. (4)

Should love be forgotten for an instant,
I am in agony, my peace is lost.
Let my blasted tongue burn
Which in the ecstasy of the Name is not cast.
The vessel disintegrates in distress,
Yama catches hold of the one aghast. (5)

Neither their body nor wealth nor women gave them company.
Attached to the worldly possessions they left.
Wasteful is life without the Name,
The path of Maya is utterly bereft.
Serve only the True Master.
Under His guidance the unsaid can be said. (6)

He comes and goes, repeats himself.
It is according to his previous deeds.
What has been inscribed cannot be effaced.
It is the dictate of the creed.

Without the Lord's Name, there is no escape
The Guru's guidance to the union leads. (7)

I have no one aside from Him,
He it is Who is my life and breath as Guide.
Let my ego and attachment be undone.
Also my greed and pride.
Says Nanak, one should contemplate on the Holy Word
And realise the Treasure of God beside. (8) 10

Sri Raga I

O Man! You should love God,
The way lotus loves water.
Buffeted by waves, it must blossom even then,
In affectionate love and laughter. P-60
Born in water, nurtured in water,
Without water it faces death and disaster. (1)
O Man! Without love there is no salvation.
God dwells in the hearts of devotees
And blesses them with the gift of devotion. (1) *Refrain*

O Man! You should love God,
The way fish does the water love.
The more the water, the cosier she is.
Her mind and body are at peace like a dove.
Without water she lives not for an instant.
The craving in her heart is known to the Lord Above. (2)

O Man! You should love God,
The way the pied cuckoo loves rain.
Not a drop of water does it drink
From the overflowing lakes and verdant plain.

It's *karma*, grant him what his *karma* begets.
His own deeds yield the gain. (3)

O Man! Love God
The way water with milk is laid.
When heated, itself it suffers
But allows not the milk to be scotched.
It is God who unites and parts,
Only the Truthful are blessed and swayed. (4)

O Man! Love God
The way shelduck loves the Sun.
She sleeps not for a moment.
The far off she treats as the near one.
The conceited realise Him not
The devotee would ever for His company run. (5)

The egoist is in calculations lost,
It happens as the Lord would ordain.
He is beyond estimate,
The people may long and much sustain.
It is the Guru's guidance that helps,
The truth alone does felicity gain. (6)

The thread of true love doesn't snap,
If the True Guru is propitiated.
One is blessed with the gift of enlightenment,
And into the three worlds initiated.
He forgets not the Immaculate Name
He who with virtue likes to be ingratiated. (7)

Flown away have the birds
Who picked grain in rich fields.
One has to leave it all for a moment.
This game is of evanescent weal.

He whom You unite must meet,
Winning the true deal. (8)

Without the Guru, one cultivates not devotion,
Nor is the dirt of ego washed.
One conceives identity with the Lord
And truth of the Holy Word is grasped.
The man of God realises himself.
The rest, he does as he is asked. (9)

Those who have already met need no introduction.
The Holy Word does it confirm.
The self possessed understands it not.
Abandoned, he does squirm.
Says Nanak, His is the only Portal of charity
There is no other place to confirm. (10) 11

Sri Raga I

The self-possessed is misled, goes astray.
For the misguided there is no escape.
None other than the Guru can show the way.
All others are stumbling in the blind wake.
Having lost the boon of enlightenment,
Cheated and robbed, one has to make. (1)
O Brother! It is Maya that beguiles
The beguiled is deserted
Never at her, the Master ever smiles. (1) *Refrain*

Misled she goes about in different directions.
Misguided she strays away from home.
Beguiled, she wanders amid sand dunes and hills.
Deluded and double-minded she roams.

Separated, the Supreme she meets not
In pride, she wails and groans. (2)

Those separated will be united by the Guru.
In fond devotion of the Lord and love of the Name,
Truth, poise and glory,
Also the support of godly virtues as their Master game.
Pray, save me the way You would have,
There is none other to take care of this dame. (3)

Much too much reading confuses,
The hypocrite gets conceited.
What use is bathing at places of pilgrimage
If the mind with dirt of ego is repleted?
Who other than the Guru can tell
That it is the mind that like a *raja* or *sultan* on a throne is seated. (4)

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It is by contemplation on the essence of the Lord's Word,
That the gift of Name the devotee gains.
Like her who kills her ego
By decorating herself with the Holy Name.
She finds her Lord in her own home,
By the Guru's grace, love she attains. (5)

With the Guru's service and duty consciousness
The mind is cleansed and one feels joy.
The Holy Word lodged in the mind,
Ego of the heart it must destroy.
With the acquisition of the treasure of Name,
Man is ever in profitable employ. (6)

It's with His grace alone that He is imbibed;
One's own efforts avail not.
One should come to the Guru's care,
Shed ego from the mind and thought.

Devoted to the True Lord one comes to find
That the Truthful Himself he has got. (7)

Everyone is subject to error,
Error-free is the Creator, the Guru.
He who has been guided by the Guru's Word,
He is a devotee true.
Says Nanak, one should not forget the truthful.
The wonder of the Holy Word unites one with the Beau. (8) 12

Sri Raga I

It is mere avarice the charm of Maya,
Progeny, kinfolk and spouse at home,
Wealth and beauty have deluded the world.
Attachment, greed and pride-prone,
I am duped by the mundane love
With which the entire world is sworn. (1)
Dear Lord! Other than You I have none.
That I am at peace with myself, it's Your pleasure
But for You I regard no one. (1) *Refrain*

I contemplate on Your Name in a trance,
The Guru's Word makes me contented.
What I see must depart,
In no false love am I fermented.
I am a mere wayfarer,
Watching the world the way it is hunted. (2)

Many a man tries to expound the scriptures,
None other than the Guru has the realisation.
If one gets the distinction of meditation,
Dyed in truth, one is marked for glorification.

They are virtuous, those who are acceptable to You.
In themselves there is no one for rejection or approbation. (3)

Liberation lies at the feet of the Guru.
False is the stock-in-trade of the egoist.
True humanity is like the eight royal metals,
To shape them into coins gives the Holy Word a twist.
The coin-tester comes to test them
And the genuine ones are sent to the treasury's grist. (4)

It's not possible to reckon Your status,
Everyone has tried his best.
You can't be contained in words
The truth may come out fair in the test.
One may adore You with the Guru's guidance.
There is no other way left. (5)

He who is not given to contemplation,
He is condemned to ego and its contention.
There is no enlightenment without the Guru
And the rest is so much poison.
Without the Guru, it is of little value
Maya's taste needs hardly a mention. (6)

Man is born with desires,
Desires make him take objects of varied taste.
Caught in the bondage of desire,
He is buffeted with utter hate.
Chastised much because of evil,
He is liberated because of Guru's love and weight. (7)

O Lord! You pervade all over.
Do look after me the way You may.
Let me remember the Truthful with the guidance of the Guru.

The Name should lend me honour and prestige, I pray.
 I should shed the malady of ego
 And devoted to the True Word may I stay. (8)

You are in the sky and the nether region.
 The three worlds You pervade.
 You are the embodiment of loving devotion,
 You come to meet on Your own and others You persuade.
 Pray, Nanak should not forget the Name.
 Let it happen the way You've laid. (9) 13

Sri Raga I

Stung by the Name Divine,
 What else do I need to contemplate?
 Meditation on the Holy Word gives peace,
 I am devoted to the Lord who is Joy Incarnate.
 Pray save me the way you please,
 I have the Lord's Name as my fate. (1)
 O Man! What the Master does is right
 He who has cherished Your mind and body
 Keep Him in Your sight. (1) *Refrain*

Were I to burn my body in a sacrificial ritual
 And cut it to pieces like grain.
 I may make fuel of my mind and limbs.
 Day after day the fire I would try to maintain.
 Yet it measures not up to the Lord's Name
 Even if millions of rituals sustain. (2)

I may have my body sliced in two
 With the saw on my head laid.
 Or freeze myself in the Himachal mountain.
 The malady of mind I'd still not evade.

There is no comparison to the Name
A thorough check I have made. (3)

You may donate citadels of gold,
Houses and elephants to ride.
You may donate comely cows,
You may still be petrified with pride.
You may be absorbed in His Name
By the gift of truth, given by the Guru Kind. (4)

Many are committed to asceticism.
There are many who the field of *Vedas* are tilling,
Man has no end to entanglements.
The devotee earns salvation in his innings.
Everything else is beneath truth,
Above truth is truthful living. (5)

Treat everyone above you.
No one inferior you may treat.
He has created all the vessels alike
From the same source of light and heat.
The Guru's grace grants truth.
What is allowed from the top, no one may dare secrete. (6)

When a man of God meets the holy,
Their love of God cultivates contentment.
They contemplate upon the Inexpressible
As they merge into the True Guru's wonderment.
They sip Amrit and have their thirst quenched
And repair for the Divine Court with due complement. (7)

A Divine tune is heard in every heart.
Day and night the Holy Word resounds.
There are not many who comprehend it,
The devotee with understanding abounds.

Nanak doesn't lose hold on the Name,
He would take to the Holy Word and be on safe ground. (8) 14

Sri Raga I

Decorated mansions fascinating the eyes,
Their doors painted white.
Raised for pleasure
For the worldly delight.
If the inside is without love,
They'll collapse in ashes and make a dismal sight (1)
Friend! Your body and wealth will not with you go.
The Lord's Name is the real wealth,
A blessing which the Beautiful Lord can bestow. (1) *Refrain*

The Lord's Name is the real wealth
If it is granted by the Kind Master.
He who has the Guru as his Friendly Guide,
Questioned not would he be hereafter.
If He releases, one is released
He forgives and then *looks after*. (2)

The self-possessed considers his progeny:
To him does it belong.
He is pleased to see his wife;
It is both a sad and happy song.
The devoted are dyed in the Holy Word.
Day and night with devotees they throng. (3)

P-63

The man of the world is disconcerted,
When he finds his wealth depart.
In vain does he look around in search,
Of what lies within his heart.

The self possessed is plundered in pride,
The God-directed gets the reward. (4)

The man of the world wanting in merit!
Your essence you should find.
Your body born of a drop of blood,
To flames will be consigned.
Depending upon the breath
You have truth inscribed in the mind. (5)

Everyone longs for long life,
No one wishes to die.
He indeed has a happy life,
He Who with the Lord would his knot tie.
Those without the Name are not in the count,
They never have a glimpse of the Lord High. (6)

The way one strays in dream
As long as the night does last.
The life is in the clutches of the serpent
When ego and duality blast.
Under the Guru's guidance one comes to realise
That in a dream the world is cast. (7)

Extinguished with water is fire
The way a babe is assuaged with the milk of mother.
Without the water the lotus can't live.
And the fish is the other.
Nanak prays for ecstasy of the devotee through the Name
He should live his life lauding the Master. 8 (15)

Sri Raga I

Beholding the mighty mountain
At my parent's house I am in a scare.

Its height is forbidding.
 To climb it, there is no flight of stairs.
 The devotee in me realised the truth,
 My Guru will carry me there. (1)
 O Brother! It's a dreadful ocean to cross.
 Should the Accomplished Guru be pleased,
 He would help me swim across. (1) *Refrain*

Knowing that I have to go,
 I keep getting ready.
 He who has come must depart.
 Immortal is the Guru, my Deity.
 I must, therefore, laud the True Guru
 And cultivate company of the holy. (2)

Beautiful abodes, their gates and mansions,
 Thousands of grandiose forts.
 Elephants and horses with their accoutrements,
 Formidable forces to support.
 No one was there to accompany them.
 They died in misery untold. (3)

Hoarding gold and silver,
 It's getting involved in the earthly affairs.
 You may be known the world over,
 Without the Name, scare of death you must bear.
 The playful body would die one day.
 Evil must the retribution share. (4)

Pleased watching the progeny,
 Like the spouse in her husband's bed.
 Perfumes and sandalwood paste,
 Dressing and decking up like the newly wed.

It's like playing with so much sand
The hearth and home behind would be left. (5)

You may be called the captain or king.
Raja, noble or chief.
You may be known as superior or sovereign,
Bursting with ego's brief.
The self-possessed who remembers not the Name,
In the forest fire, he is like a reed. (6)

Whosoever has come to the world,
In ego he does depart.
The whole world is a pit of coal ash
It burns the body and heart.
They are clean, those who are protected by the Guru
From the fire of avarice, the Word does guard. (7)

P-64

Says Nanak, one can swim across by the dint of True Name
He is the King of kings.
May I never forget the Name.
I've purchased the precious thing.
The egoists die in ignominy,
The devotees cross the deep with wings. (8) 16

Sri Raga I Score 2

Settling down as if in a permanent abode!
Yet living with the fear of departure everyday.
The place can only be considered immutable,
If it has residents who are there for ever to stay. (1)
How can the world be a lasting abode?
In love with the Lord, with the bag of good deeds
To the Name of God, you should yourself devote. (1) *Refrain*

The *yogis* sit in yoga postures
 The *mullahs* in Islamic seats.
 The *pandits* discourse on the scriptures,
 The ascetics sit at their *yogi's* feet. (2)

The holy and the recluse, the devotees and the heavenly musicians,
 The monks and the sheikhs, the divines and the leaders of vision,
 All have departed in their turn,
 The rest of them are also on the run. (3)

The ruler and the royalty, the nobles and the aristocracy.
 Everyone has to vacate his seat.
 One has to leave at short notice.
 O Man! You too have to retreat. (4)

He is imbibed with the Holy Word.
 Not many understand.
 Nanak makes his plea to Him
 Who pervades the ocean and land. (5)

Allah is Imperceptible, Inaccessible,
 Creator, Catalyist and Kind.
 All the rest come and go,
 The Gracious Lord is ever there, we find. (6)

He is Immutable
 He who has no pre-determined lot.
 Heaven and earth may go,
 He has a permanent slot. (7)

In the day it is the Sun, it's the Moon at night.
 And innumerable stars that disappear.
 Tells Nanak the truth,
 He alone is ever there. (8) 17
 (Seventeen octets of the First Guru)

Sri Raga III Score 1 Octets

There is but one God
He is realised through the grace of the True Guru.

Should the Lord be gracious, the devotee takes to meditation.
Without the Guru one cannot meditate.
Himself He unites and blesses with realisation.
Only then one is cleansed and contemplates.
The Preceptor is True, His utterances are true,
The Holy Word helps the devotee to date. (1)
O Brother! What use is it being born without His Name.
Without devotion to the Accomplished Guru.
Wasted is life's game. (1) *Refrain*

The Lord Himself gives life
Himself He forgives and brings about the union.
The poor creatures are helpless
To whom should they go and present the petition?
He Himself honours the devotee
And makes him serve in devotion. (2)

Lost in the filial love of the family,
Which will accompany you not when you depart. P-65
In the Guru's service you gain the treasure of Name.
With no price can it be bought.
The Lord is my companion,
He must in the end take care of my lot. (3)

The Sustainer of Life is very much there in the world of parent's house
Not noticing Him, however, the self-possessed is humiliated.
Without the True Guru, one finds not the path.
The blind one remains dissipated.

The Bestower of Peace, the Lord, not having been cultivated,
One is left alone in the end and frustrated. (4)

Realising the Bestower of life in the world of parent's house
The one guided by the Guru prays.
Sheds attachment and ego,
Day and night on Him she contemplates.
One takes after Him whom one loves,
The truthful in the True One amalgamates. (5)

If He is gracious, He blesses with devotion
And contemplation on the Holy Word.
Serving the True Guru one attains the state of poise,
And of ego and avarice, one is cured.
The Bestower of good deeds, the Lord comes to live in the heart.
And truth in the heart is stirred. (6)

My Lord is ever Immaculate.
He lives in a clean heart.
The treasure of Name comes to live in oneself
And the malady of ego departs.
The True Guru uttered the Holy Word.
A hundred times I'm sacrifice unto the Lord. (7)

What He pleases He says and makes us say.
Without the Guru one can shed not pride.
The Lord loves His devotees and blesses them with peace.
With His grace in the heart, He comes to reside.
Says Nanak, He bestows honour and enlightenment on the devotee
And a great deal of glory beside. (8) 18

Sri Raga III

Those whose deeds are marked by ego,
They suffer Yama's blow.

Those who serve the Lord are saved.
 To the Lord their thoughts ever go. (1)
 O Man! The devotees must meditate on the Name.
 As inscribed by the Primal Creator,
 They fit into the Guru's frame. (1) *Refrain*

Without the Guru one remains uninformed
 To the Name one is a stranger.
 One is denied peace even in a dream.
 One suffers in sleep and even later. (2)

Repeating the Lord's Name for all sorts of gain,
 The *karma** can't be undone.
 The devotees who abide by His dictates
 They have His favour won. (3)

The Guru discourses on the Holy Word in form
 But the Word can't be imbibed without His grace.
 It may be irrigated with the nectar.
 And yet its fruit will be like poison in taste. (4)

They are true, they are pure.
 Those who to the True Guru are devoted.
 They accept what the True Guru ordains
 Shedding the venom of ego that kept them inflated. (5)

None of the yoga praxis are of avail,
 Nor the study of *smritis* and *shastras* true.
 The devotee is liberated in the company of the holy
 Contemplating on the Holy Word of the Guru. (6)

The Guru's Name is the treasure
 It has no limit, no end.

* Destiny determined by one's deeds

Only those devotees are celebrated,
Those whom the Creator His favour would lend. (7)

Says Nanak, He alone is the Bestower
Other than Him there is none.
He is realised through the Guru's grace
And gained through the deeds done. (8) 2.19

Sri Raga III

The bird of self sits on the beautiful tree of life. P-66
It pecks the fruit of truth with the Guru's grace.
Drinks laudation of the Lord and gets into poise.
Neither does it fly away, nor would its flight retrace.
It has come to rest in its own nest,
In the True Name it finds its place. (1)
O Man! You should serve the Guru right.
Should you do what the Guru desires,
Absorbed in His Name you would be day and night. (1) *Refrain*

The birds of the beautiful tree
Fly about in all directions.
The more they fly, the more they suffer,
Ever in agony, ever in affliction.
Without the Guru, they find not the Eternal Nest,
Nor enjoy the fruit of immortal incarnation. (2)

The Guru's devotee is a verdant tree in the image of Brahma,
Of truthful and serene disposition.
The three branches of Maya are felled
With the Holy Word in meditation.
The Lord Unique is like ever fresh fruit,
He Himself bestows it for consumption. (3)

The self-possessed are like trees that go dry standing,
 They yield neither fruit nor shade.
 They have no place around even to sit.
 Neither any house nor a glade.
 Like trees, they are felled and burnt
 They leave no name, no trace. (4)

They do, as ordained,
 As ordained, they move about.
 They have a holy glimpse, if so ordained.
 They go where asked, they dare not flout.
 Under His ordinance, they remember the Lord
 In truth as ordained, they sprout. (5)

The wretched who heed not what is ordained,
 They go about like vulgar fools.
 They behave as do the stubborn
 And are ridiculed like a mule.
 Their heart is not at peace
 Nor with truth do they ever make it to the pool. (6)

The Guru-devoted have pleasant looks,
 Because of their love of the Guru.
 Their devotion is truthful, they are absorbed in truth,
 At the True Portal they arrive true.
 Their coming to the world is hailed
 And all their tribe they ferry through. (7)

Everyone is subject to His directive.
 There is none beyond its sphere.
 The way the True One directs,
 It must happen here.
 Nanak is hailed because of the Name
 His grace brings about union with the Seer. (8) 3.20

Sri Raga III

The Guru-devoted meditate on the Name
 The self-possessed remain uninformed.
 The Guru-devoted have radiant faces,
 The Lord Himself resides in their heart.
 Their weal is ever spontaneous.

Spontaneously in the Word they are absorbed. (1)
 O Brother! You should be a slave of the slaves.
 The Guru's service is Guru's devotion,
 Which not many around have. (1) *Refrain*

The bride would ever be happily married
 If she does what the True Guru ordains.
 She would be blessed with the Eternal Groom
 Who dies not and with her would ever remain.
 United by the Holy Word, never to separate,
 All time company of the love they gain. (2)

The Preceptor is Immaculate, ever pure,
 Without the Guru He is not attained.
 Mere reading of scriptures helps not realise Him.
 This is what hypocrites have always feigned.
 When the essence of His Name the tongue enjoys,
 The Guru's guidance helps Him to have gained. (3)

In the light of the Guru's teachings,
 The illusion of Maya on its own is lifted.
 The world suffers in the absence of the Holy Word,
 It is the undoing of the ego-afflicted.
 The Holy Word facilities meditation.
 It helps one merge in truth unrestricted. (4)

P-67

Deluded by Maya, the occult go about,
 They are not wont to meditation.
 Maya pervades all three worlds,
 Clinging fiercely to every fraction.
 Maya is shed not in double-mindedness.
 Without the Guru there is no liberation. (5)

What is it that we call Maya?
 What part does it play?
 Man is bound by weal and woe
 He does in ego what he may.
 Without the Holy Word illusion is not lifted
 Nor does ego from the heart go away. (6)

Without love, there is no devotion.
 Without the Holy Word, there is no equable state.
 The Holy Word kills ego,
 And the illusion of Maya does dissipate.
 The devotee gains the gift of Name
 Spontaneously without having to wait. (7)

Without the Guru, the virtues don't reveal.
 Meditation is not possible without virtuous deeds.
 When the Protector of the devotee comes to reside in the heart,
 On one's own the Lord God one meets.
 Says Nanak, with the Holy Word one lauds the Lord
 It is with His grace that in the union one succeeds. (8) 4.21

Sri Raga III

The illusion of Maya is created by my Lord.
 Himself He misleads.
 The self-possessed understands not and acts,
 Wastes his life in misdeeds.

The Guru's Word is the lighthouse in the world.
 With His grace, it enlightens the mind and leads. (1)
 O Man! Meditate on the Name for peace.
 Laud the Accomplished Guru,
 The Lord will meet you as you please. (1) *Refrain*

Contemplating at the feet of the Preceptor,
 Doubts are shed, fear flees.
 Should the devotee meditate on the Name,
 The Lord comes to reside in his niche.
 One imbibes the truth at home
 Yama dare not come and squeeze. (2)

Namdev, the dyer, and Kabir, the weaver,
 Were liberated by the Guru Accomplished.
 Brahma enlightened, they comprehended the Holy Word.
 Having the ego of caste relinquished,
 Men of God recite their scriptures.
 No one could have them extinguished. (3)

Prahlad, son of the monster, cared not for rituals and ceremonials,
 From duality he was emancipated.
 He propitiated the True Guru and was cleansed,
 Day and night to the Lord he was devoted.
 He read his scriptures alone, His Name alone he remembered.
 To none other than the Lord was Prahlad related. (4)

The six orders of yogis and recluses,
 Without the Guru, can shed not the illusion.
 With the Lord coming to dwell in their heart,
 They serve the True Guru and attain salvation.
 They are devoted to the True scriptures
 And are free from transmigration. (5)

The learned read and indulge in debates.
 Without the Guru they are lost in illusions.
 Caught in the cycle of eighty four lakh lives.
 Without the Holy Word, there is no salvation.
 Meditation on the Name earns them liberation
 And with the True Guru they find the union. (6)

The Name is cultivated in holy company. P-68
 Where the True Guru may be found.
 Dedicating body and soul and sacrificing the self,
 I trek on my Guru's ground.
 I am sacrifice unto my Guru a hundred times
 Who has my heart to the Lord bound. (7)

A Brahmin is he who has Brahma known
 And remains dyed in His colour.
 He who lives close, in every heart,
 That not many a devotee discover.
 Says Nanak, the Name earns glory.
 As the Guru's sermons take over. (8) 5.22

Sri Raga III

Everyone longs for Sahaj.
 It can't be had without the Guru.
 The scholars, astrologers are tired, reading,
 The dissemblers delude themselves as true.
 Meeting the Guru, I arrived at Sahaj.
 It was a gift of His kindness too. (1)
 Dear brother! Without the Guru, Sahaj you can't attain.
 It's born out of *Shabad*; the truthful maintain. (1) *Refrain*

What is said in Sahaj makes sense,
 In its absence it's all a wrangle.

Sahaj leads to devotion, love and longing.
Sahaj makes for comfort and peace.
Life otherwise is a mere scramble. (2)

In Sahaj He should be adored.
In Sahaj one should go into contemplation.
Sahaj gives birth to virtue
And one remembers Him with due attention.
With Sahaj He comes to dwell in you.
And the tongue gloats in veneration. (3)

Sahaj helps conquer death,
Casts one in His sway.
His Name is ingrained in the mind,
One takes to the truthful way.
Lucky are those who attain Sahaj;
In Sahaj they live and pray. (4)

Sahaj isn't obtained in Maya.
Maya leads to duality.
The conceited act in ego,
Pride is a ruinous frailty.
There is no end to the cycle of birth and death,
One comes and goes in totality. (5)

Sahaj doesn't lie in the Three Qualities.*
The Three Qualities delude.
What use is readings, conceptualising and explaining
When the roots are denude?
Sahaj lies in the Fourth State,**
It is bestowed in the devotee's fate. (6)

* Three Qualities are: *rajasa* (passion), *tamasa* (sloth) and *satva* (poise)

** The Fourth State is *turiya* or *samadhi* (absorption in the Supreme Being)

The Name of the Formless is a treasure
 Sahaj helps attain it.
 The virtuous appreciate it
 And the truthful retain it.
 The wayward are retrieved;
 The *Shabad* helps sustain it. (7)

Without Sahaj it is all dark.
 Maya and attachment are a delusion.
 Sahaj leads to understanding
 With the Holy Word's profusion.
 Himself He pondered and united,
 It is the Perfect Creator's condescension. (8)

With Sahaj the Unseen is seen,
 The flittering light of the Formless Lord.
 He who nourishes all the creation,
 Merging the light with the light of God.
 With the *Shabad* He should be adored,
 Measuring His extent is much too hard. (9)

The Name is the treasure of the enlightened
 In dealing with which Sahaj helps.
 They profit by it day and night,
 Of which there is untold wealth.
 There is no end to it, says Nanak,
 The Giver gives as He melts. (10) 6.23

Sri Raga III

Meeting the Guru one is freed from having to be born again, P-69
 The suffering of birth and death ends.
 With the Word Eternal one is enlightened
 And to the Name himself one lends. (1)

O Man! You should devote yourself to the True Guru
 The Name Immaculate is ever fresh
 It comes to live in your heart true. (1) *Refrain*

O Lord! Keep me in your service,
 I live the way ordained by You
 With the Guru's Word who dies when alive,
 The devotee swims the ocean through. (2)

It's supreme good fortune if the Name one attains.
 The Guru's guidance and the Holy Word ennoble.
 The Lord Creator comes to reside in one's heart.
 One lives oneself in poise without any trouble. (3)

There are egoists who take not to the Holy Word.
 They are caught in entanglements.
 Tossing in eighty-four lakh species
 They waste their lives in bewilderment. (4)

The devotees are in bliss
 They remain dyed in the Holy Word.
 Day and night, they laud the Ever Immaculate
 Serene, in the Name they are absorbed. (5)

The devotees, identifying the Lord in one and all,
 Speak in the Eternal tongue.
 They serve the One, they contemplate on the Only One.
 The devotees' legend can't be sung. (6)

One must serve the True Lord.
 He comes to live in the devotees' heart.
 Those who are dyed in the true colour ever,
 Gracefully He makes them His own part. (7)

He does and makes others do.
Those in sleep, He wakes them up and puts them on guard.
Himself He brings about the union.
Nanak is engrossed in the Holy Word of the Lord. (8) 7.24

Sri Raga III

Serving the True Guru, the mind is cleansed,
The body becomes pure.
There is a feeling of bliss and peace
With the Lord Profound Beyond Measure.
In the company of the Holy
The Name Divine takes care. (1)
O Man! Serve the True Guru whole-hearted.
Serving the True Guru, the Lord comes to lodge in the heart.
With filth one is not faulted. (1) *Refrain*

The True Word lends prestige;
The True Lord blesses with True Name.
Those who have shed ego
I am sacrifice unto what they've attained.
The self-possessed who are acquainted not with the Name.
They have no place, no home, to claim. (2)

One should eat truth, wear truth,
And live in a true world.
Laud the Truth ever
And in True Word remain absorbed.
Find the Lord in every soul.
Guided by the True Guru,
Come to the True Resort. (3)

One should see truth, speak truth,
Truth should pervade body and mind.

Learn truth and teach truth,
 The True One will true reputation find.
 Those who ignore truth,
 They suffer and in misery do their way wind. (4)

Those who have served not the True Guru
 What use is their being born?
 When chastised at Yama's door
 None would hear their wailing storm.
 They waste their life without any purpose.
 They are born to die and die to be born. (5)

P-70

Finding the world on fire
 They hastened to the Guru's care.
 The True Guru in them inculcated truth.
 Living ever in discipline fair.
 The True Guru is the reliable boat.
 Which would ferry them across the ocean there. (6)

Four and eighty lakh wandered about.
 Without the Guru they found not liberation.
 The learned scholars and the monks studied texts in vain,
 In duality they ruined their reputation.
 Then the True Guru read them the Holy Word,
 Without the True Lord, there is no other faction. (7)

Those guided by the True One take to truth
 They are engaged in good deeds every day.
 They come to reside within the True Home,
 In the True Mansion they stay.
 Says Nanak, the devotees are ever in bliss,
 Living the truthful way. (8) 17.25

Sri Raga V

He who is in trouble,
 Is chased by his foes,
 Without support from any master.
 Friends too would not look after,
 All his succour vanishes,
 With no help coming from any quarter,
 Were he to contemplate on God,
 No gust of hot winds would torture. (1)
 He is the support of the supportless.
 He comes not, nor is His departure heard.
 He is Eternal, Immutable.

One learns this truth through the Divine Word. (1) *Refrain*

He who is feeble, afflicted with destitution and hunger,
 Not a pice in his pocket, sans any succour,
 He who cannot help himself
 And is without any achievement in his favour,
 Were he to contemplate on God,
 Even he would rule for ever and ever. (2)

He who has worries galore,
 Suffers many a malady,
 Engrossed in the affairs of his family;
 At times happy, at others unhappy,
 Wandering the world over,
 Not for a moment feeling at ease,
 Were he to contemplate on God,
 His mind and body would be at peace. (3)

He who is addicted to lust, wrath and attachment,
 A miser given to greed,
 Perpetrator of the four cardinal sins,

A demon stabbed and left to bleed,
 He who lends his ears not to the scriptures, the holy melody or the mass,
 Were he to contemplate on God;
 A moment's remembrance and he'd be cruised across. (4)

You may recite the *Shastras*, *Smritis* and the four *Vedas*.
 You may practise penance like the *yogis* and go on pilgrimages.
 You may perform the six rituals or twice their number,
 And engage in worship after bath.
 But without devotion to God
 You would inevitably come to loss. (5)

He who wields power, owns estate,
 Is well connected and holds life by the horn,
 He who has attractive gardens,
 Whose writ of an egotist runs,
 He who has a lot of fun
 In a variety of ways to engage him,
 If he doesn't contemplate on the Supreme Lord,
 He is condemned to be a serpent born. (6)

If he is too rich, lives well
 And has a clean reputation,
 He has loving parents, sons, brothers and friends,
 He has a *lashkar* with armoured soldiers,
 Owing allegiance to him.
 If he remembers not the Supreme Lord well,
 He will be consigned to the lowest hell. (7)

P-71

He who has no physical ailment or deformity,
 No anxiety and no sorrow,
 Who cares not for death
 And is lost merry-making day and night,
 Goes on amassing wealth without scruples,

If he doesn't remember the Supreme Lord,
He'll find his neck tied with Yama's cord. (8)

If God is gracious, one acquires company of the holy.
The more one cultivates it,
The more one gains the vision of the Divine Entity.
He is the Master of both this world and the next;
There is no other place.
Nanak gained the True Name with the Guru's grace. (9) 26

Sri Raga V Score 5

I know not what pleases Him.
I am in quest of God.
The mystic meditates.
The scholar ruminates.
Few have found the Lord. (1)

The *vaishnav* observes discipline.
The *yogi* believes in none.
The ascetic is lost in asceticism. (2)

The silence vower would speak not.
One is a recluse.
The other is a man of family.
The hermit is in his hermitage caught. (3)

There are practitioners of the nine orders.
While the learned advocates the *Vedas* there.
The house holder is engrossed in the house-hold affairs. (4)

There are slogan mongers.
Also those given to disguising their image.
And those who remain naked.

The ones peculiarly clad.
And those who recite and entertain.
Many who practise vigil.
Some bathe at places of pilgrimage. (5)

Others who fast.
And the practitioners of untouchability.
Some go underground and won't be seen, in meditation.
Yet others are given to quiet contemplation. (6)

Nobody denies,
All claim to have realised,
He alone is the devotee, the one whom He unites. (7)

Giving up questioning,
Nanak comes under His protection.
At the Guru's feet he finds satisfaction. (8) 2.27

Sri Raga I Score 3

A Yogi among the Yogis
A hedonist among the pleasure-loving fogies.
No one has been able to realise You,
Neither in heaven nor on earth, nor in the netherworld.
I am sacrifice unto You and Your Name. (1)

You have created the world.
In which every head with a task is heard.
You watch Your creation,
You've thrown the dice and started the game. (2)

You reveal Yourself in the world around
Everyone longing for your Name is found.

Without the True Guru they understand not.
Caught as they are in Maya's frame. (3)

I am sacrifice unto the Guru
Meeting whom is liberation true.
Godmen and ascetics long for Him,
The True Guru has made me realise. (4)

P-72

I look for the company of the holy men.
Where Name alone is the main concern.
Meditating on the Name is crucial,
Of which the True Guru has made me wise. (5)

The world is misled.
With false notions it is fed.
Cursed is the one abandoned,
She doesn't have in her lot the prize. (6)

How to identify the one abandoned?
Having lost her Master.
She goes about humbled.
With dirty dress the poor creature,
Night long in agony she cries. (7)

What good did the happily wedded do?
To earn what does to her accrue?
He took kindly
And brought about the union likewise. (8)

Those who accept what He ordains.
The Holy Word in their mind they contain.
Friends! Happily wedded are they
Those who love their Master Wise. (9)

Those who find delight in God's will
 Their duality they are able to kill.
 Says Nanak, take to the True Guru
 Who binds us all big and small in size. (10)

On meeting the True Guru one is rewarded.
 They have their ego discarded.
 The suffering of their misconduct is ended.
 The banner of good luck on their head flies. (11)

Your words are like nectar
 Which drip into the hearts of the devotees and filter.
 With the spirit of service that brings peace
 Your grace frees them from disaster. (12)

The True Guru you have met,
 If with His Name you are swept.
 No one has realised Him without the Guru True.
 Many have tried in one or the other guise. (13)

I am sacrifice unto the Preceptor.
 He put the deluded on the path as a Benefactor.
 If He takes kindly
 Himself He would bind them and devise. (14)

You pervade all over,
 But You keep Yourself under cover.
 Says Nanak, You reveal Yourself to the devotee
 In whom kindles the light of the Creator. (15)

Himself the Master ingratiates.
 With mind and body He facilitates,
 Protects the honour of the devotee
 With both hands on his forehead. (16)

Of no avail are cares and clever devices.
 My Lord is aware of virtues and vices.
 He manifests and propagates my merit
 The whole world comes to hail. (17)

He minds not my good and bad deeds.
 The Lord remains steadfast in His creed.
 He holds me to his heart
 I come to no harm. (18)

I meditated on the Lord with body and mind
 Whatever I wished, I came to find.
 He is above the King of Kings
 Nanak lives by remembering His Name. (19)

Yourself You have created.
 Also the game of duality ill-fated. P-73
 It is truth prevailing all over.
 Those with whom You are pleased, You bestow realisation. (20)

With the Guru's grace I came to realise,
 And attachment to Maya deride.
 With His grace He has brought about the union. (21)

You are gopi, the river and the cowherd
 The world on Your finger you've upheld.
 You create the vessels as You wish
 You make and break them as you fashion. (22)

He who is devoted to the Guru True,
 He is rid of the illusion of duality too.
 Such a one has an immaculate soul.
 He goes, having earned liberation. (23)

My Lord! Your virtues are untold
 Which, day and night, I uphold.
 You bestow charity unasked.
 Says Nanak, truth should be your mission. (24) 1

Sri Raga V

I fall at His feet and make a plea.
 The True Guru has brought about the meeting,
 There is none as great as He (1)

My Master sweet;
 Sweeter than mother's and father's treat.
 Sisters and brothers.
 There is none like Him.
 As ordained by you it is *sawan*, the month of rains
 I have yoked the plough of truth with pain.
 I've started sowing the Name with hope
 With Your grace I would reap a rich crop. (2)

Meeting the Guru I've come to realise the Sole Lord.
 I know none other in this regard.
 The Preceptor has put me on this job.
 If He pleases, He would keep me at it. (3)

O Brothers! You may feast and celebrate,
 Wearing the robes of those going in state.
 I've been appointed chief of the village,
 Having chained and brought the five foes*. (4)

I've come seeking Your shelter.
 The five farmers are my field workers.

* *kama* (lust), *krodha* (wrath), *lobh* (greed), *moh* (attachment) and *ahankar* (ego).

No one dare now revolt
The village of Nanak is prosperous and in peace. (5)

In gratitude I ambulate.
Ceaseless on You I meditate.
You have peopled a deserted town.
I am sacrifice unto You. (6)

I contemplate only on the Beloved Lord.
I earn the desired reward.
He attends to all my problems
And fully satisfies my hunger. (7)

I have quit all other concerns.
To serve the True Lord, I yearn.
The wealth of the Name of Nine Treasures,
I have secured with a knot in my scarf. (8)

I am at peace, I have found the Peaceful Lord.
The Guru has in me the Holy Word installed.
The True Guru has revealed it to me
With His hand on my forehead. (9)

Of truth I have established a temple.
I look for devotees and there we assemble.
I wash their feet and wave the fan for them.
In utter humility, I bow before them. (10)

On hearsay I come to the Guru.
I was initiated into meditation, charity and cleanliness by the True.
The whole world gets liberated,
Says Nanak, and on the boat of truth it is embarked. (11)

P-74

The entire universe worships You night and day.
Do pay heed, I come to pray.

I have tried everywhere and tested all over
You are the only Saviour (12)

It has now been ordained by the Gracious Lord
None may to anyone else be hard.
Everyone should live in harmony
It is going to be a rule of solemnity. (13)

Drizzles Amrita soft and steady.
You ask to speak and I am ready.
I am a lot proud of You
Ever You come to my rescue. (14)

Your devotees hunger for You.
Pray, let me achieve what I pursue.
Grant me a glimpse, the Bestower of bliss!
And take me into Your arms as I wish. (15)

Like You I've found none other.
I see You in the continents, their people and the region nether.
You pervade every nook and corner
Says Nanak, the devotees have truth as their anchor. (16)

I am the prize wrestler of my Lord.
Meeting the Guru, I've gained this award.
All the spectators have assembled in the ring.
The Creator too has come to watch. (17)

The wind and percussion instruments are played.
The wrestlers have landed and are arrayed.
I have vanquished the five combatants*
My Guru has patted me on the back. (18)

* lust, wrath, greed, attachment and ego.

When they arrived, they were all together.
 On return their paths vary one from the other.
 The Guru-conscious have earned profit.
 The egoists lose even what they brought. (19)

You are beyond colour and complexion,
 You are found everywhere in person.
 They hear Your Name and sing Your praises
 Your devotees are mines of virtue a lot. (20)

I have served the Lord from eternity.
 The Guru snapped my bonds of captivity.
 No more do I have to play in the ring.
 Nanak has found this after much thought. (21) 2.29

There is but one God
 He is realised through the grace of the True Guru.

The Hours Sri Raga I Score I

In the first quarter of the night, my merchant friend!
 You were conceived in the womb by His order.
 Suspended upside down you underwent penance, my merchant friend!
 Making constant prayers to the Master.
 Prayers to the Master, you made,
 Contemplating, suspended upside down!
 You came to the world without a nomenclature,
 Unclad you will return on your own.
 Whatever has been inscribed in the forehead
 The man must receive.
 Says Nanak, the living being in the first quarter
 Was ordered in the womb when the mother did conceive. (1)

In the second quarter of the night, my merchant friend!
 You contemplate no more.

P-75

You are fondled by one or the other, my merchant friend!
 Like Krishna at Yashodha's door.
 One is fondled by one or the other,
 The mother claiming her son.
 Forget not the unthinking, stupid mind of mine!
 In the end with you there would be none.
 He who created you, you know Him not.
 Nor do you ever contemplate on Him in your mind.
 Says Nanak, in the second phase
 The man has turned to contemplation blind. (2)

In the third quarter of the night, my merchant friend!
 Of youthful pleasures and wealth you are fond.
 You remember not the Lord's Name, my merchant friend!
 Who would verily snap your bond.
 O Man! Remember you not the Lord's Name.
 For riches you take pains.
 Involved in wealth and youthful pleasures
 You lost your life in vain.
 Your merchandise is not truthful
 Nor did you cultivate good deeds.
 Says Nanak, the man in the third quarter
 On wealth and youthful pleasures feeds. (3)

In the fourth quarter of night, my merchant friend!
 It is the time for harvest.
 When would Yama catch and take you, my merchant friend!
 No one knows this secret.
 The secret and thinking of the Lord no one knows.
 When held by Yama and incarcerated.
 There is false wailing all around,
 In a moment one is alienated.
 One gets for what one opts
 Says Nanak, in the fourth quarter.
 The reaper reaps the crop. (4) 1

Sri Raga I

In the first quarter of night, my merchant friend!
The infant is devoid of understanding.
Sucking milk and playing, my merchant friend!
With the mother and father's affectionate handling.
The mother and father are deep in love with the son.
It's all Maya, an illusion.
If fortunate, one is born,
Goes about and earns another round of incarnation.
But there is no deliverance without Name.
One drowns in duality.
Says Nanak, man in the first quarter of night
You will be received only if you remember the Almighty. (1)

In the second quarter of night, my merchant friend!
You are intoxicated with ego and youth.
Day and night involved in sex, my merchant friend!
Meditate you not on the Name, you're uncouth!
With Name of the Lord not in your heart,
Given to false desire.
Sans enlightenment, meditation, virtue and discipline,
You will be born and you'll die a liar.
No pilgrimage, fasts, ritual and austerity,
Rites of purity you have not performed.
Says Nanak, there is emancipation in love.
In duality one is eternally harmed. (2)

In the third quarter of night, my merchant friend!
The swans have come to settle in the pool.
Youth fades, age assails, my merchant friend!
Life is reduced and the day declines as a rule.
The blind, you will regret in the end
When Yama will catch and take you away.

All that you thought is your own
 In a moment you would find go astray.
 Your thinking gone and wisdom lost,
 For bad deeds you'll repent.
 Says Nanak, the man in the third quarter
 Should remember the Lord with intent. (3)

In the fourth quarter of night, my merchant friend!
 You have grown old, your body suffers wear and tear.
 Your eyes can see not, my merchant friend!
 With the ears you cannot hear.
 Visionless eyes, tasteless tongue.
 Limbs unfit for action.
 How can you find peace without virtue?
 The self-possessed suffers transmigration.
 The ripened crop disintegrates.
 The arrivals who have to go must not be vain.
 Says Nanak, man should, in the fourth quarter,
 Understand the Holy Word and gain. (4)

The end has come to his breathing, my merchant friend!
 The aged tyrant is on the shoulders being carried.
 He didn't have an iota of merit to his credit, my merchant friend!
 For his misdeeds he is bound and harried.
 He who lives in the Guru's discipline, he comes to no harm
 He dies not, nor is he born.
 The messenger and the snare of death touch him not,
 With love and devotion he forges across the storm.
 He goes with honour leading a life serene.
 Of his sorrows he is relieved.
 Says Nanak, the Guru devoted is liberated;
 With glory he is received. (5) 2.

Sri Raga IV

In the first quarter of the night, my merchant friend!
You were conceived in the womb by grace of the Lord.
You uttered, you repeated the Name, my merchant friend!
 You remembered the Name of God.
Repeating and remembering the Name of the Preceptor
 You survived in the fire of the womb.
 When born you encountered your parents
 Who were happy to have you in their home.
O Man! You should remember Him who created You.
 Contemplate on Him in your heart.
 Says Nanak, in the first quarter of night
One should meditate with the grace of the Lord. (1)

In the second quarter of night, my merchant friend!
 Your mind goes astray.
Everyone tries to nourish you as his own, my merchant friend!
 The mother and father clinging night and day.
 The mother and father clinging to you
In the hope that what you'd earn, to them you would bring.
 He who gives, the fool knows Him not
 What is received to it he would cling.
 Only a devotee gives thought to it.
He meditates and concentrates on the Name.
 Says Nanak, in the second quarter of night
 Death would not him claim. (2)

In the third quarter of night, my merchant friend!
 You get involved in family affairs.
You think of wealth and collect wealth, my merchant friend!
 For the Name and the Lord you don't care.
 You care not for the Name and the Lord
 That in the end would come to your rescue.

The worldly wealth and Maya are illusions,
 While quitting in the end you would rue.
 One whom He favours, he meets the Guru
 And takes to meditation on the Name.
 Says Nanak, in the third quarter of night.
 He goes and fits into the Divine frame. (3)

In the fourth quarter of the night, my merchant friend!
 It is time for you to depart.
 You must serve the True Guru, my merchant friend!
 The night is getting short.
 You should serve the Lord every moment, delay not
 He who would immortalise you for ever and ever.
 Devoted to the Lord, you enjoy and celebrate.
 He relieves you of the transmigration fever.
 Don't you distinguish between the True Guru and the Master.
 Meeting whom one takes to meditation.
 Says Nanak, in the fourth quarter of the night
 Fruitful is the night devoted to devotion. (4) 3

Sri Raga V

In the first quarter of night, my merchant friend!
 You were cast in the womb by the Creator.
 It took ten months to shape you as you are.
 So that you could engage in activity later.
 You were given time to function
 As determined by the Supreme Writ.
 Mother, father, brother, son and wife
 Came to be related to it.
 Good and bad deeds are ordained by Him.
 The man can do nothing of his own accord.
 Says Nanak, in the first quarter of the night
 One is cast in the womb by the Lord. (1)

In the second quarter of the night, my merchant friend!
You enjoy robust youth.
You distinguish not between good and bad
Your heart is lost in ego uncouth.
You distinguish not between good and bad.
O Man! You have an arduous path ahead.
You serve not the Accomplished Guru ever
On your head hover the ferocious minions of death.
O mad man! When the righteous judge arraigns you,
With what excuse would you plead?
Says Nanak, in the second quarter of night
Man is lost in what the robust youth heeds. (2)

In the third quarter of the night, my merchant friend!
You garner venom in ignorance blind,
Embroided in the love of wife and progeny, my merchant friend!
You have a tide of greed in your mind.
O Man! You remember not the Master.
You have sought not the company of the holy men,
Many a birth and death is your disaster.
Having forgotten the Creator,
Not a moment do you devote to the Kind.
Says Nanak, the man in the third quarter of the night
Garners venom in ignorance blind. (3)

In the fourth quarter of the night, my merchant friend!
The day appointed draws near.
Take to meditation at the Guru's place, my merchant friend!
It would in the Court Supreme help you clear.
O Man! Take to meditation.
In the end it comes to your aid.
Attachment to Maya bears not with you,
Its love is false, it is said.

The entire night is lost in darkness,
 The True Guru's service earns light.
 Says Nanak, in the fourth hour of the night,
 O Man! The appointed day is in sight. (4)

The Lord's summons have arrived, my merchant friend!
 You have to leave with your worldly deeds.
 Not a moment's delay they allow, my merchant friend!
 Their grip is firm indeed.
 When the summons come one is caught and sent.
 The self-possessed are ever miserable.
 Those who serve the Accomplished Guru
 In the Divine Court they are found comfortable.
 The body is the seed-bed in this Age,
 What you sow you (reap and) eat.
 Says Nanak, the devotees are lionised in the Darbar.
 The self-possessed face defeat. (5) 1.4

Sri Raga IV Score 2 Chhants

There is but one God
 He is realised through the grace of the True Guru.

The virgin staying with her parents
 How can she have a glimpse of her Lord?
 If the Preceptor were to be gracious
 The devotee learns to live at the in-laws' in accord.
 To learn to live at the in-laws' in accord
 The devotee meditates on the Name.
 She frisks about amongst her friends,
 And in the Court Divine flaunts her claim.

Her due in respect of Dharamraja*
 She accounts for with meditation on her part.
 The virgin staying at her parents'
 If Guru devoted, she has a glimpse of her Lord. (1)

Father dear! I am married.
 I have wedded the Lord at the devout's place.
 Dispelled is the darkness of ignorance,
 The Guru has blessed me with enlightenment in a blaze.
 In the blaze of enlightenment darkness disappeared,
 The jewel of the Lord's Name was realised.
 The malady of ego was shed, and suffering was cleared.
 The devotee in me, on my own devised.
 I have espoused the Immortal, Deathless Lord.
 He never dies nor does ever shift His grace.
 Father dear! I am married;
 I have wedded the Lord at the devout's place. (2)

Father dear! My Lord is truthful, He keeps company with the true.
 The celebrated wedding is the party of men of creed.
 At the in-laws' she is exalted indeed.
 She is exalted at the in-laws',
 Who at the parents' remembered the Lord.
 Their life is fruitful:
 The devoted who disciplined the mind and played the card.
 The ceremony was pleasant in the company of the holy.
 I married the one happy indeed.
 Father dear! My Lord is truthful, He keeps company with the true.
 The celebrated wedding was the party of men of creed. (3)

Father dear! With the Preceptor as my Spouse
 Pray, gift me the dower of devotion.

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* The Divine Judge

Devotion as dresses and devotion as means of decoration
 Which should serve me in every situation.
 Blessed is the wedding ceremonial of contemplation
 Which the True Guru spared.
 It is hailed in the world, and beyond.
 This gift cannot be compared.
 Any other dower, if the egoists were to show,
 It would be false, hypocrisy and elation.
 Father dear! With the Preceptor as my Spouse
 Pray, gift me the dower of devotion. (4)

Father dear! I salute You, my Lord!
 The woman married to the Spouse extends the family.
 From aeon to aeon, from age to age,
 A hundred fold spreads the Guru's dynasty.
 The True Guru's dynasty extends
 With those who on the Name meditate.
 The man of God never dies, nor disappears,
 He would flourish every day and proliferate.
 Says Nanak, the man of God and God are the same
 Meditating on the Name makes one worthy.
 Father dear! I salute You, my Lord!
 The woman married to the Spouse extends the family. (5) 1

Sri Raga V Chhant

There is but one God.
 He is realised through the grace of the True Guru.
Dear my friend! Do remember the Name Divine.
 Dear my friend! He alone abides by you in time.
 Meditating on Him, not a moment goes waste in His company.



He who meditates at His lotus feet
 Reaps the desired fruit of destiny.
 God prevails on earth and in the ocean
 And to each one of us He takes kindly.
 Nanak advises you, dear friend!
 He helps remove doubts in the holy company. (1)

Dear my friend! Besides God the rest is all a myth.
 Dear my friend! It is poison, the ocean that the world is.
 Adapting to His lotus feet as your boat,
 The disease of doubt will no more afflict.
 He is fortunate who cultivates the Perfect Guru
 And contemplates on God every minute.
 From time immemorial He takes care of those
 Who serve Him;
 The devotees have His Name as their support.
 Nanak advises you, dear friend!
 Besides God everything else is without import. (2)

Dear my friend! Realising God is a good bargain.
 Dear my friend! Access to His Eternal Portal you should gain.
 He who serves Him and imbibes the mystery,
 Attains a permanent clout:
 Neither takes birth nor dies.
 He is free from the affliction of doubt.
 The account of Chitragnpta is annulled,
 Yama's moves are all in vain.
 Nanak advises you, dear friend! Realising God is a good bargain. (3)

Dear my friend! You should cultivate the holy company. P-80
 Dear my friend! Contemplate on the Name for its enlightening symphony.
 Contemplate on the Master who is easily accessible
 And fulfils for what your heart has wanted.
 The good deeds done earlier, take you to God who unites the long separated.



He prevails inside and outside, my mind has come to accept.
Nanak advises dear friend! You should cultivate the Holy Adept. (4)

Dear my friend! Dedicate yourself to the loving devotion of the Master.
Dear my friend! The way fish loves water.
Sipping the *amrit* of Divine Word
All the comforts you will get.
You'll attain God, sing the songs of joy.
With the grace of God your desires will be met.
He will take you over, bless you with Nine Treasures,
And grant you the Name in abandon.
Nanak advises the Sikh and the saint,
Dedicate yourself to Him in loving devotion. (5) 1.2

III

Sri Raga Chhant V

There is but one God.
He is realised through the grace of the True Guru.

Dakhna (In the South-western Punjab dialect)

My Love lives in my heart,
How do I have His glimpse?
He is found in the company of the holy,
Says Nanak, they are the life's vital links. (1)

Chhant

Fondness for the lotus feet is the practice
That the men of God relish.
The sense of duality is unworthy misconduct
Which the devotees don't cherish.
The devotees cherish nothing but His sight.
Not for a moment do they have respite.

Without the Name their mind and body are feeble
The way the fish without water dies.
Do meet me my Love! My Life Force
Let me laud You in the company of the holy.
The Lord of Nanak! Pray take me into Your arms
So that I merge in Your Body. (1)

Dakhna

Everything appears cheerful, nothing is alien.
Says Nanak, meeting the True Guru, all the doors are flung open.

Chhant

As I perceive Your utterances
Your words are novel, infinite, support of the holy I find.
I contemplate on them every breath, with utmost faith,
I cannot shake them off from my mind.
How can I shake them?
For a moment forsake them?
Meritorious, they are life's anchor!
O Lord! You grant what one desires
And take care of the mind's canker.
Help of the helpless small
Comrade of one and all
Remembering You one loses not in the game of life.
Nanak prays to the Preceptor.
O Lord! Be kind and pull me through the ocean of strife.

Dakhna

As it pleased the Lord
I immersed myself in the dust of the feet of the holy.
I found all the objects, Nanak had the Lord's Name as his property.

Chhant

My Lord's resort is beautiful.
 Where the devotees rest cheerful.
 And stay cherishing hopes in their heart.
 Their mind and body in Him absorbed.
 Meditating on the Name of the Lord
 And sipping the divine *Amrit* (in quart)
 Sipping *Amrit* they are immortalized
 They find the vicious liquor of no taste.
 When my Lord God is gracious to them
 They see in the holy company treasures of the state.
 They are in utter peace and Divine bliss.
 With the jewel of the Lord come to implant.
 Not for a moment do they forget the Bestower of Life
 Says Nanak, they live to meditate on His Name and chant. (3)

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Dakhna

Those You treat as Your own
 Them You do meet.
 Listening to your laudation.
 Verily, You enjoy the treat! (1)

Chhant

Treating me with the drug of love,
 The Lord has worked the charm.
 With the blessing of the holy
 The Limitless has taken me to His bosom warm.
 In His bosom warm, all ills I scorn.
 I could win Him with my spiritual slant.
 I am all joy and all peace
 As the Lord would please,

No more the fear of birth and death does haunt.
Friends! Sing the bridal songs,
For which one longs,
No more the illusion of Maya afflicts.
The Beloved Lord pulled Nanak with His hand
The tides of world could not resist. (4)

Dakhna

Invaluable is the Name of the Lord
How it works no one is aware
Those who are fortunate
Says Nanak, they enjoy every fair. (1)

Chhant

Holy are those who speak.
Blessed are those who listen.
Those who write get their tribe to liberate.
Those with the holy
They have the Name for company.
On the Creator they contemplate
And their life they translate.
The Lord being all bountiful,
His hand outstretched,
With His Name blessed.
No more transmigration and its kill.
Serving the benign and kind True Guru
We are saved.
Our lust, wealth and avarice are shed.
Expressed can't be the Inexpressible Master
Nanak is sacrifice unto the blessed. (5) 1.3

Sri Raga IV
Wanjara (The Merchant-on-wheels)

There is but one God.
 He is realised through the grace of the True Guru.

The Lord's Name is supreme
 He who has us all created.
 The Lord takes care of us all,
 To every soul He is related.
 One should meditate on Him ever
 None other than Him has been slated.
 Those who remain attached to Maya
 They must die ill-fated.
 He would in the end come to his aid.
 Nanak has on His Name contemplated. (1)
 I have none other than God.
 One should come to the Preceptor's protection, my merchant friend!
 It's with good fortune that one attains the Lord. (1) *Refrain*

Without good deeds of the holy
 No one has ever been blessed with the Name.
 Those who conduct themselves in ego
 Like a harlot they go unclaimed.
 One acquires prestige of one's father's caste,
 Should the Guru in His grace be pleased with the dame.
 The blessed are those who imbibe the Name
 Day and night involved in the love game.
 Nanak, the servant, realised the Supreme
 And is engaged in lauding the same. (2)

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With the Lord's love my mind is infatuated.
 The Guru Accomplished inculcated the Name;
 I realised the Preceptor with the Name inculcated. (1)

As long as you enjoy youth
On the Name you should contemplate.
It will give you company when you depart.
At the end it would help you liberate.
I am sacrifice unto them
Who are with Name Divine sate.
Those who remember not the Name,
Themselves in the end they come to hate.
It was inscribed in his forehead by the Lord,
Nanak, the servant, took to meditate. (3)

O Man! The Preceptor you should cultivate.
Blessed are those who realise God,
The Guru's Holy Word would lead you to the Heavenly Gate.
Himself the Lord creates,
Himself He gives and takes.
Himself He deludes,
The Lord Himself rescues.
The Guru-devoted have their minds enlightened.
There are not many who subdue.
I am sacrifice unto them
Who with Guru's guidance realised the Lord.
The lotus of Nanak, the servant, blossomed
The Preceptor Himself deigned to reward. (4)

O Man! On the Lord you should meditate.
O Man! You should fall at the Guru's feet.
He would protect you against all woes of fate. (1)

The Creator obtains in every vessel.
But how do we Him find?
Contact the True Guru,
The Lord would come to live in your mind.

I have faith in the Name
 The Name gets liberation and enlightenment refined.
 The Name is my support,
 The Name qualifies for high caste and kind.
 Nanak, the servant, meditated on Name
 It dyed him in the red of the Sublime. (5)

Meditating on the Lord True.
 By the Guru's teaching I came to realise Him,
 Everything from the Lord is due. (1) *Refrain*

Those who have it inscribed in their fate in the primal time.
 They come and meet the Guru.
 In the spirit of service, my merchant friend!
 The Guru enlightens them with the Name True.
 Blessed is the trade and the trader
 Who bargained for duration as due.
 The Guru-devoted with their radiant faces
 Arrived at the Portal of the Guru.
 Says Nanak, the servant, they realised the Guru,
 Those whom the Treasure of Virtue would woo. (6)

With each breath and morsel
 On the Lord one should meditate.
 The Guru-devoted take to loving Him
 Those whose way of life is to contemplate. (1) *Refrain*

There is but one God.
He is realised through the grace of the True Guru.

Sri Raga Var IV along with Slokas

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Sloka III

Should its content be truth
Sri Raga would be pre-eminent among the measures.
If the Lord ever lodges in the heart.
With its eternal message without a peer,
One attains the priceless pearl of Name
By contemplating on the Sacred Word of the Seer.
The tongue turns truthful. Also the mind.
Truthful is the body and its gear. (1)
Says Nanak, the Truthful should be served,
It's a noble career. (1)

Sloka III

In the absence of the love of Lord
All other sorrows of separation are nowhere.
With the mind enamoured by Maya
One can see not nor can one hear.
Without a glimpse of the Lord, love is not born.
His fate must the blind bare.
Says Nanak, He who has denied the light of eyes
Only He can serve the true fare. (2)

Pauri

There is but one Creator.
His is the only *darbar* hall.
It is His writ that runs.
Him alone one should call.

There is none other than the Preceptor,
One should shed one's attachments, doubts and fears.
And sing His praises ever.
Who looks after you here and also there?
He to whom He is gracious.
He meditates and swims across the arduous river. (2)

Sloka I

What the Lord bestows is beyond one's pale.
Those who are awake may remain deprived.
While those asleep He might awaken and regale. (1)

Faith and forbearance are the virtues of the pure.
Patience is the gift of angels above there.
The fully devoted get a glimpse of the Seer.
Those who talk too much have no place here. (2)

Pauri

You created one and all
And assigned them jobs to do.
You feel flattered,
Your greatness to view.
There is nothing beyond You
You are the Master True.
You operate Yourself
Here and there too.
Men of God! Contemplate on Him, who must come to the rescue. (2)

Sloka I

False is the caste, false is the name.
Everyone born has the same frame.

He who arrogates himself to be good.
He is good if so is by the Reckoner understood. (1)

Sloka II

He whom one loves
One should die before he expires.
Accursed is the life.
Living without one's Sire.

Pauri

You created the world Yourself
With the Sun and the Moon as the lights.
You brought about fourteen chambers as commerce sites.
Those who are Guru-devoted, they gain the profit all.
For those who sip the Nectar of Truth, death is no fright.
They are liberated with the family; liberate the whole world they might. (3)

Sloka I

He creates and pervades the creation. P-84
He who is the true devotee understands this discipline.
The Lord's creation is beyond measure of money.
He who understands, would bear testimony.
They conduct themselves according to the code prescribed.
Without understanding how can one cross over to the other side?
Let faith be your prayer and minding the mind your ardour.
Whatever direction you may see, you'll find the Master. (1)

III

This is not the way to seek the Guru's company,
He is neither near nor far away.
Says Nanak, you find the True Guru
When the mind remains in His Presence every day.

Pauri

The seven continents and the seven seas
 The nine planets, the four *Vedas* and the *Puranas* eighteen.
 O Lord! You permeate them all
 They treat You with esteem.
 All the living beings remember You
 You are the Master of the regime.
 The devotees who meditate on the Preceptor,
 I am sacrifice unto their team.
 You do what You please
 Wonderful are your marvels that beam. (4)

Sloka III

Why bother about pen and ink?
 Why not imbibe in the heart?
 He who is ever dyed in the Lord's colour
 He would never from the Lord depart.
 The pen and ink will vanish
 Also what has been written.
 Says Nanak, the Lord's love will live for ever
 Which is the gift of the Primal Hour by the True Guru given. (1)

III

What you view will not accompany you,
 You must understand well.
 The True Guru inculcated Truth,
 One should on Truth dwell.
 Says Nanak, Truth is contained in the Holy Word
 In His grace He does tell. (2)

Pauri

You alone are inside and outside
You are primed of the secret of the heart.
Whatever I do you are aware,
Even what is in the mind on my part.
He who commits sins, he fears.
The man of God is in a bloom of sorts.
You are True, you do justice.
Why must one be afraid of the darts?
Says Nanak, those who've realised Truth
They get merged in Truth of the Lord. (5)

Sloka III

May the pen be destroyed along with ink.
The paper may also burn.
He who is the scribe may well be undone,
The one who to another one did turn.
Says Nanak, one gets what is recorded at the Prime Time
Other than this no one can churn. (1)

III

All else is false reading and speaking,
It's Maya, an illusion.
Says Nanak, without the Name nothing is stable
Mere reading is virtual ruin.

Pauri

Blessed is the laudation of the Lord,
It's singing hymns on one's part.
The Lord's laudation is blessed.

It is the justice that *dharma* accords.
 Blessed is the laudation of the Lord,
 It's the fruit of the yearning of the heart.
 Blessed is the laudation of the Lord,
 One ignores the slanderer's dart.
 Blessed is the laudation of the Lord,
 Who bestows His favours before one asks. (6)

Sloka III

Showing off their ego many have gone.
 Wealth has accompanied not any.
 The sense of duality brought about suffering
 As Yama kept an eye uncanny.
 Says Nanak, the Guru-devoted were saved
 With the True Name on the lips of many. (1)

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Sloka I

Good in words, in deeds a crook.
 Dirty in mind and comely in looks.
 Emulating those who wait in attendance,
 Devoted to the Lord, in His good books.
 Powerful and yet remaining meek and humble.
 Says Nanak, life would be worth living
 If one came to associate with Him and those who resemble.

Pauri

You are water, fish and yourself the net.
 You cast the net on the moss set.
 You are the lotus untouched, remaining red in water wet.
 You grant liberation in a moment's let.
 There is nothing outside You, from the Holy Word I beget. (7)

Sloka III

She who doesn't follow His command, suffers a lot.
 With mind deceptive, she can sleep not.
 Should she do what her Spouse desires,
 She is glorified here and to the Palace retires.
 Nanak gained this knowledge with His grace.
 The Guru's blessings and with Truth one is interface. (1)

III

O the self-possessed! In the absence of Name
 Don't be deluded by the *kasumbha** dye.
 Short-lived its colour is
 Its value is not high.
 Given to duality they perish
 Foolish, publind, plebeians
 Like worms in filth dying in turn.
 Says Nanak, those devoted to the Name are dyed in fast colours,
 Serene in the manner of the Guru.
 The dye of devotion doesn't wash off
 It merges in the poise of the True. (2)

Pauri

You created the universe
 And provided for its maintenance.
 Some subsist on malpractices,
 Their utterances are false and untrue nonsense.
 You do what You please
 You lead some even to commit offence.

* A flower whose dye is frail, can be easily washed away, a symbol for faithlessness.

Some others are led on the true path,
 You bless them with unlimited sustenance.
 Those who remember You succeed
 Those who don't, they are ever in suspense. (8)

Sloka III

The scholars study and expound the Vedas.
 Their attachment to Maya being their prize.
 Given to duality, they forget the Name,
 They are stupid, they are chastised.
 They don't remember Him who gave them life,
 And provides them with sustenance in guise.
 The noose of death is snapped not from their neck.
 They come and go and do likewise.
 The self-possessed understand not,
 The purblind suffer what their previous deeds prescribe.
 If one is lucky one meets the True Guru,
 Name, the giver of peace, in the mind lies.
 One enjoys bliss, wears bliss.
 In bliss, the blessed die.
 Says Nanak, forget not the Name from your mind
 Which earns you glory at the True Portal of the Wise. (1)

III

Serving the True Guru I was blessed
 The Name True is the virtue — treasure.
 Under the guidance of the Guru I realised myself,
 The Lord's Name enlightened me here.
 One should be truthful and practise truth.
 Recognition is the Lord's pleasure.
 The body and soul belong to Him,
 One must laud Him and offer one's prayer.

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He who sings His praises with the True Word,
 He is peaceful, finds His abode in peace ever.
 Meditation, asceticism and austerity are the features of mind,
 Without the Name accursed is the bearer.
 One realises the Name under the Guru's guidance
 The self-possessed has ruin in attachment to share
 Pray! Take care of me the way You please
 Nanak remains ever your server.

Pauri

Everyone belongs to You, You belong to everyone.
 For everyone You are the mainstay.
 Everyone asks You for favours.
 Everyday they come and pray.
 He whom You give, he gets it all.
 For some You are close, from others away
 Except You there is none other on Whom one can call,
 After due consideration I have to say.
 Everyone lauds You.
 At Your Portal the devotee is enlightened, if You may! (9)

Sloka III

The scholar reads aloud
 To Maya he is attached.
 He reflects not on the Creator in his mind.
 A stupid, plebeian cad.
 He misleads the world with duality
 Himself no understanding he had.
 His life is utter waste
 He is born and dies, is born again to die sad. (1)

III

Those who serve the True Guru they realise the Name.
 Do consider and understand.
 One remains calm and peaceful
 No clamouring comes to land.
 The self comes to kill the ego
 One is cleansed with the Holy Word's wand.
 Says Nanak, those devoted to the scriptures are liberated
 In their love for the Lord Grand. (2)

Pauri

Fruitful is the Lord's service
 Which the Guru-devoted attain.
 He who loves God meets the Guru.
 And takes to meditating on the Name.
 The Guru's Word makes one realise the Lord.
 The Lord helps the passage across gain.
 The stubborn never realise Him.
 If they sought, the Vedas to explain.
 Says Nanak, only he serves the Lord
 Whom the Lord God claims. (10)

Sloka III

Says Nanak, he is the truly enduring hero
 Who has driven the demon of ego from his mind.
 The Guru devoted meditates on the Name
 And has his life sublimed.
 Himself he is liberated
 And has his tribe benigned.
 He shines at the Holy Portal
 With the Lord's Name chimed.

The self-possessed die in ego;
Even on their death they are maligned.
It is His writ that runs everywhere,
No other place the poor can find.
Given to duality, they forget the Master Kind.
Says Nanak, without Name one suffers.
And loses the peace of mind. (1)

III

The Guru Accomplished inculcated in me the Name
It freed me of my delusion.
I sang praises of the Preceptor in the Name of the Lord
Which showed me the path of illumination.
With ego killed, I concentrated on the One
With Name of the Lord capturing my vision.
Endowed with the Guru's wisdom Yama dare not touch. P-87
It is with the True Name a fusion.
The Creator does whatever He pleases,
He whom He blesses takes to meditation.
Nanak the slave lives on Name
Without it in a moment he finds termination. (2)

Pauri

He who is successful in the Lord's Court,
He succeeds in all other courts.
Wherever he goes, he is acquitted.
Meeting him the drowning sinners float.
He possesses the treasured Name.
The Name is his nourishing toast.
He worships Name, submits to it.
With the Name his sins are washed the most.

He who meditates on the Name with concentration.
He lives in the world as a permanent host. (11)

Sloka III

One should worship the Preceptor
In the Guru's stance of poise.
When the soul imbibes the Supreme Soul
The Lord one comes to realise.
The soul is stable, it wavers not,
It follows the Guru's voice.
Without the Guru one sheds not the dirt of avarice,
And gains not the poise.
He who remembers the Lord every moment,
It's like bathing at sixty-eight sacred places of wise.
The truthful never acquire impurity,
Impurity is listening to another voice.
It is removed not by washing
Maybe at the sixty-eight sacred places of choice.
The self-possessed act in ego
And plead in the suffering guise.
Says Nanak, the impure become pure
When the Lord they come to realise. (1)

III

People try to reform the self-possessed,
How can he be redeemed?
The self-possessed can't be reoriented.
He must suffer his evil deed.
Devotion and distance from Him are the two paths
Followed as the Lord is pleased.
The Guru devoted disciplines his mind
With the Holy Word as touchstone of his creed.

He wrangles with his mind, settles the wrangle,
 Then his mind he would heal.
 The mind obtains what it craves for
 With the True Word as its feed.
 One enjoys the nectar of Name ever
 If the Guru-devoted does good deeds.
 Not listening to the mind and getting involved elsewhere,
 The life turns a mere weed.
 The self-possessed gets lost in his cussedness
 Practising false and untrue deeds.
 With the grace of the Guru, the mind is disciplined.
 And to the Lord it gets to plead.
 Says Nanak, the Guru-devoted practises truth,
 The self-possessed from transmigration isn't freed. (2)

Pauri

O Godman, dear brother!
 Listen to the testament of True Guru
 He who is blessed, he has it on his lips,
 In the mind and his heart in queue.
 The Lord's account of *Amrit* is outstanding and exquisite,
 In the Guru's words one can easily construe.
 For them the day dawns and darkness dispels,
 The way the sun would the night shoo.
 Invisible, Unencompassible, Inaccessible, Immaculate
 The Guru-devoted witnesses with his eyes true. (12)

Sloka III

Those who serve their True Guru
 They are acquitted.
 They dispel ego from their minds.
 To truth they are committed.

P-88

Those who serve not the True Guru
 Their lives are wasted.
 Says Nanak, He does what He pleases
 You may feel discomfited.

III

The mind is given to evil,
 It does misdeeds.
 Lost to duality the misled take to ceremonials.
 Punished while reckoning they plead.
 One should propitiate the Supreme Soul,
 Without the True Guru one understands not the creed.
 Meditation, asceticism and discipline are gifts of the True Guru
 Which He grants if He is pleased.
 Says Nanak, one should serve in good faith.
 Those to whom He takes kindly they succeed. (2)

Pauri

O Man! On the Holy Name of the Lord meditate.
 Ever it accords peace day and night.
 O Man! On the Holy Name of the Lord meditate
 Meditating on Him all the sins take flight.
 O Man! On the Holy Name of the Lord meditate,
 From poverty, hunger and suffering it gives respite.
 O Man! On the Holy Name of the Lord meditate,
 Help cultivating the elite amongst the devotees it might.
 He who has it inscribed in his lot by the Lord True,
 He is made to meditate on the Name for light. (13)

Sloka III

He who never served the True Guru
 And contemplated not on the Holy Word,
 Who hasn't experienced enlightenment,
 He is as good as dead in the world.
 He undergoes transmigration four and eighty lakh times.
 Dies to be born and has ignominy incurred.
 He alone serves the True Guru
 Whom the Creator Himself inspires.
 The True Guru is the Treasurer of Name
 Which by Divine Grace one acquires
 Those devoted to truth with the Holy Word,
 In truth they transpire.
 Says Nanak, He whom He unites never separates,
 In a state of poise he retires. (1)

III

He is Bhagvati* who the Lord realises.
 With the grace of the Guru, himself he recognises,
 Desists from wandering and the goal he finalises,
 Dies while living, the Name characterises.
 Such a Bhagvati is of high order
 Says Nanak, he alone finds truth in his quarter.

III

The mind engrossed in evil, Bhagvati he is called!
 Hypocrisy can never attain the Lord.
 He who slanders others,
 He dirties his own heart.

* Hindu sect devoted to dancing and rituals to attain God.

Should he wash the impurity of the body,
 But with the filth inside he won't part.
 If he were to wrangle with the holy company,
 Suffering duality, day and night,
 He would find it hard.
 Meditating not on the Name
 But playing the ritual card.
 Whatever is written at the Primal Hour, one can't disregard.
 Says Nanak, without serving the True Guru,
 Liberation can never be a reward. (3)

Pauri

They who meditate on the True Guru,
 Unto ashes they don't burn.
 They who meditate on the True Guru,
 They are contented in their turn.
 They who meditate on the True Guru
 They fear not the Yama stern.
 They to whom the Preceptor is gracious,
 At the Guru's feet they come to learn.
 They are honoured here and hereafter.
 And to the Court Divine with glory they turn. (14)

P-89

Sloka III

The head that bows not before the Master,
 It deserves to be cut and cast away.
 Says Nanak, he who suffers not the pangs of separation,
 Should be cast into the burning tray.

V

Having lost one's moorings
 One dies and is born time and again.
 As in delusion of the musk
 Like the deer one falls in a filling pond and suffers pain.

Pauri

O Man! Contemplate on the Lord's Name.
 All over He has His sway.
 O Man! Meditate on the Lord's Name,
 That in the end would get you a stay.
 O Man! Remember the Lord's Name
 Your hunger and thirst He would sweep away.
 The blessed devotee meditated on the Name.
 His traducers and foes at his feet lay.
 Says Nanak, one should contemplate on the Supreme Name.
 By the Name everyone gets to pray. (15)

Sloka III

The plain looking woman of evil ways makes herself up -
 With a heart false and untrue.
 She follows not her spouse
 Instead she orders about, the shrew!
 She who lives in the Guru's discipline
 Is relieved of all her suffering due.
 What is inscribed cannot be deleted
 And that which the Creator has ordained in the Primal Hour too.
 One should dedicate one's body and soul to the Master
 And cultivate fondness for the Word of the Guru.
 Without the Name no one has realised Him.
 You may ponder over it through.

Says Nanak, she is good-looking if she is of good deeds,
Whom the Creator Himself would woo. (1)

III

The attachment to Maya is like a dust-storm
Of which neither this nor that end is known.
The ignorant, self-possessed suffer a lot,
Forgetting the Name Divine they drown.
Every morning they get up and get engaged
In duality, they are verily thrown.
Those who serve their Lord God
Across the ocean they are blown.
Says Nanak, the Guru-devoted are given to truth,
The True Name alone in the heart they own. (2)

Pauri

On the land and ocean prevails the Lord
None other than Him exists.
The Lord Himself sits and administers justice.
The false are thrown out and desist.
The truthful are lionised
The *dharma* of fairplay subsists.
Everyone sings praises of the Preceptor
Who the poor and the helpless uplifts.
He glorifies the godly ever
And the sinners He accordingly hits. (16)

Sloka III

The self-possessed is like an unclean woman,
Depraved and defiled.
She has walked out of her house and left her spouse.

With another man she is embroiled.
 Her lust is never fulfilled,
 She burns in desire and is beguiled.
 Says Nanak, without the Name she is plain-looking and unsightly.
 Whose spouse has distanced her and reviles. (1)

III

The happily-married woman cherishes the Holy Word. P-90
 To the True Guru she is devoted.
 She longs for her love ever
 With fond endearment besotted.
 A woman of surpassing charm
 And for a wholesome repute noted,
 Says Nanak, she is wedded to the Name
 A union with the One Who has many a union floated. (2)

Pauri

O Lord! Everyone sings Your praises.
 The entangled, You've preened.
 They offer you their obeisance.
 The sinners You've redeemed.
 O Lord! You are the pride of the humble
 Amongst the mighty as well You lead.
 The proud, You reduce to submission;
 With the stupid, self-possessed You succeed.
 O Lord! You bestow honour on the devotee,
 The poor who come to plead. (17)

Sloka III

He who accepts the True Guru's discipline,
 He is exalted.

He who has the Supreme Name lodged in his heart,
 He is never thwarted.
 He to whom He is kind
 With His grace he is rewarded.
 Says Nanak, creation of the occasion is in the hands of the Creator.
 This secret only to the devotee is accorded. (1)

III

Says Nanak, those who meditate on the Name,
 Day and night on the Lord they concentrate.
 Maya is the slave of the masters,
 Runs their errands at the gate.
 The Accomplished Lord makes them accomplished.
 His commands enhance their weight.
 Blessed by the Guru who realise Him,
 They arrive at the salvation gate.
 The self-possessed understand not His ways;
 In the hands of Yama is their fate.
 The Guru-devoted who meditate on Him,
 They cross the ocean of life in state.
 Their demerits are annulled by the Meritorious
 And forgiven by Guru the Great. (2)

Pauni

The devotees are primed of the fact
 That of everything He is aware.
 There is no one Omniscient as He is
 He is ever just and truly fair.
 Why should one worry and entertain doubts?
 When He is never unjust and unfair.
 The True Lord does true justice,
 The sinner has defeat as his share.

O Godmen! Laud Him with folded hands,
The Lord must ferry you across there. (18)

Sloka III

I am in the company of My Love
He is lodged in my heart.
I sing His praises all the while
Out of devotion for my Lord.
Says Nanak, to whom He is gracious, she is blessed
She has happy wedlock as reward. (1)

III

It is in the Guru's service that one realises the Lord,
The one to whom He is kindly inclined.
The human beings become gods
With the Lord's Name in their mind.
Their ego is shed, they come to realise.
With the Holy Word they swim across and find.
Says Nanak, they get into the state of poise
With the grace of the Lord Divine. (2)

Pauri

The Lord revealed His divinity
And inspired devotion.
His realisation too He inculcated Himself
And Himself undertook to function.
The Lord blesses the devotees with peace
And allots them a permanent station.
The sinners He doesn't spare
He picks them up and consigns them to the Hell's oblivion.

The Lord cherishes the devotees
And installs them in Heaven. (19)

Sloka I

Misconceived as the drummer woman,
Hard-hearted as the she-butcher,
Slanderer as the sweepress,
Together with low-caste wrath the man is misled.
What use is demarcation of the line of ritual purity
When all the four to him are to wed?
The discipline of truth,
The good deeds as the ritual lines of purity,
And the holy bath as meditation;
Says Nanak, only they are considered accomplished hereafter,
To sins who pay no attention. (1)

I

You may be a swan,
You may be a crane
If it pleases Him
He may turn the crane into swan. (2)

Pauri

If you have something on your mind to be done
Make a prayer to the Lord God.
He must do the job exquisite,
It's the reputation of the True Lord.
The Holy have the treasure of Amrit,
Of which You take part.
He is the Reliever of Fear, the Compassionate Lord.
Of His slaves He does the interests guard.

Nanak lauded the Lord
And thus realised the Unencompassable God. (20)

Sloka III

He is the body and soul,
To one and all sustenance He provides.
Says Nanak, He is the Bestower ever and ever
One must serve Him as the Guru guides.
I am sacrifice unto them
Who meditate on the Formless Guise.
Their faces are ever resplendent,
The whole world in their honour would rise. (1)

III

Meeting the True Guru I turn away from the world,
I have the nine treasures to play with.
The ten and eight occult powers follow me,
I come to my true self to stay with.
I listen the unstruck melody
And the trance I have a way with.
Says Nanak, the Lord's remembrance lodges in their heart,
Those who have been inscribed from the Primal Day with. (2)

Pauri

A singer of Lord's praises,
I come to His Door.
The Lord listened to my supplication
And invited me to His Floor.
He sent for me and asked,
"What brings you to the core?"
"Pray bestow on me Your Name

Day and night, on which I may ever pour."
 The Lord made me meditate on the Name
 Nanak was exalted and came to the fore. 21. (1)

("Shudh", meaning found correct.)*

Sri Raga Kabir Ji

There is but one God,
 He is realised through the grace of the True Guru.

I

(To be sung in the measure of *Ek Suan*)

The mother thinks the child is growing,
 Knows not the sand of life is ever flowing.
 She fondles him as her life's staff,
 Sees the god of death; it makes him laugh (1)

O Lord! You've deluded the world in a way
 That one realises it not under Maya's sway!
 Says Kabir, abstain from this venom,
 Its consumption is death certain.
 O Man! Remember the Lord!,
 Who is the eternal life force
 And the way to cross the ocean (2)

P-92

If He chooses He inspires devotion,
 Doubts and dualism abandon,
 There is poise and dawn of enlightenment.
 The Guru's grace bestows subliminal intent. (3)

* as recorded in the original text

This is the way to keep death at bay
If you do what He desires,
You must meet the Lord one day. (1) *Refrain 2*

Sri Raga Trilochan

Much too involved in Maya,
O Man! You have forgotten your old age and end.
You feel blooming like lotus seeing your family.
And covet others' like the treacherous tend.
Here comes the messenger that Yama has sent;
No excuse ever avails with Him.
A stray son comes and supplicates:
Lord! Pray take me in Your arms, I seek union!
Meet me, my Master and grant me liberation! (1) *Refrain*

Living a luxurious life and enjoying power
O Man! You believe, you are eternal in the ocean of life.
Lost in Maya, you remember not the Lord,
You have wasted your career, escaping the strife. (2)

It is an arduous journey you have to traverse
Where the Sun and Moon are not heard.
You will forget the attachment to Maya
When you come to quit the world. (3)

I have, today, witnessed the Dharamraja in a vision rare.
His agents hold in their grip the living
Their torment no one can bear. (4)

As maintained in the sermons.
I find the Lord's presence in Nature everywhere.
Lord! You know everything yourself
Trilochan can only make a prayer. (5) 2

II

It is a strange story, Oh Pandit!
 It's difficult to understand.
 He has enchanted the celestials, the mortals,
 Shiva and his acolytes.
 And tied the three worlds to his waist-band (1)

I hear the Lord's unstruck melody.
 Whose grace makes me meditate on the Word.
 My mind is the still which derives and distils
 And drips into the goblet of gold.
 This quiet flow continues
 And the rarest of rare drink spills. (2)

Yet another curiosity is that my breath serves as a cup.
 The Lord prevails in all the three spheres
 Who could ever His seat usurp? (3)

This is what I have learnt,
 Says Kabir, who is dyed in His colour.
 The rest of the world is given to delusion
 Albeit I am lost in the Name's profusion. (4) (3)

Sri Raga Bhakta Beni(To be sung in the measure of *Pahre*)

P-93

There is but one God
 He is realised through the grace of the True Guru.

O Man! When you were in the casement of the womb
 You meditated lying upside down.
 You were not proud of this clay figure ever,
 For your lack of knowledge you would frown.

Don't you remember those days of agony?
 You have now developed involvements of many a kind,
 Leaving the womb when you came to the mortal world.
 The Lord God you have cast away from the mind. (1)

O fool! You would repent later,
 You are being misled and in delusion lost.
 Meditate or else you would be consigned to Yama.
 O Man! Why do you go about in obstinate denial of God? (1) *Refrain*

You are engrossed in childish pleasure and pasture,
 Every moment in the grip of attachment.
 You consume liquor and dishes of meat like *Amrit*;
 The five evils appear and you they torment.
 You quit meditation, austerity, discipline and meaningful advice.
 Never do you with the Lord check.
 In the outburst of lust your senses are dimmed.
 You have another woman tied around your neck. (2)

In the flush of youth you coveted other faces,
 Caring not for right or wrong.
 Lost in lust, forgetting the pernicious poison
 To good or evil you did not belong.
 You felt proud seeing your progeny and property,
 And forgot the Name of God.
 At others' death you weighed their assets.
 In the pleasure of palate and lust your life you lost. (3)

Your hair grey, whiter than the white flower.
 Your voice as if coming from the seventh nether region.
 Ever flowing eyes, your thinking and strength gone.
 You still churn out your passion.
 Evil desires assail you like showers of rain.
 Withers the lotus of your life.
 The Immortal Words you gave up in the mortal world
 Your repentance would ever be rife. (4)

Seeing the young ones you feel excited
And take pride no end.
You're greedy for longer life
Though with your eyes you can't fend;
Your stamina exhausted, the bird of life having flown.
You are no more welcome in the house or compound.
Says Beni, listen O you godmen! After such life who has ever
salvation found? (5)

Sri Raga

You are me; I am you.
Where is the difference wide?
It's like gold and bangle
Water and wave or tide.
If I had not sinned, my Limitless Lord!
Who would have You
The Redeemer of the fallen called? (1)

You are the Master, you know one's heart.
The Lord is known by the slave
And the slave by the Lord. (2)

Pray, grant me the understanding
That I contemplate on You.
He who is alike in all the tribes
To Ravidas has revealed this as true. (3)

Raga Majh IV Quartets

P-94

There is but one God.
Truth Incarnate.
The Master-Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Score I

The Lord's Name, the Name Divine I have taken to.
Blessed are those who meditate on the Name True.
The Guru Accomplished showed me this way
I are are those who listen to what their Gurus say. (1)

I have the Lord's Name as the provisions for my journey
My life-long companion, me does He ever accompany.
The Guru Accomplished endowed me with the Name,
The Lord is my everlasting bounty. (2)

My friendly Lord is the Beloved Sovereign, I maintain.
Someone should effect my union with Him who does my life sustain.
I can no longer live without my Beloved.
My eyes, in constant tears, cry. (3)

The friendly True Guru is my childhood companion.
O Mother! I cannot live without having Him in my vision.
O Lord! Do kindly let me meet my Guru.
Nanak has only the Lord's Name in his kitty. (4)

Majh IV

Krishna, the slayer of Madhu, is the sustainer of my body and soul.
I know none other than the Lord as my goal.
I wish I meet a blessed, friendly devotee
Who should take me to the Lord. (1)

I seek Him in my body and mind.
O Mother, how do I my Dear Beloved find?
I go to the holy company and ask,
And in the holy company I find my God. (2)

My cherished Beloved, the True Guru, is my protector.
I'm a poor child, He is my succour.
The Accomplished True Guru is my mother and father,
Meeting whom is like water that blossoms the lotus of heart. (3)

Without seeing the Guru I have no rest.
By the Guru's separation are my mind and body upset
O Lord! Do be gracious and make me meet the Guru
Nanak, the slave, feels happy, meeting the Guru, his Bard. (4) 2

Majh IV

Let's read about the Lord's glory.
Contemplate on it.
Let's day by day listen to the exposition of the Lord's story.
Lauding the Lord in the holy company
Will help us on the arduous ocean of the world and cross. (1)

P-95

O damsel friends! Let us arrange the passage.
Someone should give me my Lord's message.
He is my Friend, Companion and Love.
Who can bring me tidings of my Lord Boss. (2)

The Accomplished Guru knows my pain.
 I can live not without remembering His Name.
 Pray, bless me with the maxim of cure, my Accomplished Guru!
 The Divine Name to cruise me across. (3)

I am a poor *chatrik* and in the True Guru's shelter I sleep.
 The Lord's Name I sip in drip.
 The Lord is the ocean of water, I am like fish in water.
 Says Nanak, without water I am at a mortal loss. (4) 3

Majh IV

God-devoted divines, let us get together.
 Give me tidings of my Lord for whom I hunger.
 He who grants boons, the sustainer of the universe,
 A meeting of that Lord, a mere glimpse
 Should make my heart saturated. (1)

In the company of godmen, the holy word I uttered.
 Hearing the Lord's discourse, my heart fluttered.
 The Lord's Name is the Amrit I relish
 Meeting the True Guru, on Amrit I feasted. (2)

Blessed is he who finds holy company.
 The unfortunate one knocks about in duality.
 Without luck one finds not the holy;
 In the absence of their company, impurities get accumulated. (3)

Come and meet me, O Life of the Universe.
 Let the Name of the Lord in my heart immerse.
 The Guru-inculcated sweet Name I relish.
 Nanak the slave with the Name is cherished. (4) 4

Majh IV

Enlightened by the Guru about the Lord
I enjoyed the essence Divine.
Dyed in the Lord's dye
I drank the spirit sublime.
As the Lord's Name I repeated from my mouth,
The essence would spill here and there. (1)

Come, men of God, take me to your heart.
Give me tidings of the Lord.
I would give myself to the godmen I meet
Who recite for me the Holy Word here. (2)

Blessed am I, I met the man divine
The Guru Accomplished fed me on nectar sublime.
Unlucky is the one who meets not the True Guru.
The cycle of wombs has the egoist to bear. (3)

The Lord Gracious was verily kind,
He purged the poison of ego from my mind.
Says Nanak, the body has shops and squares,
The devotees buy goods from the fair. (4) 5

Majh IV

It is the Lord's laudation when on the Name I meditate.
In the company of the holy, it's the union I consummate.
The Lord is Inaccessible, Unknowable Master;
Meeting the True Guru is like extracting the essence divine. (1)

Blessed are the devotees who have known the Lord.
I go and ask them about my God.

P-96

I wash and scrub their feet again and again,
In the company of the devotee I sip the nectar sublime. (2)

The True Guru, the Bestower, endowed me with the Name True.
Blessed, I had a glimpse of the Guru.
The essence of *Amrit*, His utterances are true *Amrit*.
I had *Amrit* from the True Guru's mine. (3)

In the true company of godmen let me realise the Lord.
And in this true company let me meditate on God.
Nanak listened to the Lord's discourse as presented.
Under the guidance of the Guru the Name he came to chime. (4) 6

Majh IV

Come dear sisters, let us meet
The One who brings tidings of my Love,
I am sacrifice unto such a Treat.
In the Holy Company I find my Friend, the Lord
I would give my life for my Guru True. (1)

My Master I behold whichever side my eyes I cast,
The knower of mind You are lodged in every heart.
The Guru True showed Him by my side.
I am sacrifice unto the True Guru. (2)

The air and clay being the same,
The same light in everyone prevails.
It is the same spark seen variously;
The same light all over trails.
By the Guru's grace I had a glimpse of Him
I am sacrifice unto my Beau. (3)

Nanak utters the Holy Word.
 Which the Guru-devoted take to heart.
 The Guru Accomplished gives the guidance;
 The True Guru cherishes both me and you. (4) 7

Raga Majh V, Quartet Score I

I long to see my Guru.
 Like a *chatrik* my heart is wrenched.
 Without sight of the Dear Sage
 My thirst not slaked, I feel not quenched.
 I am sacrifice unto a glimpse
 Of my Dear Guru, my Lord God. (1) *Refrain*

Yours is a charming face.
 Your words, a divine melody.
 For long I haven't seen my Guru, my Deity.
 Blessed is the land where You live
 My well-wisher, my Friend, my God!
 I am sacrifice unto my well-wisher, my Friend, my Lord! (2) *Refrain*

It was the torture of Kaliyug
 If for a moment I didn't see You. P-97
 When do I meet You now, my Beau?
 My night knows no end,
 I have lost my sleep,
 Without being in Your presence,
 I am sacrifice unto the *Darbar* of my Guru! (3) *Refrain*

It was a blessing meeting the Saint Guru.
 I found the God Eternal in my home true.
 Let me serve Him without a moment's respite,
 Nanak, the slave, has this claim.
 I am sacrifice unto Him Whose servant I remain. (4) 1.8 *Refrain*

Raga Majh V

Blessed is the season in which I remember.
In Your pursuit blessed is the endeavour.
Blessed is the heart in which You dwell.
For us all You are the Bestower. (1)

O Father! You are the Lord True.
Endless are Your Nine Treasures too.
He is content to whom You give.
He becomes Your worshipper. (2)

Everyone looks up to You.
You dwell in every heart true.
One and all are equal in Your eyes;
No one is a stranger. (3)

You grant salvation to men of God.
The egoist has rebirths as reward.
Says Nanak, I am sacrifice unto You,
All that I witness is the play of my Creator. (4) 2.9

Majh V

The unstruck melody sounds spontaneously.
The bliss of the Holy Word is everlasting felicity.
I am in a trance in the cave of poise.
My status has been elevated and lent dignity. (1)

Having knocked at many a door,
To myself I have returned.
O Holy men! I am now completely at home
The Guru has introduced me to the Almighty. (2)

Himself He is the Ruler,
 Himself He is the ruled over.
 Himself He is the recluse.
 And Himself He is the relisher.
 Himself He sits on the throne to do justice;
 No more wailing and crying in pity. (3)

I have presented what I witnessed.
 He alone enjoys who has been initiated.
 I am happy, my light has merged into the Light Divine.
 He prevails all over is Nanak's trestimony. (4) 3.10

Majh V

The home with conjugal bliss that bristles,
 Resounds with joyous melodies and whistles.
 Dance and drama enliven the home
 Where the wife by her spouse is adored. (1)

She who is loved by her spouse is virtuous and fortunate.
 Progeny-blessed, suave and in a happy conjugal state.
 Charming, efficient and bold. (2)

The one who is dedicated to the loving devotion of her Lord.
 She is a highly cultured, pre-eminent, bard,
 Richly equipped with learning,
 Of noble lineage and brothers untold. (3)

No words can praise her,
 She who has been accepted by her Lord.
 Eternal is her conjugal bliss,
 With the Unreached and Unknowable God.
 Says Nanak, she owes her loving devotion to the divine fold. (4) 4.11

Majh V

In quest of a glimpse I look for Him up and down.
 I have gone around the worlds I've known.
 My Lord is both Attributed and Unattributed
 Pray! Someone should effect our union. (1)

P-98

Discourse on the six *Shastras* on my lips,
 Ritual worship, dot on the forehead and holy bathing trips,
 Cleansing praxis and four and eighty yoga poses,
 Do not give me any satisfaction. (2)

Many a year I meditated and underwent austerities,
 I went about several countries for fun.
 Yet I found no peace for an instant in my mind.
 The yogi in me would again and again get up and run. (3)

In His grace a holy man I met.
 My mind and body at peace, was content.
 The Lord Eternal came to live in my heart
 And Nanak started chanting His paeon. (4) 5.12

Majh V

He is Supreme, Unapproachable, Divine Master.
 Inaccessible, Incognitive, Unknowable, in a mystery cloister.
 To the humble He's merciful, He is the Lord God,
 He should be remembered as Liberator of the devoted. (1)

The slayer of Madhu liberates the devotee through the Guru.
 The Guru devotee is a companion of Krishna, the True.
 The Merciful Master one finds through the devotee
 There is no other way quoted. (2)

He needs no feeding, wears long hair, none does he with illwill treat.
 Millions of people worship His feet.
 Guided by the Guru he has the Name lodged in his heart,
 A devotee dedicated to the Love besotted. (3)

Blissful, Illimitable and Unknowable.
 Ever Bestower and All-powerful.
 The Guru devotee meditates on the Name and is liberated
 Only a few have His way of thinking noted. (4) 6.13

Majh V

What You say, we do, what You offer we receive.
 The poor, helpless! You alone can the man retrieve.
 Dear Lord! It is You all over
 I am sacrifice unto Your ways. (1)

In Your discipline do I go astray and come to the path right?
 In Your discipline with the devotee I laud the Lord's might.
 In Your discipline, misled I wander in multiple births.
 And it's all under Your sway. (2)

There is neither anyone foolish nor wise,
 It's all the way You devise.
 Inaccessible, Unknowable, Illimitable, with Immeasurable depth.
 None may dare measure You or weigh. (3)

Dear Friend! Give me the dust *of the feet* of the holy.
 I come to your Portal for Your mercy.
 A glimpse would quench my heart.
 Says Nanak, let such meetings be the order of the day. (4) 7.14

Majh V

It's agony when He is remembered not.
His longing makes me roam a lot.
Meditating on the Name is joy for ever,
For him who is blessed by the Merciful Lord. (1)

My True Guru is all powerful,
My sorrows vanish as I remember Him.
Gone are worries, maladies and pain,
Himself He takes care of His ward. (2)

P-99

Like a child I ask for everything.
There is no end to His mercy.
Falling at His feet I adore my God. (3)

I am sacrifice unto my Perfect Lord.
He Who has broken all my bonds,
With His Name He has cleansed my heart.
Nanak is lost in His colourful mart. (4) 8.15

Majh V

Precious, Preserver, Beloved, Bestower.
Deep, Solemn, Unending, Lord!
Lofty, Limitless, Eternal Master
I meditate on You and abide. (1)

Reliever of suffering, Priceless Treasure,
Fearless, Rancourless, Boundless, Beyond any Measure.
Image Eternal, Deathless, Self-Existent,
Contemplating on You, my anxieties subside. (2)

Constant Companion, Protector ever in every state.
 Of high and low so much care You take.
 With the alchemy of the Name
 My mind quenched, I sip *Amrit* with the Guru as guide. (3)

I remember You My Love in pain and pleasure.
 I gained this guidance from my Guru, the Seer.
 My Master! You alone are Nanak's support
 With your love he would swim to the other side. (4) 9.16

Majh V

Blessed is the moment when the True Guru I met.
 A fruitful glimpse for the eyes to see, and across the ocean to get.
 Blessed are the moments, seconds, minutes and the hour
 Blessed is the happenstance. (1)

In my endeavour cleansed was the mind.
 Following the Lord's path I shed the illusion, I find.
 The True Guru revealed the Treasure of Name
 The sufferings are left with little chance. (2)

I live with the Holy Word within and without
 That You uttered Yourself and Yourself propound.
 My Guru asserted that He alone is all over.
 None other to take over in the seance. (3)

At the Guru's I sipped the essence of *Amrit*.
 The Name is my dress and dietary kit.
 Name is my joy, play and pleasure.
 With the Name Nanak had his romance. (4) 10.17

Majh V

From all the holy folk a boon I seek.
I beg for a favour, without ego I speak.
I'm sacrifice unto him a million times,
He who grants me the dust of the feet of godmen. (1)

You are the Bestower, Rewarder of deeds.
You are Accomplished Who comfort feeds.
Everyone is endowed by You.
Pray make this chance qualify me for heaven. (2)

Your glimpse and the mansion of my body is pure;
The inpregnable citadel of spirit I conquer.
You are the Bestower, the great Rewarder;
There is none as heroic as You, far beyond my ken. (3)

As the dust of the feet of the holy touched my forehead.
The accursed evil-thinking was gone, foul-mindedness fled.
Seated in the house of truth I sang His praises.
Vanished the untruth, I don't know when. (4) 11.18

P-100

Majh V

O Supreme Bestower! Forget me not.
Pray! With Your devotees link my lot.
Bless me with the boon.
That day and night on You I meditate. (1)

In the dead clay consciousness you infused.
All that You give is well imbued.
Peace, pleasure and pastimes.
What You please must happen soon or late. (2)

All that I have is gifted by You
 Six and thirty varieties of dishes along with *Amrit* true.
 Comfortable couch, cool breeze.
 And playtime in an exhilarating state. (3)

Pray! Bless me with the wisdom
 That I forget You never.
 Give me the advice
 That I remember You ever.
 Every breath should I laud You,
 Nanak has the support of his Guru's feet *of late*. (4) 12.19

Majh V

Conforming to Your ordinance is Your laudation.
 What You desire is meditation and contemplation.
 It is true worship that pleases You, my Lord.
 Abiding by Your discipline is perfect enlightenment. (1)

He alone chants the ambrosial Name.
 He whom in Your heart You claim.
 You belong to the devotees, the devotees are Yours,
 Between the Lord and the devotee there is a commitment. (2)

You nurture the devotee as a ward.
 The devotees play with You, their Lord.
 Your devotees are much dear to You
 You are their very breath inherent. (3)

I am sacrifice unto the devotees
 Whom You accept and who please Thee.
 In the company of devotees, I enjoy peace,
 Nanak's longing for the essence of Name finds fulfilment. (4) 13.20

Majh V

You are the reservoir of water,
I am Your fish.
Your Name is the drop,
I am the thirsty *chatrik*.
You are my hope, from You the poise I get.
On You alone my mind is set. (1)

The way a baby enjoys sucking milk,
The way the poor are pleased with the sight of wealth.
The thirsty drink water that's chilled.
With God's Name my heart is full. (2)

Like the candle dispels darkness with light.
The thought of the groom delights the bride.
The way meeting with the lover lends fervour,
My heart is dyed in the Lord's colour. (3)

The godman has put me on the Divine path,
With the grace of the Holy, I've taken to His resort.
God is mine; I am God's slave,
The truth to Nanak his Guru gave. (4) 14.21

Majh V

The Name ambrosial purifies ever.
Peace-giving and pain-reliever.
I have tasted many an essence.
Love Divine is the sweetest I found. (1)

He who sips it is satisfied
He who attains the essence is immortalised.

He alone gains the treasure of Name
With the Word Holy he is found sound. (2)

He who has been blessed with the Lord's love
His thirst is truly quenched.
He who has cultivated love Divine;
Astray he never went
He alone realises the Lord's Name
Which is by destiny bound. (3)

Only one did imbibe the Lord,
Many were ingratiated.
Coming in touch with him
Several others were liberated.
Only the devotee obtains the treasure of Name
Not many such can Nanak count. (4) 15.22

Majh V

My Lord's *nine* blessings, *eighteen* occult powers, wealth and property.
The one who is solemn and profound, these are his inherent authority.
He enjoys millions of blessings, he who seeks the Guru's protection. (1)

A glimpse of the Guru and one is purified.
His family and friend are rarefied.
Inaccessible, Unknowable is my Lord
With the Guru's blessings one takes to meditation. (2)

He who is sought after by many means.
Blessed is the one who has Him seen.
His seat is lofty, limitless and unknowable
Only the Guru can show that mansion. (3)

Your Name is ambrosial and has deep mystery.
He in whose heart it is lodged, attains liberty.
The Guru frees him of bondage.
In a state of serenity Nanak found remission. (4) 16.23

Majh V

Meditate on the Lord in divine grace.
In the divine grace, sing His praise.
Sitting and standing, sleeping or awake,
Meditate on the Lord every breath you take. (1)

The godman gave me the Name as a remedy
My sins were washed away, I became neat and tidy.
Full of joy, relieved of agony,
All my sufferings have come to forsake. (2)

He to whom my Beloved is kind.
Liberated in the ocean of life he would himself find.
He who has true faith in the Guru,
He need not be afraid, nor shake. (3)

Ever since I cultivated men divine,
In the Guru-devoted, no more ego do I find.
Nanak chanted His praises every breath,
For his lapses the True Guru amends did make. (4) 17.24

Majh V

With His devotee the Lord is totally identified.
Endowed by the Lord, the devotee is gratified.
Drawing water, waving fan or grinding for the Guru,
The devotee keeps himself occupied. (1)

Snapping the snare the Guru put him to the task.
 In the Master's discipline the devotee does bask.
 He does what the Master desires.
 Inside and out the devotee goes about with pride. (2)

My wise Master, of the various ways you are well aware. P-102
 The Lord's devotee does all the pleasures share.
 Whatever the Master owns, for the devotee it is held astride. (3)

He who has been exalted by the Master.
 None may ask for his reckoning thereafter.
 Nanak is sacrifice unto the devotee.
 He is a pearl from the ocean deep and wide. (4) 18.25

Majh V

Everything is in this house,
 There is nothing outside.
 Who looks for it not within,
 He chases an illusion wide.
 With the grace of the Guru who finds it within,
 He is blessed with peace, both in the house and outside. (1)

In the soulful trickle of *Amrit*,
 To the discourse of the Holy Word I submit.
 I regale with joy day and night.
 Ever I am at play with my Guide. (2)

Separated for ages, we are at home.
 Blessed by the Holy, the dried one is now in bloom.
 Guided wise, I meditated on the Name.
 The devotee came to live by His side. (3)

The way a wave in the ocean surges,
 The light in the Divine Light merges,

Says Nanak, the wall of my doubts is demolished,
No more playing seek and hide. (4) 19.26

Majh V

I am sacrifice unto him who listens to the scriptures.
I am delighted with him who with his tongue utters.
I am sacrifice unto him time and again,
He who with his heart and mind contemplates on You. (1)

I wash the feet which Your path tread.
On him my eyes wish to be fed.
I would sacrifice myself for my Beloved.
Meeting whom I may gain my Guru. (2)

Blessed are they whom you recognise.
Amidst everyone, yet immaculate and pious.
They cross the ocean *of life* with the holy,
All the agents of evil they subdue. (3)

I come to seek their protection.
Shedding ego, pride and misled affection.
Pray, bless Nanak with the gift of Name
Inaccessible, Impenetrable, True. (4) 20.27

Majh V

You are a tree with your branches in bloom.
You were abstract, turned tangible soon.
You are the ocean, foam and bubble
Besides You there is nothing to be found. (1)

You are the string and also the bead
You are the knot and the gem to lead.

At the outset, in the middle and end You figure
None other than You does count. (2)

You are Unattributed and Attributed Bestower of pleasure.
You remain Unattached and yet indulge in no measure.
You know Your marvels
You alone know Your ground. (3)

You are the Master and also the Servant
You happen to be hidden and also apparent.
Nanak, the slave, sings Your praises ever
Pray, give me a glance for a moment of Your grace profound. (4) 21.28

Majh V

Blessed is the utterance which the Name avows. P-103
Blessed by the Guru only a rare one knows.
Blessed is the hour when one hears the Lord's laudation,
Their visit to the world is truly blessed. (1)

Blessed are the eyes which have a glimpse of the Lord.
Adorable are the hands which pen the praises of God.
Fascinating are the feet which tread the holy path.
I am with them who are truly wed. (2)

Do please listen, my dear friend.
The holy company for a moment do lend.
When sins are washed away, the mind becomes pure,
With no more transmigration is one harrassed. (3)

I make a supplication with folded hands
Pray, ferry the sinking stone to the land.
The Lord has been gracious to Nanak
He has been by the Lord caressed. (4) 22.29

Majh V

Your Word is like *Amrit* venerated.
Hearing which I am liberated.
Anxieties gone, my mind is at peace
With the glimpse of the Guru True. (1)

I am happy; my sorrows have fled.
As the Name from the lips of the Holy was fed.
All the tanks are full to the brim,
No one has remained without its due. (2)

The Creator Himself has been merciful.
Kind, Benevolent and Charitable,
He takes care of all His creation,
Satisfying them who pursue. (3)

Infusing life in the forests and green of the ferment,
The Creator did it all in a moment.
Nanak, the Guru-conscious remembers Him,
For whom he has his ears on cue. (4) 23.30

Majh V

You are my father.
You are my mother.
You are my relative,
And my brother.
You are my saviour everywhere.
I have neither worry nor fear. (1)

Blessed by You, I come to know You.
You are my anchor.
You are my pride.

There is none other than You.
It's all Your play, this world, my Beau! (2)

Everything living is Your Creation.
You make them do what You please.
Whatever happens is ordained by You.
None other has anything with it to do. (3)

I gained precious peace remembering Your Name.
Singing God's praises
I am contented at heart.
With the grace of the Guru,
I have succeeded in the perilous task. (4) 24.31

Majh V

The Lord is the support of my life and mainstay of my mind
The devotee, I live singing His praises sublime.
He is the mine of merits, His Name is ambrosial
Meditating on Him I attained felicity. (1)

He who comes from his house cherishing a desire,
In the company of the holy his transmigration expires.
His hopes and wishes are fulfilled.
Meeting the Guru, a glimpse of His Holy Entity. (2)

P-104

He is Inaccessible, Unknowable, nobody is aware of His extent.
The ascetics, the occult and the enlightened mendicant.
Once ego is shed, illusions lost,
The Lord reveals Himself in the mind in entirety. (3)

Happy, pleasant, guarantor of liberation.
In peace and poise, initiator into meditation.
My Master has been gracious
The Name has come to Nanak in sublimity. (4) 25.32

Majh V

On Your tidings I live
You are my beloved Master big.
You know Your wondrous ways
O Lord! It's Your support I seek. (1)

Chanting Your praises I feel refreshed,
Listening to your legends my impurity is redressed,
In the company of godmen
Ever the Bestower's Name I speak. (2)

Every breath I remember my Lord.
With the Guru's grace I lodge *His Name* in the heart.
Enlightenment is Your endowment
You are support of all the needs. (3)

You are the Truth, nothing but the Truth.
You are eternally abiding forsooth
You and Your marvels are manifest, my dear
Seeing which Nanak is at his joyous peak. (4) 26.33

Majh V

It rains the moment you say,
The holy get together and pray.
It's cool, peaceful, serene and pleasant,
The Lord Himself has felicity pervade. (1)

There is abundance of everything around,
With His grace whatever one waited for one has found.
Pray, do be kind, my Bestower Lord!
Let every living creature in comfort wade. (2)

You are the True Lord, your Name is True
 In your grace ever one remembers You.
 The attachment and fears of life and death are snapped
 All the sorrows and sufferings fade. (3)

Nanak lauds You with every breath he takes.
 Meditating on the Name his entanglements break.
 His wishes are fulfilled in an instant.
 It appears as the gift of Name as it is laid. (4) 27.34

Majh V

Come, my fellow travellers, on the holy path of God
 Let's get together and laud the Inaccessible, Illimitable Lord.
 The singers and listeners are both liberated,
 We remember the One who is the Creator True. (1)

The sins of many a birth are washed.
 One gets whatever one asked.
 By meditating on the True Master.
 For all and sundry it is the Provider Guru. (2)

Contemplation on the Name makes for every comfort.
 Fears are shed, one remembers one's Consort.
 He who serves the Lord is destined to be ferried across
 All his tasks are attended by the crew. (3)

I have come to sit at Your feet
 The way You please, we must meet.
 Do be kind and bless me with devotion
 May Nanak sip the *Amrit* true. (4) 28.35

Majh V

The Lord God, the Master has been gracious.
Here and there, everywhere it has rained spacious.
The Protector of the poor, ever Compassionate
Has bestowed bliss all over. (1)

He cherishes His creation,
The way the mother tends her son.
Reliever of suffering, Ocean of Joy
For everyone He is the Provider. (2)

Pervades land and ocean, the Kind Master,
I am sacrifice unto Him and remain ever after.
I remember Him day and night,
He who is our immediate Liberator. (3)

The Preceptor has us all saved.
Relieved of suffering when we craved.
Meditating on the Name the mind and body are refreshed.
The Lord has given Nanak His benign cover. (4) 29.36

Majh V

Where the Name of the Merciful Lord is repeated,
The deserted mansions get gilded.
Where God's Name is not remembered,
The towns are wrecked and ruined. (1)

He who contemplates on God on frugal fare,
God takes care of him both here and there.
He who overeats and indulges in misdeeds,
Raises a crop of poisonous weeds. (2)

He who doesn't cultivate the Holy,
 In the company of the misled he commits folly.
 The ignorant fool ruins his precious life,
 He himself uproots his own tribe. (3)

I seek Your support, my Lord Benevolent!
 The Ocean of Solace, my Guru Omniscient!
 Do be kind that I sing Your praises,
 Let Nanak's faith receive no dent. (4) 30.37

Majh V

With the feet of the Master inscribed in my heart.
 My agony and suffering appear to depart.
 I listen to the symphony of peace, joy and poise,
 My fellow travellers are men of God. (1)

This love snaps on no account.
 The Lord pervades inside and out.
 I remember and remember, and while remembering I laud.
 And this is how I cut Yama's knot. (2)

In the ambrosial drizzle the Divine Word rains.
 For the mind and body peace it contains.
 Your devotees feel contented
 From the True Guru they have an assurance got. (3)

The fruit comes from the Master to whom I am devoted
 Due to His favours, to the Preceptor I'm promoted.
 Blessed by Lord, my transmigration has ended.
 Nanak has got whatever he sought. (4) 31.38

Majh V

It has rained, the Lord has been kind,
With the well-being of the creation in His mind.
Relieved of suffering, it is true comfort.
I have taken to meditating on God. (1)

To Whom we belonged, He comes to foster.
The Supreme Lord is the True Protector.
The Master pays heed to my prayer
All my labours have received the reward. (2)

P-106

He cherishes all the living beings true.
He shows His grace with the intervention of the Guru.
The ocean, land and the space in-between are quenched.
Of such a Guru I am the ward. (3)

He fulfills what is in my heart.
I am sacrifice unto such a Lord.
Nanak, the slave's sufferings were relieved.
He came to be dyed in His colour fast. (4) 32.39

Majh V

My mind and body are Yours, and riches too.
You are the Master, my Holy Guru.
My soul and bearings are Your property
Yours indeed is all my might. (1)

Ever and ever You kindly treat.
I bow once and again, touch Your feet.
I come to serve You if You please
You are the kindly light. (2)

O Lord! It's from You that I get.
 You are my necklace and my locket.
 What You offer, Your favours I pocket.
 Where You lodge me, it is my heaven
 You are the Provider of everyone in sight. (3)

Nanak meditated and he found joy.
 Day and night in laudation I would employ.
 All his desires are truly fulfilled,
 Never in any wrangle is he caught. (4) 33.40

Majh V

The Lord Transcendent despatched the cloud.
 It rained in torrents on land and ocean all around.
 It's peaceful as anxieties were redressed,
 And bliss reigns all over. (1)

Bestower of felicity, Reliever of suffering
 In His grace He cherishes His offspring.
 He takes care of His creation.
 I fall at His feet and seek favour. (2)

Under whose auspices one finds liberation,
 And every breath takes one to meditation,
 Other than Him there is no Master,
 He is here, there and all over. (3)

You are my pride, my power are You.
 Solemn and virtuous, my Lord True.
 Nanak, the slave, supplicates,
 Let me remember You every hour. (4) 34.41

Majh V

If the Lord is gracious, it is bliss everywhere,
At the Accomplished Lord's feet the mind would sure adhere.
He who is tranquil, in a state of poise,
He alone knows the joy of satiety. (1)

Mine is the Inaccessible, Unknowable Master
In every heart He is in close quarter,
Ever Unattached, the sustainer of life.
It's rare if one understands His identity. (2)

This is the clue to the cultivation of the Lord.
The mind learns to live in accord.
One is serene, satisfied, ever contented,
There is bliss endowed by the Deity. (3)

The Bestower bestowed the boon with hands stretched.
And relieved the suffering of birth and death.
Nanak, the slave was taken to Lord's care
And he started enjoying His laudation in plenty. (4) 35.42

Majh V

The Lord, cherisher of the universe, has been kind.
The Guru's feet are inscribed in my mind.
The Creator has me adopted.
And demolished the edifice of agony. (1)

P-107

The True One has come to live in my mind and heart.
No place appears to be hard and apart.
Enemies and foes are turned friendly,
To the Lord alone I made the plea. (2)

Whatever happens, on Him it is devolved.
 No clever device in it is involved.
 He comes to the aid of his devotee.
 And frees him of doubts and duality. (3)

He who has faith in His Lotus Feet,
 Trades day and night in the Name's street.
 He sings the blessings and virtues of the Lord
 Who, says Nanak, is everywhere one can see. (4) 36.43

Majh V

Sacred is the house which is devoted to meditation.
 Cherished is the heart that takes to contemplation.
 Pleasant is the place where devotees live,
 Confining their lives to the Name of the Guru. (1)

The supremacy of truth cannot be estimated
 The Creator's kindness cannot be stated.
 Your devotees live on meditation,
 They relish the Holy Word True. (2)

They are fortunate who laud the Truth.
 Blessed by the Guru, they meditate forsooth.
 You are pleased with those dyed in Your love.
 The Holy Word is ever their cue. (3)

The extent of the Truthful, no one is aware.
 He is here, there and everywhere.
 Nanak has meditated on Truth ever.
 The Omniscient is aware of it too. (4) 37.44

Majh V

Pleasant would be the night, pleasing the day,
Meditating on the ambrosial Name if one could with the holy stay.
Every hour, moment and second in contemplation would pass.
Life would be worth living. (1)

Meditating on the Name, sins would be washed.
In and out the Lord would accost.
Fears, illusions and doubts are annulled by the Accomplished Guru.
Everywhere would He be seen striving. (2)

The Lord Almighty is lofty and of Immeasurable Fame.
His stores overflow with nine treasures of Name.
He is in the beginning, end and the middle,
There is none else to match His Being. (3)

Do be kind, Gracious Lord!
I seek the dust of the feet of the holy *as a ward*.
Nanak, the slave, thus supplicates,
Ever your Name he should be humming. (4) 38.45

Majh V

You are here and hereafter You will be
The living beings all are created by Thee.
There is none other than You, O Master!
I have only Your support. (1)

My tongue is sustained by repeating your Name
The Lord Supreme, of Omniscient fame.
He who serves You, he is felicitated.
He loses not his life in a gambling court. (2)

Your devotee who is blessed with the Name as remedy,
Annulled in his life is many a malady.
He sings the Lord's laudation day and night.
It's a greatly rewarding sport. (3)

In Your grace You took charge of Your slave.
In every heart the Lord's Name You gave.
There is none other than You.
Says Nanak, this is the essence of import. (4) 39.46

Majh V

My mind and body are devoted to the Lord Dear.
He who bestows everything to His peer.
May I chant His praises day and night.
And forget Him not for a moment! (1)

He is my benefactor, friend and associate
In whose company on the Lord God I meditate.
Along with the holy I swim across the ocean of *life*,
And snap the noose of Yama in an instant. (2)

All the four boons* you in the Lord's service see:
Meditating on the Unknowable, Profound One of the Wish-Fulfilling Tree.
The Guru helps shed lust, wrath and other sins.
All my longings found fulfilment. (3)

He who is blessed by God,
In holy company he meets the Lord.
Says Nanak, he who has the Name lodged in his heart.
He is acceptable whether a householder or a mendicant. (4) 40.47

* The four boons are: *dharma* (faith), *arth* (worldly goods), *kama* (worldly enjoyment) and *moksha* (liberation)

Majh V

Meditating on the Name I found peace in my heart.
 In His grace He put me to contemplating on my Lord.
 In the company of the holy I chanted the Name.
 And was rid of the malady of sloth. (1)

He who has in His house the Nine Treasures, my brother!
 He is realised by him who has earned by deeds in life some other.
 Enlightenment and meditation on the Accomplished Lord
 The Master can provide at any cost. (2)

He makes and unmakes in an instant
 He is all alone and He is extant.
 Unattached is He, the Bestower of Life
 A glimpse, and the pain of separation is lost. (3)

By holding His apparel the universe was ferried across
 His own Name He made us grasp.
 With His grace we found the ship in the Guru.
 Says Nanak, it was the Divine Gift of the past. (4) 41.48

Majh V

One should do what He says.
 Where He posts one is the right place.
 He is wise and respectable,
 Who accepts what He ordains. (1)

All are strung in a single thread.
 He with whom He is pleased is to His feet led.
 He whose drooping lotus *of heart* is enlivened,
 He has the vision of the One without Stains. (2)

O Lord! You alone know Your respect.
 You understand each one of Your aspect.
 I am sacrifice unto Your devotees
 Who from lust, wrath and attachment refrain. (3)

You disdain none, Your devotees are pure.
 Seeing Whom sins dare not lure.
 Says Nanak, it is with meditation on the Name
 That the settled illusions and fears wane. (4) 42.49

Majh V

He who takes to a lie,
 He doesn't take an instant to die.
 He who serves the Supreme Lord ever,
 With the grace of the Guru ever and ever does he abide. (1)

P-109

He who is smitten with devotional love,
 Day and night awakes in laudation of the Lord Above.
 The Master holds his hand and brings about the union,
 He in whose forehead it is inscribed. (2)

His lotus feet are embedded in a devotee's heart.
 Without the Lord God one and all are robbed.
 He seeks daily the dust of the feet of the holy.
 The truthful has Name as his precious guide. (3)

Sitting or standing one should His praises sing.
 Meditating on Him would grace immediately bring.
 The Lord God has been gracious to Nanak.
 He accepted what the Lord prescribed. (4) 43.50

Raga Majh I Score I

Octets

There is but one God
He is realised through the grace of the True Guru.

Those dyed in the Holy Word and living in His discipline,
Have access to the Divine Court in Heaven:
The True Bestower, Cherisher of the have-nots, my Master!
It is Your truth alone that caters my mind. (1)

I am sacrifice unto them time and again
Whose credentials are the Word Sublime.
The Ambrosial Name is ever bliss which guided by the Guru,
One comes to find in one's mind. (1) *Refrain*
No one belongs to me nor do I to anyone.
Many have suffered in ego and committed evil deeds and have pined. (2)

He who abides by His reward, reflects on the Lord.
The Holy Word brings him repute and regard.
The reckoning for everyone is done at the Portal of the True.
Liberated are those who cherish the Name divine. (3)

Misled, the self-possessed finds no place
Held at Yama's portal he is hurt in disgrace.
In the absence of the Name, there is no fellow-traveller nor companion.
Liberated are those who meditate on the Name Sublime. (4)

The worldly-minded would truth not tow.
Given to duality, they come and go.
What has been inscribed cannot be effaced.
Only the Guru-devoted can have liberation signed. (5)

At the parents' you noticed not the Lord.
 Separated by untruth you bewail hard
 Given to evil, one finds not access to the mansion.
 His virtues help the evil-minded become refined. (6)

At the parents' she who cherished the Lord
 Understands the essence of His Word.
 She was freed from transmigration;
 Ever to the Holy Word resigned. (7)

The devotee realises Him and helps others too.
 The True Lord loves the true.
 Nanak makes supplication to the Truthful.
 Sing His praises and truth you will find. (8) 1

Majh III Score I

If one is blessed, one meets the Guru,
 One is devoted to this service and minds the Word True. P-110
 Discarding ego, one is peaceful ever
 And attachment to Maya, one comes to subdue. (1)
 I am sacrifice time and again to the Guru True.
 Enlightened in the wisdom of the Guru
 I was devoted to singing His praises day and night through. (1)

He who investigates his body and mind finds the Name.
 His restless mind he can restrain.
 Day and night he chants the Holy Word;
 In a state of poise laudation he takes to. (2)

There are many a treasure in the self.
 When the devotee meets the True, he observes.
 The Nine Exits, the Tenth of liberation,
 And the Unstruck Melody too. (3)

He is the True Lord because of His True ways.
 With the grace of the Guru with mind He stays.
 One is dyed in His colour day and night
 With the acquaintance of His Portal's crew. (4)

He who distinguishes not between vice and virtue,
 Given to duality, doubts and illusions he would pursue.
 The unenlightened, purblind not knowing the true path,
 Transmigration he has to rue. (5)

The Guru's service to felicity led.
 It helped kill my ego and shed.
 The Guru's precept dissolved darkness
 And dormant doors opened on cue. (6)

Discarding ego, I took to contemplation.
 At the Guru's feet ever absorbed in meditation.
 His grace, my mind and body were cleansed;
 The Immaculate Name there is to woo. (7)

Life and death are in Your power.
 One with whom You are pleased You honour.
 Nanak was ever devoted to meditation.
 Care of life and death being Your due. (8) 1.2

Majh III

My Lord is Immaculate, Inaccessible and beyond estimation.
 Without the scales He weighs the creation.
 It is the devotee alone who realises Him;
 Lauding His virtues one becomes virtuous. (1)
 I am sacrifice unto them time and again
 Who are solicitous of Lord's Name.
 Committed to truth they remain awake day and night,
 At the Portal of the True they are glorious. (1) *Refrain*

Himself He listens, Himself He would see.
 He to whom He is kind is set free.
 He whom He involves, is involved;
 About the truth the devotee is serious. (2)

One whom He forgets, whose help can he get?
 What one is destined to, aside it can't be set.
 Those who realise the True Guru are blessed.
 Supremely fortunate is he who meets the Gracious. (3)

At her parents' she slept day and night,
 Forgetting the Lord in a sinful plight.
 Now day and night she keeps wailing.
 Without the Lord, her sleep is tortuous. (4)

At her parents' the Bestower of bliss it is she admits,
 Discarding ego, to the Holy Word she submits.
 She enjoys her love in a warm bed,
 With truth as her costume precious. (5)

He brought about four and eighty lakh creatures.
 He to whom He is kind, at his Guru's he features.
 Discarding sins, the man is cleansed
 At the Portal of the True, he is felicitous. (6)

P-111

At the hour of reckoning, who succeeds?
 There is no comfort in counting heads.
 The True Lord Himself serves.
 Himself He is propitious. (7)

He does Himself and Himself He makes us do.
 With the Holy Word my Guru True.
 Says Nanak, the Name fetches honour
 And the union is the gift of the Gracious. (8) 2.3

Majh III

It is He Himself who is hidden from the sight.
 When I see a devotee, I feel the delight.
 Discarding desires I attained the peace of poise,
 When in my heart He came to abide. (1)
 I am sacrifice unto him time and again,
 He who is to Him alone allied.
 Guided by the Guru the mind was tranquillised;
 In the true colour was dyed. (1) *Refrain*

If this world was misled, You had done so.
 Made it forget the Lord and let it go.
 Day and night they knocked around in illusion.
 In the absence of Name, agonised they died. (2)

Those dyed in Your colour, to You they are allied
 In the service of the Guru, they are known worldwide
 He whom He exalts,
 With the Lord's Name he gets tied. (3)

Smitted by Maya one remembers not the Lord.
 Held by Yama one suffers hard.
 Purlblind, deaf, one can see not,
 The self-possessed is in sin chastised. (4)

There are those dyed in Your colour, whom You have blessed.
 You have cherished them and caressed.
 They serve the True Guru, Dispenser of Peace,
 Who meets all the desires prized. (5)

The Lord, I seek Your shelter ever.
 You pardon us and bestow honour.
 The Yama of death can touch him not
 Who has the Lord's Name as a guide. (6)

If You please, the devotees' day and night are full of devotion.
 My Lord God brings about their union.
 They are ever in Your shelter, True Lord!
 The understanding of truth Yourself You provide. (7)

Those who realise truth, in truth they are absorbed.
 They laud the Lord, and truth they exalt.
 The recluse are devoted to Name, says Nanak.
 And remain attained ever inside. (8) 3.4

Majh III

He who dies reciting the Holy Word, only appears to be dead.
 Death suppresses him not, nor can pain dread.
 His light merges with the Light Divine
 Listening to the Name in truth he is absorbed (1)
 I am sacrifice unto them time and again
 Who for the Lord's Name are due much regard.
 They serve the True Guru and are attuned to truth
 Under the Guru's guidance, poise is their reward (1) *Refrain*

Frail is the body wearing a garment worn. P-112
 Lured by others she can't have in the Mansion a sojourn.
 She is afflicted by pangs day and night
 Without love, she suffers hard. (2)

The frame of this body beyond death doesn't go.
 What helps while reckoning is truth that you sow.
 The truly wealthy are those who serve the True Guru
 Here and hereafter, in the Name they are absorbed. (3)

She who makes fear and love her fascination.
 With the blessing of the Guru she goes to the Mansion.
 In the deep red of love she is dyed,
 Day and night she meditates on the Lord. (4)

The Lord is ever there with you.
 It's with the Guru's blessings that you can have His view.
 My Preceptor is the highest of the high;
 With His grace, the union He would accord. (5)

Attached to Maya, the world is in delusion
 Forgetting the Lord, its end is ruin.
 He who makes one go to sleep, he alone can awake,
 With the wisdom of the Guru one is on guard. (6)

He who sips nectar, sheds his illusions.
 With the Guru's grace he attains freedom.
 He who takes to devotion is ever a recluse
 For union with Him, his ego he must discard. (7)

He creates and sets the task.
 Provides for four and eighty lakh.
 Says Nanak, those who meditate are dyed in truth
 And would do whatever You award. (8) 4.5

Majh III

A precious pearl has in the heart been situated.
 With the Holy Word it has been evaluated.
 Those who've realised truth, truth they project.
 And truth becomes their measure. (1)

I am sacrifice unto them time and again
 The Guru's Word in their mind they treasure.
 In the midst of impurities who realise the Pure
 And merge with the light of the seer. (1) *Refrain*

There is a great deal in this mortal frame.
 Inaccessible, Unencompassable the Immaculate Name.

It is the Guru-blessed who realises it.
In His grace He pardons and for the union does clear. (2)

My Master inculcates truth.
With the Guru's grace, one cherishes it forsooth.
Truth prevails here and there.
With truth one becomes one with the Peer. (3)

My Truthful Love is beyond any care.
Sins and evils He would scare.
He should be remembered in fond endearment.
And meditated upon in love and fear. (4)

T rue is your devotion if it pleases the True.
After He gives, never does He rue.
He is the Love, Provider of the entire universe;
With the Holy Word He revives the dead here. (5)

Other than You, God I have none!
It is You I serve and You I love.
You must effect the union, my True Lord!
It is my supreme luck to find You near. (6)

I have none other the like of You.
Your grace, and I am pleased true.
Pray, take care of me day and night
Merging with You is the devotee's pleasure. (7)

There is none like You here.
You've created and You take care.
Yourself you break and make.
Nanak has taken to the Name in cheer. (8) 5.6

Majh III

P-113

Himself He lives in life each
Unknowable, Inaccessible, Beyond one's Reach.
With the Guru's Word let us remember the Lord;
Maybe we merge in truth of our own accord! (1)
I am sacrifice unto them time and again.
Who would inculcate the Guru's Word in my heart.
Understanding the Word helps fight evil,
And curbing desires I merge in the Lord. (1) *Refrain*

The Five Foes* rob the world.
Of this the purblind has never heard.
The Guru-devoted protects his house,
Killing the Five Foes with the Holy Word. (2)

The devotees are dyed in the true colour.
They serve the Preceptor in poise ever.
Meeting the Love, they laud the True.
At the Portal of the Lord they have due accord. (3)

In the first instance, Himself He created.
Then followed duality with Maya of three qualities stated.
The fourth stage is lofty, earmarked for the Guru-devoted
Where the truthful earns truth as reward. (4)

It is true if the True One approves
He who realises truth, towards the state of poise he moves.
The devotee serves with the Divine Word
And in truth gets absorbed. (5)

*Five Foes are: lust, wrath, avarice, attachment and ego.

There is none other than the True One.
 Given to duality, the world is undone.
 If he is a devotee, he has faith in the Lord alone.
 Serving the One, bliss is his reward. (6)

O Lord! All living creatures are in Your care.
 The weak and strong have stakes with You there.
 You move them day and night Yourself.
 And Yourself You effect the accord. (7)

Yourself You bring about the union.
 Then You reflect Yourself in every one.
 Says Nanak, Himself He does whatever happens.
 The Guru-devoted gains this insight from the Lord. (8) 6.7

Majh III

The Guru's Holy Word is sweet.
 Rare is the devotee who has tried to eat.
 Enlightenment within is like sipping this supreme elixir.
 While the Holy Word on the Portal of the True is performed. (1)
 I am sacrifice unto them time and again,
 Who by the feet of the Guru are charmed.
 The True Guru is the sacred pool of *Amrit*.
 With Name is the tainted mind reformed. (1) *Refrain*

The Lord True! No one has known Your extent.
 Rare are those who with the Grace of Guru are on You intent.
 Lauding you I should never be tired
 Let me for the True Name continue to be starved. (2)

I should see the One and none other.
 With the Guru's grace, nectar I should savour.

The Holy Word may quench my thirst.
And thus to felicity may I smoothly be palmed. (3)

The pearl like object he wastes and quits.
The self-possessed to other things submits
What he sows he must eat.
Not even in a dream is he at peace and calmed. (4)

He to whom He is kind, he does realise.
The Lord's Holy Word he imbibes.
Day and night he lives in His fear,
The fear has his illusions stormed. (5)

Free of doubts one is ever having a treat.
Blessed by the Guru takes him to the highest seat.
Pure inside with the sacred Word,
Singing in quiet the praises of the Charmed. (6)

P-114

He studies *Smritis*, *Shastras* and the *Vedas*.
Given to illusions, he calls not a spade a spade.
Without serving the True Guru, there is no peace;
From one ill to the other he would continue to be harmed. (7)

He does Himself, whom else should one blame?
One should do if one is in a doubtful frame.
Says Nanak, He does and makes others do.
The Name, a part of Name, gets formed. (8) 7.8

Majh III

He dyes as He pleases.
With the Guru's Word the shine increases.
The mind and body absorbed, the tongue is vermilion red,
Fear and love add their own shade. (1)

I am sacrifice unto them time and again.
 Those who lodge the Fearless in their mind's glade.
 Blessed by the Guru I meditate on the Fearless Lord,
 And the Word Divine lets the ocean of poison wade. (1) *Refrain*

The stupid self-possessed tries to be clever;
 His ritual practices are given no quarter.
 He must go as he came,
 With misdeeds in a sorry state. (2)

The egoist is purblind, he understands not.
 That he is destined to die, he has forgot.
 What he does is purposeless.
 Without the Name his life is a waste. (3)

The truthful live according to the essence of the Word Holy.
 With the help of the Guru Accomplished
 They arrive at the Portal of Divinity.
 Chanting hymns day and night.
 Devoted to truth in the colour they parade. (4)

The tongue waxes in the Lord's love colourfully.
 The mind and body are enamoured spontaneously.
 I realised the Beloved Lord in an ecstasy.
 Ecstasy is the spontaneous union, it is said. (5)

He who is deeply devoted, he lauds the Lord.
 Attains felicity with the Holy Word of his own accord.
 I am ever sacrifice unto them
 Who for sacrifice for the Guru their mind persuade. (6)

The True Lord is pleased with truth absolute.
 Blessed by the Guru the heart becomes resolute.

Seated on a holy spot it chants the Lord's praises.
Thus the revelation of truth is made. (7)

Whom He pleases to give, he gets.
Blessed by the Guru ego is shed.
Says Nanak, the Name comes to be lodged in the mind.
And at the Portal Divine one is praised. (8) 8.9

Majh III

Serving the True Guru is a distinct reward.
Imperceptibly He comes to live in the heart.
The Lord is the fruit-laden tree of *Amrit*
He who drinks it his thirst would slake. (1)
I am sacrifice unto Him time and again;
To the holy company who can make.
The Lord's devotees meet on their own
And chanting of the Holy Word they undertake. (1) *Refrain*

He who serves the True Guru is blessed with the Holy Word, P-115
Who has the Lord's Name on him conferred.
The Immaculate Lord helps shed the dirt of ego,
And one is glorified at the Divine Gate. (2)

The Name can't be had without the Guru.
The *siddhas* and practitioners of austerities rue.
Without serving the Guru there is no peace
It is only the blessed who to the Guru take. (3)

The mind is like a mirror for a devotee to see his face.
If rid of ego, free from rust remains its surface.
The unstruck melody is struck with the Immaculate Word
With the Guru's Word consciousness of Truth does awake. (4)

Without the True Guru no one had the Lord's vision.
 When the Guru was kind, He made the provision.
 Himself He came to meet Himself.
 Serenity merged in the poised state. (5)

The devotee is committed to the Lord.
 The Guru's Word helps him duality discard.
 Trade transactions take place in the body.
 Leading to the treasure of Name when Truth does awake. (6)

The devotee's duty is to laud the Lord.
 Thus the devotee earns liberation at the Portal of God.
 Day and night he is absorbed in singing His praises
 And thus qualifies to be invited for its sake. (7)

Union with the True Guru takes place if the Lord ordains.
 It is supreme good fortune if the Holy Word one gains.
 Says Nanak, the Name earns honour
 When praises are sung in the True One's wake. (8) 9.10

Majh III

Should one shed ego, one gains all that one wants.
 True devotion in the mind for sure the Holy Word plants.
 One deals in truth, stocks truth and in truth one trades. (1)
 I am sacrifice unto Him time and again
 Who lauds the Lord in sun and shade.
 I am Yours, You are my Master.
 The Holy Word lends honour and high grade. (1) *Refrain*

All hours are auspicious.
 When I remember my Lord Precious.
 One should serve Truth, Truth earns respect.
 It is with the Guru's blessings that with Truth one is paid. (2)

The fare of devotion is acquired when the True Guru is kind.
 When other interests disappear, the Lord's love appears in the mind.
 Truth, contentment, poise, peace and the Holy Word;
 All of these one gets from the Guru Accomplished, it is said. (3)

Those who serve not the True Guru are stupid, purblind and simpletons.
 Wherefrom can they get salvation?
 They die and are born again and again.
 At Yama's Court are they flayed. (4)

He who learns to cherish the Holy Word himself, he realises.
 The Holy Word, in its turn, the Immaculate Text apprises.
 Serving the True, one is ever at peace.
 Nine Treasures are their gain who for the Name have prayed. (5)

Blessed is the spot where one remembers the Lord.
 Where the devotees meet and chant the hymns of God.
 Day and night they adore the True
 While the mystic music is played and relayed. (6)

The self-possessed has false capital and false deals. P-116
 Trading in falsehood, he suffers and squeals.
 He knocks about in delusion day and night,
 Dies and is born to die again and dismayed. (7)

I have endeared myself to the True Master.
 My support is the Accomplished Lord's Shastra.
 Nanak attained glory because of the Name.
 Accepting joy with sorrow, unafraid. (8) 10.11

Majh III

The species are yours their tongues are also there.
 Without the Name they are nowhere.

I realised the Name in the Guru's service.
 Without the True Guru nothing one finds. (1)
 I am sacrifice unto them time and again,
 Those who keep the Preceptor in their mind.
 The True Lord is realised through devotion,
 On His own He comes to the mind, His place to find. (1) *Refrain*

He who serves the True Guru, everything he gains.
 Whatever he desires he obtains.
 The Lord is the Bestower of all objects.
 With luck supreme one gets entwined. (2)

The dirty mind contemplates not on the One.
 Impure inside, in duality he is undone.
 He wanders about in the ten directions at waterfronts and pilgrim places.
 His ego increased, with impurity of pride he would be in a bind. (3)

Serving the True Guru helps wipe out impurity.
 He who is devoted to the Lord, he lives in eternity.
 The Lord's devotee is immaculate, truth is never impure.
 The impurity is by truth refined. (4)

Without the Guru it is pitch dark.
 The unenlightened is purblind without a spark.
 The worms of filth gloat in filth.
 And in filth they hide behind. (5)

He who serves the liberated is liberated.
 Ego and attachment with the Holy Word are abated.
 Serve the True Lord day and night.
 It is the fortunate few who do the Guru find. (6)

Himself He takes kindly and effects the union with the Seer.
 From the Accomplished Guru one attains the Name's treasure.

Devoted to the True Name one is ever truthful.
Serving the Truthful the sufferings are stymied. (7)

He is always present, don't you think He is far apart.
With the help of the Guru's Word find Him in your heart.
Says Nanak, the Name fetches glory.
Which from the Accomplished Guru you find. (8) 11.12

Majh III

Truthful here, remain truthful hereafter.
The true mind takes to the true Shastra.
They serve the True and are engaged in true deeds.
I am sacrifice unto them time and again.
Who to the True Name pay heed.
They serve the True, remain devoted and laud their creed. (1) *Refrain*

The learned read, but appreciate not.
In duality and in Maya their mind is fraught.
They lose their discretion in the love of Maya.
Indulge in misdeeds and regret indeed. (2)

On meeting the True Guru, truth dawns.
The Preceptor's Name in the mind spawns.
Submitting to the Holy Word and disciplining the mind,
To the gate of liberation does lead. (3)

Freed of sin, relieved of wrath,
With Lord's Name in the heart,
Devoted to truth is ever a recluse,
Ego curbed he meets the One for whom he pleads. (4)

P-117

The jewel inside is to be had only as a tribute.
Three-fold are a man's desires and three are Maya's attributes

Exhausted are the learned and the monks.
As for the fourth state, they have no idea of its needs. (5)

Himself He dyes and Himself He makes the dyes fast.
They alone are dyed, those who are in the Holy Word lost.
The Lord's colour is matchless indeed
They chant His praises with ecstatic lead. (6)

For a devotee the discipline of truth is occult power.
Liberation is enlightenment with the Name a devotee's desire.
The devotee deals only in truth,
The truth wanting in truth to knead. (7)

The devotee's Lord creates and destroys.
Also the pride of caste He enjoys.
Says Nanak, the devotee meditates on the Name
In order to merge in the Name to succeed. (8) 12.13

Majh III

A Divine command and the universe is created and undone.
By command again it receives His summons.
The devotee knows it to be the pleasure of Lord:
The creation and dissolution. (1)

I am sacrifice unto them time and again.
Those who in their mind have the Accomplished Guru in profusion.
The Guru grants them peace and devotion day and night
Singing His virtues, in virtues they find the fusion. (1) *Refrain*

All land and water are in His command.
Also air and fire with their ways grand.
He who is without a Guru dies and is born again and again.
The one without the Guru is condemned to elimination. (2)

The Creator has started a game.
 Everything he has put in the body's frame.
 It is through the Holy Word that one has access to the mansion.
 And a call from the mansion for admission. (3)

He is the true money-lender with true traders.
 They trade in truth for the love of the Master.
 They invest truth, earn truth.
 And from truth they get truth as their commission. (4)

Without capital how can one profit avail.
 The self-centred are misled with people in trail.
 Without capital one goes empty-handed;
 The empty-handed suffer repression. (5)

There are those who trade in truth of the Holy Scribe.
 They are liberated and with them liberate the tribe.
 Their visit to the world is welcome;
 They meet the Beloved and enjoy remission. (6)

With the object lying inside, the fool looks for it out.
 The self-possessed, purblind, like a spirit roams about.
 Where the object lies, none would ask for it.
 The egoist is misled into a delusion. (7)

He invites through the Holy Word if He would please.
 The seeker in the mansion enjoys poise and peace.
 Says Nanak, the Name brings glory
 One should listen and go into meditation. (8) 13.14

Majh III

A piece of advice the True Guru gave
 Meditate on the Name, in the end it'll save.

The Preceptor is Inaccessible, Unknowable, Protector of the poor and Immortal.

If the True Guru pleases one would realise. (1)

I am sacrifice unto them time and again those who ego despise.

He who sheds ego he realises the Lord

With the Lord one acquires poise. (1) *Refrain*

One does what one is primarily ordained.

By serving the True Guru is everlasting peace obtained.

In the absence of good fortune one meets not the Guru

The Holy Word only can help realise. (2)

The devotee remains unsoiled in the world.

His support being the Guru and the Holy Word.

He who is unfair to the devotee doesn't bother him.

Fed up, himself he would penalise. (3)

The self-possessed are purblind, without perception.

They kill themselves and cause the world affliction.

They slander and bear the burden.

They carry the load without a prize. (4)

The world is an orchard of which the gardener is my Master.

He neglects it never, ever looking after.

The flavour He injects, it spreads.

More flavour from flavour does arise. (5)

The world with the malady of ego is afflicted.

Forgetting the Bestower of Peace, Inaccessible, Unlimited,

Tortured they wail ever,

Finding not peace without Guru, the Wise. (6)

He who created, He knows the solution.

Should He help, one submits to discipline.

One does what He directs;

Himself He extracts from the guise. (7)

Other than the True One I have none here.
 He whom He adopts he becomes pure.
 The Name has come to prevail in Nanak's heart,
 He whom He grants he would realise. (8) 14.15

Majh III

When the Ambrosial Name comes to be lodged in the heart,
 The maladies of pride and possessiveness depart.
 One relishes the Holy Word as Amrit
 From the Amrit of the Holy Word, nectar one does extract. (1)
 I am sacrifice unto them time and again.
 In hearts where the Ambrosial Holy Word rests,
 With Holy Word in them, the Ambrosial Name they invest. (1) *Refrain*

The Ambrosial Word comes from their tongues ever.
Amrit they see with their eyes and also savour.
 They talk about *Amrit* day and night.
 And make others hear the text. (2)

Dyed in the colour of *Amrit* they remain in a trance.
 It is with the blessings of the Guru they get a chance.
 They talk about *Amrit* day and night,
 Their mind and body is ever in *Amrit's* quest. (3)

He does what one cannot even conjecture.
 None dare His ordinance alter.
 With His ordinance rains the Holy Word.
 With his ordinance one quenches one's thirst. (4)

Strange is the Creator's way.
 Misled, the mind goes astray.
 Devoted to the Ambrosial Holy Word
 The mystic melody refracts. (5)

The genuine and the counterfeit, O Lord! Both You have created. P-119
 You test them all and have them rated.
 The genuine find their way to the treasures
 The counterfeit have to regret. (6)

How do I see You? How do I laud?
 Graced by the Guru I cherish the Holy Word.
 It rains *Amrit* as ordained by You.
 If You please, with *Amrit* one is blest. (7)

Amrit is the Word, *Amrit* are the Lord's Scriptures.
 Serving the True Guru it becomes the heart's feature.
 Says Nanak, The Ambrosial Name ever bestows peace.
 Sipping *Amrit*, all my thirst is at rest. (8) 15.16

Majh III

It rains *Amrit* in its vein.
 Rare is a devotee, from it who gains.
 Sipping *Amrit* one is ever quenched.
 It's His favour which quenches the thirst.
 I am sacrifice unto Him time and again.
 He who attends to the devotees first.
 The tongue sipping the essence remains ever intoxicated
 And would in the Lord's laudation spontaneously burst. (1) *Refrain*

One gains poise with the Guru's accord.
 Sheds duality and submits to the Lord.
 If He is kind one sings His praises
 It's His grace and for that in truth one thirsts. (2)

O Lord! You are gracious to everyone around.
 Some have little others greater found.

There is nothing beyond Your discipline.
The Guru-devotee knows it must. (3)

The enlightened have this truth found.
That with *Amrit* Your pools abound.
But without serving the True Guru none may have it.
It's with the Guru's grace that one can quench one's thirst. (4)

He who serves the True Guru, he looks charming.
With the Ambrosial Name, his heart warming.
His mind and body devoted to the ambrosial scriptures.
Uttering the ambrosial words in a spontaneous gust. (5)

The self-possessed in duality, to others subscribe.
Meditates not on the Name, commit suicide.
Day and night, they abide in filth
Without serving the Lord, lose their life they must. (6)

He whom He offers sips *Amrit*.
Blessed by the Guru he enters the spontaneous state of spirit.
The Accomplished Lord pervades all over
By the Guru's wisdom one comes to trust. (7)

He alone is Immaculate.
He creates and Himself dissipates.
Says Nanak, one should attend to meditation
The spontaneous way, to the truth thrust. (8) 16.17

Majh III

They abide by truth towards whom You are prone
They serve truth ever on their own.
True Word, true laudation, truthful is their union. (1)
I am sacrifice unto them time and again

Those who remain in truthful communion.
 They meditate on the True, remain devoted to truth
 The truthful in truth find the fusion. (1) *Refrain*

Wherever I see, I find truth all around.
 Blessed by the Guru, in my mind it's found.
 Their body is truthful, the tongue is saturated with truth.
 They listen to truth and help with its profusion. (2)

P-120

Disciplining desires one who is absorbed in truth,
 Knows that the world is evanescent forsooth.
 Serving the True Guru the mind is ever steady;
 In one's own house one finds inclusion. (3)

The Guru's Word create God's vision in the heart.
 The Holy Word lets attachment to Maya depart.
 Truth sees truth and lauds it.
 The Guru's Word makes true provision. (4)

Those who abide by truth are truly devoted.
 Those who meditate on the Name are verily blessed.
 Himself He makes one realise the True Word.
 In the Holy company one chants *words of* laudation. (5)

One should try to calculate if He can be calculated.
 Inaccessible, Unknowable, through the Word Holy He can be estimated.
 Day and night He should be lauded through the Holy Word
 There is no other way to seek His assimilation. (6)

Repeated reading and studying of books leads to peace of mind.
 Consumed by desires, no light one finds.
 They buy poison in a poisonous urge for attachment.
 With false utterances, they have poison for their consumption. (7)

Blessed by the Guru I have realised the Sole Master
Discarding duality, truth is lodged in my mind's quarter.
Nanak has God's Name only to deal with
Which is obtainable in the Guru's compassion. (8) 17.18

Majh III

All colours and complexions are Your manifestations.
They die and are born and remain in circulation.
You are Immaculate, Inaccessible and Unknowable
Realised with the guidance of the Guru. (1)
I am sacrifice unto them time and again.
Those who have the Lord's Name lodged in their mind true.
He has no form, no features and no colour.
With the Guru's wisdom alone, one can pursue. (1) *Refrain*

He is the only light if one were to know.
Serving the True Guru it comes to show.
Hidden or revealed He pervades all over,
The light in the Divine Light must imbue. (2)

The world burns in the fire of desire.
In greed, pride and ego mire.
They die, are born and disgraced.
Thus wasting their human incarnation due. (3)

Rare is the one who realises Guru's Word.
He who suppresses himself, he understands the three worlds.
Such a one never dies nor he has to.
Spontaneously he merges in the True. (4)

He is no more afflicted by Maya's fever,
In the Guru's Word remains merged ever.

He appreciates truth in every heart
 Truth gives truth its pleasing hue. (5)

He who hails truth is ever in His presence.
 The Guru's Word is marked for its prevalence.
 Truth reveals itself with Guru's blessings.
 With truth comes the joy true. (6)

Truth remains lodged in the heart
 It is eternal; neither comes nor would it depart.
 Those who abide by truth, their minds are immaculate.
 With the Guru's wisdom of truth they take the hue. (7)

Hail the truth and none other please!
 Serving it one is ever in peace.
 Says Nanak, those devoted to the Name are truly wise
 Truthful is all that they are set to do. (8) 19.20

Majh III

Pure is the Holy Word, pure is its utterance. P-121
 Pure is the light and it's over all prevalence.
 Pure is the talk that lauds the Lord.
 Meditating on the Lord Pure, impurity is lost.
 I am sacrifice unto them time and again,
 Those who have the Bestower of Peace lodged in their heart. (1)
 They laud the Immaculate with the Word Holy
 And listening the Holy Word, their thirst goes fast. (1) *Refrain*

When the Holy Name comes to be lodged in the heart.
 The mind and body cleansed, attachment to Maya departs.
 The pure sings praises of the True day and night
 In accompaniment of the instrumental blast. (2)

The purifying *Amrit* from the Guru I obtained.
 With my ego dead, no attachment to Maya remained.
 Pure perception, conception purer,
 Pure is the text for my mind to accost. (3)

He who serves the pure, he becomes pure.
 Impurity of the ego, the Holy Word abjures.
 The Word Holy washed the dirt of ego;
 The sacred unstruck melody sounds;
 On the Portal True he is honoured a lot. (4)

The pure makes all others pure.
 The pure mind the Holy Word gears.
 The blessed abide by the Immaculate Name;
 The Immaculate Name is in splendour aloft. (5)

He alone is pure to whom the Word lends charm.
 The Immaculate Name does make the mind and body warm.
 The True Name is never defiled.
 Truth makes the face glow and soft. (6)

The mind becomes impure in duality;
 So does the cooking square and the locality.
 Impure food aggravates impurity.
 The self-possessed impure suffers a lot. (7)

The pure and impure are all in His discipline.
 They are pure, those whom the True Lord would hearken,
 Says Nanak, if the Name is lodged in the mind.
 The devotees' impurity is lost. (8) 19.20

Majh III

My Lord is Immaculate, I am His sparkling swan.
 With holy text in my mind, pure is what I plan.
 A pure mind reflects in a pleasant face.
 It is more pleasant if it takes to meditation. (1)

I am sacrifice unto them time and again.
 Those who are devoted to the Lord's adoration.
 Day and night they contemplate on the Lord.
 Singing the Holy Word in His appreciation. (1) *Refrain*

He who spontaneously lauds the Lord,
 Cleansed in the fear of God, he does his ego discard.
 He is ever happy, meditating day and night
 He listens to the Lord and is devoted to His laudation. (2)

As the mind cogitates on the Lord it concentrates.
 Between the self and Supreme Self the Holy Word meditates.
 True devotion suppresses attachment to Maya
 It is like a dance of adulation. (3)

Yelling aloud with violent vibrations in the so-called trance,
 In love with Maya, it is caught by Yama who knows this stance.
 It's the love of Maya which makes one dance;
 The deception leads to frustration. (4)

The devotee takes to devotion if He does inspire.
 The body and mind spontaneously acquire.
 The text provides the tune, Holy Word the music,
 The devotee's devotion thus finds adulation. (5)

P-122

He who keeps perfect time and plays in concert fine.
 No one listens to him, nor pays heed to his chime.

In pursuit of Maya he dances in groups
Given to duality, he suffers persecution. (6)

He who is in true love, he is liberated.
Control over the senses, truth and discipline are the means stated.
He meditates on the Lord through the Guru's Word.
For such devotion He has fascination. (7)

Devotion of the holy has been prescribed in all the four ages.
There is no other devotion known to the sages.
Says Nanak, one realises the Name with devotion.
And to the Guru's feet there is submission. (8) 20.21

Majh III

Serve the True, the True you should adore.
Devoted to the True Name, you are never sore.
Those cherishing the Bestower of peace are ever peaceful
With the Guru's teachings in their hearts. (1)
I am sacrifice unto them time and again.
In peace and poise those who are devoted to the Lord.
Those who serve the Preceptor are ever pleasing.
Of the glorious perception, they are a part. (1) *Refrain*

Every one is as Your devotee known.
He alone is Your devotee whom You own.
With the True Word they laud you all.
Immersed in devotion, others they exhort. (2)

My Lord True! Everyone is your creation.
Meeting the Guru-devoted obtains salvation.
If You please You inspire
And to contemplation one takes resort. (3)

Guided by the Guru I look for Him in my heart.
 Joy and sorrow and attachments depart.
 To the One alone I am devoted ever;
 The Preceptor's Name is lodged in my heart. (4)

Dyed in the Name are you forever excited.
 To the Nine Treasures of the Name they are invited.
 Supremely blessed they realise the True Guru,
 With the Holy Word they strike an accord. (5)

You are gracious, O Bestower of felicity!
 You bring about the union of the holy.
 You bestow the Name and its glory
 Devoted to Name, have joy as reward. (6)

Ever and ever I laud You, my Lord True!
 The devotee accepts none other as Guru
 His mind remains absorbed in One.
 When one accepts the One, one meets the Lord. (7)

He who is Guru-devoted he would laud.
 The True Master is of couldn't-care-less sort.
 Says Nanak, when the Name comes to be lodged in the heart,
 The Holy Word brings about union with God. (8) 21.22

Majh III

Your devotees are lionised in the Court Divine.
 With the Guru's Holy Word and Name they shine.
 They are ever in bliss day and night.
 Lauding the Lord, of the Lord they become a part. (1)
 I am sacrifice unto them time and again
 Those who listen to the Name and in the Name are absorbed.

The Lord True is higher than the highest.
Shedding ego, one can meet one's God. (1) *Refrain*

The Preceptor is True, His Name is True. P-123
Rare are the devotees who meet Him, blessed by the Guru.
Meeting Him with the Holy Word, there is no alienation
In due course, in truth one gets absorbed. (2)

Nothing happens outside Your will.
What occurs, You see, You do and is in Your mind still.
The Creator does and makes others do.
Under the Guru's guidance comes about union with the Lord. (3)

If she is talented, the Lord she would meet,
Dressing up with love and in His fear sweet.
She who serves the True Guru enjoys the matrimonial bliss ever.
In true sermon she remains truly absorbed. (4)

Those who neglect the Holy Word have no place to go.
Misled in illusion, visiting a deserted house like a crow,
They miss both this and the next world.
Their painful life is in suffering distraught. (5)

As they write, the paper and ink exhaust.
There is no peace in duality's mask.
False is what they write and false too their recompense.
Devoted to the false, they suffer hard. (6)

The Guru-devoted records true thoughts;
The truthful are to the salvation portal brought.
With true paper, pen and ink,
They write what is true and in truth they are absorbed. (7)

My Lord is seated within me, watches one and all.
Those united by the grace of the Guru are relieved at the call.

Says Nanak, devotion to the Name brings glory
Which the Accomplished Guru does reward. (8) 22.23

Majh III

Enlightenment from the One prevailing all over is a gift of the Guru.
The impurity of ego is washed away by the Word True.
The pure mind remains devoted day and night.
And through devotion the Lord he attains.
I am sacrifice unto them time and again.
Those who are devoted themselves,
And get others do the same.
The holy have to be saluted a hundred times.
Day and night, in the Lord's devotion they remain. (1) *Refrain*

The Creator Himself creates the occasion;
On whoever He pleases He bestows the vision.
Fortunate is he who serves the Guru;
The Guru's service does bliss obtain. (2)

It takes many a life to have something to claim.
When with the Guru's blessings, His Name one gains.
He who gains His Name is liberated forever;
The state of poise he spontaneously attains. (3)

Indulging in many a ritual brings not salvation.
Misled by duality he wanders from station to station.
In evil deeds has he wasted his life
Without the Holy Word he suffers pain. (4)

He who restrains the restless mind,
Blessed by the Guru the Supreme State he would find.
The True Guru would Himself bring about the union.
Meeting the Beloved Lord, it's peace one gains. (5)

There are those engaged in falsehood, falsehood is what they get.
 Lost in duality, they waste their lives and regret.
 Themselves they drown and drown their tribe;
 They tell lies and eat what is profane. (6)

It's the self in a flash for a devotee who sees. P-124
 He cherishes Divine affection and from ego sets himself free.
 Occults, yogis and monks who practise concentration
 Don't find the self that their body contains. (7)

What happens is what the Creator ordains.
 Who else can this privilege claim?
 Says Nanak, he realises the Name, he whom He blesses
 And the Name in his mind he maintains. (8) 23.24

Majh III

In the cave, there is an inexhaustible treasure.
 Where resides the Unknowable, the Lord Beyond Measure.
 He is both Invisible and Manifest
 Revealed to those who with the Holy Word have their ego shed. (1)
 I am sacrifice unto them time and again.
 Those who have the Ambrosial Name in their mind fed.
 The Ambrosial Name is the Sweet Elixir Supreme,
 Which under the Guru's guidance one would get. (1)

Killing the ego, the adamant door was opened by the Lord.
 The Name invaluable, with the blessings of the Guru I got.
 Without the Holy Word the Name is not to be had;
 With the Guru's grace alone it is met. (2)

The collyrium of truth to my eyes the Enlightened Guru applied.
 Its light has driven the darkness of ignorance from my sight.
 The light has now merged with the Light, faith restored,
 To the Portal Divine with honour I am led. (3)

He who looks for Him outside his physical frame.
 Without the Name, unnecessarily he suffers pain.
 The purblind egoist understands not, and keeps knocking about
 While the Guru-devoted does his object get. (4)

With the blessings of the Guru the truthful realises the Lord.
 As one sees in body and mind the impurity of ego departs.
 Seated on the hallowed seat one lauds the Lord.
 And chanting the Holy Word to the Lord is wed. (5)

Should he shut the Nine Doors, and no more wonder,
 He comes to reside in the tenth quarter.
 The unstruck melody is heard there day and night.
 And the wise utterances of the Guru are spread. (6)

Without the Word Holy it is all dark in the world.
 One attains not the objective, nor is transmigration annulled.
 The key is in the hands of the True Guru, none else can open this door
 The Guru Accomplished brings about the union of the blessed. (7)

Invisible or Manifest, everywhere you prevail.
 With the grace of the Guru, of this truth I avail.
 Says Nanak, one should meditate on the Name ever.
 The Guru-devoted has Him lodged in the mind, it is said. (8) 24.25

Majh III

The seeker meets the sought; the meeting is brought about by the Lord.
 Death may not espy him and no suffering hard.
 Ego annulled, his bonds unbound,
 The devotee by the Holy Word is charmed. (1)
 I am sacrifice unto them time and again
 Those whose heart with the Word Holy is warmed.
 The devotee sings, the devotee dances,
 His mind with the Holy Word is stormed. (1) *Refrain*

Both life and death the devotee does accept.
 With no dissolution of life, in the Word Holy he is adept.
 The devotee neither dies nor is destroyed by age,
 A part of truth he is formed. (2)

The devotee is glorified at the Lord's.
 His ego from his mind he discards.
 Himself he is liberated, he liberates his clan.
 The life of a devotee is reformed. (3)

P-125

The devotee is never afflicted with pain.
 From the evil of ego he would refrain.
 The devotee's mind is pure, it's never polluted.
 A segment of the state of poise, it is formed. (4)

The devotee is glorified for meditation on the Name.
 The devotee lauds the Lord and gains fame.
 He is ever in bliss day and night.
 The Holy Word is what the devotee has farmed. (5)

Day and night the devotee is in the Holy Word absorbed.
 In all the four ages the devotee is accorded regard.
 The devotee sings praises of the Immaculate ever;
 With the Holy Word for devotion he is charmed. (6)

Without the Guru it is a dark trial.
 Caught by Yama, unavailing they wail.
 They are like worms of filth.
 Day and night in the filth they suffer and are harmed. (7)

The devotee himself does or makes others comply.
 The Lord comes the devotees' heart to occupy.
 Says Nanak, the Name attains fame
 For which the Guru Accomplished is to be swarmed. (8) 25.26

Majh III

There is a common light for all the living creatures.
 The Guru Accomplished with the Word Holy reveals its features.
 Himself He creates differences as apparent to the mind.

Himself He evolves the common mould. (1)

I am sacrifice unto them time and again
 Those who laud the Lord True and behold.
 Without the Guru the poise is not gained.
 The devotee may in poise enfold. (1) *Refrain*

With Your charm, the people You fascinate.
 In Your grace You relate what You create.
 The Creator! You are the source of peace and pain
 The devotee does You behold. (2)

The Creator Himself does or makes others do.
 Himself would the Holy Word in the heart imbue.
 The Holy Word generates the Ambrosial text;
 By the devotee it is retold. (3)

Himself He is the Creator, Himself the Consumer.
 Breaker of bonds, ever the Liberator.
 Himself liberated, He is the True One.
 The Incomprehensible; yet He unfolds. (4)

Himself He is Maya, and also its shadow.
 Himself He has created the world in libido.
 Himself He bestows virtues, Himself He adores
 Himself He has it all unrolled. (5)

He is the Creator, also the Maker.
 He is the Settler, also the Breaker,

There is nothing outside His discipline.
He takes on tasks untold. (6)

He kills and then Himself revives.
He effects unions that survive.
In His service there is joy ever.
The devotee attains the poise manifold. (7)

He is high, higher He soars.
He alone sees, whom He shows.
Says Nanak, if the Name is lodged in the heart,
One realises oneself and gets others enrolled. (8) 26.27

Majh III

My Preceptor prevails all around. P-126
Blessed by the Guru in my house I've found.
Serving Him ever with single-minded devotion
The devotee is in truth absorbed. (1)
I am sacrifice unto them time and again
Those who have Life of all the life in their heart.
The Lord is Life of all the life, Fearless and Bountiful.
Guided by the Guru, in poise is the devotee lodged. (1) *Refrain*

With the terra firma and the mythical bullock of the nether world, my house is full.
I find my Beloved who is eternally youthful.
The Bestower of Peace is ever in bliss,
Guided by the Guru in poise is the devotee lodged. (2)

There is ego and acquisitiveness in the body's frame.
Being born and dying there is no end to the game.
The devotee kills his ego.
Truth and nothing but the truth he regards. (3)

Good and bad are residents of the body as brothers.
 The two of them comprise the world together.
 Transcending both he who enters the House Supreme,
 Guided by the Guru, in poise is the devotee lodged. (4)

In the body one finds duality and darkness.
 With enlightenment depart ego and acquisitiveness.
 Holy Word, the Bestower of Peace manifests.
 Day and night in the Name one is absorbed. (5)

With light inside, it spreads abroad.
 With the Guru's wisdom, darkness is abhorred.
 The lotus of the heart blossoms, joy perennial is gained.
 A segment of the Light Divine becomes its part. (6)

Inside the mansion of the self there are gems of treasure.
 The devotee is blessed with the Name beyond measure.
 The man of God deals with an established trader.
 As profit, the Name is his reward. (7)

He Himself is the keeper of the store, Himself He issues.
 Rare is the devotee who this trade pursues.
 Says Nanak, he whom He blesses, he obtains;
 With His grace the Lord comes to be lodged in the heart. (8) 27.28

Majh III

The Lord Himself brings about the union and makes one serve.
 With the blessings of the Guru duality is curbed.
 The Lord Immaculate is the Bestower of virtue ever.
 He makes the devotee His virtues adopt. (1)
 I am sacrifice unto them time and again
 The truthful who for the truth opt.

The True Name is immaculate ever,
The Holy Word gets the mind aloft. (1) *Refrain*

The Guru is the Bestower but he bestows according to one's *karma*.
The servers serve, the devotee remaining in the Lord's *dharma*.
The Ambrosial Name is the charm of a person.
In the Guru's guidance one enjoys the essence of Divine Thought. (2)

There is a hallowed spot in this cave
The illusion of ego, off the Accomplished Guru staves.
Those dyed in the Divine colour sing His praises day and night;
They attain it as the Guru's gift in their lot. (3)

He who contemplates on the Guru's utterances in the cave,
The Name Immaculate comes to be lodged in his holy enclave
Singing the Preceptor's praises with the melody of the Divine Word,
He realises the Lord and comfort he sought. (4)

He who is given to duality, he is severely taxed. P-127
Forgetful of Name one is chastised and vexed.
He seeks reckoning of every split second of life;
Unsparring of any deviations, one is caught. (5)

She who remembers not the Lord in her parents' house,
Deluded by duality she wails and cries.
She is essentially low-caste, ungainly, ill-mannered;
Not even in a dream would she her Love accost. (6)

She who longs for her Love at her parents' house.
She meets in person her Beloved Spouse;
She who remains attached to her Love.
With the Word Holy she enjoys a bed warm and soft. (7)

When He wishes to give, He sends word;
Has His Name in the mind revered.

Says Nanak, the Name brings glory;
To the one day and night his Lord lauds. (8) 28.29

Majh III

His birth is blessed, hallowed is his house.
He who serves the Lord, living in his house, he is a recluse.
He remains in ecstasy, dyed in His colour ever,
With the essence of Lord's love satiated is his heart. (1)
I am sacrifice unto them time and again,
Those who read, understand and lodge their Lord in the heart.
The devotee reads the Lord's Holy Word
And in the Divine Court receives the reward. (1) *Refrain*

Inscrutable, beyond understanding, all over the Lord prevails.
There is no other way one can regale.
If He is gracious one meets the True Guru.
His grace alone brings about the accord. (2)

He who is involved in duality, understands not.
Provoked by the Three Qualities, in disputation he is lost.
The bonds of the Three Qualities are broken by the Holy Word;
The Holy Word leads to liberation and God. (3)

The mind is restless, it's hard to restrain.
Lost in duality it wanders in vain.
A worm of filth, involved in filth,
In filth it ever remains absorbed. (4)

He who throws his weight about exposes his inferiority.
He may do what he likes, he gains no superiority.
There is nothing beyond the Lord.
He is pardoned, he who in the Holy Word is involved. (5)

Born and dies, the man realises not the Lord.
 Day and night in duality he is involved.
 His human incarnation goes waste
 While repairing in the end he regrets hard. (6)

Dressing and doing herself up with her spouse abroad,
 The doings of the self-possessed are of this sort.
 She is respected not here and cared not hereafter.
 Her life is lost without any regard. (7)

There are a few who realise the Lord's Name;
 It's with the help of the Holy Word of the Accomplished Guru that one gains:
 He who meditates daily, day and night
 He comes to comfort of his own accord. (8)

He alone pervades all around.
 Rare is the devotee who has this found.
 Says Nanak, noble are those devoted to Name.
 Which His grace alone can reward. (9) 29.30

Majh III

The ego-centred studies and styles himself as a scholar. P-128
 Obsessed with duality he suffers disaster upon disaster.
 Involved in Maya, he understand not.
 In the cycle of transmigration he is cast. (1)
 I am sacrifice unto them time and again.
 Those who realise the Lord with their ego lost.
 With the service of the Guru, the Lord comes to reside in their heart
 They sip the essence of the Lord's devotion of their own accord. (1) *Refrain*

They studied the *Vedas* but enjoyed not the Lord's devotion.
 They entered into debates in Maya's delusion.

The misled are ever in darkness.
The devotee understands and lauds God. (2)

The Inexpressible should be expressed in pleasing idiom forsooth.
Under Guru's guidance one should take to truth.
And contemplate on the Truthful day and night,
Thereby dye the self into the true colour fast. (3)

Those devoted to truth, truth they respect.
He Himself grants truth and doesn't regret.
The Holy Word gives insight into truth;
Meeting the True brings joy vast. (4)

They are not soiled with the dirt of falsehood and fake.
With the grace of the Guru, day and night they remain awake.
With the Immaculate Name lodged in their heart
Their light gets merged with the light of the Lord. (5)

Learning the Three Qualities but understanding not the essence of the Lord.
Strayed from truth, unacquainted with the Word of God.
Involved in attachment, remaining ignorant
That the Holy Word is the way to God. (6)

The *Vedas* condemn the Three Qualities as Maya fraught.
The self-possessed involved in duality understands not.
He studies the Three Qualities but realises not the Preceptor:
Without realisation he suffers a lot. (7)

When He pleases He brings about the union
With the Guru's blessings one sheds the illusion.
Says Nanak, the real glory is inherent from Name
The Name in mind brings the comfort sought. (8) 30.31

Majh III

He is both Unattributed and Attributed.

He is a scholar who understands this truth undiluted.

Himself he is liberated, also liberates his tribe

Who has the Name in his heart to cogitate. (1)

I am sacrifice unto them time and again

Those who enjoy the essence of the Name and its taste cultivate.

They are immaculate who meditate on the Name

On the Immaculate they get to contemplate. (1) *Refrain*

He who contemplates on the Holy Word free from *karma* gets.

With the enlightenment focussed within, his ego sheds.

The blessing of Name attains the Nine Treasures

The Three Qualities effaced, he comes to meditate. (2)

He who is an egoist is not free from his *karma*.

The ego is shed with the Guru's *dharma*.

With the sense of discrimination one should contemplate

And with the Guru's utterances His virtues narrate. (3)

The Lord is the sparkling, sacred pool true.

Where the holy come to peck pearls and take them to the Guru.

They have holy baths day and night,

The filth of ego in them to vacate. (4)

The immaculate swans in love are bred.

They live in the Pool Divine with ego shed.

Day and night they remain involved in the utterances of the True.

And beside the Pool Divine perch and wait. (5)

The self-possessed is the dirty stork.

Even with the holy bath his dirt isn't lost.

He who dies in humility contemplates on the Word Holy.
His impurity of ego is violate. (6)

He attains the gems of bliss at home,
The Accomplished Guru's holy tone.
Blessed by the Guru the darkness dispels:
The heart is enlightened and one gets discrete. (7)

He creates Himself and also nourishes.
He who serves the Guru is reckoned and flourishes;
Says Nanak, the Name comes to be lodged in his heart.
It is the grace of the Guru that helps him meditate. (8) 31.32

Majh III

The whole world suffers Maya's delusion.
The Three Qualities are also its victim.
Rare is one who understands it by the grace of the Guru
And is absorbed in the Fourth State. (1)
I am sacrifice unto them time and again.
Those who shed the attachment of Maya with the Holy Word's fiat.
He who sheds attachment of Maya, he gets attached to the Lord
And is honoured at the Divine gate. (1) *Refrain*

The ritual gods and idols have Maya at their roots.
The *Smritis*, the *Shastras* and their offshoots,
Lust and wrath have the world in their grip.
Coming and going is a suffering great. (2)

With the grace of the Guru he who remembers the Lord.
He has the jewel of knowledge in his heart.
He observes celibacy, truthfulness and restraint
And with the Guru Accomplished on the Name he meditates. (3)

She who at her parents' house is deluded in illusion.
 Involved in duality she regrets in profusion.
 She loses both this world and the next.
 Has no peace ever in a dream to state. (4)

She who at her parents' house adores her spouse.
 Blessed by the Guru she would find him ever in her house.
 She remains dyed in her Lord's discipline
 With the Holy Word as the make-up of her face. (5)

Blessed are those who have realised the True Guru
 And shed duality with the Holy Word true.
 They have the sole Preceptor lodged in their heart
 And they laud the Lord in the company of a sage. (6)

He who serves not the True, I know not why he came.
 Accursed his life goes waste in shame.
 The self-centred remembers not the Name;
 Without the Name he suffers his fate. (7)

He who has created the world He alone knows
 He makes us meet and concept of the Name bestows.
 Says Nanak, those who have realised the Name,
 They have it inscribed from the Above on their slate. (8) 32.33

Majh III

The Primal Being is beyond reach.
 He creates Himself and Himself effects the breach.
 He pervades every one around.
 The devotee alone is blessed with fame. (1)
 I am sacrifice unto them time and again.
 Those who arrive at the Formless with the meditating game.
 He has no form nor any features, He is everywhere.
 The devotee realises the Inaccessible with the Name. (1) *Refrain*

The Merciful Bestower, it is You.
 Other than You none else I view.
 If the Guru is gracious, He bestowes the Name.
 The Name merges in the Divine frame. (2)

You are the Creator True.
 Your stores are full of the Name of *Wahe Guru*.
 At the chant Divine the devotee is satiated.
 Ecstatic, he goes into the spell of Name. (3)

O Lord! Day and night I laud You,
 Singing praises of my Love I pursue.
 The True One, there is none other than You
 With the Guru's blessings to You I came. (4)

Beyond computation, You are Inaccessible, Unknowable.
 With Your grace You make the meeting possible.
 The Accomplished Guru is remembered with the Holy Word
 Serving with the Holy Word comfort one can claim. (5)

Blessed is the tongue which sings Your praises.
 They laud the Name when the True Lord chases.
 The devotee is ever intoxicated with the Name.
 Meeting the True is gaining fame. (6)

The self-possessed acts in ego.
 Loses his life in the gambler's throw.
 In the pitch-darknes of greed
 He is born and dies again and again. (7)

The Creator Himself accords fame
 On those on whom in the primal writ he has bestowed the same.
 Nanak acquired the Name, the annuller of fear;
 With the Holy Word peace and comfort came. (8) 1.34

Majh V Score I

The Unknowable within cannot be known.
The gem of Name kept secret is not shown.
The Inaccessible, Imperceptible is Supreme
With the Holy Word alone He may be perceived. (1)
I am sacrifice unto them time and again,
Those who in Kaliyug have Name as their audio feed.
The cherished godmen who have endeared themselves to the True,
Blessed by the Lord, they get His glimpse indeed. (1) *Refrain*

He for whom the ascetics and yogis agitate
Brahma and Indras in their mind meditate.
Three and thirty crore long for whom
Guided by the Guru they laud His creed. (2)

The wind remembers You night and day.
The earth like a slave at Your feet does stay.
You pervade all the species and their tongues.
All their hearts cherishing Your lead. (3)

The devotee realises the True Master.
He understands what the Accomplished Guru utters.
He who sips *Amrit*, he is quenched;
Truth for the truthful is the sumptuous feed. (4)

The house where reigns peace is blessed.
They have a hundred sports and joys, it is said.
He is rich and master of vast wealth,
He who concentrates his mind at the Guru's feet. (5)

You first give them the wherewithal.
Only then You create creatures all.

There is none as bountiful as You, my Master,
No one can Your stature meet. (6)

He to whom You are gracious meditates on You,
According to the dictum of the Holy True.
He is liberated himself and liberates his tribe;
None may bar his way to the Lord to plead. (7)

You are Supreme, Higher than the highest.
You are Limitless, Bigger than the biggest.
I am sacrifice unto You;
Nanak is the servant of the practitioners of this creed. (8) 1.35

Majh V

Who is liberated? Who is dedicated?
Who is enlightened? Who is articulated?
Who is the householder? Who is a recluse?
Who can assess the Lord? (1)

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How does one get entangled? How is one relieved?
From birth and death, how is one freed?
Who is active? Who is inactive?
Who can play what part? (2)

Who is happy? Who is unhappy?
Who is amiable? Who is alienated?
How do we meet and how are we distanced?
Who can this secret impart? (3)

What is the phrase which restrains the mind?
Which is the sermon that in pain and pleasure alike one finds?
What is the way to meditate on the Preceptor,
How do we laud our God? (4)

The devotee is liberated. The devotee is dedicated
 The devotee is enlightened. The devotee is articulated.
 Blessed is the devotee, householder or recluse
 The devotee can assess the Lord. (5)

The egoist is bound, the devotee is freed
 From birth and death the devotee is relieved.
 The devotee is both active and inactive
 What the devotee does is in accord. (6)

The devotee is happy, the egoist is unhappy
 The devotee is amiable, the egoist is alienated.
 The devotee unites, the egoist separates.
 The devotee can untie the knot. (7)

The devotee knows the phrase which the mind restrains.
 The devotee knows the sermon which alike finds pleasure and pain.
 The devotee knows how to meditate on the Preceptor
 The devotee does the Lord laud. (8)

Everything in form is His creation.
 He does make others do and creates the institution.
 From unity one moves to infinity.
 Says Nanak, this is how one merges in God. (9) 2.36

Majh V

With the Lord Eternal there is no worry.
 With the Helpful Master you are never sorry.
 Bestower of life, breath and peace of mind
 What You do, it's a pleasure, I find. (1)
 I am sacrifice unto them time and again
 Those who with heart and soul adore the Divine.

You are my mountain, you are my shelter
He who vies with You is purblind. (1) *Refrain*

He to whom your doing is sweet,
He hears the Lord in every heart-beat.
You alone are here and there,
Manifesting Yourself in every kind. (2)

All that one desires, those You do meet.
Your treasures are full of devotion and love sweet.
With Your Grace you save one and all.
Blessed are those who with You themselves bind. (3)

You pull the devotee out of the dark cavern.
Your slaves You save with Your grace and concern.
They sing praises of the Perfect and the Eternal.
No one can their devotion define. (4)

You are the Protector here and hereafter.
In the womb of the mother you are the cherisher.
The flame of Maya touches them not
Dyed in Your colour those who chant and chime. (5)

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How do I Your virtues count?
In my mind and body it is You I mount.
You are my friend, Beloved Master
Other than You to none I'm inclined. (6)

O Lord! He whom You save.
Never comes to any suffering grave.
You are the Lord who grants protection and bestows peace;
Revealed in the holy company of the refined. (7)

You are Supreme, Unencompassable, Immeasurable, Beyond Value.
You are the True Master, I am Your slave true.

You are the Ruler, truthful are Your subjects
Nanak is sacrifice unto you many a time. (8) 3.37

Majh V Score 2

Meditate on the Lord everyday.
Let not your mind go astray. *Refrain*

SeeK the company of the holy.
So that you go not into Yama's alley.
With the Lord's Name as your journey's provision,
Your tribe will any stigma escape. (1)

Those who meditate on the Master,
They don't have to face hell's disaster.
They are harmed never,
Those who have the Lord lodged in their heart. (2)

They appear pleasing and comely,
Those who seek holy company.
Those who garner wealth of the Name,
They are profound and unsurpassed. (3)

Let us sip the miracle drink of *Amrit*,
Thus sustain ourselves at the sight of the Hermit.
All our problems will be solved
By propitiating the Preceptor's feet everyday. (4)

Those whom He gives the essence of belonging
For the Lord they are found ever longing.
He is a hero and the chief,
He who has it inscribed it in his fate. (5)

I have contemplated in my mind,
 This juice is the privilege of the royal kind.
 Those who never do ill,
 With good deeds they swim across. (6)

With the Creator in the mind.
 The life's reward you will find.
 With the spouse of your choice
 Your mortal life will ever be blessed. (7)

I've found the eternal reward.
 At the feet of the Fearless Lord.
 He tied me to His apron,
 Nanak was bestowed a life unparalleled. (8) 4.38

There is but one God
 He is realised through the grace of the True Guru.

Majh V Score 3

As one meditates on the Lord
 One attains the state of poise as reward. (1)

Meditating on the Guru
 One is freed of fears all. (1)

He who seeks shelter of the Supreme
 He doesn't have to regret hard. (2)

He who serves the holy
 All his desires are fulfilled by God. (3)

He is there in the ocean and on land.
 He pervades every heart. (4)

With the holy dust of the feet of godmen
One realises the Benign Lord. (5)

The Master grants liberation to one and all,
Meditation does the peace accord. (6)

The Preceptor did His justice,
All the sinners were penalised hard. (7)

Nanak is dyed in the True Name,
He lives in the Presence of the Lord. (8) 5.39

Barah Mah
(Song of the Twelve Months)

Majh V Score 4

There is but one God,
He is realised through the grace of the True Guru.

Distanced because of my deeds and *karma*,
Lord God! Be gracious and bridge this gap.
I've gone round the four quarters
And ten directions,
Tired, I turn to my Lord's lap.
The cow gone dry, little or no use she has.
Without water withers the crop becomes crap.
In the absence of her spouse how can the bride have a nap?
A house without the spouse
Is like a deserted village, a town without a map.
What use is it to dress up lavishly,
Munching betel, if the figure has no wrap?
With the Lord God not being there,
The associates and friends are a mere trap.

Says Nanak, pray bestow on me Your Name.
 And let me meet the Master
 Whose is this eternal trap. (1)

Meditating on Lord in the month of Chet is a big treat.
 With one's tongue, in the company of the Holy,
 His Name one comes to repeat.
 Those who are united with the Lord,
 Their visit is sweet.
 Living without Him even for a moment
 Is like breath without its beat.
 He who prevails on land and sea
 And is found even in the forest heat,
 Not remembering such a Lord,
 Is agony one should treat.
 Blessed manifold are they
 Who are devoted to such a creed.
 I long to have a glimpse of my Master,
 Nanak thirsts for Him and seeks to meet.
 Whoever takes me to my Lord Supreme
 In the month of Chet I propitiate His feet. (2)

He who suffers separation in the month of Baisakh,
 How can he have peace of mind?
 Forgetting the Benevolent Lord,
 He takes to the lure of Maya blind.
 Except the Lord Eternal,
 Neither progeny, nor wife, nor wealth accompany him;
 But the Lord Eternal, he'd find.
 Many have perished clinging to them
 False attachments of the kind.
 Without imbibing the Name of God

One would get hereafter twined.
 Disregarding the Divine, one must suffer;
 There is no other *protection* than the Lord Kind.
 Those who opt for God's care,
 They are exalted, they would find.
 Nanak longs to be with His Person Divine.
 Baisakh is pleasant for those who adore the Lord.
 In the company of the holy refined. (3)

In the month of Jeth adore Him
 Whom everyone pays obeisance, it is said.
 Tying yourself to His apron string,
 To no harm ever you will be led.
 His Name is like gems and jewels,
 None dare break your house, misled.
 All the pleasant colours around
 Are His colours.
 Do what the Lord God has fed.
 Blessed are those who heed His command.
 Whatever He does, they solemnly accept.
 Those who are united by Him,
 They wail not in separation and regret.
 Those who acquire the company of the Holy,
 They are ever to joy wed.
 Jeth is colourful for the blessed
 Who has good luck inscribed on the forehead. (4)

Asadh scorches those who love not God:
 Forsaking the Sustainer of the Universe,
 Those who look upon the mortals for support.
 Caught in duality, they have the noose of death around their neck.
 They reap what they sow,
 Whatever is inscribed on their forehead and foretold.
 The night of life having waxed,

They repent as they repair in despair.
 Those who cultivate the Holy
 They are liberated at the Portal of the Master Old.
 Pray, do be kind to me,
 I long to have a glimpse of You.
 I have none other than God to hold.
 This is Nanak's plea.
 He enjoys Asadh to his heart's content
 At the feet of the Deity Who comes to unfold. (5)

Pleased in Sawan is she
 Who is devoted to the lotus feet of the Lord.
 Her mind and body are dyed in truth,
 Her anchor being the Name of God.
 Fake are the hues of temptation,
 For she has no regard.
 She is exhilarated with the drop of *Amrit*
 That she sips in the company of the Bard.
 With His grace forests and vines are in blossom;
 He is all-powerful and without any limits.
 I long to meet the Lord;
 Only *karma* can make me do it.
 Tell the friends who have access to my God
 I am sacrifice unto them.
 Lord! Be merciful to Nanak,
 Your Word does always accord.
 Sawan is delightful for the happily married
 Whose heart is the abode of the Lord. (6)

She who is misled by doubts in Bhadon,
 And is involved in someone other than her spouse,
 She may dress herself lavishly,
 All of it is little use.
 The moment she dies, she will be called a ghost.

The emissaries of death will transport her
 To a destination undisclosed.
 They quit in a moment,
 All those who had her endeared.
 The hands are twisted and the body torn,
 The colour turns white from black and is worn.
 As one sows, so does one reap,
 It is the crop of *karma*.
 Nanak comes to the refuge of the Lord
 Whose feet are like a ship to cruise across.
 In Bhadon they are not thrown in Hell
 Those who have their saviour in God. (7)

I am beside myself with passion in Assu;
 How do I go and meet my love true?
 My mind and body thirst for His glimpse,
 Come someone and help me join my Beau.
 The Holy always help the love-lorn,
 I prostrate at their feet.
 How can one have peace without love?
 There is no other place where I can retreat.
 Those who have tasted the essence of love,
 Their thirst slaked, they are fully quenched.
 They forsake conceit and humbly pray
 For attachment to the Lord's apron in quest.
 Those who are united with the spouse,
 They know not pangs of separation.
 There is none other than the Lord God,
 Nanak has sought His support.
 In Assu they are happy,
 Whose kindly God is their forte. (8)

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**In Kartik one suffers consequences of one's *karma*.
 Let one not accuse others,**

Forgetting the Lord God and *dharma*
 One is condemned to many an affliction.
 Turning away from the Divine
 Is like alienating oneself for transmigration.
 In a moment all the rich dainties
 Turn bitter in taste.
 No one can help meditate,
 It is no use making a plaint.
 One can do nothing on one's own;
 Whatever has been ordained must take place.
 Lucky I'll be if I encounter my Lord,
 All my woes will be lost.
 Do protect Nanak, God,
 The Breaker of the Bonds of slaves.
 In Kartik if you find the company of the Holy,
 All your fears are allayed. (9)

In Maghar they appear comely
 Who have their spouse for their company.
 Their praise is beyond words
 Who are united with the Lord revered.
 Brought about by the company of the Holy,
 Their union with the Divine finds them in bloom.
 Those who remain away from the Holy,
 They are left alone.
 There is no end to their woes,
 They suffer the stranglehold of death.
 Those who remember their Lord,
 They enjoy His presence best.
 They have God's Name as gems, jewels and diamonds
 Woven around their neck.
 Nanak seeks the dust of their feet,
 Those who look for support at His Gate.
 In Maghar if you remember God
 Transmigration is no more your fate. (10)

In Pokh they suffer not cold
 Those who are close to the bosom of their Lord.
 Their mind fixed at His feet,
 They are blessed with the presence of God.
 They have the support of Gobind and Gopal
 And the advantage of His service.
 They are afflicted not with evil.
 In the company of the Holy they sing His praises.
 They merge into that from where they emerged;
 Of true love it is the gain.
 God stretched His hand and pulled them out,
 Not to be separated again.
 I am sacrifice unto Him a million times,
 My True Friend, Inaccessible and Unknowable.
 Finding Nanak at His Portal,
 The Lord God felt amused.
 Pokh is pleasant to him with its comforts
 One who has been by the Lord excused. (11)

In the month of Magh take your ceremonial bath
 With dust of the feet of the Holy.
 Listen and repeat the Name of God
 And share it with your company.
 It will wash the filth of life's *karma*
 And help shed the conceit of mind.
 Lust and anger will no more afflict you;
 Relieved of the dog of avarice you will yourself find.
 Treading the path truthful,
 The entire world will come to hail.
 Taking pity on the fellow beings,
 Advantage of the bath at sixty-eight places of pilgrimage you avail.
 He is fortunate
 Whom He blesses in His mercy.
 Nanak is sacrifice unto them

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Who have accomplished the Divine.
 They are considered clean in Magh
 Who are favoured by the Guru Kind. (12)

There is a lot of fun in Phagun
 When God Himself reveals.
 Godmen who are the lieutenants of the Lord,
 In their grace bring about this deal.
 The bed is bedecked with every comfort,
 For sorrow there is no room.
 The fortunate have all their desires fulfilled,
 In the Lord God they find their groom.
 The friends sing songs in chorus
 In praise of the Divine.
 There is none other like God,
 None else like Him can one find.
 He betters one's lot here and hereafter.
 And allots a permanent seat.
 Saved in the ocean of the world,
 One does not have his visit to repeat.
 He has countless virtues while I have a single tongue.
 Nanak who sought His support is ferried across.
 One must adore God in Phagun,
 As He has none of His own needs to ask. (13)

Those who meditate on the Name,
 Have their jobs done.
 Those who remember the Perfect Guru,
 Are found truthful at the Portal of Heaven.
 God's feet are a seat of comfort
 To ferry across the turbulent ocean.
 They burn not in the flames of evil,
 Those who are smitten with the loving devotion,
 Forsaking untruth and duality.

Truth is their provision,
They serve the Lord God,
With Him alone in the heart.
Their months and days are auspicious
To whom He does the favour.
Nanak supplicates just for a glimpse,
God! Do be gracious, my Saviour. (14) 1

Majh V
(Day and Night)

There is but one God
He is realised through the grace of the True Guru.

Let me propitiate my True Lord
And meditate on the Preceptor night and day.
Shedding my self-importance, I seek His protection.
And let it be pleasant what I have to say.
Separated for many an age,
Let me meet my near and dear, I pray.
Those distanced from the Lord,
O Sister! They are ever in fray.
There is no peace without the Lord God,
I have searched the entire planetary array.
One is alienated because of one's own misdeeds.
Blame none else for this one may.
O Lord! Save me with Your grace,
None else can do it Your way.
One rolls in dust without you, O Lord!
To whom do I go and say?
Nanak has this to supplicate:
I should see my Master every day (1)

He who pays heed to the plight of every person
He is the Lord Accomplished, like Him there is none other.

He should be remembered in life and death;

He is indeed everyone's anchor.

At parents' and in-laws' one should remain dedicated to Him.

He who has a large family to take care,

He is Lofty, Inaccessible, Unknowable,

Without limit here and there.

Only that service is acceptable to Him

Which is like the dust of the feet of a holy mentor.

He is the Helper of the helpless;

Of the sinners He is the Saviour.

He protected His devotees in primal times and prior.

His name is True, He is the Creator.

No one knows His value,

No one can ever Him measure.

He lodges in the mind and body,

Nanak cannot His estimate venture.

Those who serve the Preceptor day and night,

I am sacrifice unto them ever. (2)

The holy remember Him ever and ever,

He is everyone's Emancipator.

He who created the self and the body

And blessed it with life as a favour.

He should be remembered with the Holy Word

And meditated upon with *mantra* pure.

He is beyond assessment.

The Preceptor is Limitless, He is everywhere.

He in whose heart the Lord comes to lodge,

He is the like of the Master.

The longing of His heart is fulfilled,

He meets the Holy Benefactor.

Nanak lives by meditation of the Lord's Name

For his sins he needs no more fear.

He who forgets not the Lord day and night,
A freshness about him he would bear. (3)

He is my Lord of many parts.
I am his poor dame.
I am dedicated to Him with my heart and soul.
I live by meditating on His Name.
O Lord! Do be kind,
Seeking the dust of Your feet, let me become the same.
I live the way You ordain.
What You presented is my life's frame.
Pray! Grant me the endeavour,
That in the holy company I should enhance your fame.
I can think of no other place
Where I should go and make my plaint.
You are the dispeller of ignorance, remover of darkness,
Lofty, Inaccessible and Beyond Any Claim.
O Lord! My alienated mind should be reunited
It was with this objective that to You Nanak came.
Many a time blessed will be the day
When the Holy Preceptor's feet I touch and claim. (4) 1

Var Majh along with Slokas 1

(To be sung in the tune of Malik Murid and Chandrahara Sohia)

There is but one God
Truth Incarnate.
The Master Creator.
He is realised through the grace of the True Guru.

Sloka 1

The Guru is the Bestower , the Abode of Peace.
For the three worlds He is the light.

His gifts are eternal, says Nanak,
Submitting to Him is sheer delight. (1)

I

In the first stage, it was attachment to the breast and milk.
In the second, it was the mother, father and ilk.
In the third stage, it was the brother, his wife and sister.
In the fourth, it was love come as a blister.
The fifth stage is devoted to eating and drinking.
In the sixth, lust cares not for caste and such thinking.
In the seventh stage, one garners wealth and in a home settles.
In the eighth, the body with wrath battles.
In the ninth stage, hair go grey and breathing is in rashes. P-138
In the tenth, one is burnt and turns into ashes.
The companions depart and one emotionally crashes.
The swan takes flight and in the new path bashes.
One comes and goes; even one's name doesn't remain.
Leaf plates are left for the crows to peck what they contain.
Says Nanak, the self-possessed is in love blind.
Without the Guru the world would drown, you'll find (2)

I

At ten it is childhood.
The blooming youth at twenty,
Arriving at thirty, he is a handsome man.
It is maturity that marks him at forty.
At fifty his steps start faltering.
With sixty begins the old age span.
At seventy he is bereft of senses to act.
At eighty it's almost nothing that he can.
In the nineties he is bedridden,
Without power for any work to do.
I have searched and studied, says Nanak
Finding that the world is an artifice of smoke true. (3)

Pauri

You are the Master Creator, Inaccessible.
 You have the universe raised.
 In variegated lines and different colours,
 Species and modes, it has been phased.
 You who have created are aware of everything
 It's a game You have played.
 Some come, others go.
 Without the Name they are laid.
 The devotees dyed in vermilion
 Remain in the colour glazed.
 They serve the True, Immaculate,
 The Supreme Lord who has it all made.
 You are primed of every thing,
 The grandiose of the grand.
 Those who meditate on You with heart and soul, my True Lord!
 Sacrifice unto them I stand. (1)

Sloka 1

With life in the body a species He creates.
 Who sees with eyes, speaks with tongue, hears with ears and meditates.
 He walks with the feet, works with hands
 What is given he wears, eats and masticates.
 He who created, he remembers Him not,
 Thus the purblind, his life he truly wastes.
 When broken he splits into pieces,
 His redoing, no one undertakes.
 Without the Guru one is respected not, says Nanak
 Without respect to the yonder shore, no boat ever takes. (1)

II

He who prefers gift to the Gift-Giver,
 He indeed is self-possessed.
 His understanding, sense of values and wit,
 None need hardly be stressed.
 What he does in secret
 Is known north and south, east and west.
 He who practises goodness is called good,
 The evil-doer is bad at best.
 O Lord! It's all Your game and play,
 Not by anyone else it's to be guessed.
 As long as there is light, You reflect it in Your light,
 Without light nothing can ever be expressed.
 Nanak had the vision of the Lord blessed
 He is found to be the repository of competence in test.

Pauri

O Lord! You created the world.
 And set it to task.
 With attachment as a stratagem,
 You had it then lost.
 Suffering from the fire of desire within,
 Satisfied never, in thirst and hunger is one cast.
 The world is a delusion.
 Man is born and goes past.
 Attachment isn't curbed without the True Guru,
 Those given to ritual practices ask.
 Meditate on the Name under the Guru's guidance,
 Blessed by the Lord, in peace you would bask.
 You will liberate your tribe
 Blessed is your mother as you into the world she brought.
 Their name and fame are glorious
 Those who their Lord would hark. (2)

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Sloka 2

Seeing without eyes, and without ears hearing.
Walking without feet and without hands doing.
Talking without the tongue, it's dying while living.
Says Nanak, adhering to His desire is the Divine meeting.

II

He is seen, heard and known.
And yet Him one doesn't face.
The limp, cripple and blind,
How could they take Him into their embrace?
If your feet are of fear, hands of love
And the eyes of vision,
Nanak tells the wise:
That is the road to the Lord's union. (2)

Pauri

You are ever and ever the only One,
The contemplation is also Your creation.
Inducing the people with ego and pride,
Greed with them becomes an obsession.
Pray! Save us the way You please.
We should do what is Your mission.
Some You pardon and grant audience,
To the Guru's guidance they owe their fascination.
There are others who stand and wait upon You.
For none without Name, they have the inclination.
All else is waste of time for them.
They are devoted to the true avocation.
Despite the progeny, wife and family,
They remain uninvolved who have your approbation.

They are immaculate inside and out,
Those who are absorbed in the True Name with devotion. (3)

Sloka 1

Were I to enter a cave in the mountain of gold
Or go under water deep down;
Maybe on earth or in the sky
I lie upside down;
Were I to be clad fully
And keep washing clothes with hands my own;
White, red, yellow and black *Vedas*,
Were I to propagate in the town;
Thus misled into doing wrong
I make myself dirty with filth around.
I was not, I am not, I will not be,
As Nanak's contemplation on the Word Holy has found.

I

He may wash his clothes, his limbs
And observe restraint.
He knows not the impurity within,
His body bears no taint.
Yet purblind, he is caught in Yama's snare:
What belongs to others, he considers his own;
In ego he suffers ever.
Says Nanak, when ego of the devotee is suppressed,
Only then his Lord he would remember.
He meditates on the Name, contemplates on it
With the Name, does felicity usher. (2)

Pauri

Of body and soul the Lord effects the union.
 He who has created, He too causes separation.
 The stupid fools are involved in worldly pleasure,
 Heading for their ruination.
 Indulgence breeds malady.
 With sins and their affliction,
 Pleasure leads to pain and separation,
 With remedies all in exhaustion.
 The ignorant get involved in calculations.
 And create undue friction.
 The True Guru does intervene
 And resolves the disputation.
 What the Creator does must happen,
 None else can attend to the dispensation. (4)

Sloka I

He tells lies;
 Which is like eating carrions,
 And goes about preaching to others.
 What a guide he is, says Nanak
 Who is himself misled and beguiles brothers! (1)

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IV

He who is attuned to truth
 Speaks what is true.
 Himself he treads the Lord's path
 Others he tells to pursue.
 If it is a holy bathing spot,
 It washes away the impurity.
 Bathing in a foul pond
 More impurity does accrue.

His pilgrimage is accepted by the True.
 Day and night he who remembers the Guru.
 He is liberated along with his family
 With the Name he liberates the world too.
 Nanak is sacrifice unto him
 Who meditates himself and makes others meditation do. (2)

Pauri

There are those who eat herbs and roots,
 And have forests as their abode.
 There are others who go about in saffron,
 Styling themselves as Yogis having quit their fold.
 They long for good clothes,
 And eat the untold.
 They waste their lives.
 They are neither in the householders'
 Nor in the reclusive fold.
 They are plagued by the fear of death
 Because of their love of Maya and gold.
 Guided by the Guru, death doesn't come near
 If one is slave of the slaves sold,
 Were the True Word to come to lodge in the heart,
 Such a one living as a householder,
 Towards his home is cold.
 Says Nanak, those who serve their True Lord,
 On their desires they have a firm hold. (5)

Sloka I

If their garments are soiled with blood stains
 How can they be pure in mind
 Those who suck the blood of humankind?

Says Nanak, remember God
With a truthful tongue and sturdy heart.
The rest is mere ostentation
With false deeds, a mere passion.

I

When I am nobody what should I claim?
He who is not, how can he be the One?
I do what You ordain, I speak what You say.
Stained with sins which I wash and shun,
What a guide I am!
I understand not, yet others I try to enlighten.
Says Nanak, if the blind man were to show the way,
He would everyone mislead.
He would be slapped hereafter.
Such a leader no one should heed. (2)

Pauri

All the months and seasons are Yours,
Every hour and interval on You I contemplate.
No one has realised You by calculations
The True, Inconcievable, much too great.
One is stupid with all one's learning,
He who has avarice, greed and pride to inflate.
One should read the Name, understand the Name
As guided by the Guru, and on the Name meditate.
Under the Guru's guidance one gains the wealth of Name;
Full of devotion are the treasures of His State.
He who accepts the Immaculate Name,
He is accepted as truthful at the True Gate.
He who has bestowed body and breath
And illumined with the light great,

He is the only True Banker.
The rest of the world is in petty trade. (6)

Sloka I

Let compassion be your mosque,
Devotion your prayer mat,
Truth and fairplay your Holy *Qur'an*.
Let your modesty be your circumcision
And courtesy your fast,
Your conduct be the Kaaba,
Rectitude your guide
And good deeds your creed and prayer.
The rosary should be what finds His favour.
Thus would He vindicate your honour. (1)

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Sloka I

That which legitimately belongs to others
Is pork for him* there.
And beef for the one** here.
Your Guru or your Pir will stand by you
Only if you don't eat what is forbidden.
Mere talking aloud doesn't take you to heaven,
It's the truth that will bring deliverance.
Just as dressing up the food forbidden
Doesn't make it permissible.
Says Nanak, false talk earns you nothing admissible. (2)

* The Muslim

** The Hindu

Sloka I

There are five prayers
To be said at five times.
All these five have their names.
The first is truthfulness.
The second is honesty.
The third is charity in God's name.
The fourth is a clear mind and conscience.
And the fifth is singing His praise.
If these five form your conduct, you are a true Muslim.
Says Nanak, those who are untrue
Will lead others to falsehood and rue. (3)

Pauri

There are some who deal in jewels and gems,
Others in false trade.
Obtained by the True Guru's grace
Are the treasures of pearls and one's self they pervade.
No one would ever get them without the Guru,
The purblind bark in a false tirade.
The self-centered die in duality,
Never, never do they contemplate.
There is none besides the One
To whom should one go and make a plaint.
Those without wealth ever wail,
Others have much too much to trade.
Without the Name nothing is of value
All else is poison, of ashes it is made.
Says Nanak, He does or makes us do
What He ordains makes the grade. (7)

Sloka I

It is difficult to be a Muslim.
 He who remains steadfast in times of trial is a true Muslim.
 He should first have faith in God
 And shake off his false conceit.
 Being the Prophet's devotee means shedding the fear of death
 And accepting the will of the Lord.
 With faith in the Creator, rid of conceit,
 If he is kind to one and all,
 Says Nanak, he can be a true Muslim called.

IV

Were he to shed lust, wrath, falsehood, slander, Maya and pride,
 Also passion for the fair sex and attachment,
 He will attain the Immaculate
 In the world soiled.
 Discarding ego for honour, love for progeny and wife,
 He gives up thirst for desires, is devoted to the Lord God.
 Says Nanak, the Lord comes to lodge in his heart
 With the True Word he gets absorbed in the Name of the Lord. (2)

Pauri

Neither the ruler nor the ruled along with their chiefs
 Would be retained.
 The shops and cities with their markets
 Would crumble when ordained:
 The *pucca*, elegant edifices
 Which the misled considers his own.
 The stores full of goods
 In a moment would be denuded and brought down.
 Horses, chariots, camels, elephants and coats of arms.

Gardens, estates and mansions, when were they ours in any form?
 Also tented houses, woven bedsteads and curtains of silk.
 Says Nanak, the True Lord bestows on His own ilk. (8)

Sloka I

Were all the streams to turn into milch cows
 And the springs were to gush out *ghee*;
 Were the whole of earth to turn into sugar
 Pleasing the eye to see;
 Were the mountains to turn into gold and silver
 Studded with diamonds and rubies,
 I shall still continue to adore You.
 My devotion not to cease. (1)

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I

Were there eighteen loads of fruits,
 Soft and delicious to eat;
 Were the Sun and the Moon moving around
 With my immutable seat,
 I shall still continue to adore You.
 My devotion not to cease. (2)

I

Were my body afflicted with maladies,
 And evil planets* with hate;
 Were blood-thirsty kings to rule over me
 and I were put in a wretched state,
 I shall still continue to adore You.
 My devotion not to cease. (3)

* Rahu and Ketu

I

Were fire and snow to be my garments
 And air my food to eat;
 Were the fairies of heaven my bedfellows,
 Yet all this must retreat.
 I shall continue to adore You.
 My devotion not to cease. (4)

Pauri

Thinking that the Master would not know, on the sly he commits misdeeds.
 He is mad indeed, himself alone he misleads.
 Undesirable is acrimony, it spells ruin.
 Without the Name one is lost in meaningless illusion.
 He would succeed if he treats the two paths as same.
 He who tells lies would be thrown into the dreadful flame.
 The whole world is sacred, one should take to truth.
 He who sheds ego is accepted in the Divine Court forsooth. (9)

Sloka I

He alone lives whose heart is the abode of God,
 Says Nanak, others live not.
 If you live your life in humiliation,
 All that you eat is like the food forbidden.
 The arrogance of authority, the pride of owning property,
 Their naked and vulgar display,
 Says Nanak, it is being cheated and fooled away.
 Bereft of the Name of God, one lives in ignominy.

It is no use eating,
 It is no use dressing up,

If the True One doesn't dwell in the heart there.
 It's no use enjoying fruit,
 It's no use relishing savoury and delicious dishes,
 It's no use indulging in fine-ground flour-bread or meat.
 Of no use are sheets on your comfortable bed
 Where you revel in carnal pleasure.
 It's no use commanding *lashkars* with mace bearers,
 Arriving and residing in palaces.
 Says Nanak, in the absence of the True Name
 Meaningless is all the splendour and acclaim. (2)

Pauri

What is there in caste?
 It is truth that decides.
 With poison in one's hand
 He who tastes it, he dies.
 It is the Truthful who has ruled from time immemorial.
 One who obeys Him is the Chief at the Divine Portal.
 The Master has sent man to the world with a mission.
 The drum-beater spreads the Holy Word with due contemplation.
 Some ride, others to the equipment turn,
 Some are busy packing, others are already on the run. (10)

Sloka I

When the crop is ripe, it is reaped
 Leaving behind the weeds.
 The crop with chaff is harvested,
 Thus winnowing the seeds.
 Betwixt the two millstones it is ground.
 Those close to the axle escape.
 This is the marvel Nanak has found. (1)

I

Behold! The sugarcane spliced and bound in swathes tight. P-143
 Squeezed into shafts and crushed by hefty might.
 Its juice boiling in the cauldron wails and weeps in fright.
 Even husk is collected and thrown into the fire when it is alight.
 Nanak tells the people, come and watch the sugarcane's plight. (2)

Pauri

There are some who remember not death and are full of plans.
 They die and are born again and again; of little use they are to any man.
 In one's conceit one thinks one is a superman.
 At Yama's court the egoist comes for a daily scan.
 The self-possessed is ungrateful, knows not what he gets.
 His obeisance is forced, which the Lord rejects.
 The Lord favours those who have the True Name imbibed.
 They would be ushered in the Divine Court as in their fate inscribed. (11)

Sloka I

Deep water is no worry for the fish,
 Nor the vast sky for a swallow duck.
 How can the cold bother a stone?
 Or family life a eunuch?
 If the essence of sandalwood were to be applied to a dog,
 He would change not his passion.
 Can the deaf be enlightened
 By the *Smritis*' recitation?
 No use providing light to the blind
 By kindling fifty candles en mass.
 You may offer gold to a cattle herd,
 It would prefer eating grass.
 Howsoever you may treat iron,

It will never turn into cotton.
Says Nanak, the identity of a fool is
That whatever he says appears besotten. (1)

Sloka I

If bronze, gold or iron pieces break,
The smith welds them with fire.
If the wife is estranged from the spouse,
The son brings them together.
Whatever the king demands,
Must be right away attended.
The hungry is appeased
After he eats and is tended.
Relief from a dry spell comes
When it rains and streams are flooded.
Love is fostered with sweet words.
Truthfulness is ever with the Vedas wedded.
The dead are remembered for their noble deeds.
Such are the bonds obtaining in this world,
The fool is silenced if smitten on the face.
It's Nanak's considered belief,
Adulation of the Lord spells His Grace. (2)

Pauri

Himself He brings about the creation
Himself He contemplates
That some are genuine, others are counterfeit,
Himself He discriminates.
The genuine are deposited in the treasury,
The counterfeit He forfeits.
The counterfeit are thrown out of the Divine Court
Where can they go and make their plaint?

One should take after the True Guru
It is the best course to take.
The True Guru converts the fake into genuine
The Holy Word does difference make.
The genuine are admitted to the Divine Court.
Which their Guru's devotion precipitates.
They are beyond computation,
Those to whom the Lord Himself shows grace. (12)

Sloka I

One and all have to go into the grave,
The divines, worldly wise and the royalty.
The kings must go.
God alone lives true.
You alone, only You! (1)

I

Neither divines, nor devils nor humans,
Neither ascetics, nor yogis, nor commons;
The Lord is Eternal, none other than You.
You alone, only You! (2)

I

Neither the judiciary,
Nor the seven nether regions;
The Lord is Eternal, none other than You.
You alone, only You! (3)

I

Neither the Sun, nor the Moon, nor the constellation
Neither the seven continents, nor the ocean.
Nor the sustaining air, none is immutable true
You alone, only You! (4)

None other than You is the Provider.
Faith in You suffices in their quarter.
Is there any other Guru?
You alone, Only You! (5)

I

The birds have no other shelter;
They live on trees and on water.
The Bestower is the True.
You alone, only You! (6)

I

Says Nanak, what is inscribed in your fate,
None dare obliterate.
He empowers and deprives too.
You alone, only You! (7)

Pauri

What You ordain is true
The devotees become aware.
Guided by the Guru he who sheds ego
Gets into the truthful gear.
True is Your Court
Identified with holy prayer.

Contemplating on the True Word
 One merges into the true layer.
 The egoist is ever false,
 Caught in the delusion snare.
 Lodged in filth,
 Of aesthetic taste unaware.
 Without the Name, undergoing suffering,
 Lost in coming here, going there.
 Says Nanak, He Himself is the judge
 Discriminating between fair and unfair. (13)

Sloka I

Tigers, hawks and the like carnivora,
 You make them eat grass.
 And those who are grass-eating
 You feed them on flesh en mass.
 You raise mounds in rivers
 And turn deserts into fathomless oceans.
 You bestow kingships on curs
 And reduce *lashkars* to ashes.
 Those who must breathe to live,
 You make them live without breath.
 Says Nanak, as it pleases the True One,
 He provides His flock with home and hearth. (1)

I

Some are non-vegetarian, others are vegetarian.
 And yet there are those given to delicatessen.
 Those who abide in dust, dirt is their provision.
 Some who practise *pranayam*, their breathing they discipline.
 Those devoted to the Formless, with His Name they have liaison.
 As long as the Provider lives, none will die.
 Says Nanak, they are blasted, those who the Lord deny. (2)

Pauri

Blessed is the one who serves the Guru.
 Sheds ego under His guidance and meditates on the True.
 Diverted by duality one has all one's life to rue.
 Without Name it's all poison, what you wear, what you eat and chew.
 One should laud the Holy Word, get absorbed in it like glue.
 There is no peace in being born time and again without serving the True Guru.
 The world is like false capital, its trading is falsehood too
 Nanak departed in glory, lauding the Lord True. (14)

Sloka I

If You please, I play on the musical instrument and sing.
 If you please, I take a holy dip at places of pilgrimage.
 If You please, I take an ashen bath
 And blow the horn of a sage.
 If You please, I read the Islamic scriptures.
 And get to be known as *mullah* or *sheikh*.
 If You please, I become a *raja*,
 Indulge in pleasures and earn sin as wage.
 If You please, I wield the sword
 And cut heads above throats in rage.
 If you please, I travel abroad
 And return home with knowledge, a craze.
 If you please, I take to meditation.
 It's Your pleasure, You take me as Your page.
 Nanak alone makes the true supplication
 All the rest are in a false phase. (1)

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I

If you are noble, you exude nobility.
 The good indulge in good deeds.

If you are true, all are truthful.
 No one follows a false creed.
 When you ask, see, utter, walk, get born or die,
 It is all in accord.
 He ordains and has us do what He desires
 It's Nanak's True Lord. (2)

Pauri

The unflinching serve the True Guru
 Get rid of doubts and delusion.
 What the True Guru asks,
 Carry out His decision
 If the True Guru is gracious,
 One takes to meditation.
 The best out of all gains
 Accrues from devotion.
 The egoist lives in the midst of falsehood,
 False is his creation.
 Go to the Portal of the True
 And make a true supplication.
 To the mansion of the True
 Only the truthful get admission.
 Says Nanak, the True is ever truthful
 In truth one should seek absorption. (15)

Sloka I

Kaliyuga is a dagger,
 Kings are butchers.
Dharma has taken wings and disappeared.
 In the black night of falsehood,
 The moon of truth nowhere seems to appear;
 I am lost in the search,

I find no way out of the dark lurch.
 Afflicted by ego, I wail in sorrow,
 Says Nanak, how do I my deliverance borrow?

III

In *Kaliyug*, divine laudation is the Light Manifest.
 Rare is a devotee who succeeds in this quest.
 To one whom He is kind, he gains.
 Says Nanak, the jewel only the devotee obtains.

Pauri

The devotees and the worldly-minded seldom go together.
 The Lord is infallible, He is not misled by one or the other.
 Truth being their support, He brings the devotees together.
 The wordlings are misled; tell lies, take poison, the killer.
 They think not that they must go, the curse of lust and wrath they foster.
 The devotees serve the Lord day and night; the Name they utter.
 They become slaves of the slaves, shedding ego from their posture.
 And are acquitted at the Master's Portal with Holy Word as their bolster. (16)

Sloka I

Those who meditate single-minded in the ambrosial hour
 They in reality wield power.
 Also those who die fighting at the moment of crisis.
 At the break-of-dawn, when the rays shower,
 The mind gets distracted.
 Not a few in the vast ocean hover,
 Fighting for survival.
 One always eats at the third hour,
 Hunger and thirst start clamouring.
 What one eat goes sour.

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And yet of eating they are fond.
 At the hour four one feels sleepy,
 Closing the eyes one goes into a deep swoon.
 Yet one resumes the argument as one wakes:
 The wrangle of a hundred years.
 If one fears the Lord all of eight hours,
 Every moment is auspicious, late or early
 Says Nanak, if the Master comes to lodge in the heart,
 Every bath one takes is truly holy. (1)

II

They alone are wealthy, those who have realised the Lord Perfect.
 Carefree day and night, they remain dyed in His colour.
 A glimpse of His Beauty incompassable only a few get,
 They are fortunate those who arrive at the Guru Accomplished.
 Perfect is what He speaks.
 Says Nanak, what the Guru Accomplished bestows
 Would never in its weight decrease. (2)

Pauri

If You are here, what need do I have of anyother?
 It is true.
 She who is beguiled by false concerns
 Has no access to the mansion of the Guru.
 Those who are hard-hearted
 Lose what to them would otherwise accrue.
 The heart which is devoid of truth,
 One should undo and renew.
 Measured with the perfect weights
 How can it be found true?
 None dare deprecate the one
 Who would his ego subduc.

The genuine ones are segregated,
 At the Discriminating Portal as they do.
 These goods obtain in the only shop:
 It is that of the Accomplished Guru. (17)

Sloka II

There are eight periods of time as eight segments.
 The ninth is the body of man.
 It has besides the Name, Nine Treasures
 Where the talented search and scan.
 The fortunate laud Him
 Taking Nanak as their Guru and elder of the clan.
 At the fourth hour it's the early morning
 When the spiritually conscious are awake.
 They are attracted to the rivers,
 With the Name True on their tongue and in their mind, to them they make.
 There the *Amrit* is distributed
 Of which the fortunate partake.
 The gold coloured body is brightened;
 Colour on the new colour it would take.
 If the banker were kindly inclined
 It won't undergo the fire test to find whether it is fake.
 The rest of the seven hours it's better to practise truth.
 One should seek the company of the learned.
 Contemplate on evil and virtue here
 So that the capital of falsehood is lessened.
 The false are rejected there.
 The genuine are blessed.
 It's wasteful entering into an argument, Says Nanak
 Weal and woe are with the Master Sacred. (1)

II

Air is the Guru, water the father
 And earth is the mother who prays.
 Day and night are the nursemaids
 With whom the whole world plays.
 Dharmraja sitting in the Lord's Court
 Watches our deeds, good and bad.
 Depending upon our actions
 We get close to or far away from God.
 Those who remember Him gain the grace.
 And ferry others, says Nanak, along with them
 With a resplendent face.

Pauri

That Truth is the true mainstay,
 It has been revealed by the True Guru.
 Truthful living is the source of fulfilment,
 Truth gives joy true.
 Truth is the citadel and the village
 Where one sets one's goals to pursue.
 The True Guru blesses
 With the secret of the Name True.
 In the Divine Court of the True,
 The false have no place.
 The false indulge in falsehood
 And lose in the race.
 Those identified with the Holy Word,
 No impediment they have to face.
 By listening to truth, realising truth and discoursing truth,
 One receives a call in His grace. (18)

Sloka I

Dressed with fire in the house of snow
 Were I to take iron as feed;
 Drink all my sufferings like water
 And get the entire world to heed.
 In my scale I weigh the heavens
 With penny weight as the lead.
 Should I be so big that I can't be contained anywhere,
 Make everyone follow my creed;
 Should I be resourceful enough
 That I do myself and get others to do the deed;
 His gifts are as great as great He is
 Which He bestowes wherever He feels the need.
 Says Nanak, one to whom He is gracious
 He bestowes the glory of True Name indeed. (1)

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II

Talking endlessly one is never exhausted
 Nor do the ears get tired, listening to other people's chatter.
 Eyes aren't satiated seeing, it seems
 Nor are, other sense organs in their respective quarters.
 The hungry remain hungry;
 Mere talking doesn't end the fast.
 Says Nanak, the hungry are fed.
 While lauding the Lord and getting in it lost. (2)

Pauri

Other than the True, it's all false;
 It's practising falsehood.
 Without the True, one is in the company of the false.
 Who are bound and by Yama led.

Without the True the body is like ashes
 Which mixes with the ashes, it is said.
 Without the True it is all inordinate desire.
 One may wear what one fancies, or on dainty dishes be fed.
 Without the True, it is all false
 To the Divine Court one can't make a head.
 Misled by falsehood,
 One is thrown out of the Mansion of the Beloved.
 The whole world is cheated by cheats.
 To transmigration one is wed.
 The fire of avarice in the body
 By the Word Divine is assuaged. (19)

Sloka I

Says Nanak, the Guru is the tree of contentment,
 Righteousness and enlightenment are the fruits it bears.
 It is ever fresh and green
 Ripening with good deeds and meditating on the Seer.
 One can enjoy it in the holy company.
 It is an act of forbearance without peer.

I

It's a golden tree with leaves of pearls
 And flowers of rubies and diamonds.
 The blessed one who discourses on the Lord,
 The tree bears fruits of jewels like almonds.
 Says Nanak, he who is fortunate with inscription in his forehead
 He finds the eight and sixty temples at the feet of the Guru
 Which he can propitiate with arms spread.
 Violence, attachment, avarice and wrath are the four streams of fire.
 He who falls in them is burnt.
 Says Nanak, to save oneself, His grace you require. (2)

Pauri

Were one to shed evil and kill ego in life,
 In the end one won't regret.
 That false is this world,
 How many of us realise this fact?
 Absorbed in the affairs of life,
 One heeds not truth.
 Knowing not that Death, the undoer,
 Hovers around the head, it's bound to beget.
 He Himself grants love
 And the Lord comes in one's heart to set.
 When the time is up,
 Not a moment more one would get.
 Blessed by the Guru one realises
 And is absorbed in truth at best. (20)

Sloka I

In his mouth he has the taste of bitter melon,
 Calotropis procera, *dhatura** and margosa,
 The egoist remembers You not.
 Asks Nanak, who should be blamed?
 He suffers what is inscribed in his lot.

I

The mind flickers like a bird;
 Together with one's deeds,
 Now it is noble, now ignoble.

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At times fragrant like sandalwood, at others odourless like calotropis procera,
 At yet other times like the love ever stable;

* poisonous drug

Says Nanak, He does what he pleases
That is the way of the Lord according to the fable. (2)

Pauri

Many try to expound from the text and depart.
They comment on the Vedas without arriving at the heart.
Reading helps them not to know the secret to accord.
Of the Six Orders* seldom is any one in truth absorbed.
The Inaccessible True One of the Holy Word is a part.
The innumerable who revere Him have the Divine Court as reward.
Salutations to the Creator, the bards sing and exhort.
Nanak has lodged in his heart the Immutable Lord. (21)

Sloka II

The one who has the charm to handle scorpions,
Were he to indulge in snakes,
With his own hands himself he unmakes.
Under orders of the Eternal Lord,
A severe blow he takes.
Were the egoist to quarrel with the devotee,
He is undone for justice sake.
The Master of this world and hereafter
Must a correct decision take.
Says Nanak, let it be understood
Everything around is as He would make. (1)

II

He who examines himself
Says Nanak, is the true examiner.

* Sanyasi, Yogi, Jangam, Bairagi, Jain and Budhists

He who understands both malady and the cure
 Is the Apothecary Superior.
 He would not create a problem,
 One who looks upon himself as a traveller.
 He is a good trader who trades according to his capital.
 And covers the loss when he has loss to incur.
 The one who is not tempted,
 He is the true broker.
 An arrow aimed at the sky,
 How could it reach the target and smother?
 He is Inaccessible above there,
 One who shoots should know better (2)

Pauri

A bride's attachment to the groom is with love enhanced.
 Day and night they remain devoted,
 Accepting no hurdle as happen-stance.
 They live in mansions with the Holy Word as a beauteous stand.
 In utter humility they make a supplication to the Lord Grand.
 They adore the company of the Master as ordained.
 They tell their friends who are close at hand:
 Accursed is the life without and execrable the living.
 The Holy Word has lent us charm and with *Amrit* we land. (22)

Sloka I

The rains satiate not the desert.
 The hunger of fire remains unappeased.
 No king is content with his kingdom.
 Who has ever assuaged the ocean?
 Says Nanak, without the True Name
 There is no end to one's craving and passion.

II

Wasteful is the life of those who have not realised the Lord
 The ocean of life is ferried across by the grace of God.
 The Lord is all powerful
 Says Nanak after due contemplation.
 Everything happening is in the hands of the Creator
 Whosé might determines the creation. (2)

Pauri

The bard made his abode in the Master's Court.
 Lauding the True, the lotus of his heart has come to unfold.
 Gaining perfection from the Lord in bliss he has rolled.
 His foes have been undone and friends are in a joyous mould.
 Serving the True Guru, he has been shown the true path of old.
 Contemplating on the Word Divine, on death he has gained a hold.
 Blessed by the Holy Word the bard can now utter the unutterable. P-149
 Virtue is Nanak's support, he has met the Lord Noble. (23)

Sloka I

Born because of wrong-doing, involved in wrong-doing,
 Relegated to them who do wrong;
 No amount of washing would help them
 At the washing stand they may throng.
 Says Nanak if the Lord forgives, one is forgiven,
 Chastisement and humility would otherwise prolong. (1)

I

Says Nanak, it is absurd
 To ask for weal and not for woe.
 Weal and woe are like garments

That a man must wear.
Where talking is of no avail,
It's better to remain silent and scare.

Pauri

After looking around in all the four directions,
I peeped within.
The True Lord, the Unknowable Creator,
I found akin.
The Guru showed the path
To those who had strayed away into the wilderness of sin;
Glory be to the True Guru!
With truth lodged within,
He found the jewel at home and kindled the light to win.
Lauding the Holy Word of the True,
To the truth and bliss they become kin.
Those devoid of fear of the Lord become afraid,
They are undone by ego, their sin.
Strayed away from the Name,
The world is in ruin. (24)

Slok III

Born in fear, died in fear and with fear in the heart,
Says Nanak, their life is meaningful in this fear if they depart. (1)

III

He who lives without fear
And indulges in all sorts of pleasure,
Says Nanak, he who dies without the Lord's fear
With a blackened face he has to repair. (2)

Pauri

If the True Guru is kind,
 What you ask, you achieve.
 If the True Guru is kind,
 You never come to grief.
 If the True Guru is kind,
 No pain comes your way
 If the True Guru is kind,
 You cherish every day.
 If the True Guru is kind,
 There is no fear of death.
 If the True Guru is kind,
 You have peace and mirth.
 If the True Guru is kind,
 You have the nine treasures.
 If the True Guru is kind,
 It's merging with Truth without measure.

Sloka I

They pluck the hair of their head, drink the wash
 And live on the 'leavings' of others.
 Their excreta they search with its foul smell,
 At the sight of water they shudder.
 Like sheep they get their hair sheared
 And their hands with ashes smeared.
 They quit the avocation of their father and mother,
 The wailing of their people is weird.
 When they die the ritual offering of food is not done
 Nor the obsequies of candle lighting.
 The eight and sixty temples recognise them not,
 Nor the Brahmins accept their food offering.
 They remain untidy day and night,

Their foreheads without the sandle-paste mark.
 Like mourners they sit covered in clusters,
 For the religious assemblies they don't embark.
 With begging bowl tied to their waist,
 And dangling tassel in their hand
 They walk in a single file one after the other,
 They are neither yogis, nor Shaivite,
 Nor *qazi* or *mullahs* of Islamic order.
 Cursed by God they roam about lost, misled is the entire flock.
 The Lord alone kills or grants life, none else may do this task.
 Devoid of charity or holy bath,
 With ashes in their hairless head they walk.
 Water they abjured was found with pearls.
 When Meir the mountain* was used as a churning rod
 The sixty and eight temples they shun are sanctified
 Where divine discourses are held by men of God.
 One must wash with water
 For Muslim or Hindu prayer,
 So do all the wise.
 The dead and the living need water,
 Poured on the head to be pure.
 Says Nanak, they are Satan's disciples with dishevelled hair.
 They do not for all this care.
 If it rains one feels exhilarated.
 Life is there, water is where.
 Rain helps grow grain, sugarcane and cotton
 Which provides cover in return.
 Rain causes grass to grow which the kine feed.
 Their curd the housewives churn.

The *ghee* thereof is used for the *havan*
 And other noble uses in which the *ghee* must burn.

* Reference to the Puranic churning of the ocean

The Guru is the ocean, devotion the stream.
 Bathing in it is the exaltation must.
 Says Nanak, those with dishevelled hair if they bathe not,
 They deserve in their head seven handfuls of dust. (1)

II

What harm can cold do to fire?
 Or night to the sun?
 The dark night can stop not the moon
 Air and water of caste make fun.
 The earth is bothered not for what is offered to it,
 It has everything already got.
 Says Nanak, the honour is welcome
 If it is bestowed by the Lord. (2)

Pauri

You are the true marvel, ever praised.
 Yours is the Eternal Darbar, the rest do figure and are erased.
 Those who ask for truth as a gift such as You are made.
 What You ordain is true in the Holy Word phrased.
 It is accepted that meditation and enlightenment are to be had from You.
 It makes an indelible mark, Your Grace True.
 You are the True Bestower ever on the increase.
 Nanak begs for a gift such as You please. (26)

Sloka II

He who has been tutored by the one in laudation absorbed,
 What guidance does he need, one who has Nanak as his Lord? (1)

I

He alone understands one whom He teaches.
He does learn all about the one whom He preaches.
More the debates, deeper in the realm of Maya one reaches.
As He pleases, so He creates with clay.
Himself he knows all the way.
Says Nanak, this is the truth the Lord Himself has imparted.
One whom He favours, his illusions are aborted. (2)

Pauri

I was put on a job, an idle bard.
My primal task day and night was to laud.
To the True Mansion was the bard called.
And for adoration and adulation given a reward.
Then came Name and *Amrit*, a feast from the Lord.
Guided by the Guru I took my food and was enthralled.
The bard propagated the Word and took it to every port where he called.
Nanak sings the praises of the True and realised God. (27)*

Found correct*

* As recorded in the original text.

Raga Gauri Guareri
I
Quatrains and Couplets

There is but one God.
Truth Incarnate.
The Master-Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-Existent, True.
Realised through the grace of the Guru.

Fear of the Lord carries much weight.
It is of little consequence what the egoists state.
With this weight on the head who leaves
With the grace of the Guru His concept he conceives. (1)
Without His fear no one can go across.
One should cherish fear and love of the Boss. (1) *Refrain*

The fire of fear in body flares up with the fear of God.
This fear is nourished with the Holy Word of Lord.
Without fear what one shapes is frail.
What the blind mould the strokes must entail. (2)

Excitement is born out of intellectual game.
Many a device of devotion fail to flare the flame.
Says Nanak, what the egoist utters is utter waste.
Meaningless is what he writes, meaningless what he states. (3) 1

Gauri I

With Lord's fear in the heart, he who is afraid,
All his fears disappear.
What fear is there,
Which this fear cannot scare?
Other than You there is no Shelter here.
Whatever happens is under Your care. (1)
One gets afraid if the fear is unfamiliar.
Getting afraid of fear is a failing here. (1)

The self dies not; neither sinks nor swims.
He who is the Creator, it is all His whim.
One comes ordained and goes as He hails.
Here and hereafter His ordinance prevails. (2)

Man is given to attachment, avarice and ego
In which many a river of hunger flow.
Eating and drinking in the fear of God is the basis of life.
Without taking food, the ignoramus dies.
He takes to one who himself looks up to another.
O Lord! Everyone belongs to You,
You belong to us all together.
He who owns all creatures, wealth and possessions,
Says Nanak, it is difficult to describe Him with conviction. (4) 2.

Gauri I

With contentment as your father, let understanding be your mother.
They being your true relations, let truth be your brother. P-151
What use is it trying, He is beyond description?
His might and value defy estimation. (1)

Let my in-laws be modesty and single-minded devotion
And my spouse, let it be the good action. (2)

Let the holy company be my betrothal and renunciation its consummation;
Truth my progeny.
Such, says Nanak, are the right relations. (3) 3

Gauri I

A compound of air, water and friction,
A plaything of capricious cerebration,
It has nine doors,
The tenth being the main entrance,
The learned must understand this formulation. (1)
He reveals, He speaks, it is He who hears.
He who reflects on himself, he is the seer. (1) *Refrain*

It is the wind that whistles through the body built of clay.
Try to understand, O seer,
He is no other the dead who lay.
It is the vain consciousness and ego that expire.
The Omniscient dies not ever.
In search of whom you go to the holy shrines,
That precious jewel in your mind you find.
The learned read and brood,
Indulge in meaningless controversies,
But know not the real Truth.
I don't die;
It is my accursed ignorance that expires forsooth.
He who is merged with the Omnipresent is never gone.
Says Nanak, the Lord Guru has revealed to me,
No one dies, nor is born.

Gauri I Dakkhni

He who listens, comprehends and comes to have faith in the Name,
I am sacrifice unto him, time and again.
If You were to mislead, I'd find no place to go.
Guided by You, I meet and come to know. (1)
The Name realised would with me last.
In the absence of Name, to Yama are we cast. (1)

Farming and commerce have Name as their tag.
Of the essence of vice and virtue, the man is a bag.
Lust and wrath do the conscience nag.
Name forgotten, one departs like a dirty rag. (2)

The True Guru's teachings are true.
With body and mind at peace, the True one does meet.
Like water weeds and lotus in water,
Devotion to the holy word is like sugarcane sweet. (3)

As ordained, the citadel has ten doors.
The light divine and the senses five occupy the floor.
Himself He is the Merchant and Himself the Substance Core.
Says Nanak, the Name accords glories galore. (4) 5.

Gauri I

He who goes, from where did he arrive?
Where was he born? When would he die?
How is he bonded? How does he liberate?
How would him the Eternal assimilate? (1)
With the Name in the heart and the Deathless on tongue.
One attains the Almighty with language unsung. (1) *Refrain*

Born as a norm, as a norm one dies.
 Produced in the mind and in mind is the demise.
 The devotee is liberated, he knows no binds.
 Contemplates on the Name, liberation he finds. (2)

Many a bird comes to settle on a tree for the night.
 Attachments snapped, some are happy or in a sad plight.
 As night turns into dawn, they are again in flight.
 Determined by their *karma* they scatter on every side. (3)

Those devoted to the Name treat the world as a pasture hut, P-153
 Where they break their filthy pitcher of wrath and lust.
 Without the merchandise of Name, empty are their home and hut.
 Meeting the Guru opens the adamant doors lying shut. (4)

It is the primal conjunction that determines meeting the Avowed.
 They live in true joy, the perfectly endowed.
 They attain the Lord pledging themselves as a spontaneous act
 Falling at their feet would Nanak elect. (5) 6

Gauri I

Absorbed in lust, wrath and Maya is my mind.
 Ever attached to falsehood and evil, I find
 With sin and greed as wherewithal I am in a bind.
 Yet I swim across, my holy heart with Name aligned. (1)
 I hail the True, You alone are my stake!
 I am a dirty sinner, You are the Immaculate. (1) *Refrain*

Fire and water in the body make a loud sound.
 The tongue and other sense organs rebound.
 Evil-eyed without love of the Lord and fear are found.
 He who kills his ego, to the Name he is bound. (2)

Lost in the Holy Word, one does not die.
 Without killing the ego, how can one arrive?
 The mind is devoted to duality and Maya pie
 What the Lord Eternal does will survive. (3)

Embark on the boat when it's your turn.
 Those not admitted owe it to the divine spurn.
 Blessed is the Guru's seat where one lauds the Lord
 Nanak sees God everywhere in every part. (4) 7

Gauri I

Contemplation on the Preceptor has turned the face of the lotus of my heart.
 Pours the stream of Amrit from the lofty Tenth Door of the divine mart.
 In all the three spheres pervades the Lord. (1)
 O Man! Don't be misled to delusion
 Subscribing to Him, drink the Amrit in distillation. (1) *Refrain*

He who makes life a success, a happy death he dies,
 Freed of ego, that's where the secret of life lies.
 With the grace of God, from within oneself inspiration one derives. (2)

Continence, truth and holy baths are in the Name contained.
 It's no use having this debate maintained.
 When the Lord knows what in the mind is retained. (3)

Were I to subscribe to another, I would go to His door.
 Where should I look for, I can think no more?
 Under the Guru's guidance, has Nanak merged on his own into the Core? (4) 8

Gauri I

Meeting the True Guru, the truth of death one understands.
 He who lives as he lives not, with the essence of joy he lands.

Curbing one's pride, in the lofty sky one stands. (1)
 Destined to death, one lives not for ever.
 Meditating on the Name one is in the Lord's shelter. (1) *Refrain*

Meeting the True Guru, duality one forsakes.
 The lotus of heart blossoms and to the Lord one takes
 One dies while living and the supreme elixir one partakes. (2)

Meeting the True Guru is acquiring purity, discipline and truth.
 Scaling the Guru's steps one goes higher and higher in the booth
 If He is gracious, one is free from the fear of Yama forsooth. (3)

Meeting the Guru is getting merged in His fold
 In His grace He inducts one even into His household.
 Shedding his ego, Nanak met the Lord of Old. (4) 9

Gauri I

From my deeds and what follows no one can make me free. P-154
 I know not what is in store for me.
 It happened as the Lord ordained
 No one else could have it maintained. (1)
 I know not my failings, nor the extent of Your Grace.
 My failings and Your Grace to Your Name I can trace. (1) *Refrain*

You are indeed the Great One to bestow!
 There is no end to your treasures that with favours flow.
 Throwing one's weight about, never does it help.
 At Your disposal are my body and self. (2)

You kill and You revive, forgive and reconcile;
 You make one meditate the way You like.
 You are All-knowing, All-seeing, my True Overlord
 Pray, show me the way, I await Your award. (3)

He whose mind is devoted, his body can't be impure.
 He realises the True Word with the guidance of the Seer.
 All my might is Yours, the gift of Your Name
 Nanak would rather at the holy feet remain. (4) 10

Gauri I

He made me express the inexpressible,
 And imbibe the unattainable.
 Forgetting other concerns,
 To the Name I was made available.
 Why need I be afraid?
 All my fears are drowned in the Supreme Fear.
 I realised this in the Holy Word of the Accomplished Peer. (1) *Refrain*

He who has the Lord as his capital in his heart,
 He is admired and receives spontaneous regard.
 Those who sleep night and day,
 Such egoists are here and hereafter in Yama's array. (3)

Those who cherish the Lord are ever approved.
 Nanak attained the Name and his doubts were removed. (4) 11

Gauri I

He who is addicted to the three attributes of Maya,
 He is condemned to transmigration.
 The four *Vedas*, too, are devoted to the physical configuration.
 The learned talk about the three states.
Turya, the state of poise only the True Guru can illustrate.
 He is liberated as he meditates on the Lord and serves the Guru.
 He is not born again and dies not, it's true. (1) *Refrain*

Everyone does the four boons* seek
 So do the *Smritis*, *Shastras* and the learned speak.
 Without the Guru is not to be had such conception.
 The devotee alone is blessed with liberation. (2)

He in whose heart comes to lodge the Lord,
 The devotee takes to meditation of God.
 The Lord's meditation is a blessing and liberation
 Guided by the Guru one attains supreme salvation. (3)

Wherever he attained, the Guru had him obtained.
 Transcending the desires it contained.
 He is the cherisher of the have-nots and bestower of every treat.
 Nanak is devoted to the Lord's feet. (4) 12

Gauri Cheti I

Considering itself eternal, the body indulges in pleasures,
 Forgetting that the world is only a play.
 It carries the heavy weight on its head
 With avarice, greed and falsehood in sway;
 I have seen this body rolling about.
 With ashes on its clay. (1)
 Do pay heed to what I say:
 Good deeds only will stay
 Never again will this opportunity come your way. (1) *Refrain*

Dear my body, I implore you to pay heed. P-155
 You indulge in slander, fault-finding and give falsehoods heed.
 You covet others' spouses, steal and engage in many an evil deed.
 You'll be like a deserted woman when the swan of soul decides to proceed. (2)

* dharma, artha (worldly goods), kama (pleasure) and moksha (salvation)

My body, living in a sort of dream as you do, what have you gained?
 What I fetched by foul play, you relished and retained.
 Regarded neither here nor hereafter your life you've wastefully stained. (3)
 I am greatly distressed.
 No one has any empathy with what Baba Nanak expressed. (1) *Refrain*

Arab and Turkish steeds, gold and silver and piles of garments,
 Nothing will accompany you, says Nanak, the wretched fall at every moment.
 Sugar candy and fruit I have tasted all, the Name alone is *Amrit*. (4)

With foundations deep, the wall is raised.
 It collapses into a heap of dust in no time.
 He collects riches that he would not share.
 The purblind in me thinks it's all mine.
 Sri Lanka of gold with golden mansions did not last;
 Never should you treat Maya as thine. (5)

Listen, my stupid, ignoramus mind,
 It would happen as He has assigned. (1) *Refrain*

My Master is the Merchant Prince
 We are His trading guys.
 This body and soul are His capital
 He kills and Himself, He revives. (6) 1.13

Gauri Cheti I

They are five and I am alone,
 How do I guard my hearth and home?
 They assail and assault me every day,
 To whom shall I go and complain, I pray? (1)
 I must remember the Lord God
 To enable me face the dooms odd. (1) *Refrain*

Creating the shrine of the body with a door,
 Within is installed the damsel soul.
 Considering itself deathless, the body dissipates.
 And they exploit it, his five evil mates. (2)

The edifice is demolished and the shrine raided.
 The lonely damsel is arrested, upbraided.
 When the bludgeon of death, however, struck,
 And shackles were put around her neck,
 All the five fled and faded. (3)

The damsel looked for gold and silver;
 Her mates indulged in pleasure and mirth.
 Says Nanak, those who commit misdeeds,
 They must be despatched to the town of death. (4) 2.14

Gauri Cheti I

As regards earrings, wear them in the heart,
 Your body should be the patched quilt.
 The yogi should discipline the five senses
 And the mind should be the staff in-built. (1)
 The way to develop the yoga tilt
 Is cultivating taste for herbs and roots
 With faith in the Holy Word without any wilt. (1) *Refrain*

Should the Guru be attained by the ritual shaving,*
 One would adopt Ganga as the Guru.
 The Lord is the Saviour of the Three Spheres,
 The sightless won't remember the True. (2)

The hypocrite who deludes people with mere talk,
 His doubts and illusions are never removed.

* It is on the bank of the Ganga that people have ritual shave

If he were to concentrate on the One,
To greed and avarice he won't be glued? (3)

O Man! You should meditate on the Immaculate with devotion.
Why must a yogi talk too much, indulge in false oration? (1) *Refrain*

The body is deranged, the swan of mind is immature,
Life is lost wanting more, and trying more to get.
Supplicates Nanak, when the bare body burns
What one is left with is only regret. (4) 3.15

Gauri Cheti I

There is only one remedy, the basic postulate.
One should meditate with concentration.
The sins and misdeeds of many a life,
One who can undo may realise with devotion. (1)
O Man! You should take to the only One Lord
The three qualities are all right for the world.
The Inaccessible is not accessed without accord (1) *Refrain*

Maya seems as sweet as sugar or candy
Of which to carry the load we strive.
The night is dark, nothing is visible,
The mouse is nibbling away at the string of life. (2)

What the self-possessed does, makes for suffering.
The God-devoted is adored.
What one does, one begets.
Deeds done cannot be ignored. (3)

Filled to the brim, they are not emptied,
Those who are in His colour dyed.
If Nanak were to get the dust of their feet
The stupid ones would have something occupied. (4) 4.16

Gauri Cheti I

Who is your mother?
 Who is the father?
 From where have you come?
 What were you created for?
 From five elements and a drop of water!
 My Lord! Who can visualise Your virtues and creed?
 I can't recount my lapses and misdeeds. (1) *Refrain*

I've seen innumerable trees and plants.
 Also the animals created by You.
 So many serpents visited my hut
 And many a bird I shoed away true. (2)

He breaks open shops
 Ravages towns and houses of God.
 Loaded with his loot he comes home
 Looking around, right and left.
 But how can he beguile his Lord? (3)

I have been to the banks of many a river,
 Of the nine regions; in their shops and marketplaces
 I picked up a scale in my mind
 And started weighing and measuring like a trader. (4)

My sins are as many as the drops of an ocean.
 Take pity on me, be merciful,
 You have helped float sinking ships. (5)

My heart rages like a fire.
 There is pain of a stab inside me.
 Says Nanak, those who abide by His will,
 Day and night they have gaiety and glee. (6) 5.17

Gauri Bairagan I

You've lost your innings
Sleeping at night and eating by the day.
It is the gem of life
You have wasted away. (1)
You remembered not God.
O fool! You will repent and worry. (1) *Refrain*

With the night in sleep and the day in eating,
The gem of a life is lost like a cowrie. (2)

You have remembered not God.
O ignoramus! You will regret.
He who keeps amassing untold wealth,
The Limitless Lord he must forget.
He has no use for untold wealth,
If it could be got by one's own effort
Everyone would be a prosperous donor.
You owe it to your karma,
Not to your wishes. (3)

P-157

Says Nanak, He takes care,
He who has created the world.
No one knows the ways of God,
And on whom and when He bestows His honour. (4)

Gauri Bairagan I

Had I been a doe
I would live in a dale,
Eating leaves and grass
With the Guru's grace to the Lord I would wade.
I am sacrifice unto Him! (1)

I deal in His Name;
He is my goods in trade. (1) *Refrain*

Had I been a koel,
I would live on a mango tree,
Ever meditate on His Word.
And in due course meet my Lord,
He who is most charming to see. (2)

Had I been a fish
I would dwell in water
That sustains all life.
My Lord lives on this bank and that,
I would stretch my hand and nestle by His side. (3)

Had I been a snake,
I would live in a pit,
Absorbed in the Guru's Name,
I would shed my fear.
Says Nanak, happily wedded are they
Who merge their flicker in His flame. (4) 2.19

Raga Gauri Poorbi Deepki I

There is but one God.
He is realised through the grace of the True Guru.

The home where He is adored and contemplated,
Sing His glory there,
Remembering Him Who has us all created.
You should sing praises of the Fearless.
I am sacrifice unto Him!
His adoration would ever you bless. (1)

The Creator nourishes and takes care.
Priceless are His favours;
Who can ever His magnanimity measure? (2)

The hour of the Union is ordained.
Come all of you and oil my hair.
Friends, do be kind and bless, so That I meet my Lord Fair. (3)

His courier comes to every home with daily calls
Let's remember the One who summons,
Says Nanak, before the curtain falls. (4) 1.20

Raga Gauri Guareri III (Quartets)

There is but one God.
He is realised through the grace of the True Guru.

Meeting the Guru is like meeting the Lord.
He Himself accords this reward.
My Lord knows all the ways:
His ordinance or what the Holy Word says. (1)
Cherishing the True Guru, doubts and fears disappear
With fear of the Preceptor, to the true colour one adheres. (1) *Refrain*

Meeting the Guru, the Lord on His own comes to lodge.
Great is my Lord; no evaluation is possible in the heart on my part.
With the Holy Word He has to be adored
There is no end to His immense estate
My Lord God ever liberates. (2)

Meeting the Guru one develops understanding and insight.
The True One comes to the mind pure to alight.
Realising truth, what one does is truthful.
One's deeds are noble and the Holy Word meaningful.

The Guru leads to the service true.
 The devotees who realise this are few.
 Long live the Bestower Lord!
 May Nanak be ever devoted to God! (4) 1.21

Gauri Guareri III

Everyone attains enlightenment from the Guru.
 He who is enlightened makes success true.
 The Guru bestows poise and truthful cognition.
 The Guru frees one from transmigration. (1)
 Blessed are those who come to the Guru;
 With the Guru they spontaneously merge in the True. (1) *Refrain*

Meeting the Guru assuages the fire of desire.
 With the Guru, peace comes to lodge in the heart's foyer.
 With the Guru one becomes pure, holy, truthful and is satiated.
 With the Guru one gets with the Holy Word ingratiated. (2)

Without the Guru it is all an illusion.
 Without the Name one suffers in profusion.
 The devotee meditates on the Name
 A glimpse of the True accords true fame. (3)

Who else is there to give credit? He alone is the Bestower.
 If He is gracious, the Holy Word lodges in the heart's core.
 Meeting My Love, I laud the True.
 This is how Nanak identifies with True Guru. (4) 2.22

Gauri Guareri III

Holy is the spot where the mind is purified.
 Holy is he who with truth is occupied.
 In all the four ages the Holy Word prevails.
 Everything belongs to the True and remains in His Trail. (1)

Blessed are those who seek holy company.
Where one chants His praises in utter sanctity. (1) *Refrain*

The tongue given to duality may burn.
Tastes not the essence of the Name, wasteful words would churn.
In the absence of realisation, mind and body are a waste.
Without Name one suffers and wails at one's fate. (2)

The tongue which spontaneously tastes the essence of Name
Blessed by the Guru it fits into the true frame.
Contemplating on the Holy Word, it gets in the True absorbed
It quaffs *Amrit* in a constant flow as a reward (3)

If the vessel is upright, it receives the Name;
The upturned vessel expects in vain.
With the Guru's Word lodged in the heart,
Says Nanak, the vessel is true while it thirsts for the Lord. (4) 3.23

Gauri Guareri III

Some do chant but without any taste;
Lauding in ego all goes waste.
Those who chant with devotion.
Their chanting is true, and true is their contemplation.
They would chant with those whom the True Guru would desire.
Mind and body in the Name absorbed, glory would they acquire. (1)

Some chant, others mime around.
Without the loving devotion, the Name is not found. P-159
True devotion is relishing the Holy Word,
Retaining the Lord ever in the heart. (2)

The stupid ones perform mimes, themselves they explore.
They dance and caper and suffer galore.

In dancing and capering lies not devotion.
He who is dyed in the Holy Word acquires the holy passion. (3)

The Beloved of the devotees makes them take to devotion Himself.
True devotion is shedding ego from oneself.
My True Lord is in the know of the entire game.
Says Nanak, liberation comes with realisation of the Name. (4) 4.24

Gauri Guareri III

You kill your desires and be on your guard,
Without dying first, you cannot attain God.
Not many know how to subdue the mind.
The mind is controlled with *Shabad*, they find. (1)
One whom He blesses with the Name,
With the Guru's grace, He dwells in his frame. (1) *Refrain*

The Guru-conscious does good deeds,
Thereby he understands his mind's needs.
The mind is like an elephant drunk.
The Guru controls it with spike and trunk. (2)

The mind uncontrollable is tamed by few.
He who eats the uneatable is pure, true.
The Guru's devotee has his mind cleansed.
Rid of ego, he is free from all that offends. (3)

Those who are blessed from the above, they are united in the end.
Never separated, with the *Shabad* they blend. (4)

Gauri Guareri III

Swollen with ego in the world is every head,
Given to duality; deluded and misled.

Anxious with anxieties and self-awareness dead.
 With one or the other task day and night wed. (1)
 O Brother! Meditate on Him in your heart.

The devotee has his tongue sweetened with the word of Lord. (1) *Refrain*

Those who have realised God in their heart,
 Serving the Creator they are known in all ages, in every part.
 Shedding ego, to the Holy Word they resort.
 He favours, He who would otherwise as per deeds does reward. (2)

True are those who introduce you to the Holy Word.
 Let it not go astray, keep the mind in accord.
 The Nine Treasures of Name are obtained from Guru the Lord.
 The grace of God and Name comes to lodge in the heart. (3)

Meditating on the Name makes for comfort and peace of mind.
 When the Lord lives in the heart, Yama dare not grind.
 The Lord is Himself the Master and also the One Behind.
 Says Nanak, one must always serve, the Repository of Virtue, Kind. (4) 6.26

Gauri Guareri III

Why forget Him Whose it is the self and spirit?
 Why forget Him Who pervades the whole of it.
 Serving Him one arrives at the Lord's Court without merit. (1)
 I am sacrifice unto the Lord's Name,
 Forgetting which I would die, no more would I, as I am, remain. (1) *Refrain*

They forget You whom You make forget. P-160
 They forget You, those who are caught in the duality net.
 The ignorant egoist does into the cycle of transmigration get. (2)

With those You are particularly pleased, they take to the
 service of the True Guru

Those with whom you are patiently pleased in their heart they install the True.
They remain absorbed in the Name guided by you. (3)

Those who've garnered virtue, for enlightenment they contemplate.
Those who have garnered virtue, their ego they forsake.
Sacrifice unto them is Nanak who does on the Name meditate. (4) 7.27

Gauri Guareri III

How can one express it? You are beyond expression.
The Holy Word is the solvent, the heart being its location.
Innumerable are Your virtues, there is no evaluation. (1)
He to whom the Holy Word belongs, in Him it is found.
Your truth is untold which the Holy Word can expound. (1)

Wherever there is the True Guru, there is Holy company.
Wherever there is the True Guru, it's a serene, divine symphony.
Wherever there is the True Guru, there is ego burnt by the Word Holy. (2)

The devotee who serves finds a place in the Divine Mansion.
The devotee meditates on the Lord with passion.
Meditating on the Name the devotee finds infusion. (3)

The Bestower Himself bestows.
To endear the True Guru, one grows.
Says Nanak, those devoted to the Name must score. (4) 8.28

Gauri Guareri III

All colours and complexions are reflections of the Lord.
With air, water and fire is the universe formed.
The Lord watches His varied ward. (1)
It is a marvel, He is by Himself and Alone.
It's rare that a devotee contemplates as by the Guru shown. (1) *Refrain*

The Lord moves all over on His own.
 Here He is hidden, there manifest and He is prone.
 Those asleep, awaken and atone. (2)

No one has been able to Him assess.
 Many have tried without any success.
 He who is absorbed in the Word Holy, knowledge he does possess. (3)

Listening to His praise earns a glimpse, the Holy Word brings about the union.
 The Guru's service obtains a higher station.
 Says Nanak, those absorbed in the Name, in the Name they find fusion. (4) 9.29

Gauri Guareri III

The self-possessed lost in the illusion of Maya remain asleep.
 The devotee is awake, enlightenment and virtue does he seek.
 He is ever awake, he who has his tryst with the Name to keep. (1)
 He who is awake, in the state of poise he sleeps not;
 From the Guru Accomplished this he is taught. (1) *Refrain*

The impious novices realise never.
 They talk a lot and remain involved with Maya ever.
 The purblind unenlightened succeed never. (2)

The Lord's Name alone in this world liberates.
 Rare is the one who on the Holy Word contemplates.
 Himself he attains salvation, his entire tribe he liberates. (3)

In the *Kaliyug* there are no such things as virtuous deeds. P-161
 Kali was born of parents of low breed.
 Says Nanak, without the Name never does anyone succeed. (4) 10.30

Gauri Guareri III

His is the True Rule, He is the True Lord.

Those who are devoted to the True, to none other do they give undue regard,
 In the True Mansion they are in the True Name absorbed. (1)
 Listen O man! You should on the True Word contemplate.
 It will take you across if on the Name you meditate. (1)

With illusions he comes, with delusion he departs,
 Born in the world with duality in the heart,
 The egoist comes and goes, for he meditates not. (2)

He went astray or was by the Lord misled.
 In someone else's path to tread.
 Suffering and wasting life in dread. (3)

The True Guru in grace brings about the union.
 He who meditates on the Name, his illusions are undone.
 Nanak repeated the Name, and the Nine Treasures he won. (4) 11.31

Gauri Guareri III

Go and ask the devotees who have on Him meditated.
 Serving the Guru their mind is satiated.
 They are really rich, those who on the Name have contemplated.
 By the Guru Accomplished they get initiated. (1)
 O fellow travellers! Let us meditate on the Name
 Serving the Guru lends success and fame. (1) *Refrain*

He who realises himself, his mind is sensitised.
 He is liberated while living and meets the Lord besides.
 He who lauds the Lord, his cerebation is edified.
 Spontaneously for the state of poise he is qualified. (2)

In duality one does not in His service succeed
 Pride and Maya are the vicious poison feed.
 The progeny and tribe Maya tries to mislead.
 The purblind egoist would come and proceed. (3)

He who is blessed with the Name,
 Day and night the devotee is in the Holy Word frame.
 There are a few who can the Guru's fellowship claim.
 Says Nanak, day and night they are absorbed in the Name. (4) 12.32

Gauri Guareri III

Serving the Guru was the order in all the four ages.
 It's seldom that someone attains perfection for his wages.
 The riches of Name are endless, never going to blazes.
 Those who serve are ever happy here, and glorified among the divine sages. (1)

O man! Don't you entertain any doubt,
 Serving the Guru, you enjoy the *Amrit* in a bout. (1) *Refrain*

Those who serve the Guru are with the world reckoned great.
 Themselves are they liberated, their tribe they liberate.
 The Name of the Lord in their heart they animate.
 Devoted to the Name, they cross the life's oceanic straits. (2)

Serving the True Guru the mind is ever attuned.
 Shedding ego, the lotus of their heart is in bloom.
 The unstruck melody in their house would zoom
 Devoted to the Name, they are recluses at home. (3)

Those who serve the True Guru, their word is true.
 What does to the sages for ages accrue?

Day and night they meditate on their Guru.

Says Nanak, those devoted to the Name are immaculate and liberated few.

(4) 13.33

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Gauri Guareri III

It is supreme good fortune and auspicious happenstance
That one meets the True Entity.

With Name in the heart one enjoys the essence of His company. (1)
Guided by the Guru man meditates on the Name
He is a success in life with the Name as its gain. (1)

The Holy Word, contemplation and enlightenment are sweet.
Only a few with the grace of the Guru enjoy this treat. (2)

Indulging in rituals and ceremonials
In the absence of Name it is mere ego trivial. (3)

One is caught in the bonds of Maya tight.
Poor Nanak was released with Guru's Light. (4) 14.34

Gauri Bairagan III

The way the clouds shower water on earth
Is there no water in the earth's bowls?
The way the earth carries water beneath it
Without feet which move about there.
O Man! Entertain no such illusions.
What He desires must take place
It may be fair it may appear unfair. (1)

Man and woman, whatever they do,
Being Your manifestation to You it is all due. (2)

We were misled all those lives
That you enlightened, we forget not you.
He whose task it is he understands it well,
He who is absorbed in Holy Word True. (3)

You are an image of Your scriptures.
 Where is the scope for doubt?
 Says Nanak, where element merges in element;
 Of transmigration there is no clout. (4) 1.15.35

Gauri Bairagan V

Bound by duality the whole world is doomed.
 Those who conduct themselves in ego, the self-centred are bound. (1)
 O Man! You should devote yourself to the Guru's feet.
 The devotee is blessed with the treasure of Name
 Which in the Divine Court gets him reprieved. (1) *Refrain*

Roaming about in four and eighty cycles
 The self-willed comes and goes.
 Understanding not the Guru's Word.
 He suffers in the transmigration throes. (2)

The devotee does himself realise
 The Lord's Name he comes to imbibe.
 Absorbed in devotion day and night
 In the joy of Name he does abide. (3)

He alone realises who submits himself to the Holy Word.
 He is able to shed ego and misdeed.
 Men like Nanak are blessed because of their *karma*
 With the treasure of devotion as their creed. (4) 2.16.36

Raga Gauri Biragan III

She is for days four at parents' as ordained by the Lord.
 A devotee lauding the Guru she has earned much regard.
 Virtuous at parents', at the in-laws' she finds herself in accord.
 The devotee lives a life of poise devoted to the Lord God. (1)

How should one have the company of the spouse both at parents' and in-laws'?
Immaculate and Inaccessible towards Himself He draws. (1) *Refrain* P-163

God Himself guides and man takes to meditation.
The supremely fortunate meets the True Guru and sips the *Amrit* incantation.
Freed of pride and duality, he merges in poise and felicitation.
He is everywhere, Himself He blesses with holy inspiration. (2)

The egoist realises Him not in pride, innocence or misconception.
Serves not the True Guru and regrets again and again in supplication.
Condemned to the cycle of birth and death and is lost in transmigration.
This is the way of the Creator, the egoists are verily led to delusion. (3)

My Preceptor inscribed my lot in my forehead in His Court True.
I meditated on the Lord and propitiated my Guru
The Name is my mother and father, kin and brother too.
The Lord pardons and unites what Nanak the worm comes to pursue.
(4) 3.17.37

Gauri Bairagan III

Enlightened by the Guru, its essence contemplated,
I realised my misconceptions as on the Name I meditated.
The Lord God wiped out Maya and darkness was dissipated.
Those destined from the Above with the Name are associated. (1)
My fellow traveller! How do I realise Him Whom I see and survive?
Not for an instant I live without Him, meeting the Guru, the Lord I imbibe. (1)
Refrain

I chant the Lord's laudation everyday as He listens and has me elevated.
I acquired the Lord's aura from the Guru, my mind and body to Him dedicated.
Blessed indeed is my True Guru who led me to devotion as it was fated
The Guru from whom I imbibed the Lord, to him I am related. (2)

The Lord is the giver of good, we are a sinning mass.
 We the sinning stones were drowning, the Lord cruised us across.
 He is Immaculate, the Bestower of merit, we are gross.
 Come to the Lord's protection — pray save us,
 You helped float even the stupid and crass. (3)

Guided by the Guru I gained poise and bliss and meditated on the Name.
 I realised the being of the Lord with the chanting of hymns and their strain.
 Pray take pity, I supplicate, let me ever remember your Name.
 Nanak, the slave, begs for the dust of the feet of those who have my
 True Lord gained. (4) 4.18.38

Gauri Guareri IV (Quartets)

There is but one God
 He is realised through the grace of the True Guru

The learned studied *Smritis'* and *Shastras' sloka*
 The yogis would their Lord Gorakh invoke.
 The fool I am, I repeated the Lord's Name as I spoke. (1)
 I know not what is in store for me
 Let me meditate on the Lord and swim across the sea! (1) *Refrain*

The recluse smears his body with ash.
 The celibate avoids another's lass.
 The simpleton, only You as his hope he has. (2)

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The Kshatriya by his deeds does glory gather.
 The Shudras and Vaishyas by serving others.
 The simpleton that I am, only the Name is my liberator. (3)

The universe is Yours in which You pervade with might
 Pray, the Guru guided Nanak may be accorded some light.
 The purblind, I have the Lord in my sight. (4) 1.39

Gauri Guareri IV

It is the discourse of the Unattributed Lord.
 It should be told in the company of the men of God.
 Listening to the Inexpressible one swims across the ocean hard. (1)
 The Lord brings about a meeting of the godmen
 Where devoted to the Divine they sing His sermon. (1) *Refrain*

He who meditates on the Lord God.
 I'm a slave of his slave on my part.
 Serving a man of God is the most sacred lot. (2)

He who talks to me about the Lord.
 He is verily dear to my heart.
 The dust of the feet of the holy is the lucky one's part. (3)

They who come to cherish the men of God,
 Right from Above they have it inscribed in their record.
 Says Nanak, such as these are in the Lord absorbed. (4) 2.40

Gauri Guareri IV

The mother cherishes to see her son eat.
 The fish cherishes in the water to fleet.
 The desire of a devotee is his Guru to meet. (1)
 O Lord! Let me see such men of God
 Seeing whom all the sufferings depart. (1) *Refrain*

The way meeting her calf the cow is delighted.
 With her spouse at home, the wife is excited.
 The godman is pleased with the hymns recited. (2)

The Sarang enjoys a shower of rain.
 Ammassing wealth the King is vain.
 The holy remember the Lord in a strain. (3)

Every one is in the wealth-gathering race.
 The devotee longs for the Guru's embrace.
 Nanak would rather the path of the holy trace. (4) 3.41

Gauri Guareri IV

The beggar is happy with the alms that come as a treat.
 The hungry are happy with a sumptuous feast.
 The devotee if the Guru he were to meet. (1)
 O Lord! Let me have a glimpse; I wait for you, Sire!
 Pray, do be kind and fulfil my desire. (1) *Refrain*

The *chakwi* yearns to see the face of the sun.
 Meeting the love her ills take a turn.
 The Guru-devoted, having seen the Guru deems to have won. (2)

The calf's pleasure is the milk that it drinks.
 Its heart blossoms as its mother winks.
 The Guru-devotee is pleased at the Guru's glimpse. (3)

All other love like Maya is frail,
 Weak-knead, it fractures, is of little avail.
 Nanak's love is satiated when his Guru comes to hail. (4) 4.42

Gauri Guareri V

Fruitful is the True Guru's service,
 During which one meditates on the Name of the Divine Lord.
 He who remembers God
 Liberates several others from every sort. (1)
 O fellow travellers! Repeat the Name of the Lord
 Remembering the Lord, all your sins will depart. (1) *Refrain*

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Meeting the Guru the Lord comes to lodge in the heart.
The five evils flee repeating the Name of God,
And day and night lauding the Lord. (2)

Those who propitiate the dust of the feet of Guru
They shed falsehood and are devoted to the True;
Acquitted in the Divine Court too. (3)

One serves the Guru when the Lord is pleased,
Krishna and Balbhadra meditated, sitting at His feet.
Says Nanak, the Guru-devoted is ferried across in the Lord's fleet. (4) 5.43

Gauri Guareri IV

The Lord Himself is the of Danda dhari* trail
The Lord Himself is the Wild Flower Bearing**, all over Who prevails.
The Lord Himself undergoes penance, deep concentration that entails. (1)
Such is my Lord pervasive,
He is always close, never evasive. (1) *Refrain*

The Lord Himself is the Holy Word, its consciousness and melody divine.
The Lord views His creation Himself and feels fresh and fine.
The Lord Himself meditates and makes others meditate on the Sublime. (2)

The Lord Himself is the *Sarang* and Himself the *Amrit* shower.
Himself He is *Amrit* and Himself the bestowing power.
Himself He serves as His own liberator. (3)

The Lord Himself is the boat, its raft and mariner.
The Lord Himself is the Divine Wit and Himself the Rescuer.
The Lord Himself ferries Nanak to the shore yonder. (4) 6.44

* Staff-bearing yogi ** Lord Krishna

Gauri Bairagan IV

You are my rich money-lender
 The amount of capital You loan, I take.
 I trade in the Name with devotion.
 What You give in Your grace, I make (1)
 I am a trader of the Lord.
 He advances the capital for a reward. (1)

The Guru's devotee made a profit, it pleased the True Investor.
 Meditating on the Name I gathered the capital despite Yama, the tax-collector. (2)

The traders who for Maya's sake, have to face many a stormy weather.
 The sort of trade the Lord assigns, the like margin you gather. (3)

Only they take to the divine trade, those whom the Lord blesses with the task
 Nanak, the slave negotiated with the Lord and no reckoning would He ask. (4)

1.7.45

Gauri Bairagan IV

The way a mother cherishes her pregnancy in the hope of bearing a son.
 Who would grow, earn wealth and have much fun.
 In the manner the devotee longs for the Lord with arms flung. (1)
 O Lord! I am stupid, O Master! Take care of me. P-166
 The laudation of Your slave is Your glory. (1) *Refrain*

His house is a temple of divine bliss, the Lord's laudation as he cherishes.
 He would taste a variety of sweet joys, were he to chant the Lord's praises.
 The devotee who reforms his family,
 twenty-one generations* he lifts and raises. (2)

* Twenty-one generations comprise 7 parentals, 7 maternal and 7 in-laws

Whatever happens is ordained by the Lord, it is His nobility.
 O Lord! We belong to You, You deal with us, You inspire Your devotee.
 You have found the store of devotion which is to be had from Thee. (3)

I am a slave purchased in the market, what cleverness can I claim?
 If You make me a king, Your slave I remain,
 As a grass-cutter I meditate on the Name.
 Nanak, the poor, is an attendant of the Lord, it is all His game. (4) 2.8.46

Gauri Guareri IV

The farmer does farming
 With soul and heart.
 He ploughs and labours
 It's fruit to his son and daughter to impart.
 In the manner the devotee meditates on the Name
 So that in the end the Lord can his enslavement stall. (1)
 O Lord! Stupid I am, pray grant me liberation.
 Let me serve the True Guru, this should be my occupation. (1) *Refrain'*

As a trader departs with horses for trade.
 Earns wealth, longs for more, Maya becoming his craze.
 Likewise the devotee repeats the Lord's Name.
 Uttering the Name with bliss he is paid. (2)

At his shop the shopkeeper hoards the poison of wealth.
 Attached to the expanse of falsehood, he is in the grip of stealth.
 In the manner the devotee earns the wealth of Name
 And earns it as a provision for spiritual health (3)

In the family of Maya attachments
 In duality is the man caught.
 He who follows the Guru's teachings
 He is the slave of the slave of the Lord.

Nanak the slave meditated on the Name
He was enlightened of the ways of God. (4) 3.9.47

Gauri Bairagan IV

Deluded day and night man is to the greed led.
Like a bonded labourer he goes about with load on his head.
He who serves his Guru, he is on his own instead. (1)
O Lord! Snap my ties of Maya and let me do what you ask.
Let me chant Your praises daily and in the glow of the Name bask. (1) *Refrain*

Every man slaves for lucre, may he be an administrator or a king.
Some are imprisoned, others fined and yet others may be in the death ring.
Blessed is the service of the True Guru
In which meditation on the Name does felicity bring. (2)

For the sake of riches day and night one bargains and would try.
When he makes a profit he is happy, at loss he would die.
He who has the partnership of virtue with the Guru, in peace he soars high. (3)
If the hunger is for worldly delectation, it is never satisfied. P-167
He to whom the Lord is benign, he offers his head to the Divine Guide.
Nanak, the slave is quenched by the essence of Divinity
No more has he with hunger to fight. (4) 4.10.48

Gauri Bairagan IV

I long for the Lord every day, how do I have His sight?
Those who have ever been in love, know my lover's plight.
I am sacrifice unto my Guru who united me with my Creator, the Knight. (1)
O Lord! I am a sinner, at your portal I come and squat.
Maybe the one devoid of merit in sheer pity you pat. (1) *Refrain*

My misdeeds are far too many, beyond any count and everywhere.
You are the meritorious, kindly Lord, you may pardon me if you care.
A sinner I seek the Guru's company who tells me that Name is the saviour. (2)

How do I recount Your virtues my True Lord?
 The moment You speak I am struck with wonder.
 Whoever has redeemed sinners of my ilk
 The way the True Guru has provided me succour?
 You are the Guru father, You are the Guru mother
 You are the Guru kin, my Friend and my Benefactor. (3)

The lot that we suffered, my True Guru, you are aware.
 We were rolling in dust, no one would care.
 The True Guru's company and the worms were exalted there.
 How I hail Nanak, the Guru of the humble.
 Meeting whom all sorrows and sufferings became scarce. (4) 5.11.49

Gauri Bairagan IV

Fond of charming women and involved in Maya and its sweet pleasures.
 Joyful houses, shrines and horses, and other luxuries beyond measure.
 I remember not the Lord, how would I be liberated my Lord, the Seer? (1)
 O Lord! Such are my low deeds.
 You are Virtue Incarnate, Gracious, do pardon my misconduct please. (1) *Refrain*

Poor looks, low caste, no manners do I claim.
 Meritless, with what face do I speak? I have meditated not on Your Name.
 A sinner am I liberated by the Guru, the True Guru's worthy fame. (2)

The Lord gave me life, body, mouth, nose and water to use,
 Grain to eat, clothes to wear and other joys profuse.
 He who has given it all, I remember Him not, I am a beast obtuse. (3)

What happens is as ordained by you,
 You are the reader of hearts.
 What can the poor creature do?
 O Master! It's a mere play on your part.
 Nanak is the slave purchased in the market
 Slave of the slave of a sort. (4) 6.12.50

Gauri Bairagan IV

The way a mother rears her baby after bearing it with loving care, P-168
 Feeds the new born going out and coming in with fond stare.
 In the manner the True Guru cherishes the devotee with affection rare. (1)
 My Lord! We are the ignorant children of God.
 Hailed be the Guru, the true teacher who would understanding to his
 devotees accord. (1) *Refrain*

The way the white-winged dabchick cruises in the air.
 Keeping her brood ever in mind and contemplating on its care.
 In the manner the True Guru is fond of the devotee and keeps him in the
 heart's layer. (2)

The way the scissors of thirty to thirty two teeth, the tongue of flesh and
 blood protects,
 It's no volition of flesh and scissors, it's the Lord who keeps the arrangement intact.
 In the same manner the slandered men of God have their reputation saved
 by the Lord Perfect. (3)

O fellow traveller, Don't you think that anything is in anyone's hands.
 What happens is as He ordains.
 Old age, death, disease, aches and cures are in the Lord's control.
 They afflict not if He maintains.
 Says Nanak, meditate on such a Lord with heart and soul
 He in the end does his devotees sustain. (4) 7.13.51

Gauri Bairagan IV

Meeting Whom the mind is in bliss, He should be the True Guru called.
 Duality of the mind He helps discard and the state supreme He accords. (1)
 How do I meet my Beloved Lord?
 To meet the Accomplished Guru I pray hard. (1) *Refrain*

He has been gracious, the Guru Accomplished I meet.
My desire is fulfilled, I have the dust of His feet. (2)

I meet the True Guru, who inculcates devotion and sustains
There is no loss in it, ever and ever one profit gains. (3)

He who is enlightened and is free from the duality affliction.
Says Nanak, meeting such a Guru liberates and invokes laudation. (4) 8.14.52

Gauri Poorbi IV

The Lord Benign has been kind.
Uttering His Name from my mouth I have tried.
The Lord's devotion has become much intense
In the colour divine my apron is dyed. (1)
I am my Lord's handmaid.

Once I took to devotion, the world without cost becomes my slave. (1)

O fellow travellers, pay heed!
Try and lodge Him in your heart.
The Lord is prevalent all over;
He lives close, a part of your part. (2)

The Illimitable, Immeasurable Lord is close to the world. P-169
The Guru Perfect has revealed to me the Lord to whom I am sold. (3)

The Lord! Inside or out I remain dedicated to You,
You are the Supreme Creator.
Nanak the slave lauds You day and night
With the True Guru as the mediator. (4) 1.15.53

Gauri Poorbi IV

Spirit of the Universe, Unapproachable Master!
Lord of the world who determines the destiny.
The path You inspire us to follow, the Creator,
The same we adopt for our journey. (1)
I am deeply devoted to my Lord
Blessed with the Name in the holy company
In the Lord's Name I am absorbed. (1) *Refrain*

The Lord's Name is the remedy for the world,
The Lord's Name brings peace and poise.
All their sins and misdeeds are forgiven
Amrit as advised by the Guru is His choice. (2)

Those who have it inscribed in their lot from Above
In the divine pool of contentment they rejoice.
The filth of their foul-thinking is washed
Dyed in the Lord's Name if You acquiesce. (3)

O Lord! You are the Supreme Master
There is no other bestower of Your stature.
Nanak lives meditating on Your Name,
One meditates only with Your prayer. (4) 2.16.54

Gauri Poorbi IV

The Benign Creator of the world, pray do me a favour
That in the Lord God I remain absorbed.
The True Guru gave me an immaculate utterance
Repeating which I felt a joyous accord. (1)
My mind and body are enamoured by the True Lord.
While in the jaws of death the world is involved.
With the Holy Word of the Guru I am absolved. (1) *Refrain*

Those who remain not attached to the Lord,
 They are reprobates, stupid and frauds.
 They suffer the agony of birth and death
 In filth they die suffering hard. (2)

You are Benign Cherisher of those seeking Your shelter,
 Pray, bestow the favour on me, I seek no reward.
 I am a slave of the Lord, let me remain a slave.
 It longs to dance, the heart of Your bard. (3)

You are the merchant prince God!
 We are Your trading squad.
 My mind, body and self are your property
 Of Nanak the slave, You are the Lord. (4) 3.17.55

Gauri Poorbi IV

You are gracious, reliever of everyone's suffering,
 Give me Your ear and heed my prayer.
 He to whom you are known, my Lord
 Pray put me in touch with that Master.
 O Lord! I treat the True Guru as my saviour. (1)
 I was stupid, ignorant and evil-minded
 It was with the True Guru's Holy Word that I became a seer. (1) *Refrain*

All the joys of every sort that I have known
 Were verily wanting in pleasure.
 The Lord's Name I tasted like *Amrit*
 Meeting the Guru was sweet like the cane sugar. (2)

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Those who have not the True Guru propitiated
 The reprobates are stupid and misled.
 Ill-fated from the primal hour,
 At the sight of the lamp of avarice they are found dead. (3)

Those you favour and unite
 To the Lord's service are wed.
 Says Nanak, meditating on the Lord they get known
 Under the Guru's guidance to the Name are led. (4) 4.18.56

Gauri Poorbi IV

Man! The Preceptor is ever with me, my Master
 Say, how can one from Him flee?
 The True Lord Himself forgives
 When He liberates, only then one is free. (1)
 O Man! You should meditate on the Lord
 Meditation on the Lord is prescribed for thee.
 Get to the care of the True Guru, man!
 Following the True Guru is the spree. (1) *Refrain*

Man! You should serve the Lord, the Bestower of all bliss,
 Serving whom one returns to one's family.
 The devotee should go and occupy his house
 Rubbing the sandalwood paste, laud the Deity. (2)

Man! The Lord's laudation is ever supreme,
 Gaining which one's heart is in glee.
 Were the Lord to grant this in His benign grace
 One should taste the *Amrit* like a bee (3)

Man! Those who take to anything other than the Name
 Such reprobates are squeezed by Yama I see.
 They are thieves who forget the Name,
 From them one should keep ever free. (4)

Man! Serve the Inaccessible, Immaculate Lord
 Serving whom is freedom from reckoning.
 Nanak the slave was protected by the Lord
 Not a wee bit was he found wanting. (5) 5.19.57

Gauri Poorbi IV

My life is under your sway,
 Myself and my limbs to You are dedicated.
 Pray do be gracious and grant me a glimpse.
 My mind and body yearn unabated. (1)
 O Lord! I long with my Lord to be dated.
 The kindly Guru did a bit of favour
 The Lord came to meet me as fated. (1) *Refrain*

What is there in my mind? O Master!
 You are in the know unstated.
 Let me meditate on the Name day and night and enjoy peace,
 And live waiting as I've ever waited. (2)

The Guru benign showed me the path.
 The Lord came to meet me as fated.
 Fortunate, I was in bliss day and night
 Satisfied, I was completely satiated. (3)

Lord of the universe, Master of the world, O Creator!
 Everything is in His power who had it all created.
 Nanak the slave has come seeking Your succour
 O Lord! Redeem the honour of the tainted. (4) 20.58

Gauri Poorbi IV

My mind is not steady, not for a moment.
 Strays in several directions and is in many a mood. P-171
 By the stroke of luck, I met the Guru Accomplished
 Who gave me a *mantra* and no more do I brood. (1)
 O Lord! I am known as the personal attendant of my Guru good. (1) *Refrain*

My forehead has been branded.
 The debt I owe to the Guru has accumulated.
 A great favour has been bestowed on me
 And across the dreadful ocean I am crated. (2)

Those devoid of love in their head
 They have false ties cultivated.
 The way paper dissolves in water
 The egoists in the womb are disintegrated. (3)

I know not, nor would I ever know.
 Where the Lord ordained I have stood and waited.
 Erring creature, I crave Your favour
 Nanak the slave has been the Lord's dog appellated. (4) 7.21.59

Gauri Poorbi IV

The town overflows with lust and wrath.
 There is hardly an encounter with a man of God.
 I met my Guru as pre-determined
 And thereby meditated on the Lord.
 With folded hands I revere the renunciate.
 I prostrate which is of merit great. (1)

The unprincipled didn't cultivate the Master
 Because of the thorn of ego in his mind.
 As he walks it digs deeper and pricks
 The baton of Yama, on his head he finds. (2)

The man of God is devoted to the Lord's Name.
 His agony of birth and death is annulled.
 He imbibes the Deathless Master in God,
 His glory travels to this and the other world. (3)

We the poor and the humble are yours Lord!
 Pray take care of us, You are the Almighty.
 Says Nanak, my mainstay is the Name;
 It's the Name which lends peace and piety. (5)

Gauri Poorbi IV

The Lord Divine abides in this citadel,
 I'm obstinate, I didn't know what was in His mind.
 The Guru benign has been gracious
 With the Holy Word I could find. (1)
 O Lord! I was led to laudation by my Guru kind. (1) *Refrain*

The Inaccessible, Unknowable, Supreme Creator
 With the True Guru's help I could find.
 He who relishes the Guru's utterances in his heart
 He is served with this viand. (2)

The egoist has a hard heart
 And dark is his mind.
 You may feed the snake with milk.
 Looking within only poison does one find. (3)

Godmen! Pray bring about my union with the Lord.
 I have tasted the antidote that they grind.
 Nanak the servant is the slave and servitor of the Lord,
 The bitter in the company holy has turned sweet I find. (4) 9.23.61

Gauri Poorbi IV

For the sake of the Lord God
 I sold myself to the Accomplished Guru with a plea.
 The True Guru blessed me with the Name

Good fortune reflected my face and body. (1)
As guided by the Lord I took to the Deity. (1)

The Lord pervades every being,
The Word Holy of the Guru attaches to the Mighty.
I sacrifice my mind and body for the Guru.
My illusions and fear with the Guru's Word flee. (2)

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A light came to be lit in the dark.
Enlightened by the Guru I am devoted to the Divinity.
The darkness of ignorance is dissipated
The mind awakened I found the objective where I happened to be. (3)

The reprobates, militants and the money-minded,
The Yama's minions began to watch and see.
Those who do not dedicate themselves to the True Guru
The unfortunate are again and again born to die. (4)

O Lord! Pay heed to my plea
With the Preceptor I seek to be.
The Guru is the dignity and honour of Nanak, the slave,
He has dedicated his head to the Divine Entity. (5) 10.24.62

Gauri Poorbi IV

Arrogant, obsessed with ego and ignorance.
Meeting the Master my ego is shed.
The malady of pride remedied, I attained peace,
I hail my Guru blessed. (1)
I found the Lord with the Holy Word fed. (1) *Refrain*

My heart is incensed with Lord's love.
The Guru has me in this path led.
My soul and body are dedicated to the Guru
Who brought back the one who had fled. (2)

I entertained a longing in my heart to see Him
 The Guru had Him in my heart reflected.
 I am now in poise and bliss.
 And have myself to the Guru dedicated. (3)

Sinner, I was involved in many a sin.
 Evil-minded many an evil and theft I committed.
 Nanak has now come to my protection
 Pray save my honour and let me with the Lord be wedded. (4) 4.11.25.63

Gauri Poorbi IV

Guided by the Guru the unstruck melody is sounded,
 Guided by the Guru the man sings.
 Fortunate are those who had a glimpse of the Guru,
 Hail the Guru who the divination brings. (1)
 The Guru-devoted is tied to His apron strings. (1) *Refrain*

My Master is Accomplished True Guru
 I serve His Holy Being.
 I rub and wash the feet of my Guru
 Who would the Lord's discourses bring. (2)

In the heart the chanting of Name under Guru's guidance,
 And the tongue would the Lord's praises sing.
 The mind in divine ecstasy at its peak
 With hunger no more a sting. (3)

One may do whatever one can
 Without His grace the Name remains an unavailable thing.
 The Guru has been kind to Nanak
 His guidance has led him chant the Name in a string. (4) 12.26.64

Gauri Poorbi IV

O Man! Guided by the Guru,
The Lord's Name you should repeat.
Let cognition be your mother,
To the Name which would lead.
Contentment be you father,
Your Guru the Unincarnated you should treat.
Blessed are those who have the Lord to meet. (1)

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Meeting the Guru the yogi enjoys life.
Involved in every issue, the yogi is beyond strife
Fortunate are those who meet the one of superior insight
My mind and body are dyed in the colour of the Lord's creed. (2)

Fellow travellers! Come, let us meditate on the Name together
Meditating in a congregation is ever better.
Serving the holy, one comes to sip nectar.
They are those who have been assigned in the Primal meet. (3)

As the Savan* rains, it is *Amrit* the world over.
The peacock of mind calls, Holy Word the mouth utters.
When it rains *Amrit* one meets the Lord Creator.
Nanak, the slave settles in the love's retreat. (4) 1.27.65

Gauri Majh V

O friends! Come let's make good deeds our spells to cast.
And have joyous time in the company of men of god.
Kindle the candle of Guru's enlightenment in the mind's resort.
Maybe the Lord is pleased to endear us to His heart. (1)

* The month when it rains

I am incensed with the love of the Lord.
 My friend, the True Guru has mediated on my behalf.
 I am beholden to the holy who have brought about the accord.
 Ever indebted to the Preceptor is my heart. (2)

Come may Love! Come my Lord!
 Pray come and lodge in my mind.
 I bear the fruit that I cherished,
 Delighted to witness is my Guru kind.
 The happily-married attained the Name
 Ever her heart in bliss she finds.
 Supremely fortunate are those who've realised the Lord.
 In gain day and night, they live in joy sublime. (3)

The Lord creates and Himself takes care.
 Himself He assigns tasks.
 Some eat, distribute, yet there is no end.
 Others for a handful are found to ask.
 Some are rulers, they sit on thrones in peace.
 There are others who with a begging bowl walk.
 It's Your writ that runs all over
 Nanak, the slave does in Your Name bask. (4) 2.28.66

Gauri Majh IV

In my heart, here in my heart,
 I am deeply devoted to the Lord.
 He is around and yet I see Him not.
 Unknowable is the Accomplished, to know Him it is hard.
 The Lord enlightened me with His Name
 My penury and pains I discard.
 I attained the status supreme
 Blessed I am in the Name absorbed. (1)

With eyes my Love, with eyes my Master.
 Who has with his eyes seen my God.
 I miss Him much, my Love!
 The way a wife withers without her Lord.
 I met my love in the company of the holy, my Master.
 My preceptor, my friend, part of my part.
 I found the Sustainer of the universe, my Master.
 My nights are peaceful and in accord. (2)

Godmen! Affiance me with my Lord, my Friend,
 For Him my mind and body hunger.
 I can live not without seeing my Beau,
 The inside of me in separation suffers.
 My Divine King is my cherished comrade,
 Meeting the Guru does a life new confer.
 My desires are fulfilled, my Master,
 I meet my Lord, it's all a pleasure. (3)

I am sacrifice, my Master, I am sacrifice, my love,
 I am sacrifice unto You a hundred times.
 My mind and body are engrossed in love, my Master
 Pray do keep in safe custody this wealth of mine.
 O Master! Let me meet a mediator in the True Guru
 Who unites and also shows the path divine.
 With Your favour I gained the Name, my Master.
 Nanak the slave has come to Your shrine. (4) 3.29.67

Gauri Majh IV

Miraculous my Master, miraculous my Love,
 My Preceptor is a miracle maker.
 Himself He is the Creator of Krishna, my Master!
 Himself He is the Gopi chaser.
 The Divinc Master Himself regales every heart,

Himself is He a hedonist, a pleasure seeker.
 My Lord is all wise, He errs not, my Master!
 The True Guru Himself is a yogi loner. (1)

He creates the world Himself, my Master,
 And plays a variety of games.
 Some He involves in luxuries, my Master!
 Others go about naked, naked as they came.
 Himself He creates the world, my Master!
 And doles out favours in the form of Name.
 The devotees exist on the Name of my Master
 Absorbed in the Lord's discourse, they remain. (2)

The Lord Himself inspires meditation, my Master.
 Of the devotees He fulfills desire in their heart.
 He pervades on land and ocean, my Master
 He is ever close, never far apart.
 He is within and without, my Master,
 Of His creation He is at the heart.
 His soul is all pervasive, my Master.
 He is known as part of the part. (3)

He is within as the music instrument of breath, my Master!
 When He plays it resounds.
 The Lord is the treasure of Name within, my Master!
 With the Word Holy He rebounds.
 Himself He inspires to seek His shelter, my Master!
 The devotees' dignity He maintains on all accounts.
 Blessed in the Holy company, my Master,
 Nanak, the slave was to his objective bound. (4) 4.30.68

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Gauri Majh IV

A yearning for the Name Divine in me has the Lord created.
 Meeting the Lord I am felicitated.
O Mother mine! A glimpse of the Lord and I'm invigorated.
 The Name Divine is my comrade and closely related. (1)

O Godmen! Let us laud my Lord.
 Blessed is the devotee meditating on God.
 The Lord's Name is my life of a sort.
 No more visiting its ocean on my part. (2)

There is a longing in my mind and body somehow to have a glimpse of God.
O Godmen! Bring about this union, I pray from my heart.
 He is realised through the Word Holy, my Beloved Lord.
 Fortunate are those who have the Name as their card. (3)

I've a deep yearning for the Lord in my mind and body
O Godmen! Bring about this meeting the Lord is close by.
 The guidance of the True Guru is refulgence of the Deity.
 It is the fulfilment of the desire of Nanak, the holy. (4) 5.31.69

Gauri Majh V

I am forlorn, I live only if I am blessed with the Name.
 I have the Divine *Amrit* within me, guided by the Guru I claim.
 My mind is dyed in its colour, ever I sip the same.
 Having realised my Lord I play the life's game. (1)

Struck by the avarice of love am I
 My Beloved is all wise and friendly.
 The Guru unites me with the virtuous and godly.
 I am sacrifice unto the holy. (2)

I look for my comrade and Friendly Lord.
 Pray lead me to Him, I am in search of God.
 Guided by the Guru Gracious I abide in accord.
 I am in the Name of the Preceptor absorbed. (3)

I am afflicted with the pangs of separation.
 O Master! Pray grant my desire for a sip of the nectar concentration.
 The Lord is gracious I take to meditation.
 Nanak, the slave has realised the secret of divination. (4) 6.20.18.32.70

Raga Gauri Guareri V

There is but One God.
 He is realised through the grace of the True Guru.

My brother, how do I gain felicity?
 How do I acquire the Name as company? (1)
 Because of Maya, I have no happiness at home,
 With lofty mansions of alluring domes
 I've lost my life in false greed. (1)

Content at the sight of elephants and steeds,
Lashkars around with lieutenants and the elite;
 They are a mere noose of ego in the neck to squeeze. (2)

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He who rules over all the ten directions
 And enjoys the company of many women,
 Is like the king who finds himself a beggar in a dream intercession. (3)

My True Guru has shown me the way to accord.
 The devotee of God accepts what He does.
 His ego killed, Nanak the slave in God is absorbed. (4)

This is how you gain felicity.
 This is how you acquire the Name as support from the Deity. *Refrain 2*

Gauri Guareri V

Why be disillusioned? Why be afraid?
When on earth and ocean the Lord pervades.
The Guru-devoted swim across
The self-centred do themselves degrade. (1)
He whom the Lord Gracious saves.
None other's help the devotee craves. (1) *Refrain*

All over pervades the Limitless Deity
You therefore be in peace and from anxiety free.
He knows it all whom all over I see. (2)

The egoists die, those who for others long.
As inscribed in their fate Above,
To the cycle of birth and death they belong.
What they sowed, it comes along. (3)

A glimpse and they are delighted
Everywhere is the Creator sighted.
What the poor Nanak asked his Lord, He provided. (4) 2.71

Gauri Guareri V

For many a birth you were worm and insect.
For many a birth fish, deer and elephant.
For many a birth you were bird and serpent.
For many a birth yoked as horse and bullock of a merchant. (1)

Adore the Creator, here is an opportunity.
You've found this life after an eternity.
For many a birth you were rock and mountain.
For many a birth you were born a human.
For many a birth you were made into twigs.
Eighty-four lakh births you have had to rig. (2)

Cultivate the Holy in the current strife.
 Serve the godly and remember the Giver of life.
 Forsake your ego and false conceit.
 He who dies in life is accepted in the Divine retreat. (3)

Whatever is to be done, you alone can do.
 None else can undertake it for you.
 You meet only when the Master deigns.
 Nanak adores Him even in chains. (4) 3.72

Gauri Guareri V

In the field of action sow the Name as seed
 You will get whatever you need.
 Freedom from Yama will be their reward.
 Day and night the Lord who laud. (1)
 With the Name lodged in your heart as creed.
 Forthwith will your objectives be achieved. (1) *Refrain*

If you keep the Preceptor in your mind.
 A seat of honour at the Portal you'll find.
 Shed the arguments and trying to be clever.
 Come to the holy and seek their favour. (2)

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He who controls everyone's destiny
 Never does He part with anyone's company.
 Give up your devices and grasp His lead.
 You'll find yourself in a moment freed. (3)

Consider the Lord ever to be near.
 Whatever He ordains you should bear.
 Shed your ego with the Word of the Guru
 Says Nanak, you must ever meditate on the True. (4) 4.73

Gauri Guareri V

The Holy Word of the Guru never dies.
The Holy Word of the Guru snaps Yama's ties.
The Holy Word of the Guru abides by man.
The Holy Word of the Guru imparts the Lord's tan. (1)
What the Guru bestows is to the mind useful.
What the Godman does should be taken as truthful. (1) *Refrain*

The Guru's Word is eternal, no one may flout.
The Guru's Word frees one of illusions and doubt.
The Guru's Word can never be undone.
The Guru's Word is the Lord's laudation. (2)

The Guru's Word is ever by your side.
With the helpless Guru's Word abides.
He who repeats the Guru's Word goes not to hell.
The Guru's Word inspires the tongue to Lord's Name tell. (3)

With the Guru's Word the universe is replete.
He who repeats the Guru's Word knows no defeat.
He whom the Lord blesses,
The Lord is ever gracious, Nanak confesses.(4) 5.74

Gauri Guareri V

He who raised you from clay to a jewel,
Sustained you in the womb with utmost fuel,
Who gave you good a name bright,
You must remember Him day and night.
Lord! If I am granted dust of a Godman's feet,
In the company of the Guru, I'll remember my Master sweet. (1)

He Who turned the ignorant in me to be eloquent,
 From the senseless to the sensible one,
 On Whose account I gained the Nine Treasures,
 I must not forget such a Seer. (2)

He Who gave shelter to the shelterless,
 He Who gave honour to the one without honour,
 He Who gave me whatever I like,
 Remember Him with every breath day and night. (3)

At whose behest the bond of Maya is severed,
 With the Guru's grace the poison to *Amrit* is turned.
 Says Nanak, nothing happens by man's endeavour.
 You must adore Him who is the Saviour. (4) 6.75

Gauri Guareri V

He in Whose care there is no fear, no affliction.
 There is nothing beyond His jurisdiction.
 I have freed myself of devices clever and misdeeds,
 As a secure devotee of Your creed.(1)
 Let me meditate on the Name with devotion
 At home and abroad Who is the companion. (1) *Refrain*

Ever in your mind have in Him the faith
 And the Word of the Guru with *Amrit* taste.
 All other efforts are of little use.
 In His grace He grants refuge. (2)

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What can a man say? What can he do?
 It is all Maya's hullabaloo.
 The Master does and makes us do.
 In all hearts lodges the Lord True. (3)

Of all the joys, the choicest you'll find
Is keeping the Lord's teaching in mind.
He who is to the Lord devoted,
Says Nanak, hail him, he is blessed. (4) 7.76

Gauri Guareri V

Listening to the Lord's discourse purifies.
Cleansed, the life's sojourn one enjoys.
The fortunate attain holy company.
It's they who enjoy the divine symphony. (1)
Meditating on the Name one swims across.
The Guru helps one through the tumultuous ocean pass. (1) *Refrain*

Chanting the hymns one is at peace.
The ills of ages come to cease.
All the treasures are stored in the mind.
No more need to go out to find. (2)

As the Preceptor's favour is found.
The devotee's endeavour comes to be crowned.
Breaking the bonds He takes the ward in His care.
Meditate, meditate, meditate on the Virtuous Treasure. (3)

He alone is in the mind, He is everywhere.
The Lord Perfect prevails here and there.
All doubts are removed by the Guru Accomplished.
Says Nanak, by meditating on the Lord is peace established. (4) 8.77

Gauri Guareri V

Those dead are left behind.
The remainder are active, I find.
They deal in what the earlier ones were stalled.
Twice as much they are involved. (1)

About the inevitable hour they would not ask
What is perishable, they must grasp. (1)

They entertain all the unseemly dreams.
In love with lust and wrath they seem.
With the Lord of death standing on their head.
Yet with the poisons of Maya as sweets they are fed. (2)

'I'll make him surrender,' those who nurse the rancour.
'Who dare come to our land to conquer?'
'I am learned with an erudite head.'
The Doer understands not the misled. (3)

His status and extent Himself does He know.
Any light on Him, no one can throw.
One does what He would ordain.
Everyone tries to redress his own plaint. (4)

Everything is Yours, You are the Mastermind
No one can Your extent find.
Pray, do this favour it's Nanak's aim
That he should never forget Your Name. (5) 9.78

Gauri Guareri V

Shrewd devices help not secure liberation.
Much too much of cleverness is a burden.
Serving the Lord with an immaculate heart.
Earns a seat in the Court of Lord. (1)
O Man! You should seek the support of the Name of Lord
You will be saved from the scorching blast. (1) *Refrain*

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The way the ship in a dreadful ocean rescues,
A lamp does in darkness its light diffuse,

Fire from the bitter cold relieves,
Meditating on the Name, the mind is in peace. (2)

Your anxieties will be set at rest.
All your desires would be duly met.
No more would your mind to duality tend,
If you meditate on the Name, my devotee friend! (3)

He alone will the elixir of Name gain.
He whom the Preceptor in His grace would obtain.
He whose heart with the Name is imbued,
Says Nanak, from suffering and pain is he rescued. (4) 10.79

Gauri Guareri V

Accumulating lucre, the mind is not satiated;
Nor viewing too many beauties is one ingratiated.
He is attached to the spouse and progeny, considering them his own.
The moment they are no more, like a heap of ashes they are blown. (1)
Without devotion to the Lord they are found wailing.
Accursed is their body, accursed is their mind, those who to Maya cling. (1)

The way a bonded labourer is engaged and paid,
The wages go to his Master, to carry the load he is made.
The way one finds himself a king in a dream,
Opening the eyes is all meaningless, it seems. (2)

The way one looks after another's crop.
The master of the crop would there not drop.
The guard of the crop suffers a lot.
But share in the crop he receives not. (3)

He who has created the kingdom, also its dream.
He who has bestowed Maya, also its scream.

He Himself destroys and Himself makes;
Nanak does to such a Lord his prayer take. (4) 11.80

Gauri Guareri V

Maya of many a colour in several hues I've seen.
I have also known eruditions traced on paper or screen.
I have been chief, king and lord;
But a quenched thirst no one could award. (1)
O Godmen! To that bliss pray do me guide,
So that my thirst is quenched and my mind satisfied. (1)

Steeds of wind-speed and elephants to ride,
The essence of sandalwood and for bed beauties of pride.
Dramatic and musical performances on stage—
None of them could my ambition assuage. (2)

Sitting in assemblies decorated with carpets,
Orchards with all sorts of fruits as harvest;
Going out for hunting as kings do.
Failed to please me the false crew. (3)

The holy in their grace then revealed to me the truth.
I was blessed and had all the joys, forsooth.
In the company of the holy the Lord should one laud.
Says Nanak, it is the fortunate who have this reward.
He who has this wealth, he is happy.
It is the Lord's grace that one gains the holy company. (1) 2.12.81

Gauri Guareri V

Man believes, this body is his.
Again and again to it he clings,
Sons and spouse, he is lost in the family,

Who wouldn't let him serve the Deity. (1)
How does one adore the Lord?
How does one Maya discard? (1) *Refrain*

What is good he treats as untoward.
What is truth he considers false.
Knows not the difference between victor and the vanquished.
This is the way of the misled in the world. (2)

What is poison the stupid would drink.
The ambrosial Name he treats as bitter.
He is never close to those he should want.
Keeps on moving the eighty-four lakh jaunt. (3)

All the birds are caught in the net.
They cherish it in various ways as best.
Says Nanak, the one of whom He is fond,
The Perfect Guru snaps his bond. (4) 13.82

Gauri Guareri V

If You please, I'm in the right frame.
If God is gracious I remember His Name.
If God is gracious the worldly bonds snap.
If You are gracious, I live not in the ego's lap. (1)
If You please, I serve You.
On my own it is nothing I can do. (1) *Refrain*

If You so desire, I recite the scripture.
If You so desire, Truth becomes my elixir.
If You so desire, the True Guru is kind.
Your grace and all the comfort I find. (2)

He whom You please, does good deeds.
 Whom You please, Truth becomes his creed.
 The treasure of virtues belongs to You;
 You are the Master to whom the prayers are due. (3)

God's love purifies both mind and body.
 All the cheer lies in the Holy company.
 I long for devotion to Your Name.
 For Nanak salvation is the ultimate aim. (4) 14.83

Gauri Guarri V

All the pleasures that you have enjoyed,
 Not a whit your thirst have they assuaged.
 Taste the delight of joy in God if you have a chance;
 Once tasted, you would lapse in a trance. (1)
 Dear my tongue! You should sip *Amrit*;
 Addicted to this taste, all else you'll quit. (1) *Refrain*

Listen my tongue! You should laud the Lord.
 Every moment you should meditate on God.
 Hear not anything, go nowhere,
 You would be blessed in the company of the holy here. (2)

All the while you should remember the Master.
 Unfathomable is the Supreme Creator.
 Here and hereafter you will feel auspicious,
 Lauding the Lord the tongue becomes precious. (3)

Nature blossoms with flowers and fruits on trees.
 Enjoying this pleasure, nothing else would appear to agree.
 No other taste with you will abide
 Says Nanak, if the Guru is your guide. (4) 15.84

Gauri Guareri V

Mind is the temple with body as its hedge for protection;
There are many precious things in its possession.

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It is said there lives a banker
But to take credit there is no trader? (1)
Where is the merchant dealing in many a jewel?
Who has *Amrit* as his daily gruel. (1) *Refrain*

With mind and body devoted, I serve God.
What is the device to please the Lord?
Forgetting my ego, I fall at His feet.
Who can help this deal complete? (2)

How do I gain access to the Banker's mansion?
Where is the way so that I am granted admission?
You are the Magnate with merchants in millions.
Where is the Benevolent Lord who brings about our union? (3)

I searched and searched and found my home
Realising truth I obtained the precious stone.
In His grace when I met the Banker True,
Says Nanak, it was with the credit of the Guru. (4) 16.85

Gauri Guareri V

Day and night, remaining dyed in His colour.
Treating the Preceptor ever together.
Meditating on the Name a daily rite.
Satiated and quenched at His sight. (1)
Absorbed in the Lord in body and mind,
Remaining at the Accomplished Guru's feet resigned. (1) *Refrain*

His lotus feet support the soul,
 Faith in One under His control.
 The only commerce and concern,
 Without the Formless none else to turn. (2)

Free from both weal and woe,
 Remaining true in spirit and show;
 Found in one and all and yet apart,
 Meditating on the Lord God. (3)

How do I state virtues of the holy?
 They are a mystery, known not fully.
 O Lord Supreme! Pray do be kind.
 Dust of the holy let Nanak find. (4) 17.86

Gauri Guareri V

You are my companion, You are my confidant.
 You are my love, with You I am bound.
 You are my honour and my embellishment.
 Without You I can live not for a moment.
 You are my darling, my breath, my relief.
 You are my Master, You are my Chief. (1)

I live the way You ordain.
 I live the way You explain.
 Wherever I see it is You I claim.
 Fearless my tongue repeats Your Name. (2)

You are my nine precious treasures;
 Provider of my life, the source of pleasures.
 You are my succour, You are my pride.
 You are my sustenance, You are my guide. (3)

I remember You in my body and mind.
 The secret I have learnt from my Guru kind.
 The True Guru wrought me in this mould.
 Nanak has God alone as his support. (4) 18.87

Gauri Gareri V

It figures in weal and woe' et al. P-182
 It figures in heaven, hell and Avatars.
 It figures in the poor, rich and the celebrated;
 At the root of avarice, it is cultivated. (1)
 In many ways is Maya found in action.
 The holy are saved when in Your protection. (1) *Refrain*

It is reflected in him who is obsessed with pride
 It is reflected in him who is involved in spouse and child.
 It is reflected in elephants, horses and sartorial tacts.
 It is reflected in him whom youth and looks attract. (2)

It is reflected in property, poverty and profusion.
 It is reflected in soirees of singers and musicians.
 It is reflected in sex, citadel and sophistication;
 And in the five evils with their dark reflection. (3)

It is reflected in them who act in pride.
 It is reflected in recluses and also those in family life.
 It is reflected in the way of life and caste.
 It is reflected not in those who are in meditation lost. (4)

The Lord snaps bonds of the men of God
 No more are they bound by the Maya cord.
 Says Nanak, those who have gained the dust of the feet holy.
 Dare not Maya come near them with its folly. (5) 19.88

Gauri Guareri V

The eyes are sightless, watching the evil deeds.
 The ears are dead, to slanders paying heed.
 The tongue is mute in greed of delicious sweet.
 The mind is insensitive with Maya's wondrous treat. (1)
 He who in this house remains awake,
 Full value of life he would take. (1) *Refrain*

All the friends are in merry-making lost.
 They are bothered not about their domestic repast.
 The five marauders are on their own.
 They make onslaughts on the deserted town.
 From them neither father can save, nor mother.
 Nor any friend, nor a brother.
 Neither with money nor with strategy are they tamed.
 In the holy company alone can the wicked be framed. (3)

O Lord! Pray show me your favour.
 Bless me with dust of the feet of the holy as treasure.
 My capital remains intact with my Guru
 Nanak remains awake in the company of the True. (4)
 He remains awake whom He keeps in mind.
 With his capital intact, riches in kind. (1) 20.89 *Refrain*

Gauri Guareri V

He Whom the captains and kings owe allegiance
 He before Whom the whole world sits in obedience.
 He Who is responsible for all that occurs.
 There is nothing beyond His succour. (1)
 You should make your plea to the True Guru
 He would see all your tasks through. (1) *Refrain*

His count is truly supreme.

His Name is the anchor of the devotees' team.
The Accomplished Rich pervades all over.
Every heart whose reputation does savour. (2)

Meditating on Whom the sufferings disappear,
Meditating on Whom Yama would clear,
Meditating on Whom the withered bloom,
Meditating on Whom floats the sinking stone. (3)

Congregations of the holy are ever a success.
Where everyone to the Name has access.
As his prayer was granted, Nanak claims,
He came to live with the Lord's Name. (4) 21.90

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Gauri Guareri V

Meeting the True Guru the fire of avarice was contained.
Propitiating the True Guru ego was tamed.
In the holy company the mind never vacillates.
On the Name Divine the devotee meditates. (1)
He who is devoted to truth, the whole world is for him true.
Cool and composed one realises the Lord, guided by the Guru. (1)

By the grace of the holy on the Name one meditates.
By the grace of the holy in chanting one reiterates.
By the grace of the holy from sufferings is one relieved.
By the grace of the holy from bonds is one freed. (2)

Blessed by the holy attachments and doubts are dissolved.
Immersion in the dust of the feet of the holy is *dharma* of the Lord.
If the holy are kind, the Lord is kind.
In the holy the substance of my life I find. (3)

One should meditate on the gracious and compassionate Lord.
 And thus find company with the holy guard.
 The Preceptor has been kind to the meritless me
 Nanak meditated in the holy company. (4) 22.91

Gauri Guareri V

I meditated on the Lord in the holy company.
 The Lord gave me the divine ditty.
 Shedding ego I became free from rancour.
 Day and night I propitiate the feet of the Saviour. (1)
 I am now free from the evil of duality.
 Ever since I listened to the lauding of the Deity. (1) *Refrain*

It is poise, peace and of bliss a fund.
 The saviour having saved me in the end.
 All affliction, suffering, doubts and fears are gone.
 From transmigration in His grace I am withdrawn. (2)

The Lord Himself sees, listens and speaks.
 He always one's company keeps.
 Enlightenment dawns by the holy man's grace
 Everywhere the Treasure of Virtue pervades. (3)

Those who utter they are holy;
 Holy are also those who listen to the Name;
 Lauding the Lord those who make their aim.
 Says Nanak, those to whom He is favourably inclined
 All their endeavours bearing fruit they would find. (4) 23.92

Gauri Guareri V

Breaking the bonds, the Lord makes one meditate.
 With utter concentration the man to the True One does take.

Freed of affliction one attains peace of mind;
 The True Guru is ever and ever kind. (1)
 He is the bestower of peace and inspires meditation.
 In His grace He brings about the union. (1) *Refrain*

He to whom He is kind He comes to meet.
 With all the treasures the Guru does treat.
 Shedding ego ends transmigration
 In the holy company one attains divine salvation. (2)

He to whom gracious is his God,
 His mainstay ever is his Lord.
 The only pursuit, the only passion.
 All his treasure is meditation. (3)

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He who is in love with the Supreme Being,
 Pure is his conduct, truthful his living.
 The Guru Accomplished does the darkness dissipate.
 Nanak's Lord is far more than one contemplates. (4) 24.93

Gauri Guareri V

He in whose heart He abides is liberated,
 He who because of his *karmas** is fated,
 He suffers no ill nor is afflicted with fears.
 To the ambrosial Name in his heart he adheres. (1)
 One should meditate on the Lord Supreme.
 The Guru Accomplished guides and does redeem. (1) *Refrain*

The Compassionate Lord leads one to good deeds.
 All the living creatures He feeds.
 He is the Inaccessible, Unknowable, Limitless God.
 Let me meditate on Him as guided by my Guru, my Lord. (2)

* deeds done in a previous life

Serving Whom one is with treasures rewarded.
 Propitiating the Lord one is with glory accorded.
 Whose services never go waste
 Are those who ever on the Name meditate. (3)

O Lord! The Omniscient, pray do me a favour.
 You are the Treasure of Peace, Inaccessible Master,
 All the creation is in Your care.
 Bless me with the Name is Nanak's prayer. (4) 25.94

Gauri Guareri V

He who controls everyone's destiny.
 Remember Him Who is the succour of the helpless progeny.
 Remember the Preceptor, Who from suffering retrieves,
 The Lord's Name from fear relieves. (1)
 Why fear anyone other than the Lord?
 Without meditation where is peace in the heart? (1) *Refrain*

He who has created many plants and spheres,
 It's His light which everywhere inheres.
 He Whose bounties no one can suppress,
 Remembering Him one becomes fearless. (2)

Day and night you should meditate on the Name.
 It's like a holy bath at the temples of fame.
 Coming under the Lord God's care
 Millions of ills would in a moment disappear. (3)

Depending on no one else, He is the Self-sufficient King.
 The devotees look up to Him for everything.
 The Guru Accomplished saved with His hand
 Nanak's Supreme Lord is all powerful and grand. (4) 26.95

Gauri Guareri V

Blessed by the Guru I took to meditation.
 Sleeping for ages I happened to awaken.
 Uttering the Holy Word of the Lord I acquire the ambrosial virtue.
 It is the miracle of wisdom of the Guru True. (1)
 Meditating on the Lord I feel at peace all around
 At home and outside, joy spontaneous is found. (1) *Refrain*

I've realised Him who is responsible for my creation.
 By His grace the Lord brought about the union.
 Holding my hand He did me claim
 Ever and ever I repeat His Name. (2)

Not occult practices, remedies and expiation,
 The Lord's Name is my support of action.
 I found true wealth in the love of the Lord
 I was rid of afflictions on meeting the men of God. (3)

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I live in peace with the holy as my family friends.
 Gaining the Lord's Name that has no end.
 He gets it on whom the Guru bestows.
 Says Nanak, without it no one goes. (4) 27.96

Gauri Guareri V

He whose hands are ever pure,
 The snares of Maya do not him scare.
 He whose tongue ever lauds the Lord,
 My brothers and friends! He lives in utter accord. (1)
 With pen, ink and paper who writes the Name
 The ambrosial Word of the Lord does he gain. (1) *Refrain*

Engaged thus your misdeeds will vanish.
 Meditating on the Name Yama can't punish.
 The messenger of Dharma Raja* will not look at you,
 And Maya's charm will not subdue. (2)

You will save yourself and the world you will save.
 As for the Lord Supreme you crave.
 Live by the Name yourself and to others impart.
 Let the name be lodged in your heart. (3)

He who is fortunate to have this treasure,
 He alone meditates on the Lord Saviour.
 Day and night who lauds the Lord,
 Nanak is sacrifice unto the ward. (4) 28.97

Gauri Guareri V **Quartets and Couplets**

There is but one God.
 He is realised through the grace of the True Guru.

What is others' you consider your own and are attached.
 Those who must leave and desert your heart is latched. (1)
 Say, how would you meet the Master?
 When all that is forbidden what you are after. (1)

What is false, you treat as true.
 With the truth, yourself you won't imbue. (2)

You tread the deserted and the crooked path,
 Leaving the straight, for the wrong way you opt. (3)

For both the ends He is the Guide.
 Says Nanak, liberated is he whom He does unite. (4) 29.98

* The god who sits in judgement

Gauri Guareri V

As pre-determined, in Kaliyug they meet.
As long as permitted they eat and house they keep.
By immolating oneself, one is not united with the Beloved Lord
Depending upon the deeds done, she has to depart. (1)

The stubborn one sets herself afire as tradition shows
Her love she doesn't meet, in transmigration she goes. (2)

She who is suave, disciplined and follows her spouse.
Suffers not the agony of Yama's house. (3)

Says Nanak, they who treat their husbands as gods,
They are hailed as Satis and admitted to the Court of the Lord. (4) 30.99

Gauri Guareri V

I am rich and fortunate because of True Name
My mind lauds the Lord in a spontaneous frame.

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Of my father and grandfather I opened the treasure
My heart was full of untold pleasure. (1)

The jewels and diamonds are beyond value
The treasure is endless and immeasurably true. (2)

Everyone gets together to eat and feast.
There is no shortage, it would ever increase. (3)

Says Nanak, he who has it inscribed in his fate.
He does from this treasure partake. (4) 31.100

Gauri V

We die in fear when we treat Him not near.
When found all pervasive, disappears the fear.
I am sacrifice unto my True Guru.
He doesn't abandon, but must see me through. (1)

Forgetting the Name, suffering, illness and sorrow assail.
He who chants the Name, bliss everlasting for him entails. (2)

No one dare him slander
He who sheds ego and to the Lord's feet does pander. (3)

Says Nanak, you should on the Name meditate
To earn felicity at the Divine Gate. (4) 32. 101

Gauri V

He who has God as his friend prevailing all over,
He doesn't need anyone else's favour.
He who has endeared himself to the Lord,
All his fears and dreads depart. (1) *Refrain*

He who enjoys remembering the Lord
He doesn't enjoy anything apart. (2)

He who is received at His Portal
He cares not for any other mortal. (3)
He who submits himself to the Deity,
Says Nanak, he is ever and ever happy. (4) 33.102

Gauri V

Weal and woe alike who treats.
Never any disaster he meets. (1)

The devotee is ever in poise and bliss
He who serves the Preceptor's wish. (1) *Refrain*

He who without any anxiety is devoted to the Deity,
He is never afflicted by anxiety. (2)

He who has banished doubt from his mind
He suffers not Yama's fear of any kind. (3)
He whose heart has been blessed with the Name by the Guru
Says Nanak, all treasures to him are due. (4) 34.103

Gauri V

That the Inaccessible in form is lodged in the heart.
Blessed by the Guru only a few realise it on their part.
There are pools of *Amrit* in the discourse of poise.
He who realises it, he alone enjoys. (1)

It is an unstruck melody at a wondrous site.
Whose melody ever the Lord does entice. (2)

There are ever so many spiritual concourses,
In which the devotees of the Lord have their discourses. (3)

Where there is endless joy and suffering has no access.
Nanak has been blessed with that status. (4) 35.104

Gauri V

Which form of Yours do I visualise and on it meditate?
To discipline myself what yoga praxis should I undertake?
With what merits do I sing Your praises?
To charm the Lord God what are the phrases? (1)

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How do I worship Thee?
With what device do I cross the sea? (2)

With what penance do I become an anchorite?
With what Name, should the evil of ego I fight? (3)

Says Nanak, merits, worship, enlightenment,
meditation and the rest of endeavour,
He alone gets whom the True Guru does favour. (4)

He alone is meritorious, he alone has realised the Lord,
To whose prayer the Lord of Felicity gives the accord. (5) 36.105

Gauri V

Your body is not yours of which you are so proud,
The authority, property and wealth you go about. (1)
If it's not yours, why to it do you cling?
Yours is the Name alone, which the True Guru can bring. (1)

They belong not to you, the son, spouse and brother,
Nor the dear friend, father and mother. (2)

Nor the gold, silver nor the riches,
Nor the steeds, elephants nor all that bewitches (3)

Says Nanak, who is in His favour and has been given due accord.
All that is his and he belongs to the Lord. (4) 37.106

Gauri V

With my forehead at the Guru's feet,
All my sufferings retreat.
I am sacrifice unto my Guru.
Contemplating on the self I enjoy the Lord True. (1)

With the dust of the Guru's feet on my forehead
All my egoism have I shed. (2)

As I relished the Guru's Word
I had a glimpse of the Supreme Lord. (3)

The Guru is the Bestower of Peace, the Creator is the Guru.
The Guru is my life breath true. (4) 38.107

Gauri V

O Man! You should opt for Him
Who has nothing in Him to trim. (1)
Make friends of the one like the Lord
With the Bestower of life force in the heart. (1)

O Man! You should serve the Lord
Who is the Primal, Limitless God. (2)

On Him you should rely,
He whom any time you can try. (3)

He whose love does one ever ingratiate,
Him does Nanak with his Guru propitiate. (4) 39.108

Gauri V

What the Friend does is acceptable.
The Friend's doings are ever comfortable,
To only that conviction myself I lend,
He who gives all, He is my Friend. (1)

The Friend of mine is free from care.
With the Guru's grace I have met the Seer. (2)

The Friend of mine can read the heart.
He is all accomplished, the Supreme Lord. (3)

I am His slave, He is the Master.
With honour and importance Whom Nanak takes after. 94) 40.109

Gauri V

He who has Your helping hand,
No vilification has he to withstand
O Lord! When his hope in You a man fixes.
He is not subject to worldly strictures. (1) *Refrain*

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He who has the Master lodged in his heart.
He suffers no fear on his part. (2)

O Lord! He whom you provide succour
He doesn't have to suffer. (3)

Says Nanak, I have found the Guru
Who united me with the Preceptor True. (4) 41.110

Gauri V

The lucky one! It is a rare incarnation, you've attained.
It is committing suicide if you remember not His Name.
Those who forget Him, they must die.
Without His Name what use is life? (1)

Eating, drinking, playing and laughing galore,
What good for those who have to live no more? (2)

He who sings not the praises of the Master Divine,
He is worse than the beasts, birds and the kind. (3)

Nanak's Guru has shown him the path;
His Name alone he repeats in his heart. (4) 42.111

Gauri V

Whose mother and whose father?
Namesake and false are the relations that we harbour.
O fool! Why do you so much babble?
As destined from Above you were ordained to travel. (1) *Refrain*

The same is the clay and same the light.
The breath being the same, why this fright? (2)

In a spirit of possession everyone cries.
Not knowing that the self never dies. (3)

Says Nanak, the Guru has the portals battered.
I am liberated, my illusions are shattered. (4) 43.112

Gauri V

The big you see around
Afflicted with anguish, anxieties and fears are found.
No one is big being rich, it's a whim.
He is big who remembers Him. (1)

The landlord keeps on clamouring for land;
He rests not until runs out his sand. (2)

Nanak has known a secret,
Without God's Name, there is no rest. (3) 44.113

Gauri V

Right is his path, holy is the bath,
Blessed is he who has Name in his heart.
He who sought the Preceptor's support,
He was saved because of the Saviour's Court (1) *Refrain*

His comfort is absolute, so is his contentment.
His austerity is perfect also the Raja Yoga* content. (2)

The impure in the Lord's path is pure absolute
Perfect is his honour and perfect repute. (3)

The Creator remains ever established
Says Nanak, My True Guru is Accomplished. (4) 45.114

Gauri V

With the dust of the feet of the holy do a million sins efface, P-189
Blessed by the holy from transmigration one is safe. (1)
Meeting the holy is like the ritual bath,
Blessed by the holy one takes to the divine path. (1)

In the company of the holy, ego you do discard,
And everywhere you find but one God. (2)

If the holy are pleased you curb the five sins,
The ambrosial Name you collect in the heart's bin.
Says Nanak, he who is blessed by the Lord
He propitiates the feet of the holy in his heart. (4) 46.115

* the yoga of devotion distinguished from the yoga of praxis

Gauri V

Contemplating on the Guru's virtues, the lotus blossoms in the heart.

Contemplating on the Lord, all fears depart. (1)

That understanding is wise which leads to meditation.

Blessed is he who with the holy takes to contemplation. (1) *Refrain*

In the holy company one acquires the treasure of Name

In the holy company, one's purpose one does gain. (2)

Devoted to the Lord one's life is given accord.

If the Guru blesses, one remembers the Lord. (3)

Says Nanak, He alone is admitted,

If he has his heart to the Lord submitted. (4) 47.116

Gauri V

He who to the One alone is committed,

No more with avarice is he afflicted. (1)

Other than the Lord, no one does he view,

He who does all Himself and makes others do. (1) *Refrain*

He who utters the Name from the mouth and in the mind reflects,

Such a one here and hereafter never deflects. (2)

He who has the wealth of Name; he is the real Seth.

The Guru Accomplished blesses him with faith.

He realises the Lord of life, the Preceptor

Also the highest station, says Nanak, in the divine sector. (4) 48.117

Gauri V

The Name is the devotee's life-prop.

The Name is his capital, the Name is his shop. (1)

With the virtue of Name he gains repute
Which the Lord in His grace to him attributes. (1) *Refrain*

The Name finds the devotee peacefully seated.
Dyed in the Name the devotee is admitted. (2)

The Lord's Name is the man's succour
With every breath he would the Name utter. (3)

Says Nanak, he is supremely fortunate.
He would find the Name as his mate. (4) 49.118

Gauri V

With the Guru's grace, I imbibed the Name.
And thus could the restless mind tame.
Singing His praises I was at peace;
My sorrows gone, the struggle at cease. (1)

Remembering the lotus-feet of the Seer,
All my worries seem to disappear. (2)

Forsaking all, the helpless sought His support;
Thus he qualified for a seat in His Court. (3)

All his pains, sufferings, doubts and fears vanished.
When the Creator in Nanak's heart settled. (4) 50.119

Gauri V

Serve with hands and with the tongue hark.
With the feet the Lord's path you embark. (1)
It is an opportune hour for meditation
Meditating on the Lord you may cross the ocean. (1) *Refrain*

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With the eyes you should the Lord imbibe
And His Name Eternal in the heart inscribe. (2)

Listen to the laudation by the holy led
Thus the fear of transmigration you may shed. (3)

Keeper the lotus feet of the Master in your heart.
With this rare incarnation liberated you depart. (4) 51.120

Gauri V

He to whom He is kind.
He would keep Him ever in mind.
Forgetting Him one suffers the torture of duality;
Remembering the Name, doubts and fear are a casualty. (1) *Refrain*

He who hears and sings His praises,
No sorrow ever towards him gazes. (2)

Serving God is Man's glory.
The evil of Maya is no more his worry. (3)

Remembering the kind God with his tongue and mind,
Nanak is freed from entanglements of every kind. (4) 52.121

Gauri V

Worldly wisdom and clever devices you should discard
With the faith of the Lord Accomplished in your heart. (1)
Your sufferings would end in God's laudation
The Guru Accomplished is met in meditation. (1) *Refrain*

The Guru had me on the Lord's *mantra* fed
My worries ended and my anxieties were shed. (2)

I am in a bliss meeting the Guru kind,
In His grace He has snapped the Yama's snare I find. (3)

Says Nanak, as I realised the Accomplished Guru,
Maya would no more dare me pursue. (4) 53.122

Gauri V

I was redeemed by the Great Guru.
The conceited lives ever to rue.
Dear friend! You must to the Guru yourself devote.
So that you are felicitated in His Court. (1) *Refrain*

Contemplating at the Guru's feet,
Your sorrows, fears and misfortunes will retreat. (2)

The Guru's Word will be ever by your side,
Everyone else with you will abide. (3)

When Guru the Great took kindly to me,
Says Nanak, I became what I wanted to be. (4) 54.123

Gauri V

Indulging in delicacies like a beast,
Tied with the chord of attachment like a thief,
It's like carrying a corpse away from holy company,
Like transmigration suffering tyranny. (1)

Wearing fancy clothes a great deal,
It's like a scarecrow in the field. (2)

All other bodies have something as a reward,
Waste is the man without the Name of the Lord. (3)

Says Nanak, to whoever His favour He accords,
In the company of the holy he meditates on the Lord. (4) 55.124

Gauri V

With Guru's Word, of anxieties and sufferings I am relieved. P-191
I am at peace, freedom from birth and death have I achieved. (1)
Meditating on the Fearless, all the fears I discard.
In the company of the holy I laud the Lord. (1) *Refrain*

With His lotus feet in my heart
The ocean of fire I go across. (2)

I was drowning the Guru Accomplished pulled me out,
Separated from ages, the reunion He brought about. (3)

Says Nanak, to the Guru I am ingratiated
Propitiating whom I have been liberated. (4) 56.125

Gauri V

Come in the company of the holy and to His care.
Your mind and body you dedicate there.
Fellow traveller! Sip the *Amrit* of the Lord's Name,
Meditating on Him would extinguish the flame. (1)

Shed your ego, be relieved of transmigration
And fall at the feet of the Lord's devotee for propitiation. (2)

Every breath on the Lord you should meditate,
Garner the wealth which along with you may take. (3)

He who has it recorded in his lot, he alone obtains.
Says Nanak, a seat at his feet you should gain. (4) 57.126

Gauri V

In an instant He turned green the dry.
With His ambrosial glance He infused new life.
The Great Guru kindly terminated tribulations.
And the worker given work in His own fashion. (1) *Refrain*

The desires met, the worries were behind,
The Treasure of Virtue, the Guru was kind. (2)

Sorrows were over and joys landed,
Not a moment's delay when the Guru commanded. (3)

He found the Great Guru, his longings met.
Says Nanak, such a one is ever the best. (4) 58.127

Gauri V

No more distress; God has brought peace.
It is all quiet, the Lord is pleased.
I am happy with the grace of God.
Distanced for ages, I have been united by the Lord. (1) *Refrain*

Remembering the Name of the Seer,
All the maladies have come to disappear. (2)

Reciting the scriptures in His quest,
Repeating His Name with every breath, (3)

Sorrow, pain and Yama would never haunt,
Says Nanak, him who God's praises chants. (4) 59.128

Gauri V

Auspicious are the days, lucky is the happenstance,
When one meets the Immaculate Preceptor by chance.
To that moment I am forfeit.
When on the Lord I contemplate. (1)

Blessed is the moment, blessed is the hour,
When one utters the Name of the Saviour. (2)

That does obeisance to the holy, blessed is the forehead.
Holy are the feet that the Lord's path tread. (3)

Says Nanak, I am blessed,
I have feet of the holy caressed. (4) 60.129

Gauri V

With the Guru's Word on your mind,
Meditating on the Name you leave your worries behind. (1)
There is none other than God.
It is He who kills, into the world who brought. (1) *Refrain*

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Keeper the Guru's feet in your heart,
And thereby the ocean of fire you cross. (2)

Concentrating on the image of the Guru,
Here and hereafter you are felicitated true. (3)

Ignoring everything I've come to be in the Guru's care,
His doubts removed, bliss does Nanak share. (4) 61.130

Gauri V

Remembering whom all the worries depart.
Name of the Lord does lodge in the heart. (1)
O Man! You should meditate on Word of the Lord
Which the men of God with their tongue did record. (1) *Refrain*

There is none other than the One.
Blessed by whom it's ever a fun. (2)

Treat Him as the friend, comrade and companion of the tribe,
The Lord's Name in your heart you do inscribe. (3)

Pervades all over the Lord God.
Nanak lauds Him, the knower of heart! (4) 62.131

Gauri V

The entire creation is engrossed in fear.
He fears not who has the Name to adhere. (1)
There is no fear under your tutelage,
Doing only that what you envisage. (1) *Refrain*

Birth and death are in sorrow and joy laid.
He is happy, he who has the Lord obeyed. (2)

Entangled in Maya is like the ocean of fire.
They remain calm those who have found the Sire. (3)

Pray, save us, You are the Saviour.
Says Nanak, judge not the creature by his behaviour. (4) 63.132

Gauri V

If You so please, Your Name I repeat.
At the Divine Portal I find a seat.
There is none other than You, my Lord!
Your blessings and all my problems are solved. (1) *Refrain*

Remembering You Master, no malady afflicts.
Doubts and fears with Your Name quit. (2)

You are the Supreme, the Limitless Lord,
Aware of what is there in every heart. (3)

I supplicate my kindly Guru,
To bless Nanak with the Name True. (4) 64.133

Gauri V

The way the husk is empty without the grain,
Deserted are the looks without the Name. (1)
O Man! You should meditate on the Lord,
Without the Name, accursed is the body alienated from God. (1) *Refrain*

In the absence of Name the face looks not auspicious.
The way without the spouse, there is no conjugal bliss. (2)

Forgetting the Name who are given to other pursuits,
Their dreams do never bear any fruit. (3)

O Lord! Do be kind and do me a favour,
That day and night Nanak should meditate on You ever. (4) 65.134

Gauri V

You are the Almighty Lord, my Master kind,
 You do whatever happens, You know every mind. (1)
 You are Supreme, You are Accomplished, you are my core.
 In Your care are saved a crore.* (1) *Refrain*

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All the creations are Yours that are there.
 There are joys galore if you are in favour. (2)

Whatever happens is because of You.
 He who carries out Your verdict is indeed true. (3)

Pray bless me with the Name as a favour.
 May Nanak meditate on it as a treasure. (4) 66.135

Gauri V

Lucky are those who have a glimpse of the Lord,
 Those who are in the Lord's Name absorbed. (1)
 He who has the Lord come to live in his heart,
 Not even in a dream, does he suffer a smart. (1) *Refrain*

He blesses those with all the treasures,
 In whose company sins and suffering disappear. (2)

The devotee cannot be given his due regard,
 Ever in the Lord he remains absorbed. (3)

Pray do pay heed to what I entreat,
 Bless Nanak with the dust of the devotee's feet. (4) 67.136

* ten million

Gauri V

Meditating on the Name of the Lord you are rid of evil influence,
All the blessings will in your heart take residence.
O Man! On the Name Divine alone reflect.
It will stand you in good stead. (1) *Refrain*

Day and night you should laud the Illimitable Lord.
This is the sacred testament, the True Guru's award. (2)

Forgetting all else, rest in Him alone your faith.
Thereby the Supreme acquisition, the elixir of *Amrit* you taste. (3)

Only they go across the arduous ocean,
Says Nanak, those whom He shows consideration. 94) 68.137

Gauri V

He who has the Lord's lotus feet lodged in his heart.
He is ferried across by the Guru of many parts.
You should laud the Lord, dear mate!
And in the company of the holy do on the Name meditate. (1) *Refrain*

Rare will the body His acceptance gain.
From the Guru True the treasure of the Name you'll obtain. (2)

Meditating on the Name, to the ultimate liberation you'd be led.
In the company of the holy your illusions would be shed. (3)

Wherever I see I find Him there.
The humble Nanak is in the Guru's care. (4) 68.138

Gauri V

I would sacrifice myself for a glimpse of the Guru.
 I meditate and survive in the Name of the True.
 My Divine Master is a fully Accomplished Sage.
 If he is gracious in His service I engage. (1) *Refrain*

With His lotus feet installed in my heart,
 My body, mind and wealth are His integral part. (2)

His life is a success, acceptable to the Lord,
 He who treats, the Guru Divine near his heart.
 The fortunate are blessed with the dust of the holy feet.
 Says Nanak, by the touch of the Guru, I am devoted to the Lord sweet. (4) 7.139

Gauri V

He who does evil and dissimulates. P-194
 He is held as a thief at the Lord's Gate. (1)
 He is godly who on God contemplates.
 Alone in the ocean, and on land He pervades. (1) *Refrain*

Venom in the heart one who with sweet words will hide.
 Tied and taken by the Yama, he is chastised. (2)

Who do misdeeds under cover,
 In an instant they are known all over. (3)
 With truth in him one who is devoted to the Lord,
 Says Nanak, kind and gracious to him is God. (4) 71.140

Gauri V

The colour of the Lord's dye never fades,
 He whom the Perfect Guru persuades. (1)

Pure is the mind dyed in the Divine colour.
Red is the colour of Lord, the Accomplished Saviour. (1) *Refrain*

He who, in the company of the holy, meditates,
The colour he is dyed in never fades. (2)

Without meditation there is no joy.
Like Maya fade the colours You employ. (3)

Those dyed by the Guru have a radiant face,
Says Nanak, they are blessed in His grace. (4) 72.141

Gauri V

Meditating on the Master one sins no more.
There is peace, poise and bliss galore.
The men of God have faith in the Lord,
Meditating on the Name their doubts depart. (1)

In the company of the holy there is no fear, no illusion,
Day and night one lauds the Lord in profusion. (2)

In His grace the Lord snapped my bonds,
And the support of his lotus feet did grant. (3)

Says Nanak, he who has gained realisation,
Day and night he sips the pure drink of laudation. (4) 73.142

Gauri V

He who is devoted to the Lord's feet,
His suffering, pain and misgivings retreat. (1)
He who trades in the Lord's Name is accomplished.
He to whom He takes kindly, he is blessed. (1) *Refrain*

He whom the Master does favour,
He comes under the Guru's care. (2)

In peace, poise and bliss he resides.
Devoted to meditation, with the Supreme Lord he abides. (3)

In the company of the holy, he earns the wealth of Name.
Says Nanak, the Lord absolves him of all blame. (4) 74.143

Gauri V

Meditating on the Lord one suffers no more.
The lotus feet are lodged in the heart's core.
Repeating the Name a million times
The cherished tongue sips the essence of *Amrit* divine. (1)

Peace and poise and the essence of bliss supreme,
Meditating on the Lord one takes to joy extreme. (2)

Lust, wrath, greed and pride are quashed.
In the company of the holy, sins are washed. (3)

O Lord! Do be gracious, I entreat
Bless Nanak with the dust of the holy man's feet. (4) 75.144

Gauri V

He who bestows you with what you eat and wear. P-195
O Man! Lassitude in respect of Him is not fair. (1)
Neglecting the Master who runs others' errands.
For the shell of a few cowries he loses diamonds. (1) *Refrain*

Forgetting the Preceptor and to other attractions succumbing.
Paying obeisance to slaves is not becoming. (2)

He who has delicacies like *Amrit* to drink and eat.
The Lord bestows but the cur cares not to heed. (3)

Says Nanak, I am an ungrateful sort.
Pray pardon me, You know what's in my heart. (4) 7.145

Gauri V

Maintaining in mind the Lord's feet in image
Is like a holy bath at places of pilgrimage. (1)
Contemplating on the Lord every day
Would wash the filth of a million lives away. (1) *Refrain*

With the Lord's discourse on one's mind.
All that one cherishes one must find. (2)

After life and death another life is their reward
Those who have the Lord lodged in their heart. (3)

Says Nanak, only they are just
Who have attained from the holy feet their dust. (4) 72.146

Gauri V

He who is not grateful for what he eats and does wear
Dharamraja's agents do not forget and take due care. (1)
He who is indifferent to Him, who is responsible for his creation.
A million lives he wanders about in transmigration. (1) *Refrain*

Such is the reprobate's way,
Whatever he does conforms not to the day. (2)

He who gave him the body, mind and breath.
The Supreme Master would he forget. (3)

His file has been fattened; his score of evils on the increase.
 Nanak was saved by the Ocean of Peace.
 Came to the Lord for His support.
 Bonds snapped, I was ferried in the Master's boat. (4) 78.147

Gauri V

For selfish ends we make a friend of the Lord.
 Our objectives are met, salvation He accords.
 Let everyone make such a Friend,
 Who would never any one disappointed send. (1) *Refrain*

Him for their needs in the heart those who conceive.
 Their sorrow and suffering the Lord does relieve. (2)
 To uttering the Name whose tongue is lured.
 He has all his objectives secured. (3)

Nanak is many times sacrifice to the Lord
 Whose glimpse is never without reward. (4) 79.148

Gauri V

He who listens to the Lord's discourse in the company of saints.
 In an instant would be washed away millions of his taints. (1)
 He who imbibes the Lord's laudation and *Amrit* of His praise
 Meditating at the Lord's feet his thirst does assuage. (1) *Refrain*

He has all the weal, peace and poise in a treasure
 He who has in his heart lodged the Seer. (2)

Waste are all the remedies, incantations and spells.
 Lodge the Lord in your heart's cell. (3)

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Shed all illusions and to the Name pay heed
 Says Nanak, this alone is the eternal creed. (4) 80.149

Gauri V

It is the Lord's grace that one encounters the Guru
Because of Whom no malady one would live to rue. (1)
Meditating on the Name one swims across the ocean of fear.
Under the cover of night would Yama his papers tear. (1) *Refrain*

The True Guru blessed me with the spell of Name.
By virtue of which I achieved my aim. (2)

Contemplation, austerity, discipline and honour
The Guru gracious did me empower. (3)

Pride, attachment and doubt the Guru helped me discard.
Pervade all over Nanak found his Lord. (4) 81.150

Gauri V

Better than the one given to vice is the man blind
Who meditates on the Name when himself in trouble he finds.
You are the glory of your devotee.
Attached to Maya, hell is one's destiny. (1) *Refrain*

Struck by malady one remembers the Master.
Given to vice has place neither here nor hereafter. (2)

Cherishing the lotus feet
One cares not for any other treat. (3)

I meditate ever and ever on the Preceptor Lord
Pray do meet Nanak, You are the prince of his heart. (4) 82.151

All the while I am exposed to the highway men
Pray, in Your grace save me from them. (1)

Let everyone take to this joy divine.
He is all perfection, the Lord mine. (1)

The ocean of life is in a raging fire
In an instant ferries across my Sire. (2)

Many a bond that cannot be broken,
Meditating on the Name one attains liberation. (3)

He has no wisdom, argue he can't.
Pray do be kind to Nanak, Your praises he should chant. (4) 83.152

Gauri V

With Name as your wherewithal
You may go anywhere, your problems will resolve. (1)
Fortunate are those who laud the Lord
If the Lord were to grant, one receives the reward. (1)

He who is in the Lord's feet engrossed.
The ocean of life he would swim across. (2)

Let us cultivate the holy company.
It would be ever bliss with no agony. (3)

With loving devotion remember the repository of merit.
Says Nanak, in the Lord's Court you will get the credit. (4) 84.153

Gauri V

On land and ocean my beloved Lord prevails.
Lauding Him dearly doubts don't assail. (1)
Asleep or awake He is there to take care
Meditating on Him the Yama is no fear. (1) *Refrain*

With the lotus feet of the Lord in the heart
All the sorrows and sufferings depart. (2)

He is the sole hope for glory, power and wealth being His part.
I have the support of the True Banker in my heart. (3)

Utterly poor, to the holy I came to land.
Nanak was saved by the Lord with His own hand. (4) 85.154

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Gauri V

I am purified after a meditation bath
The merit of a million dips on the hour of eclipse it hath. (1)
With Lord's feet lodged in my heart,
My sins committed in millions of lives do depart. (1) *Refrain*

Lauding the Lord in the holy company
The path of Yama I do not espy. (2)

With faith reflected in my thought, word and deed.
From the vicious world I am relieved. (3)

In His grace the Lord has made me His own.
For contemplation on the Name, Nanak is known. (4) 86.155

Gauri V

Seek the shelter of those who have realised the Lord.
With their mind and body at peace, towards the Lord they trod. (1)
The Shatterer of Fear not in their heart,
In constant fears ever so many men depart. (1) *Refrain*

He who has the Name in his heart lodged,
All his objectives achieved, his problems are solved. (2)

He who directs the birth, old age and death.
You should remember the Almighty with every breath. (3)

He alone is the Friend, Comrade and Helper
The Name of the Master is Nanak's shelter. (4) 87.156

Gauri V

Away from home I cherished Him in my heart.
Returning home I brought Him as my part. (1)
Meditating on the Name with men of God
My mind and body are dyed in the colour of Lord. (1) *Refrain*

Blessed by the Guru, I swam across the ocean
For sins of many a life, I obtained pardon. (2)

Sacred is the sermon of the Almighty
Bestowing honour, awakening, Name and destiny. (3)

Those who have His lotus feet enshrined in their hearts for meditation
Nanak is inspired by their exaltation. (4) 88.157

Gauri V

Blessed is the spot where one lauds the Lord.
Of peace and bliss, it is the Preceptor's resort. (1)
Distress prevails where the Lord is remembered not.
Immense weal is where with laudation He is sought. (1) *Refrain*

Forgetting the Lord the sufferings are severe.
Serving the Lord, Yama comes not near. (2)

It is a blessed and immutable spot
Where one meditates on the Name of the Lord. (3)

Wherever I go, the Preceptor is part of my part.
Nanak has met the Knower of the heart. (4) 89.158

Gauri V

He who meditates on the Lord
Lettered or unlettered he gets to the Supreme Spot. (1)
In the holy company on the Lord you should contemplate,
Without the Lord's Name, wealth and everything else is waste. (1) *Refrain*

He is charming, clever and wise,
What the Preceptor ordains who does likewise.
Welcome is his sojourn in the world.
In every heart who sees his Lord. (3)

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Says Nanak, they are fortunate indeed,
Those who are devoted to the Lord's feet. (4) 90.159

Gauri V

The devotee and the reprobate don't go together.
One is vicious the other is dyed in the Lord's colour. (1)
A novice trying to ride a caparisoned mare.
A hermaphrodite wishing a damsel to lure. (1) *Refrain*

Tying a bullock with spencil to milk it if one tries,
With a view to chasing a tiger as on the cow one rides. (2)

As one worshipping the sheep like the Kamdhenu* cow,
As one trying to bargain without money somehow. (3)

Says Nanak, bear the Lord's Name in the heart,
Meditate on the Master, the like of God. (4) 91.160

* mythical wish-fulfilling cow

Gauri V

That advice is correct and sound
 Which sipping the Divine elixir expounds.
 If the Lord's feet are your support in the heart
 From the cycle of transmigration you'll be absolved. (1) *Refrain*

Pure is the body, which commits no sin.
 Devoted to the Name, glory you win. (2)

In the company of the holy, from misdeeds one is freed
 It is the best that one could have achieved. (3)

In loving devotion one who remains absorbed
 Nanak seeks the dust of the feet of those involved. (4) 92.161

Gauri V

I am so intensely involved with the Lord.
 That the Supremely Blessed has come to lodge in my heart. (1)

To see her spouse the way a wife is excited,
 Remembering the Name I am revived and delighted.
 The way a mother is thrilled to see her son,
 I am totally absorbed in the One. (2)

The way the avaricious on seeing wealth is pleased,
 The Lotus feet my heart have seized. (3)

Pray, forget me not for a moment, my Bestower!
 You are Nanak's life sustainer. (4) 93.162

Gauri V

Those who to the elixir of the Name are addicted
To the lotus feet and the loving devotion they are dedicated. (1)

All other pleasures appear to be a waste,
Meaningless is the world without the Name, they state. (1)

Himself He pulls them out of the dark well.
The Lord's laudation is wondrous, His glory is indeed swell. (2)

The God Almighty prevails in glades and grass blades of the worlds Three.
The Lord Compassionate is ever and ever with me. (3)

Says Nanak, those utterances alone are noble.
Which to the Creator are acceptable. (4) 94.163

Gauri V

Bathing in the Divine Pool daily
Is sipping *Amrit* and playing with the waters holy. (1) *Refrain*

The Lord's Name is the sacred water,
Bathing in it you get what you are after. (1)

In the company of the holy those who engage in debates; P-199
Their sinful suffering of the ages abates. (2)

The meditating holy remain in accord.
Their mind and body devoted are to the Supreme Lord. (3)

He who has gained the treasure of His feet
Nanak, the slave, is sacrifice unto him and does greet. (4) 95.164

Gauri V

Do only that what soils not yourself.
In the adoration of God should your mind ever dwell.
Remember the One forsaking duality.
Repeat His Name in the company of the Holy. (1)

Ritual, *dharma*, fasts and prayers,
Other than God you must not care. (2)

His labours alone the fruits bear,
Who is devoted to the Master dear. (3)

Among the followers of Vishnu, he is supreme,
Says Nanak, who sheds the manners mean. (4) 96.165

Gauri V

O fool! Those who desert you when you are here,
What good can you expect from them when you are not there?
Contemplate on the Lord with mind and body as designed from Above.
The vicious Maya avails not ever, my love! (1) *Refrain*

He who to the vicious drug is addicted,
He is ever with the thirst afflicted. (2)

Dreadful it is to swim through this arduous ocean.
Without the Name how could one gain salvation? (3)

In the company of the holy save both here and hereafter.
Says Nanak, take to the Name of the Master. (4) 97.166

Gauri V

He who shouts at the poor
Comes to grief.
God does justice;
He takes care of His devotee's brief. (1)

He is adored from the Primal Hour to Eternity.
He who decries Him
Dies a wretched death of pity. (2)

He who kills himself;
Without a Saviour,
He is talked ill of
Here and hereafter. (3)

God saves His servants,
Holding them to His heart.
Says Nanak, submit yourself to Him
And meditate on His Word. (4) 98.167

Gauri V

The charter of complaints was by the Lord Himself rejected.
The evil-doer was sadly dejected.
He who has my Lord to take care
Never would he find Yama near. (1) *Refrain*

He who makes false statements in the Court True,
The blind fool must beat his head, rub his hands and rue. (2)

Those who commit sins, must many a malady suffer.
The Lord Himself sits in judgement and does justice render. (3)

One is bound by one's own deeds
His wealth goes with the last breath he breathes. (4)

Nanak came to His Darbar for shelter
His honour was saved by the Creator. (5) 99.168

Gauri V

Dust of the feet of the holy is pleasant to his heart,
Who has it for his *karma* inscribed in his lot. (1)

The mind soiled by the dirt of ego impure,
With the dust of the feet of the holy becomes pure. (1)

In many a manner wash the body you may,
It's not free from filth the 'holy dust' way. (2)

One should propitiate the Guru True and Compassionate.
The fear of death verily meditation does dissipate. (3)

In meditation lies liberation, devotion and manipulation
Says Nanak, one should take to the Lord's loving laudation. (4) 100.169

Gauri V

The Lord's devotees have such a station
That meeting them would spiritually enlighten. (1)
Listening to the Lord's laudation with ears and mind
Peace at the Lord's Portal would one find. (1) *Refrain*

Day and night one should remember the Lord.
His glimpse brings bliss to Nanak's heart. (2) 101. 170

Gauri V

I am at peace.
It has been bestowed by my Guru, none other.
I am free from pain and sin, my brother! (1) *Refrain*

Daily I repeat the Name of God.
All my ills have disappeared,
As I utter the Holy Word. (1)

Contemplating on the unfathomable virtues of the Deity.
I have gained salvation in the company of the Holy. (2)

It is in God's company that deliverance is laid.
Daily I sing praises of the Blemishless,
My afflictions are gone and I am saved. (3)

I remember God in word and thought.
Says Nanak, His protection I have got. (4) 102.171

Gauri V

The Guru Almighty has the vision enlightened.
Doubts resolved, the services are rewarded. (1)

The Lord has saved me from the malicious malady.
The Preceptor has been very kindly.
Says Nanak, he who meditates must live.
In the company of the holy, Amrit he would sip. (2) 103.172

Gauri V

Blessed is the forehead, blessed are the eyes.
Blessed are the devotees whose company You prize. (1)

Without the Name there is no felicity.
The tongue must ever laud the Deity. (1) *Refrain*

One should be sacrifice unto that mate,
Says Nanak, who meditates on the Immaculate. (2) 104.173

Gauri V

You are the Counsel ever by my side.
You are the Saviour, Caretaker and Guide. (1)
The Lord helps here and hereafter.
His devotees He must look after. (1) *Refrain*

His sway is over this and the next world.
Day and night one should remember the Lord. (2)

His status is recognised, his identity is truth.
He whom He Himself favours forsooth. (3)

He is Compassionate, He looks after.
Says Nanak, day and night one should remember the Master. (4) 105.174

Gauri V

The Guru True has been kind;
The Lord has come to lodge in my mind. (1)
Meditating on the Lord I am happy ever;
The Almighty Lord has done me a favour. (1) *Refrain*

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Says Nanak, they are supremely fortunate,
Blessed with conjugal bliss, on the Lord who meditate. (2) 106

Gauri V

Stripped of the loincloth, he spreads it beneath,
To fill his belly, like a donkey he eats. (1)
There is no liberation without good deeds.
A boon like salvation is found in the creed. (1) *Refrain*

He worships with paste-mark and ritual bath;
With his dagger drawn, for charity he asks. (2)

With tongue sweet, the Vedas he recites,
But has little hesitation to kill and strike. (3)

Says Nanak, he who is fortunate,
His heart is pure, on the Lord he contemplates. (4) 107

Gauri V

Dear godmen! Know this for certain.
The True Guru attends to your concern. (1) *Refrain*

The Lord defeats your hostile foes.
Vindicates the honour of the devotees He knows.

Kings and kings' kings are all under His sway.
He drinks the great drink of Nectar always. (2)

Shedding fears one should remember the Deity.
In the company of godmen I take to charity. (3)

He fell at the feet of the Omniscient Lord.
His protection alone has Nanak sought. (4) 108

Gauri V

Fire can't burn those devoted to the Lord.
 Maya dare not delude those who are given to God.
 Devoted to the Lord, never can one be drowned.
 Ever with success the devotee is crowned. (1)
 Meditating on the Name, all the fears are shed.
 Along with the holy, to meditation is one led. (1) *Refrain*

Absorbed in the Name anxieties subside.
 In the Name is absorbed he who has the Godman as his guide.
 Devoted to God Yama can't scare.
 Devoted to God fruits even dreams do bear. (2)

Devoted to God one is not hurt.
 Devoted to God one is ever alert.
 Devoted to God, in the state of poise one dwells.
 Devoted to God, one's illusions and fears dispel. (3)

Absorbed in God, blessed are the thoughts.
 Absorbed in God, immaculate is the heart.
 Says Nanak, I am sacrifice unto them all
 Those who do never forget my Lord. (4) 109

Gauri V

Having taken to the Lord I am at peace.
 Treading His path, my sufferings recede.
 Meditating on the Name I am delighted.
 In ecstasy His praises have I recited. (1)
 I am happy with the bliss of the union.
 Meeting the holy, there is no more affliction. (1) *Refrain*

A glimpse, and my eyes with divinity are sprayed.
 Blessed is the forehead at the lotus feet laid.
 Serving the Lord, life is a success.
 Blessed by the holy, the supreme seat I possess. (2)

The Lord Himself came to His devotee's aid.
 I found peace at the feet of those who on the Lord wait.
 Shedding ego I became the like of His face
 Lying at the feet of the Repository of Grace. (3)

When I found what I sought,
 Why must I another door knock?
 I am now steady with peace at heart,
 Blessed by the Guru, Nanak is in the joyous resort. (4) 110

Gauri V

It is like crores* of holy baths,
 And giving in charity thousands of lacs,
 In his heart, who the Lord's Name hath. (1)
 Lauding the Lord sanctified are all.
 Effaced are sins as on the holy I call. (1) *Refrain*

Hanging upside down and indulging in many an austerity,
 He gained several objectives, fulfilling desires plenty
 With the tongue, repeating the Name of the Deity. (2)

Studying the *Smritis*, *Shastras* and *Vedas* hard,
 Despite understanding yoga and occult in accord,
 Meditating on the Name is realising the Lord. (3)

Byond Understanding, Inaccessible and of Unknown Extent is the Lord.
 He meditates on His Name in his heart.
 Kindly inclined to Nanak has been God. (4) 111

* crore is equal to 10 million, a lac is equal to one hundred thousand

Gauri V

With constant meditation, peace of mind have I got.
The lotus feet of the Guru come to be lodged in my heart. (1)
My Guru, my Master is the Mighty Lord.
Reflecting on Him I am in perfect accord. *Refrain*

Day and night I meditate on the Name.
Everything around is in a happy frame. (2)

A glimpse and I am at perfect peace;
The sins of ages seem to recede. (3)

Says Nanak, now where is any fear, my brother?
Himself He has saved my honour. (4) 112

Gauri V

Of His devotee He takes care.
Ever looks after him like father and mother. (1)
When at the Lord's disposal everyone goes through.
He makes them do, the Almighty, True. *Refrain*

I have now the Creator come to lodge in my heart.
My fears dispelled, I live in total accord.
In His grace his devotees has He saved,
Sins of ages have been waived.
It is not possible to state His honour,
Nanak, the slave, remains under His cover. (4) 113

Gauri Cheti V
Couplets

There is but one God.
He is realised through the grace of the True Guru.

O Brother! The Lord has all the might
No suffering may, therefore, cause me any slight.
Whatever you attribute to me, my mother!
It is entirely the Creator's endeavour.
The slanderer is disgraced by the Lord.
Nanak lauds the Fearless God. (2) 114

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Gauri V

The hero of strong arms and ocean of peace,
O Lord! I have fallen into a stinking pit, pray pull me out.

My ears hear not, my eyes no more bewitch,
A cripple in agony, at Your Portal I shout. (1)

Helper of the humble and helpless, Compassionate.
You are Friend, Father and Mother stout.

Nanak has lodged your lotus feet in his heart,
May he cross the ocean of fear with the holy to flout. (2) 115

Raga Gauri Bairagan V

There is but one God.
He is realised through the grace of the True Guru.

Creator, Lord of the Universe, Friend,
Pray! Abide with me. (1) *Refrain*

Without You I live not for a moment,
 Cursed is life in the world.
 Bestower of life, breath and peace
 I am sacrifice unto You, my Lord! (1)

O Lord! Give me Your hand
 And pull me out of the pit.
 Meritless I am, of little understanding
 You are kind and gracious every bit. (2)

Pray! How do I recall Your blessings?
 And in what way do I contemplate?
 You take care of the poor who seek your succour.
 You are Supreme, Inaccessible and Wonder. (3)

All the boons and the eight occult powers
 Are contained in the supreme elixir of the Name
 He with whom my Lord of long tresses is pleased
 He sings His praises and His acclaim. (4)

You are the Mother, Father, Progeny and Relative.
 You are the Bestower of life.
 Nanak chanted hymns in the company of the holy,
 And thereby crossed the ocean of strife. (5) 116

Gauri Bairagan in the Rohoye Measure V

There is but one God.
 He is realised through the grace of the True Guru.

The devotee who would laud the Lord
 All the well being and truth are his reward. *Refrain*

Many a recluse roam the jungles in search of the Lord,
There is hardly any one who is truly absorbed.
Blessed is he who has realised God. (1)

The like of Brahm and Sanak long
The practitioners of yoga, ascetics and the occults throng.
He on whom He bestows his goodness, he alone sings his song. (2)

I seek the shelter of those who forget Him not,
Blessed with the holy they tie their knot.
In transmigration they are no more caught. (3)

In your grace, do meet me, Dear God.
Pray, lend me Your ear my Supreme Lord.
Nanak asks for this in charity on your part. (4) 1.117

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Raga Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

Mother! How do I meet my life's sustainer? (1) *Refrain*

I have neither looks, nor wit, nor strength,
Coming from afar, I am a stranger. (1)

I have neither money nor sensuous youth.
I am helpless, pray take me in care. (2)

I have turned a recluse in this search,
For a glimpse of the Lord I thirst and wander. (3)

The Lord Benevolent to the helpless Nanak has been kind.
Assuaged in the company of the Holy he found favour. (4) 1.118

Gauri V

Awakened in me is the longing for Lord.
I fall at His feet and make a prayer,
If good luck brings me to a man of God. (1) *Refrain*

I'll dedicate myself and my wealth, shedding all my conceit hard.
Day and night his company I would seek,
He who talks to me about my Lord. (1)

When the seed of *karma* comes to blossom,
I adore the One who both cherishes and forsakes.
Darkness dispels, Nanak meets his Master
After many an age as he wakes. (2) 2.119

Gauri V

Like a bird grow the plumes of contemplation,
Sheltered by the holy, lodge in your heart the Lord,
The Gem of All Perfection. (1) *Refrain*

In the world of illusion, there is a slush of desires,
And tight the attachments like a snare,
Which the Master of universe can only snap.
At His lotus feet one should settle and share. (1)

Do be kind my Beloved Lord, Helper of the Helpless,
Do pay heed to my prayer.
Nanak's Master! Pray extend your helping hand.
His body and soul are Your treasure. (2) 3.120

Gauri V

My heart longs to see the Lord.
Yearning day and night, I contemplate on Him,
Is there a godman who can effect the accord? (1)

I serve the servants of His slaves
And in many a way appeal hard.
I weighed in the scale all the joys
Wanting were all for a glimpse of God. (1)

In the company of the holy I landed in the ocean of virtue.
My cycle of transmigration was resolved.
Propitiating Him Nanak attained joy and comfort.
His life is fruitful with his days of reward. (2) 4.121

Raga Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

How do I meet my Master, pray!
Is there a godman, purveyor of poise.
Who could show me the way? (1) *Refrain*

The Unknown is within me, yet I know Him not,
In between there is the veil of ego.
The whole world is lost in the love of Maya,
This illusion, how do I forgo? (1)

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In the same family, living in the same house
And yet with each other we have little to do.
That of whom the five senses are bereft,
It has been kept a secret from you. (2)

He whose house it is, He has it locked,
 And the key He has kept with the Guru.
 You may try howsoever you may
 You will find it not without His Presence True. (3)

Those whose bonds the True Guru has snapped
 Absorbed in the company of the holy they pursue.
 The five senses now sing the paeans of God.
 Says Nanak, there is no difference between the two. (4)

My love! This is how one finds the Master
 It's all poise, illusion dispelled in an instant,
 Light merges in the Light True. 1.122

Gauri V

It was revelation of a happy clue;
 The Lord Gracious was kind
 He put me in touch with the Guru True. (1) *Refrain*

Wherever I look it is You I behold
 I've come to have faith in You.
 To who else should I make my supplication
 When primed is the Lord of the clan of Raghu? (1)

The illusions shed, the Guru has snapped my bonds,
 I have attained the poise eternal true.
 Whatever has to happen must happen
 Weal or woe why must I rue? (2)

That the plant and the universe have the same source
 The Guru has revealed it to a few.
 The Nine Treasures of Name being at the same place,
 Why must other spots I pursue? (3)

The gold is the source of different moulds,
 It is presented in varied hues.
 Says Nanak, the Guru has dispelled the doubts.
 Truth has merged with the True. (4) 2.123

Gauri V

Day and night the life shortens;
 I do my job under the Guru's guidance. *Refrain*

My cherished friend, I pray to you,
 It is my hour to serve the Guru.
 If I earn here and leave with gain,
 In the next life, I'll be free from pain. (1)

The world is lost in meaningless doubts,
 Only a savant can ferry across his boat.
 He whom He awakens for the Divine drops,
 He alone perceives His unexpressed thoughts. (2)

With the Guru in your mind
 Serve the One from where you came.
 You'll find felicity at home
 And come not back once again. (3)

Knower of my mind, my Creator,
 Pray fulfil just one desire of my heart.
 Nanak asks for a single treat,
 Let him be the dust of the Godmen's feet! (4) 3.124

Gauri V

O Divine Father! Pray take care of me, my Lord!
 I have no virtue.
 It's all that You in Your grace accord. (1) *Refrain*

They are the five tormentors of the poor me,
Pray save me, you are the Saviour.
They attack and ever torture,
I come seeking Your shelter. (1)

I have tried many a device and failed,
There is no escape.
I have heard that in Your care
The holy company I can make. (2)

With your grace I met the holy.
And they blessed me with contentment true.
Guided by the holy I became fearless
And I started meditating on the Word of the Guru. (3)

Thus I vanquished my great tormentors.
In a state of poise and meditation,
Says Nanak, my mind was enlightened
And I achieved the cherished liberation. (4) 4.125

Gauri V

O! My Immortal Lord!
Why in Your fearless company
Need I be afraid at all? (1) *Refrain*

In one house You are full of conceit;
In the other You are humble and meek.
In one house You are all-in-all;
In another You are much too small.
In one house You give learned discourse;
In another You are stupid and coarse.
In one house You are ever grabbing;
In another You would touch nothing. (2)

I am a mere marionette of wood,
 The player would understand what He should.
 I act the way the Operator directs,
 Dressed in the garments which He selects. (3)

He has created all the abodes,
 Himself He looks after us.
 I live in the house where He keeps.
 How can the poor creature refuse?
 He who has brought about would know,
 The One who has created the entire Show. (4)

Says Nanak, He is the Limitless Master,
 Knowing the purpose what He is after. (5) 5.126

Gauri V

Give up, do give it up, you the vices' addict!
 You are lost in them, you the mad fool!
 Like stray cattle in a green farm adrift. (1)

Those you think are of interest to you,
 They accompany you not for a minute.
 Naked they come and naked they go.
 To the cycle of transmigration they submit. (1)

Watching and admiring the *kousumbha* flower of frail colour
 They laugh at you and go in a fit.
 Day and night your cord of life wears out,
 You have nothing good to your credit. (2)

You have aged in a purposeless pursuit,
 Your speech slithering your body unfit.
 The way you were enchanted by Maya in youth,
 You have lost interest in it, not a bit. (3)

When the Guru enlightened me about life
 Forgetting my pride, at His feet I sit.
 The holy showed me the way to the Preceptor.
 To the Lord's laudation Nanak the slave has come himself to commit. (4) 6.127

Gauri V

Who else except You is mine?
 My Beloved Lord, Bestower of life Sublime! (1) *Refrain*

You know what is in my heart. P-207
 You are the true friend of felicitation.
 You are the source of all my comforts
 You are my Master, Immeasurable, Beyond Computation. (1)

I cannot recount Your blessings,
 The Repository of Joy, my Mine of Virtues
 Inaccessible, Inconceivable, my Lord Immortal,
 You are realised through the Accomplished Guru. (2)

Freeing me of my illusions and fears, you rendered me pure.
 Ever since You shed my ego,
 Freed from the fear of transmigration,
 I'm in the holy company sure. (3)

I propitiate His feet and serve the Guru,
 I'm sacrifice to Him a million times.
 He, with whose help I cross the ocean,
 Such a Beloved has Nanak been able to find. (4) 7.128

Gauri V

Who else except You can please You?
 Enamoured by You everyone is my Beau. (1)

In heaven, netherworld, this earth and the universe,
All over the Lord prevails.
Meditating on Him with folded hands
Everyone seeks His favours and hails. (1)

My Master is called Redeemer of the sinner
Bestower of peace and purity, Reliever of travails.
Knowledge, meditation and honour
In the company of the holy Nanak avails. (2) 8.129

Gauri V

Pray, do meet me my Beau!
O Lord! It happens what You do. (1) *Refrain*
In many an incarnation I have wandered
And again suffered a lot.
With Your grace I was born a human
Pray, bless me with Your glimpse, my Lord! (1)

What happens is as You ordain, none else dare anything undertake.
Ordained by You I was in the illusion of attachment,
Slumbering, I won't awake. (2)

Pray, listen to my prayer, my Beloved Lord of life,
Kindness and Compassion Incarnate!
Save me, Father, my Preceptor
For the helpless You are ever a mate. (3)

He whom You have blessed with a glimpse
Due to his holy company.
Pray, grant me the dust of the feet of the holy,
Nanak asks only for this felicity. (4) 9.130

Gauri V

I am sacrifice unto them,
Those who on the Name alone depend. (1) *Refrain*

How to recount the merits of those
Who are devoted to the Lord Incarnate?
There is peace, poise and bliss in their company
There is no one as Compassionate! (1)

He who has a longing for His glimpse,
The world deluded, he is to save.
He swims across who seeks His shelter.
And what he desires he would have. (2)

There is life in his care
His company is bliss.
My mind should be like the dust of the feet of the holy—
May God bless me with this! (3)

Authority, youth and age that we see,
Everything diminishes in life.
The treasure of Name is ever new and full.
Nanak has earned this in strife. (4) 10.131

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Gauri V

Initiated to yoga practices by the Guru.
Realisation of the Holy Word I owe to the True. (1) *Refrain*

He who prevails in the nine continents of the earth
Finding Him in myself every moment I venerate.
The Guru's instructions ring in my ears,
I remain confined to the Lord Great. (1)

The five senses have been turned
 And disciplined under a single rule.
 The ten faculties are subservient
 Thus I belong to the Nirmala School. (2)

Burning my illusions I've smeared my body with the ashes.
 And the single path I've imbibed.
 My daily gruel is the bliss of poise
 Which the Master has in my forehead inscribed. (3)

I sit where it is fearlessness
 And the horn of unstruck melody I blow.
 My sacred staff is the essence of truth
 To meditation on the Name my praxis I owe. (4)

It is great good fortune that one comes across a yogi.
 Who snaps the Maya bonds.
 Such a one should be served.
 His feet Nanak would kiss and be of him fond. (5) 11.132

Gauri V

Fellow travellers! Let us listen to the priceless Name
 And get together to meditate.
 He who has been blessed by the Guru with the remedy of the Lord's Name
 His heart is ever immaculate. (1)

He who has been enlightened by the lamp of the Guru's Word,
 Darkness of his body is dispelled.
 Snapped is the snare of his illusions.
 Faith in the holy company one who has held. (1)

He swims across the arduous ocean
 In the boat of the company holy.

His heart's desire is fulfilled,
He who propitiates the Guru in every ceremony. (2)

The devotee gains the treasure of Name,
His mind and body are fully satisfied.
Says Nanak, to him the Lord is gracious,
He who would by the Master's ordinance abide. (3) 12.133

Gauri V

Pray do be kind, the Anchor of my life!
Helpless I come to you for shelter.
Give me your hand in the dark cavern,
I have no plea, no argument to offer. (1) *Refrain*

Doing and getting things done, it's all the way Yours.
You are accomplished, there is no other doer.
You alone know Your state and extent.
He serves You when in his forehead it's You he does bear. (1)

You are involved in your devotee,
In all respects You are his mentor.
He seeks You again and again for a glimpse
Like the *chakor* does for the moon hunger. (2)

There is no difference between God and the godman,
Such a devotee would one in a million occur.
He in whose heart He reveals Himself
Day and night his tongue is in prayer. (3)

You are Almighty, Limitless, Supremely High,
Bestower of comfort, the Lord, the Life-giver
Pray, do be gracious to Nanak,
Keep him in the holy company ever. (4) 13.134

Gauri V

Godmen! You are the beloved of the Lord.
Pray, take me in your fold.
You are the exalted soul!
Do help me reach my goal. (1) *Refrain*
Your ways You alone know
You are the Almighty Creator.
Take the poor helpless in Your care.
You are the kind liberator. (1)

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Your feet are like the boat to ferry us across the ocean.
Of your prowess only You are aware.
He to whom You give company in Your grace,
He arrives at the shore there. (2)

It's your regime here and hereafter
Everything is in Your sphere.
Which should last me ever after
Pray, Bestow me such a treasure. (3)

Do bless the meritless with merit,
My heart devoted to the Name of the Peer.
Nanak propitiated the Lord with blessings of the godmen
His body and mind have a serene veneer. (4) 14.135

Gauri V

O Lord! In a state of poise myself I find.
O Master! My True Guru has been kind. (1)

Snapping the snare He engaged me as His slave to serve His godmen.
Made me propitiate the Name which is a wondrous phenomenon. (1)

I am enlightened, there is effulgence all over,
 The Guru has led my mind to realisation.
 Sipping the ambrosial Name I am satiated.
 All other fears I abandon. (2)

Living in Your discipline I found every comfort
 I was free from the source of affliction.
 When the Lord God was gracious
 All over it was the state of bliss and profusion. (3)

No one is born, no one dies.
 It is all the play of the Divine Sovereign.
 Says Nanak, the Imperceptible Lord remains beyond reach.
 The devotee has the Name as his destination. (4) 15.136

Gauri V

One should take to the Supreme Lord, Almighty Preceptor.
 He who supports the planets and the universe
 His Name should one remember. (1)

Godmen, give up your clever thinking.
 Find peace living in His discipline
 Welcome what He does.
 Remembering Him in weal and affliction. (1)

Millions of sinners has He redeemed in an instant
 The Creator has not taken much time.
 Helper of the helpless and reliever of suffering.
 He blesses those with whom He is pleased, the Master Sublime! (2)

He fosters everyone like mother and father
 He is the life breath and ocean of gems.
 There is no end to the Creator's philanthropy
 The mine of pearls, He proffers them. (3)

A beggar I seek His Name,
He prevails in every heart.
Nanak the slave is in His care
Disappointed from Him no one does depart. (4) 16.137

Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

Let me never miss meditating on the Lord. P-210
Purveyor of peace here and hereafter,
He prevails in every heart. (1) *Refrain*

In an instant He relieves grave agony,
If the tongue were on God to contemplate.
There is cool and quiet peace in the Guru's care.
The blazing fire of desire is assuaged. (1)

He saves one from the hell and well of the womb,
And in the ocean of life He ferries across.
Keeping His lotus feet in the heart,
From the fear of Yama one is absolved. (2)

He is the Almighty Preceptor
Exalted, Inaccessible and Enchanting Bard.
His laudation and meditation is an ocean of peace.
As life is not gambled nor scald. (3)

He is the Saviour of the sinner,
From lust, wrath, avarice and attachment absolved.
May I be sacrifice unto Him,
Nanak prays for Name as a reward. (4) 1.138

Raga Gauri Cheti V

There is but one God.
He is realised through the grace of the True Guru.

There is no peace without meditation on the Lord.
One can gain in this life a priceless gem
With a moment's company of the men of God. (1) *Refrain*

Progeny and property, woman and weal,
Many have lost in the life's deal. (1)

Steeds and elephants, power and pleasure,
The unashamed fool leaves them here. (2)

The body annointed with scents and sandal paste,
In the dust it rolls and goes waste. (3)

Lost in attachment one finds Him nowhere.
Says Nanak, the Lord God is ever there. (4) 1.139

Gauri V

The Name Divine is my support
In the ocean of life there are currents of doubts
The Guru can ferry one across in His boat. (1) *Refrain*

In the Kaliyuga it is all dark,
The Guru's light is the bright spark. (1)

The vice of Maya is spread thick and hard.
Those who meditate are saved and laud. (2)

Those asleep are with Maya intoxicated
But those propitiating the Guru, their illusions and fears are abated. (3)

Nanak contemplated on God
He found the Lord in every heart. (4) 2.140

Gauri V

You alone are my Preceptor.
You I serve, You are my succour. (1) *Refrain*

By many a device He is realised not.
Him the Guru's attendant has sought. (1)

The five mischief-mongers are conquered.
By the Guru's grace these forces have surrendered. (2)

By way of a tip the Name I've gained.
Peace, poise and bliss are maintained. (3)

Noble are those who serve the Lord.
Bright are these faces refulgent is their heart. (4) 3.141

Gauri V

O Man! Take to the Name as your cover.
There is fear of Yama*, you may do whatever. (1) *Refrain*

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No one else obtains
Only the blessed meditate on the Name. (1)

One may know a million ways.
But in the Divine Court nothing pays. (2)

Acting in ego is a disaster.
Like a house of sand demolished by water.

* Angel of death

If the Lord Benign is kind,
Says Nanak, company of the holy one would find. (4) 4.142

Gauri V

I am sacrifice to the Adored a million times.
Meditating on the Lord's Name alone is the prop of mine. (1)

You alone do and make others do
He whom all the living pursue. (1)

You are the treasurer, authority and beauty You accord.
You are both Attributed and Unattributed Lord. (2)

Here and hereafter You take care,
With the Guru's grace one becomes aware. (3)

Omniscient and Astute Master!
You are Nanak's anchor and power. (4) 5.143

Gauri V

One should meditate on the Lord God
Remembering Him in the holy company
Helps one illusion, attachment and fear discard. (1) *Refrain*

The *Vedas, Puranas* and *Smritis* maintain
Above everyone else are the holymen. (1)

Every place is dreaded, we hear.
The Lord's devotee is free from fear. (2)

The four and eighty lakh species vie.
The godmen are no more born, nor do they die. (3)

His prowess, intellect, wisdom and ego are shed.
To the care of the holy, Nanak is led. (4) 6.144

Gauri V

O Man! Let us laud God,
Serve Him day after day,
And meditate every breath in the heart. (1) *Refrain*

The company of the holy and the Lord lodged in heart,
Suffering and pain, darkness and doubts depart. (1)

Blessed by the holy he who contemplates on the Lord,
No suffering would ever him assault. (2)

He who is blessed with the *mantra** by the Guru,
Amidst the fire of Maya he would walk through. (3)

Pray, to Nanak do be kind.
The Lord's Name should come to lodge in his body and mind. (4) 7.145

Gauri V

Do utter the Name of the Master
For boundless bliss here and benefits hereafter. (1)

From ego it would save you.
And would grant you the Raja Yoga** blessed by the Guru. (1)

He who the essence of Name tastes,
His thirst is entirely assuaged. (2)

* divine postulate
** sovereign yoga

He who obtains the treasure of peace,
Nowhere else has he to seek. (3)

He who is blessed with the Name by the Guru,
Says Nanak, freed from the fear he is true. (4) 8.146

Gauri V

He who neglects the Lord's Name, he would rue. P-212
He who contemplates in the holy company is the repository of virtue. (1)

Whoever would the Guru's advice acquire,
He would have on his palm the nine treasures and occult power. (1)

He who takes the Lord as the boss,
He is never found at a loss. (2)

He who realises the Creator,
He enjoys every pleasure. (3)
He who has the Lord come to lodge in his house,
He is free from every grouse. (4) 9.147

Gauri V

What weight do you throw about with reality so small?
With the stay so short, you try to grab it all. (1)

What is forbidden by the *Vedas* and the holy you extol.
Losing the game like a gambler, you've on your senses no control. (1)

The Accomplished who fills the empty,
His lotus feet you haven't caressed.
Nanak is liberated in the holy company,
By the Lord Gracious blessed. (2) 10.148

Gauri V

I am slave of the Deity
Living on the Master's charity. (1)

Such is my Master,
In an instant he creates and then looks after. (1)

I do what pleases the Master,
I sing, discourse and laud the Preceptor. (2)

I fall at the feet of my Master's and seek His aid,
Seeing Him, I am no more afraid. (3)

He is my support, He is my succour.
Nanak remains in the service of the Creator. (4) 11.149

Gauri V

Is there anyone who would my ego beat
And drive my heart away from Maya sweet? (1) *Refrain*

In his ignorance man seeks what he doesn't obtain.
His night is pitch dark, how would he till the dawn sustain? (1)

Rambling around he is tired, trying many a measure.
The Lord has been gracious, the godmen are Nanak's treasure. (2) 12.150

Gauri V

Dream-fulfilling gem, the Master Compassionate! (1) *Refrain*

Helper of the helpless, the Lord Supreme.
Meditating on Him brings comfort incarnate. (1)

O Immortal Lord, beyond understanding,
Hearing His laudation, a million sins obliterate. (2)

The Ocean of Compassion, pray do be kind
So that Nanak may Your Name contemplate. (3) 13.151

Gauri V

O Man! There is peace in the Lord's care.
The day the Bestower of Joy is neglected, it's counted nowhere. (1) *Refrain*

The guest of a night, you have plans for ages made,
Your house and your wealth you see are like a tree's shade. (1)

Your body, wealth, orchard and property you consider are yours, P-212
If you neglect the Master, who bestows it all,
would in an instant be another's (2)

Wearing the white robes after a bath,
Applying scents and sandal paste;
If you remember not the Fearless and Formless,
Like an elephant's wash it's all a waste. (3)

If He is gracious, He brings about the union,
All the felicity is in the Lord's Name.
He is liberated, with bonds broken by the Guru,
Says Nanak, who lauds the Lord Great. (4) 14.152

Gauri Poorbi V

O Man! Ever should you repeat the Name of the Guru
The jewel of life liberated thus you should be sacrifice unto the True. (1)
Every breath or every morsel you take should be devoted to the Lord's laudation.
If one's True Guru is gracious, one comes to this realisation. (1)

Meditating on the Name liberates man from Yama
And bliss supreme one attains.
Serving the Master, the True Bestower
Whatever one desires one gains. (2)

The Name is the beloved friend, progeny and the Creator.
By you it ever abides.
One should serve one's True Guru.
It's an opportunity the Guru Himself provides. (3)

As the Guru Gracious became kind,
All the illusions were dispelled.
Nanak attained bliss with laudation of the Lord
All his evils were repelled. (4) 15.153

Gauri V

It is rare that one has his thirst assuaged. (1) *Refrain*

He collects millions and billions,
Yet his mind is not caged.
He keeps his expectations raised. (1)

He has charming wives of every type,
Yet he would have at his neighbour a swipe,
With no sense of fair and foul appraised. (2)

In the various ties of Maya caught,
Lauding not the Treasure of Virtuous thought,
His mind is in evil fraught. (3)

He whom He blesses dies in life.
In the company of the Holy, he is free from strife.
Says Nanak, he is accepted at the door in a trice. (94) 154

Gauri V

All are in search of the bliss of the Lord. (1) *Refrain*

Some through yoga praxis, others through indulgence in sex.
Some through contemplation, yet others through meditation.
And still there are some who believe in carrying the staff on their part. (1)

Some through repetition of the Name, others through austerities claim.
Some through propitiation, others through ritual *havans*.
And yet there are some who wander abroad. (2)

Some go to the river banks, others bathe in pools and tanks.
And yet there are those who study the *Vedas*.
And in devotion alone they are absorbed. (3) 2.155

Gauri V

O Lord! Your laudation is my treasure. (1) *Refrain*

You are the joy, you are the repute.
You are the beauty, you are the charm.
You are my hope, you are the shelter. (1)

You are the honour, also the wealth
Esteem you are, you are my health.
I strayed away, but the Guru brought together.

You are at home, you are in the forest.
You are in the village, also in the desert.
For Nanak you are ever near. (3) 3.156

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Gauri V

Inebriated I am inebriated with the love of the Lord. (1)

I drank, I ate what the Guru gave, what He doled out,
In it I am absorbed. (1)

His still, His distillation, His cup, His urge,
His ecstasy is in my heart. (2)

Poise in play, bliss in display, no more transmigration, I am in sway.
Nanak is in the Guru's world involved. (3) 4.157

Raga Gauri Malwa V

There is but one God.
He is realised through the grace of the True Guru.

Meditate, do meditate on the Lord's Name, my fellow traveller!
You have an arduous, a dreadful path ahead. (1)

Serve, do serve Him ever, as by your side death is already there.
You should serve the holy and thereby snap Yama's snare. (1)

You have done *Hom yagna** and gone on pilgrimages, it's all the ego fair.
Visiting both hell and heaven and being born repeatedly here. (2)

Neither Shiva's place nor that of Brahma or Indra are ever in state.
There is no peace without the Lord's service,
One comes and goes as reprobate. (3)

As the Guru advised, I have made my proclamation
Says Nanak, listen O men! In laudation alone is salvation. (4) 158

* burnt offerings

Raga Gauri Mala V

There is but one God.
He is realised through the grace of the True Guru.

Becoming innocent like a child I've found felicity.
Joy and sorrow, loss and death, weal and woe are alike,
I've realised the Divine Entity. (1) *Refrain*

As long as I conjectured and conjured I was in a state of pity.
When I came to worship the Almighty Bestower
I was in bliss and serenity. (1)

All my clever deeds confirmed my frailty.
When the holy one placed his hand on my head,
I gained liberty. (2)

As long as I sought to possess, I was in agony.
Submitting my mind, body and intellect to the Master,
I slept in ecstasy. (3)

As long as I carried the load, I paid the penalty.
Says Nanak, shedding the load I became fearless
And met the Almighty. (4) 1.159

Gauri Mala V

Selectivity I've shed, altogether shed.
I have shed as me the Guru has led.
In submission to the Lord with the essence of peace and joy,
On bliss and glory I am fed. (1) *Refrain*

As I placed my forehead at the Guru's feet
My thoughts of honour and dishonour fled.

P-215

As I was dyed in the Lord's colour,
Vanished the delight of gaining wealth and the suffering in going red. (1)

My Master's is the glory of the habitat
He is also in the wilderness, it is said.
The holy having dispelled the illusion, I am fearless,
The Lord I find all over spread. (2)

Whatever the Lord God has done
I have never taken it ill in my head.
Blessed by the holy in the company of the godmen
My mind awoke from the sleep of the dead. (3)

Nanak the slave has come to you
In your care to be wed.
He enjoys the ecstasy and poise of Name
No more does he suffer or take to the bed. (4) 2.160

Gauri Mala V

I have found the red jewel of Name, in my mind I've found.
I am in bliss, in bliss I am.
The True Guru with the Holy Word has prepared the ground. (1) *Refrain*

My hunger is satiated, my thirst is fully quenched
Of all the anxieties I am rid.
The Guru Accomplished put his hand on my head
My mind conquered the world, I do bid. (1)

Quenched and satiated at heart
No more do I waver.
It is neither lost nor depleted
The True Guru has blessed me with the limitless treasure. (2)

The wonder is that the Guru endowed me with such realisation;
 As I removed the curtain and had a vision of the Master,
 All my envy and avarice was forgotten. (3)

This wonder cannot be told.
 He alone knows who had its share.
 Nanak had wind of the truth
 He had in his heart the Guru, a treasure. (4) 3.161

Gauri V

Liberation at the Lord's feet alone is found.
 All those residing in the regions of Maya
 Keep on tumbling on the ground. (1) *Refrain*

I studied *Shastras*, *Smritis* and *Vedas*
 Which the sages propound.
 Without meditation there is no liberation,
 Nobody has peace ever found. (1)

With wealth of the three worlds collected
 Their greed is not satisfied
 How can one find peace without the Name?
 They are restless day and night. (2)

They take many steps for their entertainment,
 Yet their craving, they can't tame.
 Their burning desire is never assuaged.
 Their efforts are a waste without the Name. (3)

O Friend! Contemplate on the Name of the Lord.
 It is the secret of eternal bliss.
 The company of the holy liberates,
 Nanak would seek the dust of their feet to kiss. (4) 4.162

Gauri Majh V

Who could be the solver of this riddle for me?
The One who is the Creator, perhaps, He could be. (1) *Refrain*

Whatever he did was in ignorance;
He did not pray to God nor engage in penance.
His mind wandering in ten directions,
Then why indict him with sanctions? (1)

He considered himself master of his will,
His actions and his wealth.
That as long as he was there
With him they would abide.
Lost in such illusions and love,
His feet with a tether tied. (2)

P-216

He could he do anything good
When he existed not indeed?
When the Immaculate and the Formless One
Did whatever He pleased. (3)

He who has created this world,
Plays His own fiddle.
Says Nanak, the Creator Himself is the Doer,
The True Guru has solved this riddle. (4) 5.163

Gauri Mala V

Other than the Lord, all else is waste.
Repeating the Name, observing austerities, and discipline as rituals,
It's like getting robbed before arriving at the Divine gate. (1) *Refrain*
Worth not half a penny are rituals like fasting and other travails
The order hereafter is different, no such thing really avails. (1)

Holy baths and wandering about are not accepted there
It helps in no way, it's like misleading people here. (2)

He may recite all the four *Vedas* and yet find no place hereafter.
If he understands not the Holy Word, all else is mere disaster.
Says Nanak after much deliberation, he who served he alone arrived.
Serve the Guru, contemplate on the Name and shed your pride. (4) 6.164

Gauri V

O Lord! Let me meditate on the Name.
I can do nothing on my own.
What you ordain, I do the same. (1) *Refrain*

What do I do? What can I do?
What can the poor do in his capacity?
The task you assign I take to.
You are my Lord Almighty. (1)

Do be gracious, the Bestower of all.
Let me be absorbed in your entity.
Nanak has this favour to ask.
Let me be devoted to my Deity. (2) 7.165

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

Helper of the helpless, the Gracious Divine!
To millions of us, our task You assign.
To Your devotees You are known ever to be kind.
O Lord Almighty! All over you pervade. (1)

To have a glimpse of you what good should I do?
 As an attendant of the holy in their service I pursue.
 I am sacrifice unto Him, I hail the Master Great.
 I bow before Him and at His feet I wait. (2)

The scholars study the *Vedas*.
 The recluse go to places of pilgrimage and bathe.
 Some laud in chants and play on instruments, it is said.
 Unafraid, on the Name I contemplate. (3)

My Master has been kind.
 A sinner was turned pure at His feet, I find.
 My illusion annulled, without rancour is my mind.
 Whatever I desired at my door is laid. (4)

P-217

They are truly rich, those who are blessed with the Name.
 Those who contemplate on the Lord they earn fame.
 He who cultivated the holy does good deeds.
 Nanak the slave in poise seems to fade. (5) 1.166

Gauri V

Grace me with a visit, my beloved Lord!
 Day and night, every breath I take, you are in my heart.
 I make this plea at the feet of the men of God
 Without You, how can one be liberated? (1)

I am in bliss in Your company.
 In the forest, in every blade of grass, and in the three worlds
 There is peace and divine harmony.
 My heart is in bloom on the couch of felicity.
 A glimpse of You, and with joy one is satiated. (2)

Washing Your feet may I serve you ever!
 May this be my propitiation and salutation endeavour!

Slave of your slave, this is how my Lord I remember
This is my plea to the Master to be communicated. (3)

My desires fulfilled, my mind and body are in bloom.
A glimpse, and I am in no more gloom.
I meditate on the Name and, meditating, I zoom.
To enjoy this bliss, Nanak may be felicitated. (4) 2.167

Gauri Majh V

My Beloved Lord! Pray, do pay heed to my plea.
My mind and body are Yama's, I am sacrifice unto Thee.
Forget me not, my life's prop in You I see.
May I ever in Your shelter abide. (1)

O fellow traveller! Meeting Him one is invigorated.
With the Guru's blessings the Lord I ingratiated.
Everything belongs to the Lord, what He wishes is created.
A hundred times I am unto Him sacrifice. (2)

Supremely blessed are those who on this wealth contemplate.
On the Name Immaculate alone who meditate.
Realising the Guru Accomplished all sufferings mitigate
Day and night the Lord I praise. (3)

Precious Jewel is Your Name, O Lord.
The Merchant Prince, interests of the devotees You guard.
The Lord's Name is your capital, truth is Your reward
Nanak the slave is sacrifice unto God. (4) 3.168

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

You are my pride, Creator! You are my pride.
Because of You I live in peace, with True Word as my guide. (1) *Refrain*

Primed of everything I have paid You not heed.
Lost in Maya I ignored my creed. (1)

There are testimonies from those who have seen the Seer. P-218
But the stupid fool given to avarice, I would not hear. (2)

Why talk of one, two, three or four, all of them are on Maya keen.
Hardly anyone dedicated to the Name is seen. (3)

The devotees are exalted in the Divine Court.
They are in bliss day and night.
They are dyed in the Lord's colour,
Nanak would give his life for their sight. (4) 1.169

Gauri V, Majh

Your Name relieves suffering,
Suffering is relieved by Your Name.
I repeat it day and night.
The True Guru has given the insight. (1) *Refrain*

The heart where dwells the Supreme One.
Charming is that frame.
Yama dare not come near
The tongue that repeats the Name. (1)

Neither did I serve nor contemplation sought.
I had faith in You, my Measureless,
Inaccessible Lord. (2)

My Master took kindly,
My sorrows and suffering ended,

Neither did any ill affect me,
When the True Preceptor defended. (3)

The Guru is God, the Guru is kind.
The Guru is the True Creator.
With the Guru's grace I gained everything;
Nanak is ever sacrifice to the Master. (4) 2.170

Gauri Majh V

Repeating Ram, the Name of the Lord
All your problems are solved. (1) *Refrain*

Meditating on the Lord God the tongue becomes pure.
He who discourses to me on the Lord, he is my friend and brother. (1)

He who embodies all the boons, virtues and reward.
How come you forget that Lord?
Remembering Whom the sufferings depart? (2)

By cultivating Whom one lives and is ferried across.
In the company of the holy, one is liberated and is exalted in the Court of the Boss.
Laudation of the Lord is living a complete life.
Of the holy, it is the support.
Says Nanak, meditation does liberate,
One is exalted in the Divine Court. (4) 3.171

Gauri Majh V

O Man! of the Lord laud the cherished features.
Devoted to the True, they afford shelter to the shelterless creatures(1) *Refrain*

All other dishes are tasteless, the body and mind become insipid.
Whatever is done without the Lord, it is accursed, it is wicked.

Holding the apron of the holy, one is liberated.
Contemplating on the Lord the entire family is emancipated. (2)

He is a well-wisher and good friend who helps us imbibe Name of the Lord.
Does us a signal favour by annulling all our faults. (3)

The Lord's blessed feet are an acquisition, wealth and estate.
Nanak, the seeker, asks for all at the Lord's gate. (4) 4.172

Raga Gauri IX

There is but one God.
He is realised through the grace of the True Guru.

O Godmen! Get rid of the arrogance of heart P-219
From lust, wrath and the wicked, you must keep apart. (1) *Refrain*
Comfort and sufferings, honour and dishonour, he who treats alike
Also happiness and unhappiness, he has known the secret of life. (1)

Disregarding respect and disrespect those who seek the state of Nirvana.*
Says Nanak, it is a difficult path, which the God blessed are set on. (2) 1

Gauri IX

O Godmen! It's all the Creation of God.
One dies and the other thinks he would live for ever.
To understand this wonder is hard. (1) *Refrain*

Given to lust, wrath and attachment,
You have forgotten the Lord.
Like the dream in the night
The false is treated as real on your part. (1)

* Free from birth and death

Whatever you see must disappear
 Like the shadows of clouds depart.
 Nanak the slave treated the world as myth
 He remained in the care of the Lord God. (2) 2

Gauri IX

O Man! Of laudation of the Lord you are not fond.
 Day and night devoted to Maya,
 You find no time His Name to chant. (1) *Refrain*

Absorbed in the family, friends and wealth,
 You are caught in the bond.
 This world is false like a mirage
 Which you rush to command. (2)

The Lord is the source of joy and liberation
 From which the fool is beyond
 Says Nanak, there is hardly one in a million
 Who of the Lord's laudation is fond. (3) 3

Gauri IX

O Godmen! The mind is difficult to restrain.
 Immersed in the restless desire,
 It is not possible to contain. (1) *Refrain*

With wrath uncontrollable in the heart
 It can't its balance maintain.
 The jewel of enlightenment and all the rest it snatches,
 Nothing can one retain. (1)

The yogis have failed with the praxis,
 And the virtuous with their laudation.

Says Nanak, when the Lord is benign
Somehow the union would one gain. (2) 4

Gauri IX

O Godmen! Let us laud the Lord.
Why waste the human incarnation gained so hard? (1) *Refrain*

Redeemer of the sinners and cherisher of the poor,
You should try and be His ward.
He whose meditation relieved the agony of the elephant*
Why must you Him disregard? (1)

Shed your ego and attachment to Maya
And set your heart to laud.
This is the path to salvation, says Nanak,
Which the Lord's devotee trod. (2) 5

Gauri IX

O Mother mine! How restrain the mind that's gone astray? P-220
Despite the *Vedas, Puranas* and the path of godmen
Not for a moment, would it pray. (1) *Refrain*

With the invaluable incarnation of the human being,
The life, it is wasting away.
The attachment to Maya is a vast jungle of suffering
In which it is lost night and day.
The Lord who keeps it company at home and abroad,
It shows no affection any way.
Says Nanak, he should be treated as liberated
In whose heart the Lord has come to stay. (2) 6

* a Bhagwat myth

Gauri IX

O Godmen! There lies peace in shelter with the Lord.
The study of the scripture would be meaningful
If one were to take to meditation at heart. (1) *Refrain*

Untouched by avarice, love of Maya, attachment, and pursuit of evil,
And unaffected by happiness or unhappiness
He is an image of the Lord God. (1)

Indifferent to hell and heaven, *Amrit* and poison
Treating them like copper or gold.
Honour and dishonour are alike for him
To avarice and attachment who is not sold. (2)

He who is not bothered about pain or pleasure
He should be treated as enlightened.
Says Nanak, he is considered liberated
The one who is of such a temperament. (3) 7

Gauri IX

O Man! For what are you getting senseless?
You know not, your life shortens day and night.
Avarice is making you altogether worthless. (1) *Refrain*

The body which you consider your own,
And also the charming wife.
None of it is yours
Try and understand and be wise. (1)

You have lost the jewel of your life
Without realising the Lord

Not for a moment did you meditate at His feet
And wasted all the days on your part. (2)

Says Nanak, only he is happy he who lauds the Lord.
The rest are all infatuated with Maya
One attains not the status of fearless accord. (3) 8

Gauri IX

Man! You should fear even the unconscious sin.
Helper of the helpless and annuller of fear,
His favour you should win. (1) *Refrain*

He whose praises are recorded in the *Vedas* and *Puranas*,
His Name in your heart you should pin.
Only the Lord's Name is sacred in the world.
Meditate on it to ward off your sin.
The human incarnation you may not get again,
Do something to attain liberation.
Says Nanak, sing praises of the Benign
And thereby swim across the ocean. (2) 9.251

Raga Gauri (Octets) I Gauri Guareri

There is but one God.
He is realised through the grace of the True Guru.

He who contemplates on the sacred Name,
Nidhi and *siddhi** he comes to gain.
He suppresses the vicious evil
And the All-pervading Lord he attains.

* occult powers

As he finds himself cleansed,
 Of Trikuta* he suffers no more strain.
 Thus the Guru's guidance goes not in vain. (1)
 Meditating on the Name this way I came to realise.
 I treated the Guuru's Word as collyrium of the eyes. (1) *Refrain*

I am in utter peace, having in poise evolved. P-221
 The Sacred Word has my illusions resolved.
 I am dyed in vermilion, no more with the light red** marred.
 In His grace have I the vicious Maya mauled. (2)

I turned a leaf and the living-dead awoke.
 I realised the Lord as the Word Holy I invoke.
 I collected the essence, with the vicious I broke.
 As I came to love, no more Yama his nose could poke. (3)

It's all pleasant, the ego is shed.
 Ordained by the Infinite, with the Divine I am wed.
 To the considerations of caste and custom I am not led
 A glance and I am with spiritual peace fed. (4)

Other than you no friend do I find,
 Whom should I serve and in love bind?
 Whom should I ask and whose feet should I mind?
 Whose guidance should I seek and with him should I remain twined. (5)

I serve the Guru, I fall at His feet.
 I meditate on Him, His Name do I repeat.
 I am groomed in His love, His guidance is what I need
 His kind command and to the divine home I retreat. (6)

* three qualities - doer, doing and action done

** colour of spiritual love — The colour of Maya

My pride pruned, I find peace in meditation.
 I am enlightened, its in the divine light immersion.
 What is inscribed can't be wiped, the Word Holy is my nomination.
 What the Creator does the Creator alone knows His intention. (7)

I am neither learned nor can claim cleverness on my part.
 Neither misled nor in illusions am I involved.
 No more talking, I do as directed by the Lord
 Under the Guru's guidance, Nanak is in poise absorbed. (8) 1

Gauri Guareri I

In the forest of the body roams the elephant of the mind
 Should the Guru direct by goading with the True Word
 One is exalted in the Court Divine. (1)

He is realised not by being clever.
 Without shedding ego, one attains not honour. (1) *Refrain*

Amrit in the house is being robbed
 No one has ever it stopped.
 He alone saves and exalts. (2)

There is measureless fire of desire in the heart.
 Which under control by the water of Guru's advice can be brought.
 He who sheds his ego, knows this secret and lauds the Lord. (3)

In and out of the house is a similar frame.
 Sitting in a cave how can I claim
 That the Fearless in the ocean and on the mountains is the same? (4)

Who can kill him who is already dead?
 The fearless does no one dread.
 He who has imbibed the Word sees the Lord in the three worlds spread. (5)

He who discoursed was in the discourse lost.
 He who understood, his poise he got.
 I saw and weighed and my faith it brought. (6)

Glory, good looks and liberation are in the Name contained
 The Lord Immaculate is there obtained.
 He comes to abide in the self where he is maintained. (7)

Many a monk in devotion laud the Lord
 Pure of body and mind and of truthful heart.
 Ever and ever Nanak meditates on God. (8) 2

Gauri Guareri I

So long the mind isn't restrained
 Nothing is obtained.
 The mind given to evil
 With duality is stained.
 The mind controlled
 Is by the Guru contained. (1)

P-222

The Lord, the Attributeless is by attribute enamoured
 He who sheds ego with the realisation is favoured. (1) *Refrain*

The misled mind is in thoughts of evil involved
 The mind deluded has a load on his head devolved.
 The mind enlightened is in the Supreme absorbed. (2)

The mind misled goes to the Maya fold
 Involved in lust it can't be controlled.
 Meditating on the Lord the tongue in its taste is rolled. (3)

Elephants, steeds, gold, progeny and spouse,
 Their excessive anxiety would the bout lose.
 It is like false counters in the gambling house. (4)

Hoarding wealth leads to evil galore.
Weal and woe wait on the door.
For peace and poise meditate on the Mor.* (5)

If He is gracious He brings about the union.
One gathers virtues and the Holy Word rids of sin.
The devotee gains the wealth of communion. (6)

Without the Name it is a life of pain
The stupid self-seeker is devoted to Maya in vain
The devotee is enlightened as did the Supreme ordain. (7)

The restless mind from wandering doesn't cease.
To the True and Pure, filth doesn't please.
Says Nanak, the devotee lauds the Lord on his knees. (8) 3

Gauri Guareri I

An egoist is found never at peace.
False is egoism, truism it is,
Those who practise duality must cease.
One should do what would the Lord please. (1)

What a world of gamblers is it?
They forget the Name and ask for peace. (1) *Refrain*

If the Invisible were to be visible,
Him would one describe.
Without seeing Him
False is what to Him we ascribe.
The devotee has His glimpse
And would on his own imbibe.

* Mor that is Murari, that is Krishna. that is God

He takes to the Lord's service
And would single-mindedly strive. (2)

He who seeks pleasure receives pain,
Wears a necklace of foul deeds in chain.
Without the One it's all false,
One would not salvation gain.
The Creator does it all,
And watches it obtain. (3)

The Holy Word extinguishes the fire of desire.
The notion of duality would on its own expire.
Advised by the Guru for the Name should one aspire.
And with the True Word one should the Lord admire. (4)

The Lord's love the devotee does in his body imbibe.
Without the Name one to oneself cannot arrive.
The Lord listens to those who for Him strive.
If He is gracious, the Name comes to the heart to abide. (5)

The attachment to Maya is greatly untoward.
The self-possessed is untidy, of ill repute and weird.
Serving the True Guru, he is no more scared.
Ever with the ambrosial Name he is cheered. (6)

When the devotee comes to realise, he remains absorbed,
Abiding by himself with truth in his heart,
From the fear of birth and death absolved,
All this from the Guru-endowed evolved. (7)

There is no end to it, you may discourse more and more.
I asked the Guru, there is no other door.
Weal and woe are ordained by the Lord.
Says Nanak, the low, after having been absorbed. (8) 4

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Gauri I

Given to duality and Maya you are in the world involved.
Lust, wrath and ego have you mauled.

There is no other whom should I call.
The Lord Immaculate pervades all. (1) *Refrain*

It is the misconception of duality which speaks of the supplement.
Such a one is born and dies, is condemned to repent. (2)

Duality is nowhere to be witnessed on the earth or in the sky,
In man or woman or anywhere else I espy. (3)

In the sun and the moon, I see the same light.
Everywhere pervades my beloved Knight. (4)

In His benign grace He attuned my heart.
The True Guru made me realise the Lord. (5)

When the devotee comes to accept the Immaculate,
His duality shed, he would on the Name concentrate. (6)

His writ runs over earth and the ocean
From Him has arisen the entire creation. (7)

The paths may be two, but the Lord is the same.
In the Guru's Word one finds the Name. (8)

All the forms and all the colours are my mind's creation.
Says Nanak, to the Lord alone I give my devotion. (9) 5

Gauri I

He is truthful if he were to heed his conscience.
The novice does not know the secret of salvation. (1)

The yogi should devise such yoga praxis.
That inculcate truth in the heart, and kill the five evil impulses. (1) *Refrain*

He in whose heart the Lord lodges truth,
He appreciates the yoga praxis forsooth. (2)

For him the sun and the moon, desert and home are the same,
As working hard and laudation of the Lord alike, he does claim. (3)

He begs in charity the Holy Word,
Enlightenment, meditation, yoga praxis and truth in concert. (4)

He lives in the Lord's fear, would never violate,
He who is devoted, only he could ever His value estimate? (5)

Casting off the illusion, Himself He brings about the union.
Blessed by the Guru, the devotee attains the supreme position. (6)

The service of the Guru is contemplation.
Killing the ego is sacred action. (7)

Utterance of the Name, recitation of scriptures, austerity and discipline,
Says Nanak, are allegiance to Him beyond comprehension. (8) 6

Gauri I

He who embraces humility, takes to good conduct and remains contented.

He suffers no ill nor is he by Yama tormented.

He is liberated and his relation with the Lord without form or features cemented. (1)

Why should the yogi entertain any fear?
Where in everything including, plants and trees, the Lord is there. (1) *Refrain*

The fearless yogi meditates on the Immaculate.
Remains awake day and night and on the True Lord contemplates.
Such a yogi my heart does appreciate. (2)

The True yogi sets on fire the death snare.
He is free from the transmigration scare,
Is liberated himself and liberates his ancestors there. (3)

He is a yogi who serves the True Guru.
He who lives in the Lord's fear, becomes fearless and true.
The way he serves, in him does it imbue. (4)

He is Immaculate, His Name frees one from fear. P-224
I am sacrifice unto Him who of the helpless does take care.
I laud Him ever, the Lord Emancipator. (5)

He who sees the Lord within and without,
With the Word of the Guru learns what it is about.
At the Court Divine the Holy Word grants him his clout. (6)

He who is dedicated to the Holy Word, in his real self he lives.
Freed from transmigration to his desires no attention he gives.
With the Word of the Guru, the lotus of his heart blossoms. (7)

Whomsoever I see lives either in hope or despair.
Lust or wrath or for vice, hunger and desire.
Says Nanak, few here are willing to retire. (8) 7

Gauri I

Meeting a devotee, peace is the reward.
Sufferings depart, one attains the True Lord.

Meeting whom one gains knowledge complete,
Sixty and eight baths are the dust of his feet. (1)

His eyes closed, a state of absorption,
His tongue sweet with Lord's laudation,
Truthful conduct, a longing for service in the heart,
Mind at rest with the Inaccessible, Impenetrable Lord. (3)

Wherever I see I find the True.
Without realisation they squabble and rue.
With the Guru's guidance realisation dawns.
Rare is the devotee on whom this spawns. (5)

Do be kind, save us, the Sovereign!
Without Your guidance the beast turns goblin. (6)

None other do I heed, except what the Guru says.
At whom should I look, to whom should I pray! (7)

It was for the holy that the Lord created the three worlds forsooth.
He who searches the soul understands this truth. (8)

He who has a truthful heart which lives in a love cave
Says Nanak, I am his slave. (9) 8

Gauri I

Brahma, in his ego, would show no respect to the Lord.
Afflicted at the loss of the *Vedas*, he regretted it at heart.
He had to meditate on God to gain the accord. (1)

Verily, ego is bad for the world
He who meets the Guru has his ego annulled. (1) *Refrain*

Raja Bal was for his riches arrogant.
For his ritual feast he considered himself sacrosanct.
Without the Guru's guidance he was to the netherworld sent. (2)

Harichand was lauded for his charity.
Without the Guru he found not the Unknowable Deity.
Himself He faults you, Himself He gives probity. (3)

The misled Harinyakshyapu indulged in evil deeds.
The Lord God of the ego-shatterer-creed.
Saved Prahlad and paid him due heed. (4)

The stupid Ravana forgot the Lord Great.
He lost his head, plundered was Lanka, his state.
In the absence of the Guru's favour, in ego was he laid. (5)

Sahas-bahu,* Madhu-kit* and Maikhasa* of the *Purana* tales,
Also Harinyakashyapu was torn with the nails.
Those demons were destroyed who the Lord wouldn't hail. (6)

Destroyed were *Jarasandh and *Kala-Jamun,
Undone was *Raktabij together with *Kalnemi.
The demons were destroyed, the holy came to acclaim. (7)

The True Guru Himself does the Holy Word enunciate. P-225
Demons stricken with duality does He eliminate.
The sincere godman with devotion does He emancipate. (8)

The old Duryodhan lost his honour
Forgot the Lord, his Creator
He who harms the devotee must himself suffer. (9)

* demons mentioned in the Puranas

Janmeja* paid not heed to his Guru,
Lost in illusions, how can one find the peace true?
A false step and one has ever to rue. (10)

Kansa, Kesu and Chandur who didn't have a peer
Disregarded the Lord and earned smear.
Other than the Creator no one else does hear. (11)

Without the Guru, ego is not shed.
With the Guru's guidance, to faith, equanimity and the Name one is led.
With the Name was Nanak on laudation fed. (12) 9

Gauri I

Perfuming with *attar* and sandalwood scents,
Dressing up with cotton and silken garments,
Without the Lord's Name there is no quiet moment. (1)
What should I wear and display?
Without the Creator where is the comfort, I pray? (1) *Refrain*

With rings in ears and a necklace of pearls round my neck.
Vermilion mattresses with flowers bedecked.
Without the Lord who has ever joy eked? (2)

A charming wife with eyes bewitching.
Dressing-up sixteen ways, her heart itching.
Without the Lord is seen ever twitching. (3)

With portals and palaces and warm beds,
Day and night the gardeners with flowers to deck,
Without the Lord's Name it's all pain in the neck. (4)

* Became a leper for breaking a vow as told in the *Mahabharata*

Elephants and steeds, spears and drums,
Troops with generals, their second-in-command and after them who come,
Without the Lord it is sheer display of fun. (5)

I may be known as an ascetic with occult powers,
With a crown on my head and a royal umbrella cover.
Without the Lord the truth is nowhere. (6)

I may style myself as superior, belonging to royalty and even as a King,
Lording over all and sundry means nothing.
Without the Guru no task would bear meaning. (7)

Ego and attachment, the Holy Word has shed.
Guided by the Guru, my heart to the Lord is wed.
Says Nanak, I am to Your shelter led. (8) 10

Gauri I

None other he need serve he who submits to God.
The vulgar ills of the worldly display he would discard.
Thus with loving devotion he unites with his Lord. (1)

The Lord's devotee is of this description.
He sheds impurity with the Master's laudation in congregation. (1) *Refrain*

The lotus of mind of the entire world is upside-down turned.
In the fire of illwill is the universe burned.
They are saved who to the Guru's Word have turned. (2)

The humming bee, moth, elephant, fish and deer
They die because of their own misdemeanour.
Given to avarice the essence of truth they don't savour. (3)

The profligate thinks of lust.
Die in wrath the evil-doer must.
Forgetting the Name he loses respect and thinking just. (4)

The self-possessed gets tempted by another's wife
With noose around the neck is involved in strife.
The devotee is delivered, as he lauds the Lord in life. (5) P-226

The way her body to a stranger a widow gives,
For lust and money she does to another surrender.
With someone other than spouse satisfied, she lives. (6)

You read scriptures and on the *Smritis* contemplate
You study the *Vedas* and *Puranas*, giving much weight.
Without being dyed in the divine colour, such fuss you create. (7)

The way for a drop of water the *chatrik* cries.
Delighted in a pond the fish lies.
A sip of the Lord's Name taken by Nanak satisfies. (8) 11

Gauri I

Death in hatha* is of little use.
It is like dressing up in ashes profuse.
He who forgets the Name repents with no excuse. (1)
Devote yourself to the Lord and peace you gain.
Neglect the Name and you suffer Yama's strain. (1) *Refrain*

Absorbed with sandal scent, camphor and *agar* perfume,
Involved in Maya is living away from the status supreme.
Forgetting the Name it's all falsehood and doom. (2)

* a yoga practice

Spear-bearers, drums and homage to the throne,
 They aggravate avarice and are lust prone.
 There is no devotion, no Name without search and strain. (3)

The argumentative arrogant realises not the Lord
 He who surrenders himself attains the blessed Name as reward.
 In duality lies ignorance and discard. (4)

Without investment there can't be goods in the shop;
 Without a ship the ocean one cannot cross.
 Without serving the Lord, the life is only a loss. (5)

I hail Him from whom reading of the roadmap I learn.
 I hail Him who does the Holy Word churn.
 I hail Him who brings about the ultimate union. (6)

I hail Him whose is this life.
 Churning the scriptures it's the nectar that I imbibe.
 The glory of the Name one gains with His blessings and advice. (7)

How can I live without the Name?
 Contemplating day and night at His service I remain.
 Says Nanak, devoted to the Name one gains fame. (8) 12

Gauri I

A dissembler obsessed with ego knows not God.
 Rare are the godmen wedded to the Lord as guide. (1)

The True One is not with arrogance realised
 To obtain the supreme seat, you must shed your pride. (1) *Refrain*

The ego of monarchs leads them to adventure.
 They die in ego to be born twice. (2)

The Guru's Word helps rid arrogance;
Restraint of the mind kills evil and vice. (3)

The Truth imbibed brings home in due course
Knowledge of the Master and deliverance as prize. (4)

A truthful living drives away the doubts of mind.
And assures an abode in the house of the Lord. (5)

Perishing in ego acquires no gain.
He who adores the True Guru his conflicts are resolved. (6)

Of little worth is what he sees,
The awakened Guru-conscious sings His praises. (7)

And thus his bonds of ego are nipped.
The devotee gains the Knowledge Divine
And thereby, says Nanak, enjoys the eternal bliss. (8) 13

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Gauri I

At the outset Brahma himself was to death bound.
The tendrils of His lotus were not in the netherworld found.
Obeying not the Lord he was in doubt drowned. (1)

Whosoever is born must die and life must subdue.
We were saved by the Lord; the Guru's Word came to the rescue. (1) *Refrain*

All the gods and goddesses are in Maya's lure.
Without the Guru's service death doesn't spare.
He alone is Immortal, Inaccessible, here, there and everywhere. (2)

None of the *sultans*, *khans* and sovereigns will remain,
Forgetting the Name, Yama's strain they must sustain
The Name is my prop, O Lord! I remain the way You ordain. (3)

Elders and *rajas*, none will hold.
 The moneylender must die along with his hoard.
 Pray! Bless me with riches in the *Amrit* mould. (4)

Commoners, headmen, chiefs and landlords,
 No one appears to be immutable in the world.
 The arrogant Yama must strike the false head hard. (5)

Immutable is only the Lord True.
 He who has done must also undo.
 He is honoured who listens to his Guru. (6)

***Qazis, sheikhs* and those wearing garbs,**
 They style themselves big, yet they are worried at heart.
 They are freed not from death unless the Guru plays a part. (7)

The snare of death is cast on our tongue and eyes.
 On the ears it is cast which hear vicious lies.
 Without the Word Holy, day and night we are robbed in guise. (8)

Because of the Name of God, Truth comes to lodge in the heart.
 Those lauding the Lord, even death dare not assault.
 Says Nanak, the devotee remains in the Holy Word absorbed. (9) 14

Gauri I

They speak the truth, of falsehood not a grain.
 The devotees do what the Lord would ordain.
 Unalloyed in the service of the True they remain. (1)
 Those living a truthful life, death would on them not its glance cast.
 The egoist comes and goes and suffers a lot. (1) *Refrain*

They take the divine drink and the Inexpressible express.
 They remain to themselves and perfect poise they possess
 Intoxicated with laudation, joy comes to them to bless. (2)

The Guru-devoted is steady, he wavers not.
 Guided by the Guru, quiet and soulful is his talk.
 Sips *Amrit* and for the essence of truth he would ask. (3)

I met the True Guru and had the initiation.
 I dedicated my mind and body and cultivated meditation.
 I gained liberation and wisdom with realisation. (4)

The Lord's wisdom is a wholesome fare.
 It lends refulgence of truth of the Pure.
 He comes to see the Lord everywhere. (5)

He remains to himself, to the truth he is committed,
 Gains the status Supreme and to the Guru's feet he's remitted,
 As he comes to realise, the illusion of ego is lifted. (6)

This way untold seekers were ferried.
 Lauding Godmen across the ocean carried.
 The Lord we met, we no more queried. (7)

In the True Mansion the Inaccessible Guru facilitated my entry.
 It is the Eternal Abode, no tale of a fairy.
 Truth brought contentment, of illusions I become wary. (8)

Those in whose heart comes to lodge the True.
 For their company the holy they pursue.
 Nanak had his impurities removed by the Name of the Guru. (9) 15

Gauri I

He who is imbued with the Lord's Name.
 As the day dawns I long to see his face. (1)

It's your ill luck not to meditate on Him.
My Master is the provider in every case. (1) *Refrain*

The Devotee who remembers my Lord, the Perfect,
The unstruck melody resounds in his mind. (2)

He who likes meditating on Him,
Is protected in all His mercy, I find. (3)

He in whose heart the Lord abides,
Meeting him is a blessed stride. (4)

God lives in every living creature.
The conceited dies to be reborn in pride. (5)

He understands God whom the Guru blesses;
His ego killed with the Word True. (6)

No more does he distinguish between the high and the low.
He meets the Lord God with the grace of the Guru. (7)

O Lord! Bless the worthless, the sinner in me,
It is by Your grace that I can my emancipation pursue. (8) 16

Gauri Bairagan I

There is but one God.
He is realised through the grace of the True Guru.

The way the cowherd tends a cow with care,
Day and night You foster me with the spiritual fare. (1)

The Lord Compassionate! Pray save me here and hereafter
I come seeking a graceful glance of my Kind Master. (1) *Refrain*

You are everywhere wherever I see, my Saviour!
You are the Bestower, Receiver too, You are my life's Anchor! (2)

Because of my actions and absence of contemplation
In heaven and hell I am battered.
Without laudation of the Lord Creator, darkness is not shattered. (3)

I have seen the world collapse, caught in avarice and pride.
The Guru's service saved me my Lord, and liberation beside. (4)

In the self is located the wondrous mansion of formidable extent.
He who realises that other than the Holy Word nothing abides;
He is at peace and content. (5)

What have you brought and what would you carry?
In Yama's snare are you caught.
Like a bucket of water tied to the rope,
You go up at times in the sky and then down you are brought. (6)

Guided by the Guru, one forgets not the Name
And recognition comes in due course.
The treasure of the Holy Word is within the self
Imbibing it helps rip the ego at the source. (7)

If the Kind Lord were to fancy one's merits
He would take one into His fold.
Says Nanak, such a union never snaps.
Instead it fetches profit untold. (8) 17

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Gauri I

By the grace of the Guru should you realise,
The issue would be resolved.
The sacred Name on every lip
Is that of my Lord. (1)

Without the Guru's Word, there is no salvation.
You had better carefully embark.
You may perform a million rituals
In the absence of the Guru, it's all dark. (1) *Refrain*

The purblind, bereft of senses,
How to make them realise?
Without the Guru, there is no finding the path;
How accept this surmise? (2)

The spurious is dubbed a gimmick
And at the genuine, they cavil.
The blind one is designated as judge
It's the Kali Age marvel! (3)

He who is asleep is considered awake,
And the one awake as asleep.
The living are treated as dead,
And for the dead no one would weep. (4)

What is lost is treated as gain.
What is another's, they consider their own.
And their own they can't retain. (5)

The sweet they reject as bitter,
And the bitter is taken as sweet.
He who is dyed in the Lord's colour, they slander,
Such are the ones we in the Kali Age meet. (6)

The handmaid they serve.
The master is not respected.
Churning the water of a pond,
Butter is never extracted. (7)

He who resolves this riddle,
 We trust him as our guru.
 Says Nanak, He who realises himself,
 He is of supreme virtue. (8)

Himself He lords over the universe,
 Himself He dissuades.
 It's with the Guru's grace that one realises
 That the Creator it is who all over pervades. (9) 2.18

Raga Gauri Guareri III Octets

There is but one God.
 He is realised through the grace of the True Guru.

The mind is unclean* if given to duality.
 Misled by illusions, it's condemned to mortality.
 Freedom from uncleanness, the egoist cannot claim,
 Until he is drenched in the Lord's Name. (1)

Unclean is all the existence and its fond strain.
 One dies, is reborn and dies again. (2)

There is uncleanness in the fire, air and water.
 Unclean is the food, whatever you eat in your quarter (3)

The ritual worship the unclean may not perform.
 Their hearts are cleansed when they take to meditational charm. (4)

Serving the True Guru, uncleanness is removed.
 Neither does one die nor is one born, nor does one serve as Yama's food. (5)

* *sootak* in the original text is the traditional impurity considered to prevail in the house for a specific period after the birth of a baby.

The studies of *Shastras* and *Smritis* reveal,
Without the Name, there is no repeal. (6)

In all the four ages supreme is the Name and contemplation.
In the Kali Age the God-devoted finds liberation. (7)

The truthful doesn't die, neither does he come nor does he depart.
Says Nanak, the devotee remains in the Lord absorbed. (8) 1

Gauri III

The service of the holy is the life's mainstay.
One should live with the Lord in the heart and pray.
The devotee must in the True Court have his day. (1)
O Pandit! Study the Divine love and quit the foul moss
The God-devoted swims the ocean and goes across. (1) *Refrain*

Devoted to the Guru he quits the ego on his part
Devoted to the Guru he finds his impurities depart.
Devoted to the Guru, the Name comes to lodge in the heart. (2)

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Devoted to the Guru is *karma** and *dharma*** to truth wed.
Devoted to the Guru he has his pride and duality shed.
Absorbed in the Name and devoted to the Guru is at peace, it is said. (3)

Collect your mind, try and imbibe the Lord.
Don't pay heed to what is said abroad.
He who follows the Guru is ever happy at heart. (4)

The self-possessed makes a big show of being clever,
All that he acquires has no merit whatsoever.
Transmigrating he comes and goes and has no rest ever. (5)

* action
** faith

The self-possessed performs rituals, it's a pretension,
 Like a heron sitting for daily meditation.
 He regrets it eventually in Yama's detection. (6)

There is no liberation without serving the Guru.
 Blessed by the Guru one meets the True.
 The Benign prevails in the four ages through. (7)

The caste and cadre of devotees is the Name.
 Maya, the daughter of the ocean, they tame.
 Says Nanak, without Name it is all false, the cerebral game. (8) 2

Gauri III

O Brother! Try to understand *dharma* of the time.
 This understanding comes from the Guru Sublime
 Here and hereafter the Name would be your companion prime.
 Repeat the Name and on it contemplate.
 With the grace of the Guru it would clean the slate. (1) *Refrain*

With argument and disputation, He is not realised.
 Given to duality, the mind and body get stereotyped.
 With the Guru's Word, truth is imbibed. (2)

Ego has this world soiled truly.
 Pride is shed not with baths at the spots holy.
 Yama chastises the one without respect for the Deity. (3)

Holy is he who has his ego suppressed.
 With the Guru's Word the five evils he has repressed.
 Himself liberated, he finds his family blessed. (4)

The weakness for Maya is the magic show of the Lord.
 The purblind egoists to it remain clasped.
 The God-devoted are unattached and in the Name absorbed, (5)

Many a guise takes the dissembler.
Choked with ego and avarice, he's a rambler.
Having not known himself, he is a loser. (6)

Wearing varied masks, he plays many a part.
Incensed with Maya, he deludes his so-called art.
Serving not the Guru, he suffers a lot. (7)

Dyed in the Name are recluses ever
Devoted to truth in their hearts' corner!
Says Nanak, those who serve the True Guru are in destiny's favour. (8) 3

Gauri III

Brahma is the source that study of the *Vedas* did inspire.
From here emerged gods of attachment and desire.
Involved in the Three Qualities they wander with no place to retire. (1)
I am saved, the True Guru brought about the union.
Day and night I took to meditation. (1) *Refrain*

The scriptures of Brahma are in Three Qualities involved. P-231
Their study raises controversies for Yama to be galled.
They gather not the grain, but collect the chaff for reward (2)

Misled the egoist takes to the wrong path.
Forgetting the Name, in rituals he is lost.
Drowns in the ocean and in duality he's cast. (3)

A slave of Maya, he styles himself as a scholar.
Given to vice, he suffers disaster.
The noose of death around his neck is a daily torture. (4)

Death dare not come near the Guru's ward.
Ego and duality the scriptures scald.
Dyed in Name, the Lord he lauds. (5)

Maya serves the godman as a handmaid,
 Comes in His care in the mansion she waits.
 Always immaculate she lives in a serene state. (6)

Those who listen to the divine discourse appear rich in the world.
 Everybody pays them respect, day and night they are revered.
 They laud the Lord in poise with the True in their heart. (7)

The Guru Accomplished blessed him with the Holy Word,
 Effacing the Three Qualities fixed in the Fourth World,
 Killing Nanak's ego, helped him enter the divine fold. (8) 4

Gauri III

Studying the *Vedas* of Brahma leads to cerebral knots.
 With tension within, one understands oneself not.
 One realises the Lord if to the Guru's Word one has given thought. (1)

Serve the Guru and death you'll avoid.
 The egoist is in duality destroyed. (1) *Refrain*

The Guru-devoted reforms the misled.
 With the Guru's Word with peace one is fed.
 I realised the Lord having the Holy Word read. (2)

I met the True Guru, He Himself brought about the union.
 It was as per the True Lord's provision.
 I laud the Lord for a spontaneous communion. (3)

Without the Guru True one is caught in illusion.
 The purblind egoist takes poison.
 Bears Yama's chastisement and suffers affliction. (4)

Yama dare not look askance in the care of the Lord.
 Shedding pride, one is devoted to God,
 And remains ever in the Lord absorbed. (5)

Those who serve the True Guru are pure and sacred.
 Merging mind with mind, their sway over the world is created.
 O friend! This is the secret to remain felicitated. (6)

He who serves the Guru is ever rewarded.
 With the Name in his heart, his ego is discarded
 Unstruck melody is struck as the Word is recorded. (7)

Who is it who has not benefited from devotion?
 Those engaged in it are lionised at the Portal of Heaven?
 Says Nanak, the one meditating on the Name gains glorification. (8) 5

Gauri III

Expounding the Three Qualities, one escapes not illusion.
 Neither are the bonds snapped nor does one attain liberation.
 The Liberator is the True Master for this eon. (1)
 The one who is Guru-devoted sheds the illusion.
 He acquires poise and takes to meditation. (1) *Refrain*

Involvement in Triguna*, death is certain. P-232
 You remember not the Master of Creation.
 You die, are born and die again, such is the inversion. (2)

Purblind, you have not shed your doubts about the Guru.
 Involved in duality, you forget the True.
 Entranced by vice, its vice you imbue. (3)

* Three Qualities - three attributes of Maya — *tamas* (sloth), *rajas* (passion) and *sattava* (poise)

Considering Maya as the essence of life, man is deluded.
 Given to duality the beloved Lord is precluded.
 He to whom He takes kindly, the status supreme is he ceded. (4)

He who has truth within, in truth he must deal.
 Even if one were to try, Truth cannot be concealed.
 To the enlightened it is on its own revealed. (5)

The devotee takes truth for contemplation.
 The Holy Word ensures Maya's and ego's annihilation.
 My True Lord then brings about the holy union. (6)

The True Guru, the bestower of bliss, inculcates the Name.
 It helps the restless mind itself to tame.
 The perception specific is from the Almighty attained. (7)

The Creator Himself creates the world and then destroys.
 No one else but He for this employs.
 Says Nanak, rare is the devotee who does this truth realise. (8) 6

Gauri III

The Name beyond value has the devotee sought.
 Meditating on it in poise he remains absorbed.
 His tongue ever does the ambrosial Name laud.
 He to whom the Lord is kind the essence of Name he finds in his lot. (1)
 Meditate on the Lord God in your heart.
 Guided by the Guru, you get to the supreme pleasure resort. (1) *Refrain*

One is enlightened, which one's heart does soothe.
 The devotee lauds the Treasure of virtue and truth.
 Slave of the slave, he is ever humbler forsooth.
 Living with the family he is a recluse. (2)

He is the one living who gains liberation.
Such a one attains the supreme bliss of exaltation.
*Trai Guna** effaced, he acquires immaculation,
In poise, with the Truthful effects the union. (3)

As the Truthful comes to lodge in the heart.
One keeps attachment to one's people apart.
With love-lorn heart, he feels out of sort.
He who abides by His ordinance, truth to him certainly imparts. (4)

You are the Creator, none other do I know.
It is You I serve, from You the honours flow.
If You are kind, I laud and I bow.
The jewel of Name illumines the universe with its glow. (5)

The devotee finds the Holy Word sweet.
His heart blossomed, he is ever in the spiritual retreat.
Blessed with poise as the Guru would treat.
Supremely fortunate, the Lord he comes to meet. (6)

Ego, attachment, misconception and suffering appear false,
The moment the Lord, repository of virtue, comes to live in the heart.
The devotee gets wiser as the Lord he lauds.
Of the Guru's feet his heart becomes the lodge. (7)

He gets the Lord's blessings with Name.
The devotee meets Him when his ego he can tame.
And the True Name comes to stay in his heart's frame.
Says Nanak, in truth the merger with Lord one can claim. (8) 7

* Three Qualities

Gauri III

In His fear the mind on its own got purified. P-233
 It was dyed in His colour and remained to the Holy Word tied.
 Submitting to the Divine will, in its own self it came to reside."(1)

One sheds one's ego, serving the Guru,
 And imbibes the Master, the Treasure of Virtue. (1) *Refrain*

With the fear inculcated by the Word Holy I am a recluse.
 My Lord Immaculate I find in everyone infused.
 With the Guru's grace, He comes to the devotee to suffuse. (2)

He who is a slave of the Lord's slaves, peace he would find.
 This is how one comes across the Lord Kind.
 With the grace of God, to his laudation one is inclined. (3)

Accursed is the long life if it is without the love of the Lord.
 Accursed is the warm bed with the lusty woman playing a passionate part.
 Their lives are rewarded, who have the Name as support in their heart. (4)

Accursed many a time is the house and the family not given to Lord's devotion.
 He alone is our friend who is devoted to Lord's laudation.
 Without the Lord I have none else as my relation. (5)

From the Guru True I gained liberation and exaltation.
 All my sufferings were effaced as I took to contemplation.
 I was in bliss, absorbed in the Lord and meditation. (6)

Meeting the Guru I came to know the secrets of the body;
 Of ego and desire I was free from agony.
 Suppressing wrath I took to humility (7)

The Lord in His grace bestows the Name.
Rare is a devotee who may this jewel claim.
Nanak lauds the One of Unattainable and Unencompassable Fame. (8) 8

There is but one God.
He is realised through the grace of the True Guru.

Raga Gauri Bairagan III

Those who distance themselves from God,
Non-conformists, on evil they appear set.
They are bound and beaten day and night,
Another chance they don't get. (1)
Pray, save me in your grace, O Lord!
Let me find holy company and remember God in my heart. (1) *Refrain*

Those who take to the Guru's way, the Lord likes the holy.
Shedding ego, they serve and appear dead while living in humility. (2)

He who has given the body and breath, he is the Lord
Why forget him? He should be kept in one's heart. (3)

The Name lends respectability.
Accepting the Name makes for felicity.
The Name is to be had from the True Guru.
It is His grace that one imbibes the Lord Almighty. (4)

Those who turn away from the True Guru,
They are ever in perturbation, never on their own.
Unacceptable on the earth and in the sky,
Into filth are they thrown. (5)

The world is lost in illusions.
It is misled by attachments.

Those who propitiate the True Guru,
They are free from any indictments. (6)

Those who serve the True Guru are pleasant looking,
From the filth of ego they are free.
Those devoted to the Holy Word are pure,
They accept the True Guru's decree. (7)

O Lord! You are the Lone Bestower.
Pray, do be kind and bring about the union.
Nanak, the slave comes seeking Your shelter,
The way You please grant him liberation. (8) 1.9

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Raga Gauri Poorbi IV (*Karhale)

There is but one God.
He is realised through the grace of the True Guru.

My alien mind of a camel asks:
How does one meet and merge in the Lord?
It's with the Guru's blessings that one meets the Master,
Who takes the devotee to His heart. (1)
My mind of a camel, you must meditate on God. (1) *Refrain*

My mind of a camel verily intelligent,
You must meditate on the Name.
So that when you are asked to render account,
His support you may claim. (2)

My mind of a camel, basically pure!
With the impurity of ego, you are soiled,

* song of the camel-drivers

Your Beloved lives with you in your house,
Separated from Him, you are going wild. (3)

My mind of a camel, dear friend, look for the Lord in your heart.
In no other way can He be found,
The Guru will show, your heart is His resort (4)

My mind of a camel, cherished friend, day and night on Him you should meditate.
In your house you will have the delight of mansions.
When the Guru mediates, the Lord comes in-state. (5)

My mind of a camel, my friend, hypocrisy and avarice you should knock hard.
The hypocrites and avaricious are chastised.
Yama takes them to task. (6)

My mind of a camel, my life's breath, you should shed the impurity
of doubt and hypocrisy.
The Guru has created a pool of *Amrit*
Where one is cleansed in the company of the holy. (7)

My mind of a camel, my beloved, pay heed to the Guru's advice.
All around is the allurements of Maya,
Nothing with You in the end will abide. (8)

My mind of a camel, my friend, those carrying provisions for the
journey are safe.
At the Lord's portal they are invested with the robe of honour,
And the Master takes them into His embrace. (9)

My mind of a camel, branded by the Guru, do what is ordained by the Lord.
Making a plea before the Guru,
Nanak was blessed with union with God. (10) 1

Gauri V

My mind of a camel intelligent friend, look carefully and cerebrate.
 The forest dwellers are tired of wilderness,
 As guided by the Guru,
 The Beloved Lord you find in your heart lodged in-state.
 My mind of a camel on the Lord God you better cogitate. (1) *Refrain*

My mind of a camel grown thoughtful, an egoist, you are caught in mighty net.
 Guided by the Guru, man finds liberation.
 The Lord God you must never forget. (2)

My mind of a camel, my love, you should look for holy company.
 Laud the Lord in congregation.
 Who would accompany you in your journey. (3)

My mind of a camel, the fortunate, with a single glance He blesses. P-235
 With His grace comes the release,
 The True Guru's feet the devotee caresses. (4)

My mind of a camel, my dear, try and see within you the Divine Light.
 The Guru has blessed you with the Name of Nine Treasures.
 The Lord has bestowed you with insight. (5)

My mind of a camel, the clever one!
 Give up being clever, which is a dreadful disease.
 Take to meditation on the Name
 The Name will in the end obtain you release. (6)

My mind of a camel, the fortunate one!
 You should cherish the jewel of Divine Light.
 With the sword of enlightenment of God in your hand,
 You vanquish Yama in the deathly fight. (7)

There is a treasure within you, my mind of a camel,
 Looking for it outside leads you to doubt.
 Propitiating the Accomplished Guru
 You will find the Lord, the True Friend as your Scout. (8)

Given to Maya, my mind of a camel,
 In the Lord's colour you should get dyed.
 The Lord's colour never fades.
 In the Guru's service and the Holy Word it can be sized. (9)

We are mere birds, my mind of a camel,
 The Lord is the evergreen tree.
 Blessed are those who realise it.
 Nanak, the slave meditated and became free. (10) 2

Raga Gauri Guareri V Octets

There is but one God.
 Truth incarnate, Creator consummate.
 He is realised through the grace of the True Guru.

As long as he remains conceited,
 Like mad he roams, alienated.
 When he became the dust of the feet of all,
 He found the Lord in every heart. (1)
 Poise and felicity are the gifts of humility.
 My True Guru has bestowed me this kitty. (1) *Refrain*

When he would someone reject,
 Everyone would for him cast the net.
 When he forsakes the spirit of yours and mine
 Nowhere would any foe he find. (2)

When he becomes greedy and possessive,
 The life for him is much oppressive.
 When he realises his Master
 He is free from every disaster. (3)

When he is to himself unduly attached,
 He is born and dies as by Yama watched.
 When he is free from every illusion
 There is no difference between him and the Divine Vision. (4)

As long as conscious of distinctions he remains,
 He is amenable to suffering, chastisement and pains.
 When he realises the Lord is all around,
 He is enlightened, his mind is sound. (5)

As long as in search of Maya he is fervent,
 Neither is he satisfied, nor is his thirst quenched.
 When for Maya no inclination he shows,
 In his pursuit she herself goes. (6)

In His grace when the Lord God meets,
 Of the Divine Light the heart becomes the retreat.
 When he learns the truth of victory and defeat.
 He realises value of the human seat. (7)

The Lord Himself does and makes us get into action. P-236
 He is Wisdom, Cerebration and Discrimination
 He is neither far nor near, He abides with everyone.
 Says Nanak, the True One should be lauded in shade as well as Sun. (8) 1

Gauri V

The Guru's service leads to meditation.
 He realises it, he who has it in his forehead written.

The Lord comes to lodge in his heart.
 His mind and body are free from fear of any sort. (1)
 O Man! You should laud the Lord in a way
 That here and hereafter by you He comes to stay. (1) *Refrain*

Meditating on Him fear and freckles depart,
 The restlessness of the mind comes to a halt.
 Meditating on Him sufferings don't afflict.
 Meditating on Him ego must quit. (2)

Meditating on Whom the five evils are subdued.
 Meditating on Whom the heart is with Amrit imbued.
 Meditating on Whom the fire of desires extinguishes.
 Meditating on Him at the Lord's Portal one distinguishes. (3)

Meditating on Whom millions of misdeeds are pardoned.
 Meditating on Whom as a seeker one is hardened.
 Meditating on Whom the mind is at rest.
 Meditating on Him one is of impurity bereft. (4)

Meditating on Whom one attains the jewel Divine.
 One would leave not the Lord, with Him one would twine.
 Meditating on Whom is living in many a paradise.
 Meditating on Whom is an abode of peace and poise. (5)

Meditating on Whom the fire doesn't consume.
 Meditating on Whom death doesn't subsume.
 Meditating on Whom your face is free from blemishes.
 Meditating on Whom your suffering vanishes. (6)

Meditating on Whom hardships disappear.
 Meditating on Whom the unstruck melody you hear.
 Meditating on Whom the reputation is firm.
 The lotus in the heart takes a turn. (7)

His glance of grace on everyone the Guru casts,
 He who in his heart the Name of the Lord has.
 His feed is uninterrupted laudation of the Lord.
 Says Nanak, he takes to the Almighty God. (8) 2

Gauri V

He who has lodged the Holy Word in his heart,
 From the five evils he lives apart.
 And the ten faculties he keeps disciplined.
 His soul is certainly enlightened. (1)

Such a one remains attached.
 Compassion and grace by the Lord is matched. (1) *Refrain*

He who treats friends and foes alike,
 Whatever he utters, like enlightenment does it strike.
 Whatever he hears is nothing but the Name,
 Whatever he sees is the Divine frame. (2)

He is in poise, asleep or awake.
 It's all spontaneous whatever he gives or takes.
 While happy he is in poise, as well in lamentation.
 In poise he is quiet and in poise in meditation. (3)

In poise he eats and in poise he loves.
 In poise the in-between distance he covers.
 In poise he comes to join the holy company.
 In poise he meets the Lord as a testimony. (4)

At home he is in poise, and in poise as a recluse.
 In poise the duality of mind he does diffuse.
 He who has the bliss of poise come to live in his heart.
 Ever he propitiates his Lord God. (5)

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In poise he sips the ambrosial Name
 Poise is the prize that from Providence came.
 In the legend of poise is he absorbed.
 He has the company of the Immortal Lord. (6)

In poise he attains the immutable seat.
 In poise he hears the unstruck melody sweet.
 In poise the symphonic music delights.
 In his abode the Lord God alights. (7)

He who has poise inscribed in his lot,
 In poise he propitiates his Guru, the True Lord.
 He who has acquired poise, he alone knows.
 Nanak, the slave is sacrificed unto them and bows. (8) 3

Gauri

At the outset as from the confines of the womb, you were hatched,
 To wife, children and relatives were you attached,
 Delicacies and dresses of all sorts.
 In the end all these must from the poor be snatched. (1)
 Where is the station which is immutable?
 What is the *mantra* found for foul-thinking curable? (1) *Refrain*

Even in the domain of Indra death is inevitable.
 No one is ever in Brahmpuri stable.
 Shivpuri must come to an end.
 And those engrossed in the Three Qualities, know not how to fend. (2)

Mountains, trees, earth, sky and the stars there,
 The sun, the moon, air, fire and water here,
 Day and night, disciplines and their distinction,
Shastras, Smritis and Vedas must come to extinction. (3)

Places of pilgrimage, deities, shrines and the sacred text,
 The rosary, the paste mark, pure food and fire of the adept,
 The yagna-cleansing, prostrating and deity-blessed *prasad*,
 All these and the people around will have to depart. (4)

Hindu and Muslim, caste and community,
 Beasts and birds, and creatures of varied identity,
 All that you see around,
 One day they will not be found. (5)

There is poise, laudation, devotion and essence of enlightenment.
 Ever in bliss, immutable is this establishment.
 There the holy with divine virtues remains absorbed.
 Unafraid ever in that town lives the Lord God. (6)

There is no fear, no illusion, no sorrow nor anxiety,
 No coming, no going, no death as penalty.
 There is bliss ever in soirees of unstruck melodies in resonance.
 There abide the devotees with laudation as their substance. (7)

There is no end to or extent of the Preceptor.
 Who can His greatness conjecture?
 Says Nanak, to whomsoever He is kind
 At the immutable station, liberated in the holy company would he find. (8) 4

Gauri V

He who kills duality is a hero indeed.
 He who kills it is never in need.
 He who kills it is verily great.
 Of sickness he is never afraid. (1)

He who kills duality and forsakes,
 To *Raja Yogi* he certainly makes. (1) *Refrain*

He who kills it is afraid not.
 He who kills it is in the Name engrossed.
 He who kills it his thirst is slaked.
 He is freed at the Heaven's Gate. (2)

He who kills it is born wealthy.
 He who kills it is honour-worthy.
 He who kills it is rid of carnal passion.
 He who kills it attains salvation. (3)

He who kills it his visit is auspicious.
 He who kills it is ever prosperous.
 He who kills it is fortunate
 He who kills it is always awake. (4)

He who kills it is liberated in life.
 He who kills it is free from strife.
 He who kills it gains the lore superfine.
 He who kills it attains the poise divine. (5)

He who kills it not, has to wait,
 Do a million good deeds, undergo austerities and contemplate.
 He who kills it not is condemned to transmigration.
 He is not free from Yama's persecution. (6)

Without killing it you gain not verity.
 Without killing it you wash not impurity.
 If you kill it not, everything is unclean.
 If you kill it not, evanescent is the entire scene. (7)

He to whom the gracious God is kind,
 He is liberated, success he finds.
 He whose duality is killed by his Lord,
 Says Nanak, he would gain awareness of God. (8) 5

Gauri V

He who is to the Lord devoted, is the friend of one and all.
He who is to the Lord devoted has a steady heart.
Devoted to the Lord, sufferings don't assail.
Devoted to the Lord one comes to prevail. (1)

O Man! You should devote yourself to the Lord.
You don't have to play any other part. (1) *Refrain*

The bigwigs you see around,
The wretched, of no use they are found.
The Lord's devotee may be of low caste.
An instant in his company and one swims across. (2)

Listening to the Name is equal to a million holy dips.
Meditation on Him makes for a million of acts of worship.
Hearing this Holy Word is doing a million holy acts.
He who follows the Lord's path, he is a million times blessed. (3)

You should remember Him again and again in your heart.
All your attachments with Maya would thus depart.
The Lord Eternal will keep you company.
O Man! You should get absorbed in the Divine Entity. (4)

Devoted to Him one feels satiated.
Devoted to Him death is abated.
Devoted to Him you are lauded.
Devoted to Him you are with immortality rewarded. (5)

Where the staff suffers no restraint,
Where the employees have no complaint,
Where the officers do not explanation ask,
You should in His service bask. (6)

At whose abode there is nothing to be desired,
 Self-sufficient in Himself, yet many a form He has acquired.
 Whose glance of grace is ever a joy,
 O Man! You should yourself in His service employ. (7)

No one is shrewd and none is inferior.
 No one is lowly, none is superior.
 One attends to the task to which one finds oneself addressed.
 Says Nanak, such a servant is ever blessed. (8) 6

Gauri V

In the absence of contemplation, it is the life of a snake. P-239
 In the absence of contemplation it is the living of a reprobate. (1)
 An instant spent in contemplation,
 For a million days gives sustenance. (1)

In the absence of contemplation rituals are accursed.
 Like a crow's beak ever in filth immersed. (2) *Refrain*

In the absence of contemplation, it is a bitchy shame,
 Like a harlot's child who has no family name. (3)

In the absence of contemplation, one is like a ram with horns.
 The reprobate telling lies is like one with a black face and form. (4)

In the absence of contemplation, one is like an ass.
 The reprobates frequent pits of trash. (5)

In the absence of contemplation, one is like a mad dog.
 The reprobate is impatient like a hog. (6)

In the absence of contemplation, it is like committing suicide.
 The low-caste reprobate who of his tribe has no pride. (7)

He on whom He is gracious, he finds holy company
Says Nanak, Guru is the saviour of humanity. (8) 7

Gauri V

Blessed by the Guru's Word, the supreme status I've attained.
The Guru-endowed has my dignity maintained.
Guided by the Guru's Word, I contemplated on the Name.
Blessed by the Guru, my mind I could tame. (1)

Guided by the Guru, the Name I utter.
Blessed by the Guru, my utterance is like nectar. (2)

Guided by the Guru, ego I have effaced.
By Guru's grace I have my status raised. (3)

Guided by the Guru, my illusions are removed.
Guided by the Guru, all over the creation I viewed. (4)

Guided by the Guru, the Raja Yoga I attained.
In the company of the Guru, each one is sustained. (5)

Guided by the Guru my objectives are obtained.
By the Guru's guidance the treasure of Name have I attained. (6)

Whosoever has my Guru believed,
From Yama's noose he is relieved. (7)

Guided by the Guru, my luck seems to favour.
Nanak has propitiated his Lord Preceptor. (8) 8

Gauri V

I remember the Guru every moment of the day;
The Guru is my breath, my mainstay. (1) *Refrain*

I live as I glimpse my Guru.
I drink the wash of His feet true. (1)

I bathe in the dust of my Guru's feet;
And thereby shed my old conceit. (2)

I wave the refreshing fan for my Guru,
He who protected me from the fiery fury. (3)

For my Guru's household I carry water;
The Guru who gave me the wisdom of hereafter. (4)

I would work for my Guru the daily grindstone,
He who befriends for me my foes forsworn (5)

The Guru to me this life gave,
He who bought me as His slave. (6)

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Himself He infused His love in me;
I should adore Him ever, it's my plea. (7)

Gone are my aches, worries, fears and woes,
As the accomplished Guru of Nanak bestows. (8) 9

Gauri V

Dear my Lord! Bless me with Your Name.
Without the Name is accursed the love-game.
Without the Name who eats and dresses,
He's like a cur who licks the unclean molasses. (1)

Without the Name in vain is activity.
It's, like dressing up a dead body. (2)

He who forgets the Name and enjoys delectation,
Has no peace in dream, suffers affliction. (3)

Forsaking the Name who labours hard,
His doings are false, his manners fraud. (4)

He who does not on the Name dwell,
Despite what he does must go to hell. (5)

He who does not contemplate on the Name,
Like the thief the Yama must one day frame. (6)

All the show and all the ceremonial,
Without the Name is false and trivial. (7)

Only he can God's Name remember,
Says Nanak, whom His grace administers. (8) 10

Gauri V

He who will stand by me in the beginning, in between and in the end,
I cherish such a friend. (1)

The Lord's love ever abides.

The Endowed Bestower fosters and subsides. (1) *Refrain*

It dies not, nor does it depart.
Wherever I see I find my Lord. (2)

Charming, wise, clever and life-giver.
Brother, son, father, the Preceptor is also the mother. (3)

The breath of life, support and succour,
Him I've endeared and in my heart does He occur. (4)

My bondage of Maya, the Lord has snapped.
He has made me His own and with His grace I am wrapped. (5)

Contemplation has ended my maladies.
Meditating at His feet I have enjoyed felicities. (6)

The Lord Accomplished is ever lively and youthful.
At home and abroad, He is ever helpful. (7)

Says Nanak, I have realised the Lord's stature.
With the wealth of the Name His devotee He favours. (8) 11

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

Untold seekers long for Him, having not found His extent.
Only they take to Him as devotees, whom His grace He has lent. (1)
I am sacrifice unto Him, on the Lord I am intent. (1) *Refrain*

Learning that it is an arduous path, I was greatly frightened.
I sought support of His devotees and was buoyant. (2)

My Bewitching, Beloved Lord Benevolent!
I bow at Your feet, pray grant a glimpse to Your servant. (3)

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I made many a friend, but on You alone I am bent.
No one has all the virtues, no one like you is provident. (4)

All over it is You who are meditated upon, of peace You are the convent.
Says Nanak, I come seeking Your support as I adore You every moment. (5)

The Guru pulled me out of the cavern with his arm extant.
I have won life everlasting, ever to be solvent. (6)

I have attained the Lord of inexpressible virtues and with much merit content.
I am lauded in the Lord's Court with arms affluent. (7)

Nanak, the slave has found the jewel which is a compliment.
It is in the Guru's service I testify and one swims across the ocean turbulent. (8) 12

Gauri V

There is but one God.
He is realised through the grace of the True Guru.

Dye yourself in the Lord's devotional colour.
Utter the Name with your tongue and ask for His favour. (1)
Shed your ego and laud the Lord,
In the company of the Holy, as ordained by God. (1)

What you see around will accompany you not.
The stupid reprobate is disgraced and lost. (2)

The Lord's Name lives for ever.
A devotee, one in a million, does hear. (3)

The Lord's devotees one should propitiate,
And with Nine Treasures and bliss endless satiate. (4)

With your eyes you should behold the men of God,
In your heart chant the Name and thus laud the Lord. (5)

Lust, wrath, avarice and attachment you should discard.
Release from birth and death is the reward. (6)

Your sufferings and darkness will quit.
Enlightened by the Guru the lamp will be lit. (7)

He who has served the Lord, through the ocean he would wade.
Says Nanak, the slave, guided by the Guru, is saved. (8) 1.13

Gauri V

Contemplating on the Lord's Name I am rid of my illusions.
Perfect peace has my mind attained. (1) *Refrain*

I was sizzling with passion;
Sprinkling the sandalwood water the Guru had me contained. (1)

The darkness of ignorance is dispelled,
With His light the Master has sustained. (2)

Plunging into the deep waters of ocean,
The holy had my boat retained. (3)

I had neither *karma* nor *dharma*, neither piety nor purity.
Holding my arm, He had me tamed. (4)

Annular of fear and remover of suffering,
Beloved of the devotee His Name I gained. (5)

Helper of the helpless, compassionate to the humble,
Accomplished Master, of the godmen He maintained. (6)

It is the supplication of the one without merit,
Pray grant me a glimpse as claimed. (7)

Says Nanak, I've sought your shelter, O Master!
The slave has an access to Your threshold gained. (8) 2.14

Gauri V

Absorbed in vicious pleasures,
The blind has not his folly realised.
In ego he earns, in ego he hoards,
All his life is thus trivialised.

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I am a hero, I am a chief.
No one is as myself prized. (2)

Handsome, virtuous and of high lineage,
His heart is ever in pride. (3)

Remains entangled in such childish freaks,
Until the hour of death has arrived. (4)

Brothers, friends, relatives and comrades,
After him are likewise apprised. (5)

The desires he nurses all his life,
In the end, he can no more hide. (6)

In his ego he remains physically tidy,
He is bound and firmly tied. (7)

O Lord compassionate! Pray do be gracious.
Nanak is the slave of your slaves allied. (8) 3.15

*[Total 44 octets]

* as recorded in the original text.

There is but one God.
Truth incarnate
The Master Creator,
He is realised through the grace of the True Guru.

Raga Gauri Poorbi

Chhant I

In agony is her might, she gets no sleep.
Suffering the pangs of separation she is getting weak.
She is getting weak in separation,
How can she see her Lord with her own eyes?
Her dress and delicious dishes,
All are waste and of little prize.
She is intoxicated with the ego of youth,
But without milk in her breasts.
Says Nanak, she meets Him if He admits,
Without the Beloved there is no rest. (1)

She is humble in the absence of her beloved Master.
How can she be happy without Him in her heart's quarter?
Without the Spouse, the house is not a home.
Your close friends you may ask.
Without the Name there is no love, nor devotion,
That one may in truthful bliss bask.
With truth in the heart and contentment as friend,
With the Guru's guidance, one finds the Spouse.
Says Nanak, she who gives up not the Name,
She remains absorbed in poise with the Name in her house. (2)

Dear friends! Come let us talk about the Master.
 Guided by the Guru, let us write the Holy Word as a letter.
 I imbibed the Holy Word by the grace of the Guru.
 The egoists ever regret.
 The restless *mind* becomes steady,
 Who would truth not forget.
 The essence of truth is ever fresh
 And the love of the Holy Word new.
 Says Nanak, truth and poise are His grace.
 Come, listen dear friends, it is true. (3)

My desire fulfilled, in my house I find my Lord.
 The sisterhood have got together to laud.
 Lauding the Lord, one remains devoted.
 The devotee is in excitement.
 Friends are happy, foes unhappy
 Meditation on truth is the true achievement.
 With folded hands she makes a plea
 Let me ever in ecstasy be absorbed.
 Says Nanak, like a wedded couple enjoys,
 My desire is fulfilled by the Lord. (4) 1

Gauri Chhant I

Listen, O my Lord God!
 I am all alone in wilderness.
 How can one be in peace without love?
 The Preceptor being so careless!
 The bride can live not without the groom.
 Her nights become tortuous agony.
 Remembering you my Love, I have lost my sleep.
 Pray, pay heed to my anxiety.
 Except You who would take care of me?
 I cry all alone.

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Says Nanak, she meets if He brings about the meeting.
Without the Beau Beloved she must always mourn. (1)

Deserted by the Master, how does one bring about the reconciliation?
Absorbed in love, the Holy Word can effect the union.
When the Holy Word effects the union, one is exalted.
And the lamp of knowledge is enlightened.
She discourses with her friend, devoted to truth,
About the True Lord's virtuous performance.
When the True Guru brings about the union, the Lord obliges,
And blossoms the Ambrosial Word.
Says Nanak, only then she enjoys the bliss with her love,
When pleased with her is her Lord. (2)

Deluded by Maya, she became homeless,
Misled by falsehood, she became false.
How can the noose around the neck be untied
Without the Guru, much dear to the heart?
She who loves the Lord and contemplates on the Holy Word,
Towards Him she is led.
Charity, philanthropy, many a holy bath,
Nothing helps, nor is the impurity of heart shed.
Whether it is *Hath Yoga*, disciplining the senses or living in wilderness,
Without the Name, there is no liberation.
Says Nanak, the Holy Word helps realise the Abode of Truth.
In duality how can she arrive at the Mansion? (3)

Holy is Your Name, Holy is the Word for contemplation
Your Mansion is holy, holy is your business of devotion.
Sweet is the trade of Name day and night, the devotee gains profit.
There is no wherewithal without Him, the Name one should repeat every moment.
The good bargain I owe to His divine grace and by meritorious *karma*
Says Nanak, the Name is the Supreme Elixir,
The Guru Accomplished bestowed it in *dharma*. (4) 2

Raga Gauri Poorbi Chhant III

There is but one God,
The Master Creator,
Realised by the grace of the Guru.

The maid devotee supplicates,
Meditating on God.
She can live not for an instant
Without love of the Lord.
Without the love of Lord, she can live not.
Without the Guru at the Divine Mansion she can't arrive.
What the Guru says, do it well
And thus the fire of avarice does subside.
He is the True Lord, there is none other than Him.
Without serving Him, there is no treat.
Says Nanak, only she enjoys the union,
Whom He brings about to meet. (1)

Her night is bliss who is devoted to the Lord.
Serving the True Guru with love,
Her ego would she discard.
Discarding her ego and lauding the Lord ever,
She gets involved.
Listen my friend, my cherished comrade!
In the Guru's Word one should be absorbed.
She who remembers the Lord is endeared.
And to the Name she is devoted.
Says Nanak, she is a beloved of her Spouse,
Of the Lord's Name who wears the necklace. (2)

Sans the love of the Spouse she feels lonely.
She is misled into duality without the Word Holy.

Without the Word Holy who would ferry her across the troubled ocean?
 In the love of Maya as she has strayed.
 Lost in lies, deserted by the Spouse,
 To the Master's Mansion such a one has never made.
 The one devoted to the Guru's Word, and enjoying poise,
 Day and night she remains absorbed.
 Says Nanak, she who is ever dyed in His colour,
 To her the Lord Himself would union accord. (3)

One meets when He brings about the meeting.
 Who can without the Lord meeting fix?
 In the absence of the Beloved
 None else can the illusions lift?
 When the Guru lifts the illusions, she meets the Lord,
 And thus she finds bliss.
 Its pitch dark without devotion to the Guru,
 In the absence of the Guru the true path is amiss.
 Dyed in the Divine Colour and in a state of poise,
 She does on the Guru's Word contemplate.
 Says Nanak, such a one ever realises God.
 Blessed by the Lord in-state. (4) 1

Gauri III

Without my love I feel deserted,
 Mother! How can I live without my Beau?
 In His absence I have lost sleep,
 No more do I relish my trousseau.
 I'd dress elegantly what my Lord pleases
 And contemplate on Him in esteem.
 She who serves the True Guru is ever in bliss.
 She is united with the Lord Supreme.
 She who has imbibed the *Shabad*, enjoys the union.
 His Name in the world is her gain.

Says Nanak, she is the beloved of the Lord
Who remembers the Divine Name. (1)

She enjoys the company of her Beloved;
Lost in love day and night, *Shabad* is her anchor.
Contemplating on the Guru's Word, forsaking conceit,
This is how she meets her Master.
Blessed is the bride who is engrossed in devotion
And the Name True is her sustainer.
She lives in the company of her Guru, fostered on *Amrit*,
Beating and forsaking the duality canker.
Says Nanak, such a bride finds her beloved the Lord
And all her sorrows are over. (2)

She deceives herself, the bride who to Maya is given.
She is false, engrossed in falsehood, in falsehood she is riven.
She should give up falsehood, take to the path of the Guru
And no more waste her life in the gambling hide.
Imbibe the Guru, cultivate truth
And kill the canker of pride.
Contemplate on the Name of God
And dress up like a bride.
Says Nanak, she qualifies herself for *Sahaj*,
The bride who has truth as her guide. (3)

Come my Love, I am utterly helpless without You.
I've lost my sleep, I relish not eating and drinking too.
I relish not eating and drinking, I die in anguish.
How can a bride be at peace without the groom?
Why not pray to the Guru?
If He so pleases, you arrive at home.
Lord the Purveyor of Peace Himself effects the union.
He arrives home on His own one eve.
Says Nanak, she is ever happily married;
Her Lover never dies nor ever does He leave. (4) 2

Gauri III

She, who is enchanted by His person,
Acquires His poise and form.
Captivated by the Charmer
Her vacillation is in the process gone.
The vacillation gone, she is blessed.
Guided by the Guru, she acquires the divine norm.
This body is full of false and untrue notions,
Up to the neck, on the way to harm.
The devotee takes to meditation leading to the melody of poise.
Without devotion, one is not of impurities shorn.
Says Nanak, she will be a beloved of the Lord,
When she rids herself of ego's charm. (1)

She found her Beloved
Through her love and devotion to the Guru.
She had peaceful sleep
With her heart attuned and in cue.
Her heart in cue for a meeting with her Love,
Day and night, she is no more in blues.
The mansion of nuptial joy is within her reach.
If the Guru's guidance she were to pursue.
She can sip the nectar of ambrosial Name ever,
Were she to shed her ego true.
Says Nanak, the happily married comes to realise the truth.
With her love and devotion to the Guru. (2)

My Beloved Lord! Do be compassionate.
Decked with the Holy Word, the devotee comes to supplicate.
Decked with the Holy Word and ego shed,
The devotee gets her tasks update.
From age to age, the True Lord abides
One relies on the True to contemplate.

The egoist, given to lust and attachment-afflicted,
 Who should she go to and make a complaint?
 Says Nanak, the egoist finds rest nowhere
 Without the Guru Beloved and Considerate. (3)

Immature, innocent, meritless is she,
 While Inaccessible and Immeasurable is her Lord.
 He brings about the union Himself.
 Himself He forgives every fault.
 Forgiver of every fault is the Beloved of the devotee
 He prevails in every heart.
 Through love, endearment and devotion is He gained.
 The True Guru does this realisation impart.
 One remains in bliss day and night,
 Ever in the Lord God absorbed
 Says Nanak, one comes to realise the Lord in poise
 Nine Treasures has such a devotee for reward. (4) 3

Gauri V

The waters of Maya are tumultuous
 How to swim across the turbulent ocean?
 Let the Lord's Name be the boat
 And the Holy Word the boatman.
 It is like remaining alive in death.
 The devotee is blessed with devotion.
 The Lord's Name annuls the sins in an instant,
 And the body is in an immaculate fold
 Says Nanak, the Lord's Name is the Liberator,
 The iron becomes gold. (1)

Man and woman are lost in lust,
 Little respect for the Lord's Name is found.

Attached to mother, father, progeny and brother,
 In the waterless ocean are they drowned.
 Drowned in the waterless ocean, knowing not how to swim across,
 In ego they go round and round.
 He who comes must depart,
 Saved are those who with the Guru's Word are bound.
 He who is a devotee expounds the Name,
 Himself he is saved and saves his tribe around.
 Says Nanak, with the Name lodged in the heart
 And the Guru's guidance, Lord God is found. (2)

Nothing without the Name is stable,
 The world is all a game.
 One should remain steadfast in devotion,
 And deal alone in the Name.
 Dealing in the Lord's Name, Inaccessible and Measureless,
 Guided by the Guru, one comes to gain.
 With a sense of service, devotion to truth.
 From ego, one should abstain.
 Wanting in wisdom, stupid, misled and purblind,
 The True Guru showed us the path.
 Says Nanak, the devotees cherish the Holy Word
 Day and night they laud the Lord. (3)

Himself He makes us do, Himself He does,
 With His Holy Word He exalts.
 Himself He is the True Guru, Himself the Holy Word,
 Ever and ever the devotee He regards.
 Ever and ever He regards the devotees, exalts them
 And makes them meditate on the Lord.
 Himself He is all-knowing, Himself all-seeing
 Himself He makes us laud.
 Himself He blesses with virtue, annuls evil,
 And the Name He lodges in the heart.

Nanak is sacrifice unto the True Guru a hundred times.
Himself He does and makes us do our part. (4) 4

Gauri III

Dear my love! Serve the Guru,
Meditate on the Name.
He is never far, my spouse!
Sitting at home, on His own He came.
Sitting at home He came, I was absorbed in Him as ever,
He was in a serene frame.
Serving the Lord is easy in truth.
But from whom would I claim.
He sows the Name, The Name does sprout
Name in the heart He does maintain.
Says Nanak the True Name is an exaltation
He who is pre-ordained alone may obtain. (1)

Dear spouse! The Lord's Name is sweet
For him who takes to it with his heart.
My accursed tongue! You should taste the Lord's Name,
Forgetting tastes of every other sort.
One enjoys the Lord's Name ever if the Lord pleases,
The tongue would the Holy Word exalt.
He who meditates on the Name is ever at peace.
And in the Name remains absorbed.
He is born in the Name, dies in the Name,
The truth of the Name being his reward.
Says Nanak, the Name is gained under Guru's guidance,
Himself He meditates, Himself He makes us do, my Lord. (2)

O Master! Accursed is this service,
Deserting the spouse you have to go abroad.
No one has found peace at others',

In the vice of avarice, they are absorbed.
 In the vice of avarice absorbed, lost in illusion,
 Obtaining peace it is hard.
 Serving someone is a torture indeed,
 One has to sell oneself and *dharma* discard.
 The ties of Maya are not lasting,
 Every moment it would cause pain and one would smart.
 Says Nanak, the affliction of Maya comes to an end
 When in the Holy Word one is absorbed. (3)

Self-possessed, stupid, good-for-nothing,
 You don't reflect on the Holy Word, my dear!
 Lost in the blind illusion of Maya,
 How would you to the Lord's path yourself steer?
 How would you steer the path without the Lord's pleasure?
 The self-possessed, yourself you cheer.
 The Lord's servers are ever happy
 With their mind devoted to the feet of the seer.
 He to whom the Lord is gracious,
 Ever the Master does he laud it appears.
 Says Nanak that the Name is the jewel and gain in life,
 To His devotees the Lord Himself makes it clear. (4) 5.7

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Raga Gauri V
Chhant

There is but one God.
 He is realised through the grace of the True Guru.

I suffer the pangs of separation,
 Dear me, how do I meet my Bountiful Lord?
 My Friend, Companion, my Creator God!
 My Creator God is my Lord alone.
 How does one yearning for You meet ?

With a longing in the heart for a sight.
 Serve with your hands and head on His feet.
 Forget Him not for a breath, an instant,
 An hour, half an hour, day or night.
 Nanak thirsts like a *chatrik*
 How does he meet his Lord the Bountiful Knight? (1)

I have a plea to make, dear Spouse, pray do pay heed.
 My mind and body are ravished, seeing Your wondrous deed.
 Ravished seeing Your wondrous deed and crestfallen,
 How do I find solace?
 My Spouse being virtuous, kind, youthful
 And a repository of all the grace.
 It's no fault of my Lord, the Bestower of Peace,
 I am distanced because of my misdeeds.
 Says Nanak, pray do be compassionate.
 Come home my Dear Lord please! (2)

I dedicate my mind, my body, my world in entirety,
 I sacrifice myself for the dear friend
 Who brings me a message of my God Almighty.
 I sacrificed myself at the holy spot
 And was blessed with a glimpse of the Lord.
 My afflictions were annulled in a moment.
 Whatever I yearned for, I got,
 Day and night I enjoy with all my illusion lost.
 Says Nanak, I have found the Spouse
 I was looking for in the past. (3)

My heart is in bliss, my dear.
 Of rejoicing, it is a concert.
 My Jewel has returned home.
 Quenched is all my thirst.
 As I met my Jewel, my Master, my Lord
 The sister like friends sang songs of joy.

All comrades and relatives were happy,
The mansion of evil had none to employ.
The unstruck melody sounded in the house
And the nuptial bed was laid for the Deity
Says Nanak, she remains in poise
Who meets her Lord, the Disposer of Felicity. (4) 1

Gauri V

O Mohan! Lofty are your mansions, and your palaces a wonder. P-248

O Mohan! Your abode is divine where the holy tender.
A wondrous temple of the Compassionate Master,
Where they laud at your gate.
Where the men of God meet,
They get together and contemplate.
Pray, do be kind, my Gracious, Compassionate Lord!
Take pity on the meek.
Says Nanak, I long for a glimpse
Your sight is the bliss I seek. (1)

O Mohan! Your words are divine,
Your ways are wondrous.
You alone are worthy of worship,
The rest is all ponderous.
Worthy of worship, beyond description,
You are the Master, Omnipotent.
You have submitted yourself to the Word of the Guru,
The Supreme Lord of the Forest Resident.
Yourself you go, Yourself you stay,
All power in Your hands you hold.
Says Nanak, pray protect my honour
We, Your devotees, come to Your fold. (2)

O Mohan! Longing for Your glimpse
In the holy company, they meditate.

O Mohan! Yama dare not come near them,
 On You who constantly contemplate.
 Yama comes not near them,
 Those who meditate on You single-minded.
 And remember You in word and deed,
 They are fully rewarded.
 The stupid fools living in filth without sense,
 With Your glimpse, they gain illumination
 Says Nanak, Your rule is immutable.
 Lord Supreme, the Repository of Perfection! (3)

O Mohan! You have made success splendid along with your family.
 O Mohan! Your progeny, friends, brothers and relatives,
 For all of them you have attained eternity.
 They attained eternity by shedding ego
 They who had Your divine sight.
 Those who hailed You, of Yama they have no fright.
 Your virtues are endless, beyond my count.
 You are the True Guru, Master of the Creation.
 Says Nanak, I have confided my faith in You,
 He who brings to the whole world liberation. (4) 2

Gauri V Sloka

I am sacrifice unto Him time and again,
 He who has countless sinners retrieved.
 Says Nanak, the Lord's Name is the fire
 Which destroys all misdeeds conceived. (1)

Chhant

O Man! You should repeat the Name of the Lord God,
 Creator and the master of Maya.

O Man! You should meditate on the Vanquisher of Evil,
 The Liberator who snaps the bonds of Yama.
 Contemplate on the lotus feet of the Reliever of Suffering
 Shelter of the Shelterless, the Divine Manifestation.
 Arduous is the path of Yama, an ocean of fire,
 Which could be traversed with a moment's contemplation.
 He who burns the sins of Kaliyug and cleanses.
 Day and night, it's Him one should remember.
 Prays Nanak, do be kind, O Lord!
 You are the Master and the world's Preserver. (1)
 O Man! You should meditate on the Lord
 Who relieves suffering and frees you from fear.
 The Divine King, Compassionate and full of charm,
 Of the devotees who wipes every tear.
 Fond of devotees, a Being Perfect,
 Each one of the desires He meets.
 Retrieves them from the dark cavern of ignorance
 And lodges the Name in the heart's retreats.
 Men of god, *siddhas**, their menials, minstrels and monks,
 Many a devotee sing Your praise.
 Prays Nanak, do be kind,
 The Supreme Lord do show Your grace! (2)

P-249

O Man! You should meditate on the Lord God, the Preceptor
 Who is repository of all power.
 The image of compassion, Accomplished Master
 Who supports everyone every hour.
 The life breath of mind and body.
 Without limit Inaccessible, Incompassable and a Wonder.
 A perfect anchor, charming who keeps all pains asunder.
 All ills and sufferings were annulled,
 Meditating on the Name of God.

* occults

Prays Nanak, do be kind,
You are all powerful Lord! (3)

O Man! You should laud the One who is Immutable,
Immortal and Supremely Compassionate.
Who is the Preserver, the lone Bestower,
Takes care of everyone's fate.
Takes care of fate, the Gracious Lord,
Wise, to everyone He is kind.
Frees everyone of the thorn of Yama, avarice and attachment.
He comes to lodge in the mind
Of one with whom the gods are pleased,
He does fully succeed.
By remembering the Lord, my desires were fulfilled
Nanak has this to concede. (4) 3

Gauri V

Give me your ear, my friend!
Let us try and cajole the Lord.
Shedding conceit, with the Name as dope,
Entangle Him uttering the charm of the Word.
Once He weds, dear friend, He must keep company,
This is the way of the Master of Destiny.
Relieves the fear of age, death and hell.
Says Nanak, He has cleansed ever so many. (1)

Give me your ear, my friend!
Following the council wise, let us turn a page.
In a spell of poise, sans distraction, we sing the Master's praise.
Afflictions would disappear and fears would vanish.
We shall attain what we cherish.

He is Supreme, the Perfect Lord.
In the company of Nanak we remember God. (2)

How I wish and long my friend!
If He were to grant my prayer,
Thirsting for the touch of His feet
And yearning for His gracious stare,
I look for Him here and there.
Finding Him in the company of godman,
The One who is for His prowess known.
Says Nanak, it is the lucky ones
Who meet the Supreme Lord of all Perfection. (3)

My friend! I live with my dear Master.
I have endeared myself to God.
Give me your ear, my friend;
I welcome my sleep when I go and meet my Lord.
My fears vanished, I am at peace with my Love,
Illumined in a poise, the lotus is in flower.
I have found my Lord Omniscient
Says Nanak, the union is consummated at the hour. (4) 4.2.5.11

**Gauri
Bavan Akhr (Acrostic) V**

Sloka

P-250

There is but one God.
He is realised through the grace of the True Guru.

The Revered Guru is the mother, the Revered Guru is the father.
The Revered Guru is the Master, the Preceptor.
The Revered Guru is a friend, dispeller of darkness.
The Revered Guru is a relation born of the same mother.

Of the Name of the Lord prescribed the Revered Guru is the bestower.
 The Revered Guru is the *mantra** which no one may alter.
 The Revered Guru is the embodiment of peace, truth and knowledge.
 The Revered Guru's touch is the philosopher's stone creator.
 The Revered Guru is the shrine, the pool of *Amrit*.
 Realisation of the Guru is like a bath holier.
 The Revered Guru is the Creator, Reliever of sins.
 The Revered Guru makes the fallen pure.
 The Revered Guru was there in the beginning and before the beginning,
 age after age.
 The Revered Guru's *mantra* has been the saviour.
 Meeting the Revered Guru is meeting the Lord,
 By whose favour, the stupid sinners are taken in His care.
 The Revered Guru is the True Master, the Preceptor, the Lord Divine.
 Nanak to the Revered Guru does his supplication offer.

Sloka

Himself He did and had it done,
 He alone holds the key.
 Says Nanak, He pervades all over,
 There is none other, nor shall be.

Pauri

The Primeval Lord, the True Guru I salute
 Who in the beginning, middle and end is without attribute.
 Himself He is the void, Himself embodiment of nescience,
 Himself He lauds Himself He listens.
 Himself He creates one or another.
 Himself He is the father, Himself He is the mother.
 Himself He is subtle, Himself is He concrete
 Says Nanak, Incomprehensible is His wondrous treat. (1)

* spell

Do be gracious, the Kind Lord, to me,
That I become dust of the feet of the devotee. *Refrain*

Sloka

Himself He is formless, Himself He takes a form.
Himself He is attributeless, Himself with attribute and charm.
He is known as One, all alone,
Says Nanak, from One He becomes Swarm. (1)

Pauri

In the beginning the Lord God had the universe created,
And with a single thread had it knitted.
Then He had the Three Qualities spread in different forms,
From attributeless to those with attributes became the norm.
He created species of all sorts.
Because of attachment, birth and death was their reward.
From both of these, He is Himself exempt.
Nanak fails to assess His extent. (2)

Sloka

They alone are wealthy and fortunate,
Those who have truth as capital on their part.
Says Nanak, truth and purity is attained
In the company of the men of God. (1)

Pauri

Sassa* is S that stands for *satya* — truth, nothing but the truth.
Without the True One there is none else, forsooth.

* sassa is the S in the Gurmukhi alphabet.

He comes to shelter whom to the world He brings.
 He makes others listen as His praises he sings.
 He is never involved in any illusion.
 He sees the Lord Manifest in His profusion.
 He who has attained this stage, he is a man of God.
 Such a one Nanak would a hundred times laud. (3)

Sloka

Why hanker after wealth?
 The attachment to Maya is accursed.
 Without the Name, says Nanak,
 Everything around must turn into dust.

Pauri

Dhadha* that is Dh stands for *dhoor*, the dust sacred of your devotee's feet.
 Blessed are they who have access to this treat. P-251
 They yearn not for wealth, nor long for heaven.
 With utter devotion they ask for the dust of the feet of holy men.
 How could they be involved in worldly affairs,
 Those who would leave not the One and not go anywhere?
 He who has the Name lodged in his heart
 Says Nanak, he is a saint, he is god. (4)

Sloka

Trying many a garb, erudition, meditation and practices stubborn,
 Nobody has ever realised the Lord.
 Says Nanak, he who is blessed with His grace,
 He is a devotee, he is a man of God. (1)

* Also part of the Gurmukhi alphabet.

Pauri

Gnangna that is GN stands for *gyan*, enlightenment doesn't consist of mere discourse,
 With various ways and manners of the *Shastras* going hoarse.
 Enlightened is he in whose mind He is firmly lodged.
 Mere debating and listening to discourses don't bring union with God.
 Even the unenlightened who by His ordinance would abide,
 Hot and cold to him are alike.
 The enlightened with the help of the Guru on the essence contemplate.
 Says Nanak, he is the one on whom He bestows his grace. (5)

Sloka

Purposeless like cattle and beasts many in the world are led.
 Says Nanak, such alone by the guidance of the Guru have realisation
 Who have it inscribed in their forehead.

Pauri

Man is sent to the world to seek the Lord and realise.
 Yet on birth, he falls to Maya's charm and does capsize.
 Lying upside down in the cavity of the womb, he did penance
 When with every breath he remembered the Providence.
 He then got involved in what he must forsake.
 Contemplation on the Bestower, he would not undertake.
 He to whom gracious is the Lord,
 Says Nanak, here and hereafter he forgets not God. (6)

Sloka

As ordained one comes, as ordained one goes.
 There is none above His ordinance.
 Their coming and going comes to an end,
 Says Nanak, those who have in their heart lodged the Providence. (1)

Pauri

Many a womb have these creatures lodged.
 Involved in the delight of attachment, their lives are lost.
 To the Three Qualities Maya has them subdued.
 And then in every heart her own love is imbued.
 Fellow travellers! Show me the way.
 So that I overcome Maya's sweeping sway.
 He whom He grants the company of the seer,
 Says Nanak, Maya dare not come near. (7)

Sloka

Deeds good or bad, the Lord Himself does conceive
 Like a beast one throws about one's weight.
 Says Nanak, there's nothing one could without the Lord achieve? (1)

Pauri

Himself He does inspire
 Good and bad He does transpire.
 One does in the world what He prescribes.
 And one gets what He Himself ascribes.
 No one knows His extent
 What happens is what He Himself has meant.
 From Him has all this been created.
 Says Nanak, He Himself has facilitated. (8)

Sloka

Lost in the voluptuous pleasures of women,
 In the frail dye of *kausumb* and foul-tasting like venom.
 Says Nanak, if you come to His shelter,
 Your ego will no more be a problem. (1)

Pauri

O Man! To whomsoever other than the Lord you are attached, P-252
 You line up for the hook.
 That way one could never be emancipated
 As the reprobate overtook.
 The egoist given to rituals has a great stake.
 He who is not devoted to the Lord,
 All his rituals are a waste.
 Those who enjoy the delights of the 'sweet' Maya
 Are tied with Yama's strip.
 Deluded by doubts, they realise not
 That the Lord is ever close and on the tip.
 Computation of their deeds brings not liberation.
 Just as by washing the mud, the wall is not brightened.
 Says Nanak, he whom He grants realisation,
 The devotee is enlightened. (9)

Sloka

Those who take to the holy company,
 They are no more in shackles cast.
 Dyed in the hues of the One and the Sole,
 Says Nanak, their colour is fast. (1)

Pauri

Rara is R that stands for raring in a way
 That you utter the Name night and day.
 Rude would no one be to you at the Portal Divine.
 Everyone would be courteous and fine.
 You would be lodged in a place
 Where birth and death have no trace.
 He who has from the Above inscribed in his forehead,
 With the wealth of the Name, says Nanak, he is fed. (10)

Sloka

The purblind fool is given to greed,
Falsehood, misdeeds and attachment.
Lost in this filth, says Nanak,
Because of Maya's grip and involvement.

Pauri

Lalla, that is L, stands for licence to give in to the delights of evil,
Egocentricity and Maya's devil.
They are born and in Maya they die.
They do whatever is ordained, without asking the reason why.
No one is deficient and none proficient.
No one is efficient and none delinquent.
One does what one is matched.
Says Nanak, the Master is ever unattached. (11)

Sloka

O Beloved! Preserver of the universe, Lord!
Profound Preceptor, Without Limits!
There is none other, says Nanak
He is the couldn't-care-less hermit.

Pauri

Lalla, that is L, means the Lord is unparalleled.
He is unique, He remains unequalled.
Eternal, ever and ever He has survived.
No one has His limits ever realised.
He is equally pervasive in the ant and elephant.
The Manifest Master, He is Omnipresent.
One whom He blesses with loving devotion,
Says Nanak, the devotee takes to meditation. (12)

Sloka

Those who have known the ecstasy of spirit,
On their own they take to the way of the Lord.
Says Nanak, ever blessed are they,
Their birth is the Divine reward. (1)

Pauri

His life should be considered a success
Whose tongue to the Lord's laudation has access.
He who takes to the company of a man of god,
Day and night he remains in the Name absorbed.
Absorbed in the Name in life, he would find,
He to whom the Lord God is kind.
He is born only once, not to be born again.
Says Nanak, ever in the Lord's presence he remains. (13)

Sloka

He meditating on whom one is blessed,
And one's duality is curbed.
His suffering, pain and anxieties are shed.
Says Nanak, in the Name he remains merged.

Pauri

Yayya, that is Y, means yield discarding the foul thinking of duality. P-253
Discarding it makes for poise and felicity.
Yayya, that is Y, means you should for holy shelter ask,
By the dint of which you can life's ocean cross.
Yayya, that is Y, means you are not born again.
Those who are absorbed in the Lord's Name remain.

Yayya, that is Y, means yield not in life, with faith in God.
Says Nanak, blessed are they who have the Lord in their heart. (14)

Sloka

The Friend here and hereafter remains lodged in my heart.
Guided by the Guru accomplished,
Says Nanak, one should meditate on the Lord. (1)

Pauri

Day and night meditate on Him
Who in the end will come to your rescue.
The vice of Maya lasts for four days
Which in the end deserts everyone, true.
Mother and father, son and daughter,
Family and spouse will accompany you not hereafter.
You should garner that which no loss would know,
And with honour to the Divine Home you go.
In Kaliyug those who in the company of the holy laud the Lord.
Says Nanak, freedom from transmigration is their reward. (15)

Sloka

Charm infinite, high caste, shrewd, learned and wealthy,
If she adores not God, says Nanak, she is like a dead body.

Pauri

Gnangna, that is GN, means *gyan* or learning the six *Shastras*,
In hailing, retaining and exhaling in the yogic postures.
Be learned, meditative and a pilgrim bathing at the holy spots
In pursuit of purity, cooking for oneself,
Touching not anyone and living in a forest resort.

If the Lord's Name you do not cultivate,
Whatever you do will go waste.
Even the lower of the low pariahs would earn regard
Who have the Lord's Name in their heart lodged. (16)

Sloka

One roams the four corners and goes in ten directions
As determined by the record of *karmic* and previous deeds.
Pain and peace, freedom from transmigration,
Says Nanak, are accorded as per the divine writ indeed. (1)

Pauri

Kakka, that is K, stands for *karma* which one commits as traced.
Whatever has been inscribed cannot be effaced.
There is no rethinking.
The Creator knows no blinking.
For some He Himself has the path set.
Others wander in the jungle and regret.
Himself He has conceived the play
Nanak received what He deigned to pay. (17)

Sloka

They consume, spend and enjoy,
There is no end to the store.
Many a devotee contemplate on the Name
Says Nanak, it is an endless score. (1)

Pauri

Khakha, that is KH, stands for *khoona* and means lacking anything with
the Almighty Lord.

What He desires He gives, where He sends one must depart.
 Spending riches of the Name is the wherewithal of the devotee.
 Forgiveness, humility, bliss, poise and meditation are the virtues of the Deity.
 They play and enjoy in ecstasy, those to whom He is kind.
 They are ever wealthy and pleasant at home with the Name divine.
 They come not to grief, nor do they suffer face chastisement, whom He favours.
 Says Nanak, those who accept His ordinance,
 They must succeed in their endeavours. (18)

Sloka

Consider and calculate in your mind: P-254
 Inevitably, everyone must depart.
 The Guru kills the longing for evanescent things.
 Says Nanak, the Name is on the malady an assault. (1)

Pauri

Gagga, that is G, stands for Gobind, the Lord who must be lauded,
 In every breath, every day.
 There is no trusting the life,
 O Friend! Don't you delay.
 There is no restraint for the child, youth or age.
 No one knows the hour when would arrive the Yama's bondage.
 Neither the knowledgeable, nor the one with sharp intellect.
 I have seen no one does ever last.
 Everyone has quit and gone,
 Yet O fool! You seem to cling fast.
 Fortunate is he who takes to meditation with the grace of God.
 Says Nanak, their life is purposeful
 Those who have conjugal bliss with their Lord. (19)

Sloka

I have studied all the *Vedas* and *Shastras*.
There is none other than the Lord
In the beginning, before the beginning and at present
Says Nanak, there is but one God. (1)

Pauri

Ghagha, that is Gh, stands for *ghal* meaning bear in mind
That other than the Lord there is none.
Neither was there in the past, nor will there be in future.
Here and there, He is the Only One.
One who goes to His shelter is in Him absorbed.
In the Kaliyug the essence of Name are the rituals performed?
Many strive hard and regret,
Without the Lord, no peace do they get.
Says Nanak, those who are blessed by the Master,
They sip *Amrit*, the divine elixir. (20)

Sloka

The days and breaths of life are predetermined.
These cannot be increased or shortened a bit.
Says Nanak, foolish are they who wish to prolong life
And to the ritualistic practices submit. (1)

Pauri

Ganga, that is Gn, means the grip of death they are in,
Those who are rendered misbelievers by God.
Many an incarnation they are born to die,
Those who seek not the spiritual Lord.

Enlightenment and meditation comes
 To those whom in His grace the Lord confirms.
 By reckoning alone no one is liberated.
 The unbaked vessel must get disintegrated.
 He abides who meditates on the Eternal Lord.
 He remained not unknown, Nanak was projected abroad. (21)

Sloka

Meditation on His sacred feet
 My drooping lotus has blossomed fine.
 The Lord Himself became manifest
 As reflected by the men divine. (1)

Pauri

Chacha, that is Ch, for *charan* — feet of the Guru
 To which I owe devotion.
 Blessed is the day of happy conjunction.
 I went to the four corners and in ten directions.
 When He took kindly, I had His *darshan*.
 Discarding niceties of ways, manners and duality,
 My mind became immaculate in the company of the holy
 Visualising the One, all my anxieties died,
 Says Nanak, when he who had the collyrium of illumination applied. (22)

Sloka

That my heart be at peace, my mind at rest.
 And I should chant the Lord's praises
 Pray, show Nanak the favour
 That he should be the slave of Your slaves without wages. (1)

Pauri

Chhachha, stands for Chh, makes *chhohire* meaning the lads of God,
Slaves of slaves who draw water for the Lord.

Chhachha also spells *char*, the dust of the feet of the men of God.

Do be kind to me, my Lord!

P-255

Le me forget being too shrewd and clever,

I should have faith in the holy ever.

This figure of clay has found the supreme state,
Says Nanak, when the holy came to its aid. (23)

Sloka

Taking pride in aggression and tyranny

With the useless body in poor state,

Caught in the bondage of ego,

Says Nanak, the Name alone can liberate. (1)

Pauri

Jajja, that is J, standing for Jane means he thinks he is a sage,
Not realising the illusion that he is a parrot in a trap for the cage.

He who considers himself enlightened by the Master,

The Master hereafter does not give him any quarter.

He who considers himself an eloquent expounder,

He is at best someone going places as a trader.

He who sheds his ego in the company of the holy,

Says Nanak, he enjoys union with the Deity. (24)

Sloka

Rise at the ambrosial hour and meditate on the Name.

Day and night, you should do so.

You will not come to grief.
Says Nanak, all your worries will go. (1)

Pauri

Jhajha, that is Jh, stands for *jhooran*, meaning anxiety of which
you'll be relieved,
If the Lord's Name you were to have conceived.
Pining in agony, the retrobate died
Who is to duality in his heart tied.
Your foul deeds will leave
Were you in the holy company His legend to receive.
His lust would be shed, also wrath and misdeeds,
Says Nanak, when he is favoured by the Master of his creed. (25)

Sloka

You may try many a device,
O Friend! You will live not for ever.
Meditating with loving devotion,
You will die never. (1)

Pauri

Jnajna, that is Jn, stands for *jnan* meaning understand for certain
That the attachments have never lasted.
Don't you compute, it's no use,
Many alike you have already departed.
Whatever you see must cease to exist.
To whom should one take?
Take it as true in your heart
That the colour of Maya is fake.
The holy one, who is free of doubts, alone knows,
He pulls himself out of the dark cavern.

To whom the Lord his favour shows.
He who wields all power,
He does, He is the Doer Lord.
Says Nanak, He should be lauded
As he has the fortunate conjunction brought. (26)

Sloka

The bonds of birth and death are snapped,
In the service of the holy I've found accord.
Prays Nanak, He should never be away from my thoughts
The Treasure of Virtue, my Lord! (1)

Pauri

Serve Him, the singular Entity
Beside Whom there is none other.
Were he to live in the mind, mouth and heart,
Whatever one desires, one must gather.
One to whom He is gracious,
He gets an opportunity to serve around.
He enjoys the company of godmen
To whom the Lord's favours abound.
I have tried many a shrine,
There is no peace without the Name.
They were saved from the messengers of Yama,
Those who to the company of the holy came,
I am sacrifice unto the holy sages
Who annul my sins of ages. (27)

Sloka

They have no obstacle in their path
With whom the Lord is pleased.

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Those whom He comes to own,
They are blessed indeed. (1)

Pauri

Thatha, that is Th, stands for *thahen* meaning steady is not the mind.
Discarding all else to One yourself you bind.
Many have died, to Maya they were attached.
They are never to weal matched.
Weal lies in the holy company.
The ambrosial Name is their destiny.
He who is dear to the Lord,
Says Nanak, he's at peace in his heart. (28)

Sloka

In utter humility I supplicate many a time
You hold the magic wand.
Pray! Save me from wavering in doubt,
Says Nanak, do save me with Your hand. (1)

Pauri

Dadda, that is D, spells *dera*, meaning destination which it is not.
The actual destination you had better realise.
The discipline of that destination
The Guru's Holy Word would apprise.
You take all the pains for your present abode
Which would not for a moment with you hold.
He alone knows the distinction,
He who is favoured the Almighty's estimation.
The abode eternal one finds in the holy company.
Says Nanak, no more is one vexed by duality. (29)

Sloka

As the divine reckoner's agents started demolishing
No one came to rescue.
Says Nanak, saved were they who meditated on the Lord
In the company of the holy crew. (1)

Pauri

Dhadha, that is Dh, stands for *Dhoondat* meaning where I do search for Him?
Search one should one's own mind.
The Lord lives with oneself,
Why go about in the forests to find?
The dreadful ego should be shed in the holy company.
And live a life peaceful in poise,
Blessed in the presence of the Deity.
Because of ego one gets into the cycle of birth and death
And suffers agony in the mother's womb ever.
Lost in attachment and in ego, he is nowhere.
Going about he happened to come to the holy for shelter.
The bondage of suffering was snapped,
Nanak was accommodated in His quarter. (30)

Sloka

Cautious Dharamraja his minion.
Where the holy meditate and sing praises of Nanak everyday,
Neither you nor I will be pardoned if you go near them I say.

Pauri

Nranrha figures in *ranrh* meaning battle in which he succeeds,
He who has conquered his person.
He who has subdued ego and duality,

His life is a glorious excursion.
 He who kills his pride, dies while alive
 And abides by the Accomplished Guru.
 Conquering oneself is meeting the Lord.
 Heroic is his face true.
 Tries not to possess, has faith in the only Guard.
 Day and night he meditates on Him,
 The Supreme Being, the wondrous Lord!
 Becoming dust of the feet of all,
 That's is what he should have strived.
 Ever happy is he who abides by His ordinance.
 Says Nanak, one gets what is in his lot inscribed. (31)

Sloka

I dedicate my body, mind and riches to him
 Who brings about my meeting with the Lord.
 Says Nanak, it would annul my doubts and fears
 And save me from Yama staring hard. (1)

Pauri

Tatta, that is T, meaning that to Him you should be devoted.
 Who is the Treasure of Virtue, the Kind Divine.
 Whatever you desire, you will gain.
 With anguish no more would you whine.
 Annulled would be the fear of Yama's path,
 The Lord's laudation would come to lodge in the heart.
 Recognition would come your way and mind illumined.
 In the Divine Mansion you would find the resort.
 Your wealth would not go with you
 Nor your house, nor your youth, nor your *raj*.
 Meditate on the Lord in the company of the holy
 This should be your primary task.

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No harm will come to you, were He to look after.
Says Nanak, Himself He cherishes like mother and father. (32)

Sloka

Striving in many ways, they are exhausted.
Neither are they satisfied nor is their thirst quenched.
The misbelievers die hoarding.
While leaving this world, Maya is nobody's friend. (1)

Pauri

Thatha, that is Th, stands for *thir* meaning there is none who will last.
Why stretch your feet?
To collect Maya, you try many a friend.
And all and sundry you cheat.
In your endeavour to hoard to your fill,
O fool! Yourself you exhaust.
It will not be of any use
When you come to your hour last.
Listen to the holy, meditate on the Lord and steady your mind.
Practise loving devotion which is the lasting bond you'll find.
He is the cause of all causes,
All power does He possess.
Whatever He ordains, one does,
Says Nanak, man is utterly helpless. (33)

Sloka

His devotee conceived Him to be the one who provides.
Every breath he meditates on Him.
Says Nanak, a glimpse of the Lord guides. (1)

Pauri

Dadda, that is D, standing for Data meaning Bestower is He alone.
 For one and all does He provide.
 There is no end to His bounty,
 Innumerable are His stores, open wide.
 The Bestower is ever there.
 O fool! How come you don't care?
 Friend! It is not your fault.
 He Himself who has you in the bondage of Maya involved.
 He whose sufferings He relieves,
 Says Nanak, the devotee's anxieties cease. (34)

Sloka

O Man! You should have faith in Him alone.
 All other hopes you should discard.
 Says Nanak, meditating on the Name
 Everything turns out to be in accord.

Pauri

Dhadha, that is Dh, standing for *dhawat* meaning restlessness
 That can be arrested only in the divine company.
 Pray, do be gracious, my Lord Above,
 And infuse me with the light holy.
 In Truth are his riches, He is the true money-lender
 He who has the Lord's Name as capital.
 And for the Name he is known as the trader.
 Forbearance, repute and glory he enjoys.
 Listening to Lord's Name his ears who employs.
 With the Guru's blessings he remains in the Name absorbed,
 Says Nanak, he is honoured by the Lord. (35)

Sloka

Nanak meditated on the Name with loving devotion,
 With the guidance of the Guru Accomplished.
 There is no going to hell with the men given to meditation. (1)

Pauri

Nanna, that is N, stands for *narak* and means hell is not for the men of God
 Who have the Lord's Name in their heart lodged.
 The devotees who on the treasure of the Name meditate
 In the vice of Maya they don't have to agitate.
 He who has been blessed with the Name,
 Whatever he asks, he gets the same.
 With the treasure of *Amrit* he is blessed,
 Says Nanak, for him the unstruck melody is struck. (36)

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Sloka

He who sheds deceit, attachment and misdeeds,
 His repute the Supreme Lord would defend.
 Says Nanak, He should be meditated upon
 As He has no limit, no end. (1)

Pauri

Pappa, that is P, standing for *permit* meaning Limitless is He.
 Nobody has known His part.
 Redeemer of the sinner, Unknowable is the Lord.
 Millions of culprits he has reformed,
 Those who meditated on the ambrosial Name with the men of God.
 Their deceit, duplicity and attachment depart,
 Those whose saviour is the Lord.

He is the King with the canopy royal over His head,
Says Nanak, there is none other instead. (37)

Sloka

Snapped are the bonds and ended is transmigration.
I have won, conquering the mind.
Says Nanak, the Guru has granted me poise,
There is no more wandering of any kind. (1)

Pauri

Phapha, that is Ph, stands for *phirat* meaning wandering about.
You have arrived here.
And given precious life in the Kaliyug to bear.
Such an opportunity doesn't come one's way again.
Snap the noose of death, meditate on the Name
So that you are free from transmigration.
You should devote yourself alone to meditation.
The Lord Almighty! Pray do me a favour
The poor Nanak may be taken in Your care. (38)

Sloka

The Lord Supreme, Compassionate and Cherisher of the humble,
Pray, give me Your ear!
Nanak may be granted the dust of the feet of the holy
Wherein he finds peace, wealth and pleasure. (1)

Pauri

Babba, that is B, stands for *Brahm* meaning the Supreme Being.
He who has realised Him is a Brahmin indeed.

A *Vaishnava*, living life pure according to the creed.
 He is a hero who the ills in him subdues.
 To come near such a one evil would refuse.
 Man ties himself in knots of pride.
 And the purblind world the people around to deride.
 All debates and discourses of intellect are a waste.
 Says Nanak, he understands whom He Himself inculcates. (39)

Sloka

One should meditate on the shatterer of fear and suffering-reliever.
 Those who lodge Him in the heart in the company of the holy,
 Says Nanak, they do not ever waver. (1)

Pauri

Bhabha, that is Bh, stands for *bharam* meaning illusion
 From which one has oneself to redeem.
 The world is a mere dream.
 Godmen, gods and goddesses are in illusions caught.
Siddhas, seekers and those who have with Brahma cast their lot.
 Caught in illusion man is misled.
 Dreadful is the illusion of Maya difficult to shed.
 Frees the devotee from illusion, fear and attachment by the Guru led.
 Nanak was thus with Supreme bliss fed. (40)

Sloka

Maya to which man is attached tries many a way.
 He whom you save from asking for it,
 - Says Nanak, the Name remains his mainstay. (1)

Pauri

Mamma, that is M, stands for *mangan* meaning asking for.
 Asks and asks for the innocent.
 Keeps on bestowing on the Proficient.
 What He gives, it is in one go,
 The stupid man kicks up a row.
 When he comes to ask, he asks for things other than God.
 Which to no one has brought peace and accord.
 If you have to ask, you should ask for the only consideration,
 Says Nanak, which should provide you with liberation. (41)

Sloka

Perfectly wise and distinguished are they,
 Guided by the Accomplished Guru.
 Those who have realised their Lord,
 Says Nanak, they are fortunate and true. (1)

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Pauri

Mamma, that is M, standing for *marm* means mystery.
 He who understands this mystery,
 He is happy in the holy company.
 Weal and woe are to him the same
 Free from hell and heaven claim.
 He is with Him and also apart.
 The Almighty God lives in his heart.
 In loving devotion, the bliss he got.
 Who in Maya is entangled not. (42)

Sloka

Pay heed, my fellow travellers and friends!
Without the Lord there is no liberation.
Says Nanak, snapped are his bonds,
He who comes to the Lord's protection. (1)

Pauri

Yayya that is Y stands for *yatan* meaning effort.
You may make many an effort.
Without the Name no one is perfect.
Only that effort bears fruit
Which in the company of the holy you moot.
The liberation that may be everyone's aim,
It's obtained not without His Name.
He alone can ferry across the ocean.
Rescues the meritless, the Lord of Creation.
With thought, word and action whomsoever He does apprise,
Says Nanak, he would in his mind realise. (43)

Sloka

Don't you blame anyone, on your own do contemplate.
Live a humble life, His grace would you liberate. (1)

Pauri

Rara, that is R, stands for *renu* meaning dust.
He who is the dust of everyone's feet,
His ego is shed, his reckoning complete.
In the Court Divine does succeed,
The devotee who is devoted to the creed.
His way of life annuls every misdeed.

Wondrous are the Words of the Almighty indeed.
 Man gets dyed in the Lord's colour,
 Says Nanak, if the gifted Guru were to favour. (44)

Sloka

Avarice, falsehood, and vicious maladies
 Those who have in their body come to lodge,
 Were they to sip a draught of *Amrit*,
 Says Nanak, they would ever in peace bask. (1)

Pauri

Lalla, that is L, stands for *lawo* meaning apply that remedy
 Which in an instant undoes suffering and agony.
 The remedy of Name he who in his heart does bear,
 No ill even in his dream he need fear.
 The remedy of Name is lodged in every heart.
 But without the Guru Accomplished no one may impart.
 The Guru Accomplished applied discipline strict.
 Says Nanak, no more would any malady afflict. (45)

Sloka

The All Pervasive pervades everywhere.
 There is no place bereft.
 He is with you inside and outside
 Says Nanak, why do you feel overlooked and left? (1)

Pauri

Vavva, that is V, stands for *vairu* meaning malice,
 You should entertain for none.
 In every heart He is pervasive.

Pervades in water and land, the Lord.
 Rare are those who with the Guru's guidance laud.
 Bereft of rancour and malice are their hearts,
 The devotees who in His laudation take part.
 Caste and colour no more does he discriminate,
 Says Nanak, the devotee who on the Name does contemplate. (46) P-260

Sloka

Lost in ego and avarice the misbeliever is stupid or an ignorant one.
 Dies yearning like the one thirsty,
 Says Nanak, because of misdeeds done. (1)

Pauri

***R**arha, that is Rh, stands for *rarh* meaning acrimony.
 Where meditation is the essence of the ritual religion
 One sheds it in the holy company.
 He in whose heart comes to lodge Supreme Beauty,
 Killed in an instant is his malice, is a testimony.
 The misbeliever indulges in malice,
 He who is egocentric and in evil company.
 Rarha stands for malice which the devotees shed
 In an instant was Nanak to this understanding led. (47)

Sloka

Depend upon what the holy say
 And give up being clever.
 He who has the Guru's Word in the heart,
 He is fortunate ever. (1)

* A sound peculiar to Punjabi

Pauri

Sassa, that is S, stands for *saran* meaning shelter.
 I seek the Lord as a last resort.
 Having tried *Shastras*, *Smritis* and *Vedas* of all sort,
 I have conjured up hard.
 There is no liberation without lauding the Lord.
 Every breath the blunders we commit.
 You are the Almighty, Immesurable, Without Limit.
 Pray, save the one come to your care, Compassionate Lord!
 Nanak is a mere child of God. (48)

Sloka

Shedding conceit, I am at peace.
 My body and mind are sans disease.
 Now says Nanak, he can clearly gaze,
 The one who is worthy of praise.

Pauri

Khakha, that is Kh, stands for *khara* meaning sincere
 Am I while adulating You,
 Who in an instant fills the empty true.
 He who is sincerely humble in state,
 Day and night meditates on the Lord Immaculate.
 If it pleases the Lord, He makes one comfortable.
 The Lord God is Incomputable.
 Innumerable errors He forgives in a minute.
 Says Nanak, the Lord is ever compassionate. (49)

Sloka

I tell the truth, pay heed and come to the care of the Lord.
If you give up all your clever argumentation,
Says Nanak, He will get you in Himself absorbed. (1)

Pauri

Sassa, that is S, stands for *sianap* meaning sleight of intellect
Which the ignorant you must discard.
With sophistry and arrogant demands
Please you cannot the Lord God.
You may try a thousand clever ruse,
In the end not one will be of use.

Meditate on Him alone day and night
Who will in the end by you abide.
He whom in the service of the holy He commits,
Says Nanak, him no suffering ever afflicts. (50)

Sloka

Uttering the Lord's Name with lips,
It brings peace, lodging Him in the heart.
Says Nanak, He pervades all over
Here and there in every part. (1)

Pauri

As I look around I find the Lord pervade every heart.
He has been there ever and ever,
Reliever of pain, the Guru who does knowledge impart.
Shedding ego brings bliss.

Where ego is not, the Lord exists.
 Reliever of the torture of transmigration,
 A gift of the holy tryst.
 With loving devotion remember the kind Lord.
 In the company of the holy He gives you reward.
 None else could help nor achieve.
 Says Nanak, every thing the Lord did conceive. (51)

Sloka

On merit I am at a loss,
 I go wrong every moment.
 The Pardon-giver must pardon me
 And cruise Nanak across.

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Pauri

Ungrateful sinner, alienated with poor writ.
 He who has blessed me with life and comfort, I know Him not a bit.
 In search of Maya I go about in ten directions.
 He who is the Compassionate Bestower
 Not a moment do I spend on Him in reflection.
 Avarice, falsehood, misdeeds and attachment,
 These are my property.
 The depraved, thieves and confirmed slanderers
 I spend my time in their company.
 If it pleases You, You may pardon the false along with the true.
 Says Nanak, if the Lord so desires, the stones might float through. (52)

Sloka

Eating and drinking, playing and laughing,
 Many a life have I lost.
 Pray, rescue me from the ocean of existence
 You are Nanak's prop. (1)

Pauri

Playing frivolous games I have suffered many a life's wound.
 Meeting the men of God relieves suffering.
 With the True Guru's Word one is attuned.
 Forgiveness I have acquired, truth have I garnered
 And quaffed the *Amrit* of Name.
 The Master has been graciously kind.
 Joy, peace and poise I am set to gain.
 My merchandise has earned me much profit,
 I return home with honour.
 The Guru encouraged me with love and affection.
 The Lord God is now my power.
 He did, He does, He continues to do all that's around.
 Says Nanak, He should be adulated
 He it is Who is in every heart found. (53)

Sloka

I come seeking Your shelter, Compassionate Lord.
 Repeating your Name Nanak is blessed.
 It is the only alphabet* in my heart.

Pauri

The Lord has contained the three worlds in the alphabet.
 The *Vedas* and their commentaries are in the alphabet set.
 The *Shastras*, *Smritis* and *Puranas* are with alphabets composed.
 The alphabet is melody, word and what is in it reposed.
 The alphabet spells liberation, freedom from Yama's terror and illusion.
 The alphabet leads to rituals, *dharma* and sacred action.
 All that is visible can in alphabet be told.
 Says Nanak, it is the Preceptor in His peculiar fold. (54)

*Name

Sloka

With the pen in Your hand, my Inaccessible Lord,
 My destiny You inscribed on my forehead, true.
 Unique in charm, You are involved in all.
 My tongue cannot praise;
 I long for a glimpse to die for You.

Pauri

I hail the Almighty, the Supreme, the Eternal and the Immaculate.
 The Accomplished, Pervasive, Reliever of suffering and the Virtue impersonate.
 I hail the Divine companion, the Formless, Unattributed, everyone's Anchor.
 I hail the Master, the treasure of merit who is enlightened ever.
 I hail the one farther from the farthest, the Lord God Who is and Who will be.
 Helper of the helpless ever by the side of the holy.
 I hail the Lord Whose slave I am, without merit and quality
 Pray, bless Nanak with the gift of Name and keep him in Your heart's sanctuary. (55)

Sloka

The Revered Guru is the mother. P-262
 The Revered Guru is the father
 The Revered Guru is the Master, the Preceptor.
 The Revered Guru is a friend, dispeller of darkness.
 The Revered Guru is a relation, born of the same mother.
 Of the prescribed Name of the Lord the Revered Guru is the Bestower.
 The Revered Guru is the *mantra* which none may alter.
 The Revered Guru is the embodiment of peace, truth and knowledge.
 The Revered Guru's touch is the philosopher's stone, He is its creator.
 The Revered Guru is the shrine, pool of *Amrit*.
 The realisation of the Guru is the bath holier.
 The Revered Guru is the creator, reliever of sins.
 The Revered Guru turns the fallen pure.

The Revered Guru was there in the beginning and before the beginning,
age after age.

The Revered Guru's *mantra* has been a saviour.
Meeting the Revered Guru is meeting the Lord,
Whose favour with the stupid sinners are taken care.
The Revered Guru is the Free Master, the Preceptor, the Lord Divine,
Nanak for the Revered Guru does his supplication bear. (1)

*[This sloka to be read both in the beginning and end]

Gauri Sukhmani V

Sloka

There is but one God.
He is realised through the grace of the True Guru.

I salute the Primordial God.
I salute the One preceding Him.
I salute the True Guru.
I salute my Supreme Lord.

Octavo

Meditate! Meditate! Meditate! And thus be blessed,
Your anguish and agony would from the mind be shed.
Laud the One who prevails over all,
Whose Name reverbrates in countless hearts.
Verified *Vedas, Puranas* and *Smritis*
Of the Name Divine, they are a creativity.
Whoever is blessed with an iota of it,
To define his virtue is verily difficult.

* This is prescribed in the original text

Those who long for His sight,
 They are Nanak's loved ones and might. (1)
Sukhmani spelling peace is nectar of the Name.
 He who meditates on it can comfort and contentment claim. *Refrain*

Meditating on God, one is born not again.
 Meditating on God, the dread of death is no strain.
 Meditating on God frees one from the ravages of age.
 Meditating on God subsides the enemy's rage.
 Meditating on God, no harm ever comes.
 Day and night His Name one hums.
 Meditating on God, fears don't assail.
 Meditating on God, one suffers no travail.
 Meditating on God in concert with the holy,
 Says Nanak, is a blessing in Divine company. (2)

Meditating on God brings treasures nine — mundane and divine.
 Meditating on God obtains knowledge, devotion and wisdom sublime.
 Meditating on God is austerities, oblation and adoration.
 Meditating on God frees one of the duality aberration.
 Meditating on God is like bathing at places of pilgrimage.
 Meditating on God begets honour in Heaven among the sages. P-263
 Meditating on God one does nothing but good.
 Meditating on God success is understood.
 One can meditate only when He does bless.
 Nanak would verily His feet caress. (3)

Meditating on God is supreme.
 Meditating on God uplifts the mean.
 Meditating on God satiates.
 Meditating on God elevates.
 Meditating on God delivers one from Yama's fear.
 Meditating on God fulfils one's desires.
 Meditating on God frees the mind of filth;

And the Nectar of His Name comes to lodge in it.
 On the tongue of the holy the Name prevails.
 Of such a One Nanak is the slave. (4)

Those who meditate on God are men of means.
 Those who meditate on God are held in esteem.
 Those who meditate on God are accepted.
 With supremacy by the divine invested.
 Those who meditate on God are on their own.
 Those who meditate on God wear the crown.
 Those who meditate on God live in peace.
 Those who meditate on God are in constant bliss.
 Those whom the Benevolent Lord with meditation treats,
 Nanak seeks the dust of their feet. (5)

Those who meditate on God are do-gooders;
 Those who meditate on God I adore.
 Those who meditate on God are charming.
 Those who meditate on God are peace-loving.
 Those who meditate on God master themselves.
 Those who meditate on God tread the path righteous.
 Those who meditate on God enjoy much pleasure.
 Those who meditate on God live close and near.
 With the grace of the holy, remember Him night and day.
 Says Nanak, it is the fortunate who meditate and pray. (6)

Meditating on God brings success in ventures.
 Meditating on God one regrets not, nor suffers.
 Meditating on God is singing His paeans.
 Meditating on God is merging in His vision.
 Meditating on God, one remains in focus.
 Meditating on God blossoms the heart's lotus.
 Meditating on God is listening the unstruck chord.
 There is no end to the joy of meditating on God.

They alone meditate whom He blesses.
Nanak falls at their feet and caresses. (7)

Meditating on God, godmen come to be known.
Meditating on God the *Vedas* were revealed and sworn.
Meditating on God produced miracle men, celibates and bestowers.
It was God's meditation that made the lowly known in the four quarters.
Meditating on God led to creation of the Universe.
Meditate on the One who is the Cause of all causes.
All the forms of life we owe to God's nomination.
God Himself lives in His Divination.
Those Whom He blesses, says Nanak,
They attain God through meditation. (8.1)

Sloka

The Reliever of the pain of the poor,
Helper of the helpless!
I come seeking Your refuge,
Pray, do Nanak bless.

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Octavo

Where mother and father, son, friend and brother, can't do.
O Man! The Name of God then comes to your rescue.
Where the dreadful emissaries of death demolish,
The Name of God stands by you.
Where you have untold hardships to bear,
The Name of God rescues you there.
While many other measures may fail to win,
The Name of God will wash a million sins.
Remember the Name in the manner of the Guru,
And gain the manifold blessings of the True. (1)

Unhappy is monarch of the entire universe.
 Meditating on the Name he feels felicitous.
 With millions and billions his avarice he may not restrain.
 Meditating on the Name, liberation he'd gain.
 Joys galore don't quench the thirst,
 To allay it is needed the Lord's Name first.
 The path that you've to tread alone,
 In the company of Name you feel at home.
 Such a Name you remember ever,
 The devotee this way finds His favour. (2)

Where millions and billions may not bail you out,
 Remembering the Name ferries you across no doubt.
 Where many a crisis your ruin threaten,
 Remembering the Name relieves you in a moment.
 Many a time you are born and die,
 Remembering the Name in peace you lie.
 Dirtied I am, my dirt won't wash,
 Remembering the Name a million sins would squash.
 With a spirited heart I repeat the Name,
 That can be attained in the company of saints. (3)

The journey, the length of which you can't measure,
 The Name of God becomes your treasure.
 The path that is dark and dusty,
 The Name of God makes it lofty.
 The voyage on which you are not known,
 The Name of God is your boon-companion.
 Where the Sun blazes and it is scorching hot,
 The shade of Name is provided by God.
 Where you are thirsty with parched lips,
 There Nanak's God gives you nectar filled dips. (4)

The Name is the mainstay of men of God.
 The holy are ever at peace at heart.
 The Name of God is succour of the slave.
 The Name of God absolves countless knave.
 The saints sing His praises day and night,
 And bask in the splendour of divine light.
 For a man of God, the Name is a treasure.
 It is a gift given to the mortal by the Seer.
 Those who are immersed in the Name,
 Says Nanak, they are gifted, godly and sane. (5)

The Name of God is both the design and delivery.
 The Name of God frees the body and soul from misery.
 The Name of God is man's charm and splendour.
 Meditating on the Name, one need never falter.
 The Name of God is everyone's glory.
 The Name begets praise from all and sundry.
 The Name of God is both indulgence and renunciation.
 Meditating on the Name, one never lacks appreciation.
 Nanak is devoted to the Name of God,
 He keeps meditating ever on the Lord. (6)

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The Name of God is man's goods and treasure.
 To the mortal the Name is bestowed Himself by the Seer.
 The Name of God is man's support and succour.
 Except God's glory, nothing to one would occur.
 The devotee is merged in the image of God.
 In the retreat of the void, he is attuned to the Lord.
 He who meditates on God all the while,
 God's devotee gets known, he cannot hide.
 Meditation on God begets emancipation for man.
 Says Nanak, many have along with the devotee swam. (7)

The Name of God is the tree Parjat*.
 The Name of God is the cow of Kamdhenu** sort.
 To talk of God is the best strain.
 Listening to the Name banishes sorrow and pain.
 The man of God adorns Him in his heart,
 And with His favour, his gloom does depart.
 Only the fortunate acquire the company of saints.
 In the company of saints, they recite His Name,
 There is nothing to compare with the Name of God.
 Says Nanak, not many are devoted to the Lord. (8.2)

Sloka

Many a *Shashtra* and *Smriti* have I searched and seen.
 Nothing compares with the Name; the Name remains Supreme.

Octavo

Remembrance and asceticism, gnosis and meditation,
 The eight *Shastras*, the *Smritis* and their annotation,
 Yoga practices and formalities of *karma* and *dharma*,
 Abandoning everything, going to the jungle, and wandering in turn,
 Giving alms, indulging in charity, offering gems to the fire sacrificial,
 Also bits of the conceited body,
 Undertaking fasts and varied rituals,
 Yet nothing compares with contemplation on the Name,
 Says Nanak, not even once, if one remembers the same. (1)

You may live long and move about the nine continents.
 You may withdraw from the world and become an ascetic prominent.
 You may offer yourself to the sacrificial fire,
 Give in charity your wealth, fine bred horses and property entire.

* A mythical wish-fulfilling tree

** A mythical wish-fulfilling cow

You may undertake *niyoli karma** and other yoga praxis.
 Adopt the Jain Dharma path and such other reflexes.
 You may make mince-meat of yourself
 Yet you will not be free of ego pelf.
 There is nothing like God's Name for the initiated.
 Says Nanak, the devotee meditates on the Name and is emancipated. (2)

Dedicating oneself to the deity may free one of avarice in the mind,
 Yet ego and conceit remain intact, you find.
 One may bathe day and night,
 Yet filth persists in the body and mind all right.
 One may try and discipline oneself in varied ways,
 Yet evil in the mind continues to stay.
 What if you wash the body with water everyday,
 How can you clean the texture of clay?
 The glory of God's Name is great indeed,
 The worst sinners it has redeemed. (3)

Trying to be clever, the fear of death overwhelms. P-266
 Far too many efforts do not satisfy the self.
 Changing garbs curbs not the fire inside.
 No sneaking into Heaven, even with a million strides.
 Escape to the skies may not release from bondage win.
 Your lust will land you in the net of sin.
 Whatever else you do will lead you to Yama's ire.
 Without God's praise, not a sesame would you acquire.
 Meditating on the Name relieves all strain.
 What Nanak says is simple and plain. (4)

He who longs for the four gifts,
 He must serve the holy as it befits.
 He who wants to be relieved of worry,

* a yogic exercise for cleansing the bowels for better concentration

He must sing the praises of Hari.
 He who looks for name and fame,
 Must forsake ego in the company of saints.
 He who fears being born again,
 The men of God he must entertain.
 He who hungers for the Master's glimpse,
 Nanak is sacrifice unto him. (5)

Among the mortals he is supreme,
 Whom the holy from ego does redeem.
 He who considers himself low or small,
 He indeed is the highest of all.
 He who is the dust of others' feet,
 Meditates on God in his heart's retreat.
 He who entertains no malice in his mind,
 His Lord in the world at large, he finds.
 He who treats alike pleasure and pain,
 Says Nanak, evil and good are no longer his bane. (6)

Your Name is fortune for the have-not
 Your Name is home for those who have lost.
 Your Name is the pride of the meek.
 You sustain them all who come to seek.
 You are the Doer of deeds of every kind.
 You are in the know of every mind.
 You do know Your extent and limit.
 You are Yourself involved in it.
 You alone can Yourself adore.
 None else, says Nanak, is aware of this lore. (7)

Of all the faiths, the best is the creed,
 Meditating on God and doing a good deed.
 Of all the good deeds the best is one only,
 Shedding evil thoughts in the company of the holy.

Amongst all initiatives one is clever,
 Meditating on God ever and ever.
 The most sacred among all the scriptures is Name.
 Listening to Divine glory and singing the same.
 Of all the places most hallowed is
 The heart where the Name of Lord God lives. (8.3)

Sloka

O the simpleton of little worth! Meditate on God.
 He Who created you,
 Bear Him in your heart
 Says Nanak He stands by you ever, it's true.

Octavo

O Man! Remember the Lord's virtues.
 From humble origins what has He made of you?
 He who created you, moulded you and adorned,
 He who nourished you in the mother's fold.
 Who fed you on milk as a child.
 Provided luxurious living in the prime of your life,
 And near and dear ones when old, to woo.
 To feed and nurse the invalid in you.
 The one without worth will never realise these gifts!
 Says Nanak, it is Your mercy that can make him see it. (1)

P-267

With Whose grace you live in comfort in life
 In the happy company of your child, brother, friend and wife?
 On Whose account do you have cool drinks,
 Cosy fire and soothing winds?
 With Whose grace do you have varied pleasures,
 A life lavish with luxurious treasures?
 Who bestowed on you hands and feet, tongue, eyes and ears,

How do you forget Him and take to others?
 An unmitigated fool, drowned in delusion;
 Says Nanak, only God can redeem you from ruin. (2)

He Who is the Saviour in the beginning and end,
 To Him the wretch won't his heart lend.
 Serving Whom he attains Nine Treasures*,
 The stupid would not meditate on the Seer.
 The Master who is ever present here.
 The purblind imagines He is nowhere.
 In Whose service he gains glory hereafter.
 The senseless fool forgets the Master?
 He is a defaulter ever;
 Says Nanak, wondrous indeed is his Saviour. (3)

Leaving the gems, you look for shells.
 Ignoring the truth, in falsehood you dwell.
 What is to be left, you think would last.
 What obtains in the present, you treat in the past.
 You bother about what you must give up in truth.
 You care not for Him Who would abide by you.
 You wash your face and remove the sandalwood paste.
 Fond of dirt, you roll in waste.
 The sinner has fallen into the pool of delusion
 Says Nanak, God alone can save him in His profusion. (4)

Born a human being, you behave like a beast.
 Day and night, the world you ill treat.
 In the camouflage there is Maya's filth;
 It cannot be hidden, you may try to the hilt.
 In appearance you are learned, a *yogi* living a life clean,
 Within you lives the dog of greedy spleen.
 With the fire inside, you are reduced to dust.

* nine treasures of Kubera, god of wealth

With the stone milling around your neck,
 How do you cross the ocean if you must?
 Those in whose heart the Lord resides,
 Says Nanak, they are lucky, they live in a stride. (5)

The blind one could not find the way from what he would hear.
 Give him a hand and he would arrive there.
 How can the deaf one take to riddles and solving?
 If you talk of night, he would imagine it is morning.
 How can the dumb one sing a song?
 Even if he tries, his tune would be wrong.
 How can a cripple stroll on a mountain?
 He can hardly try to climb it even.
 My Beloved Creator! I beseech You please,
 Nanak, the humble, in Your mercy, him You release! (6)

He Who is your constant companion, you don't seem to know.
 You love the one who is your foe.
 Living in the house built of sand,
 You indulge in play and pleasure of Maya grand.
 Thinking it's going to last forever.
 About death, you stupid fool, you think about never.
 Ill-will, strife, lust, anger and attachments odd
 Falsehood, vice, greed and fraud,
 You have lived many a life in their company.
 Says Nanak, only God can save you in His mercy. (7)

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You are the Master, I pray to You.
 My soul and body are dedicated to the True.
 You are my mother and father, I am Your child.
 With Your blessings my joy goes wild.
 No one knows Your extent, O God!
 You are the Super, Supreme, my Lord.
 The world is Yours, You wield the wand.

Those who are Yours, they obey Your command.
 You alone know Your nature true.
 Nanak the slave is sacrifice unto You. (8.4)

Sloka

Ignoring the Bountiful, you seek a new brief.
 Says Nanak, nothing will be of avail,
 Without the Name you'll come to grief.

Octavo

You run after ten gifts;
 If one is withheld, you lose your wits.
 Denying even one, if He were to take back all the ten,
 Tell me O simpleton! What would you do then?
 The Master is beyond reproach,
 With all respect to Him we should approach.
 Those who are delighted by His Name,
 Their heart remains in excellent frame.
 Those whom He makes do His will,
 All their needs will Nanak fulfil. (1)

The Divine Banker proffers gifts,
 One eats, drinks and goes in fits.
 Were He to take back a part of the gift
 The ignoramus feels unhappy about it.
 He loses faith on this score.
 And thereby he is trusted no more.
 One should give Him what belongs to God
 And happily accept the command of the Lord.
 He would then bless you four-fold,

Says Nanak, the Master is ever gracious and in a generous mould. (2)

Many a pleasure that Maya can lend,
 Eventually must come to an end.
 He who cultivates the shade of a tree,
 It must recede, leaving him at sea.
 Whatever you see must die,
 Your attachment to it is an utter lie.
 He who gives himself to a wayfarer,
 He gets very little as his share.
 O man! Attachment to the Name alone gives felicity.
 Says Nanak, He brings about the union in His mercy. (3)

Myth is he, his riches, family and profusion.
 Myth is his ego, attachment and Maya's delusion.
 Myth is his authority, youth, wealth a bumper.
 Myth is man's lust and his dreadful temper.
 Myth are chariots, elephants, horses and dresses.
 Myth is the seeming charm of life he professes.
 Myth is perfidy, perjury and pride.
 Myth is taking airs beside.
 What will live is meditation with men of God.
 Nanak contemplates on the Name sitting at the feet of the Lord. (4)

False are the ears that slander hear.
 False are hands pinching others' fare. P-269
 Eyes that covet the charm of another's spouse are false.
 Tongue that relishes dainty dishes is false.
 The feet that tread for misdeeds are false.
 The greedy that is ever in need is false.
 The body that does not any good is false.
 Scents that provoke bad blood are false.
 All those who refuse to understand this are false.
 Says Nanak, the one who remembers God, he alone succeeds over all. (5)

Wasted is the life of the godless, forsooth.
 How can one be truthful without truth?
 Purblind is the body without Name,
 A foul smell from its mouth ever came.
 Day and night go waste without Name,
 Like the crop dying without rain.
 Adoring not God, everything around goes waste,
 Like wealth in the custody of a skinflint Seth*.
 Blessed are those who have the Name in their heart,
 Nanak is sacrifice unto them all. (6)

You do something and hold out something other.
 Without devotion in the heart, it's mere lip service what you utter.
 God the Omniscient is aware indeed.
 With the outward display, He is never pleased.
 You preach to others what you practise not.
 You come and go, you are born, die and rot.
 He in whose heart is the Formless enshrined,
 The entire world would follow his kind.
 Those whom God blesses, they realise and meet.
 Nanak would sure propitiate at their feet. (7)

I pray to God Who is in the know.
 His own creation He would Himself endow.
 Himself He takes decisions.
 To some He appears close, for others it's a distant vision.
 Without trying to be too clever,
 He knows what goes on in one's mind ever.
 He whom He blesses, he takes to His kind.
 He is here, there and everywhere, you find.
 He alone serves Him whom He does ferment.
 Says Nanak, the Lord you remember every moment. (8.5)

* A rich man

Sloka

I seek the refuge of my Lord
 With the grace of the Guru.
 Pray, free me of lust and ill-temper,
 Of greed, attachment and ego too.

Octavo

By Whose grace you enjoy *Amrit* and dainty dishes of every kind.
 You must bear such a Master in mind.
 By Whose grace you imbibe sweet-smelling perfume,
 Remembering Him, the status supreme you assume.
 By Whose grace you live in a comfortable shrine,
 You must keep Him ever in mind.
 By Whose grace you have a peaceful family life,
 You must meditate on Him all the while.
 By Whose grace you indulge in joys of every sort,
 Says Nanak, you must remember the ever memorable Lord. (1)

By Whose grace you have luxurious linens to wear,
 How can you forget Him and get attached to another?
 By Whose grace you sleep in a cosy bed of pleasure,
 You must sing His praises ever.
 By Whose grace you are known all over,
 You must adore Him with fervour.
 By Whose grace your *dharma* you protect
 You must meditate alone on the Lord Perfect.
 Remembering the Lord you gain Heavenly acclaim,
 And return to your Eternal Abode with honour and fame. (2)

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By Whose grace you have a malady-free glistening body,
 You must concentrate on that fond Entity.
 By Whose grace you protect your fame,
 You will be happy remembering His Name.

By Whose grace all your lapses are covered,
 You must submit to the Master Revered.
 By Whose grace no one with you may vie,
 You must remember Him every breath of your life.
 By Whose grace you have the rare form,
 Says Nanak, you must meditate on His charm. (3)

By Whose grace you have ornaments to wear,
 Meditating on Him why must yourself you spare?
 By Whose grace you have horses and elephants to ride,
 You must never forget that Guide.
 By Whose grace you have gardens, grounds and riches in your part.
 You must keep Him close to your heart.
 By Whose grace you have been moulded grand,
 Remember Him whether you sit or stand.
 You should remember the One Who is the Incomprehensible Master,
 He will protect you here and hereafter. (4)

By Whose grace give alms and charity you might,
 You must remember Him day and night.
 By Whose grace you are known for your ways and word.
 You must remember with every breath your Lord.
 By Whose grace you appear pleasing and kind,
 You must keep Him ever in your mind.
 By Whose grace you belong to a high caste,
 Remember that Lord with every thought.
 By Whose grace you are vindicated,
 With the blessings of the Guru
 Has Nanak His merits stated. (5)

By Whose grace you hear the melody haunting,
 By Whose grace you see the sights enchanting.
 By Whose grace your speech is nectar sweet,
 By Whose grace you live in comfort and peace,

By Whose grace your organs function gracefully,
 By Whose grace you live fruitfully,
 By Whose grace you attain salvation,
 By Whose grace you gain satisfaction,
 Leaving such a Master, why must you seek someone else?
 It is with Guru's grace that Nanak's soul is blessed. (6)

By Whose grace you are known the world over,
 Don't you forget that Lord ever.
 By Whose grace you gain glory,
 My stupid self! You must ever tell His story.
 By Whose grace is your purpose solved,
 You must consider Him ever involved.
 By Whose grace you realise the Truth,
 My dear mind, you must cling to Him forsooth.
 By Whose grace we are all saved,
 Nanak remembers and to Him he has prayed. (7)

He remembers Him whom He initiates.
 He sings His praises whom He motivates.
 It is with God's grace that enlightenment comes.
 It is with His grace that the lotus blossoms.
 It's at His pleasure that He comes to abide by you.
 With His grace one gains the understanding true.
 Everything worthwhile is born with His blessing.
 On one's own one can achieve nothing.
 Whatever You assign to me, O Lord, I do,
 Says Nanak, I could hardly do a thing without You. (8.6)

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Sloka

He is Unapproachable, Immeasurable,
 He who remembers Him, he is saved.
 Listen, O friend! What Nanak has to tell:
 It is an enchanting discourse the Holy spell. (1)

Octavo

In the fellowship of holy, one feels cleansed.
 In the fellowship of holy, the nuisance of filth ends.
 In the fellowship of holy, vanity vanishes.
 In the fellowship of holy, blossoms the gnosis.
 In the fellowship of holy, the Lord appears to pervade all around.
 In the fellowship of holy, problems are solved, it has been found.
 In the fellowship of holy, one gains the jewel of Name.
 In the fellowship of holy, only the Lord one tries to attain.
 Says Nanak, who can acclaim the virtues of the Holy?
 The glory of Holy is reflected in God Almighty. (1)

In the fellowship of holy, one encounters the Imperceptible.
 In the fellowship of holy, one is ever more colourful.
 In the fellowship of holy, one can control the five evil factors.
 In the fellowship of holy, one enjoys sips of nectar.
 In the fellowship of holy, one feels like the dust of everyone's feet.
 In the fellowship of holy, what one utters is sweet.
 In the fellowship of holy, one wavers no more.
 In the fellowship of holy, one is aligned to the core.
 In the fellowship of holy, one is above temptation and greed.
 Says Nanak, in the fellowship of holy, God is mighty pleased. (2)

In the fellowship of holy, foes become friends.
 In the fellowship of holy, one gets sacred blends.
 In the fellowship of holy, one bears no wrath.
 In the fellowship of holy, one falters not from the path.
 In the fellowship of holy, no one remains odd.
 In the fellowship of holy, one meets the Lord God.
 In the fellowship of holy, one suffers no mishap.
 In the fellowship of holy, one is caught not in the ego trap.
 The greatness of holy is known to God.
 Says Nanak, the holy are ever attuned to the Lord. (3)

In the fellowship of holy, one remains composed.
 In the fellowship of holy, one is at peace and in repose.
 In the fellowship of holy, one perceives the Unperceivable.
 In the fellowship of holy, one bears the unbearable.
 In the fellowship of holy, one attains the Supreme status.
 In the fellowship of holy, one arrives at His Palace.
 In the fellowship of holy, it's *dharma* one finds.
 In the fellowship of holy, it is only with God that one binds.
 In the fellowship of holy, one is blessed with Name as a gem.
 Nanak, indeed, is sacrifice to the holy men. (4)

In the fellowship of holy, emancipation for the entire tribe would one win,
 Also for friends, relations and kin.
 In the fellowship of holy, one receives the Divine Treasure,
 And in return one bestows it on others.
 In the fellowship of holy, the emissary of death is at one's command.
 In the fellowship of holy, the angels of heaven sing one's songs.
 In the fellowship of holy, one is freed of the evil dame
 In the fellowship of holy, one imbibes the nectar of Name.
 In the fellowship of holy, one feels at home everywhere.
 Says Nanak, in the fellowship of holy, life is successful and a pleasure. (5) P-272

In the fellowship of holy, there is no long wait.
 A glimpse of the Lord and one is surfeit.
 In the fellowship of holy, darkness is dispelled.
 In the fellowship of holy, Hell is withheld.
 In the fellowship of holy, one is blessed here and hereafter.
 In the fellowship of holy, the wayward unite with the Master.
 Whatever one longs for, the devotee must gain.
 The fellowship of holy is never in vain.
 The Lord Himself lives in the holy man's heart.
 The audience of the holy is for the blessed lot. (6)

In the fellowship of holy, one hears the Name of the Sage.
 In the fellowship of holy, one sings His praise.
 In the fellowship of holy, one forgets not the Master.
 In the fellowship of holy, one is saved ever after.
 In the fellowship of holy, one endears oneself to God.
 In the fellowship of holy, one finds Him in every heart.
 In the fellowship of holy, one serves God Almighty
 In the fellowship of holy, one is hale and hearty.
 In the fellowship of holy, all ailments depart.
 Says Nanak, it is fortunate meeting a man of God. (7)

Of the glory of holy men even the *Vedas* are not aware.
 They recount as much as is already there.
 The glory of holy men is unlike anything on earth.
 The glory of holy men can be witnessed in every home and hearth.
 The glory of holy men has no limitation.
 The glory of holy men begs description.
 The glory of holy men is higher than the high in estimate.
 The glory of holy men is greater than the great.
 The glory of holy men is its own measuring yard.
 Says Nanak, there is no difference between a holy man and God. (8.7)

Sloka

Truthful of thought and truthful of word,
 He does not see other than the Lord anywhere.
 Says Nanak, these are the features of the God-aware.

Octavo

The God-realised remains ever in immaculate quarter,
 Like the lotus remaining dry in water.
 The God-realised is sans malice,
 Like the Sun providing warmth all over as a practice.

Discrimination the God-realised doesn't know.
 Like the air sustaining high and low.
 The God-realised remains unscared.
 Like the earth ploughed here and propitiated there.
 This is the virtue of the God-realised,
 Like air he must retain His poise. (1)

The God-realised is cleaner than the clean without a taint.
 The way water would catch not waste.
 The God-realised has an illumined mind,
 Like the sky flushed over earth you find.
 Foes and friends are alike for the God-realised.
 The God-realised is never given to pride.
 The God-realised is higher than the high,
 Also lowest of the low in size.
 Only they are God-realised,
 Those who have God Himself as their Guide. (2)

The God-realised is the dust of everyone's feet.
 He alone enjoys the spiritual treat.
 The God-realised is kind to one and all.
 The God-realised is never at fault.
 The God-realised is fair for ever.
 His looks do the nectar shower.
 The God-realised is free from ties.
 The God-realised is clean in what he tries.
 The God-realised is on the gnosis sustained.
 Says Nanak, lost in God, the God-realised remains. (3)

The God-realised has faith only in God.
 Knows no death he who has realised the Lord.
 The God-realised is humility incarnate.
 Like a fountain the God-realised is ever compassionate.
 The God-realised knows no constraint.

The God-realised is ever disciplined.
 The God-realised does nothing but good.
 Successful ever has the God-realised stood.
 The God-realised serves big and small.
 Says Nanak, the God-realised is adored by all. (4)

The God-realised is ever in accord.
 The God-realised lives in the company of the Lord.
 The God-realised has the Name as his support.
 The God-realised has the Name as his forte.
 The God-realised is ever awake.
 His conceit the God-realised does forsake.
 The God-realised has the Master enshrined in his heart.
 Bliss is the God-realised reward.
 The God-realised lives in peace and calm.
 Says Nanak, the God-realised never comes to harm. (5)

The God-realised is aware of the ways of God.
 The God-realised is attached to the Lord.
 The God-realised is anxiety free.
 The mind of God-realised is a blemishless sea.
 God-realised is he whom He favours.
 The God-realised is lauded ever.
 Only the blessed have a glimpse of the God-realised.
 I am sacrifice unto him many a time and tide.
 A god like Shiva is in the God-realised one's quest.
 Says Nanak, the God-realised is divinity at its best. (6)

The God-realised is beyond assessment.
 Everyone is in the God-realised one's ambit.
 No one knows the mystery of the God-realised.
 The God-realised is ever prized.
 What the God-realised says can be interspersed not a bit.
 That the God-realised is the Master, everyone must admit.
 Who can measure the greatness of the God-realised?

Only the God-realised knows the ways of the God-apprised.
 The God-realised is beyond any limit.
 To the God-realised Nanak must submit. (7)

Of the universe the God-realised is the Creator.
 Never dies, the God-realised lives forever,
 The God-realised creates, acquires salvation, and guidance he imparts.
 God-realised is the man perfect ordained by God. P-274
 God-realised is the refuge of the refugeless.
 The God-realised takes everyone in his fold to caress.
 Universe is in the image of the one who has realised God.
 The God-realised is the Formless Lord.
 The God-realised alone can the God-realised recall,
 Says Nanak, the God-realised is the Provider of all. (8.8)

Sloka

He who has enshrined the Name in his heart,
 He who sees the Lord in every part,
 He who remembers the Master with every breath,
 Says Nanak, such a recluse saves the rest.

Octavo

He who would not let his tongue, anything foul touch,
 Craves to have a glimpse of the Formless so much;
 He who would not cast an evil glance on another's partner,
 Remains in the company of saints to serve the Master;
 He who does not hear anyone's slander,
 Considers himself poorer than the poor;
 He who forsakes evil with the grace of the Guru,
 Gets rid of temptations of the mind true;
 He whose flesh is free from maladies of the five kind;
 Says Nanak, such a recluse is rare to find, (1)

Vaishnav is he with whom the Lord is pleased,
 From the delusion of Maya he keeps himself released.
 Acts without consideration of the reward,
 Such a clean Vaishnav can claim the *dharma* accord.
 Never looks for fruits of his endeavour,
 Remains engrossed in meditation and adoration ever,
 Remembers God with his body and mind,
 Takes kindly to everyone around he finds,
 Himself remembers and inspires motivation,
 Says Nanak, such a Vaishnav attains salvation. (2)

TTrue adherent of the *Bhakti* way is he who is dyed in the love of God,
 And all the evil-minded he discards.
 Rids himself of the duality of mind,
 Ever adores the Lord Kind,
 Removes the filth of sin in the company of men of God.
 Such a protagonist of *Bhakti* may claim pure thought.
 Day and night he serves God,
 Sacrifices his body and soul at the altar of the Lord,
 Enshrines the Master in his heart,
 Says Nanak, such a follower attains God. (3)

Pandit is he who disciplines his mind,
 Cultivates the Name of the Lord Kind.
 And drinks the essence of Name.
 With the words of such a Pandit the world sustains.
 He has the legend of the Lord inscribed in his heart.
 Such a Pandit has never again the life to start.
 Essentials of the *Vedas*, *Puranas* and *Smritis* he extracts.
 He sees the tangible in the abstract.
 He whose sermon is common for the four strands,
 Nanak salutes such a Pandit with folded hands. (4)

The seed of Name is sown in every heart.
 Anyone of the four castes can remember the Lord.
 He who prays is emancipated.
 The godman's company not many are fated.
 With His grace when He comes to be enshrined in the heart,
 The cattle and the spirits, the stupid and the stones are ferried across.
 Name is the remedy for every malady,
 Adoration of Name is the fountain of felicity.
 Dharma is not to be had, try as we may.
 Says Nanak, only that one finds it whom He shows the way. (5) P-275

He whose heart is the abode of God,
 He is the true servant of the Lord.
 He who has vision of the Divine,
 He becomes slave of the entire clime.
 He who sees God close to him ever,
 He is admitted to the Council of Heaven.
 If He is gracious, He blesses His slave,
 As if enlightened, so does he behave.
 Living with all he remains away,
 Nanak, the slave, has adopted His way. (6)

Ordained by God he who surrenders his life,
 It is he who gains emancipation in strife.
 Alike for him are weal and woe.
 He is happy ever, never in sorrow.
 Gold to him is as good as dust.
 Nectar and poison making no difference for the just.
 Honour and dishonour both are familiar.
 The king and pauper to him are similar.
 Whatever happens he hails it as a prize.
 Says Nanak, such a one gains salvation in life. (7)

Every place belongs to God,
 Wherever He abides a new Name He accords.

He is the Creator and produces all those who create.
 What happens is as the Lord would state.
 He is spread like the waves of a vast ocean.
 The ways of the Lord no one can imagine.
 We see Him as He would cater.
 He is the Overlord, Ever-living Creator.
 He is ever and ever kind.
 Blessed is Nanak bearing Him in his mind. (8.9)

Sloka

Many a seeker sings His praises,
 There is no end to His piety.
 Says Nanak, it is God who has created the Universe
 With its myriad variety.

Octavo

There are millions who take to His worship.
 Many a million who for rituals themselves equip,
 Millions who have taken abode at the places of pilgrimage,
 Millions who roam jungles as recluses envisage,
 Millions listen to the *Vedas'* recitation,
 Millions who undergo severe asceticism,
 Millions who meditate on Him as a votary,
 Millions of poets who adore Him in poetry,
 Millions who remember Him with a new Name,
 Yet the Creator, says Nanak, they fail to claim. (1)

There are millions who are incensed with ego
 Millions are blind, little they know,
 Millions are wooden-hearted misers,
 Millions are stone-hearted philosophers,
 Millions who misappropriate others' riches,

Millions who talk ill of others,
 Millions who are heir to the Maya fraud,
 Millions who are fond of travelling abroad,
 All of them do as they are commissioned to do,
 Says Nanak, the Creator alone knows the secret of His crew. (2)

There are millions of *siddhas*, celibates and yogis,
 Millions of monarchs living in luxury,
 He has created millions of birds and snakes,
 Brought about many a mountain and trees in their wake,
 Elements like air, water and fire;
 There are ever so many countries, continents and planets higher,
 The Sun, Moon and the galaxy of stars,
 Deities, demons and crowned kings like Indra Avatar,
 The entire creation is organised His own way,
 Says Nanak, He liberates us as and when He may. (3)

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There are millions who are wise, wanton and wicked,
 Those who have read the *Vedas*, *Puranas*,
Smritis and their edicts;
 Millions of gems and jewels in the bed of sea,
 Millions of variegated species,
 Millions of those who live to be old,
 Millions of hillocks and mountains of gold,
 Millions of mythical spirits, good and evil,
 Millions of ghosts, swines and devils,
 He is so close yet so far, far away.
 Says Nanak, contained in Himself, He has a big sway. (4)

There are millions who dwell in the netherworld,
 Millions who live in heaven and hell,
 Millions are born and die,
 Millions who go through many lives,
 Millions who sit and eat,

Millions who tire of working in their beat;
 Millions who are made millionaires;
 Millions who keep worrying for more.
 They behave the way He commands;
 Says Nanak, everything remains in God's hands. (5)

There are millions who have from the world withdrawn,
 Deep into the Name of the Lord they have gone
 Millions are in quest of God
 Looking for Him in the recesses of their heart.
 Millions who long to have a glimpse of God;
 And the Eternal Lord comes to meet them all.
 Millions who yearn for the company of the holy,
 Those who are imbued with His Name fully.
 He whom He comes to favour,
 Says Nanak, he is blessed ever and ever. (6)

There are millions of species and the regions where they reside.
 Millions of spheres and their planets astride;
 Millions are by the Lord created.
 In millions of ways they are propagated;
 And the process is repeated many a time.
 The Lord God, however, remains ever kind.
 Millions and millions of diverse variety
 Emanate from God and merge in His piety.
 Nobody knows the limits of the Lord,
 He is born from Himself, Guru Nanak's God. (7)

There are millions of devotees of God
 Who have their minds enlightened by the Lord.
 Many who seek the essence of Truth;
 They see none other than Him forsooth.
 Millions enjoy the essence of His Name.
 Immortalised they live forever all the same.

Millions who hail the Lord's Name.
 In Spiritual ecstasy they are lost in peace and a poised frame.
 Those who are dear to the Boss,
 Says Nanak, the Lord makes them swim across. (8.10)

Sloka

God is the Master-Doer,
 There is no other hand.
 Nanak is sacrifice unto Him
 Whom he finds in sea and land.

Octavo

He is the Doer and He alone can do,
 What He proposes must accrue.
 The Creator creates in no time,
 No one can know His limits sublime.
 With His command He sustains the unsustainable.
 Withdraws with His command and then makes it available.
 Deeds good or bad are as He pleases,
 His pleasure is reflected in moods and their phases.
 He does it all Himself and admires His glory,
 Says Nanak, He Himself figures in every story. (1)

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If it pleases God, man is emancipated.
 If it pleases God, the stones are floated.
 If it pleases God, one lives without breath of air.
 If it pleases God, for His virtues one does care.
 If it pleases God, the sinners He retrieves,
 He does as best as He conceives.
 He is the Master here and hereafter.
 The Omniscient plays in smiles and laughter.
 What He pleases, He makes us do;
 Guru Nanak has none other in view. (2)

Say, what can the man do?
 What He likes He would have us pursue.
 Left to oneself, one would grab everything;
 One would as would please the Divine Being.
 Not knowing, one takes to evil ways;
 If one knew, one wouldn't go astray.
 Misled one would go all over;
 In a moment savour both sweet and sour.
 In His mercy if He grants His love,
 His Name, says Nanak, would descend from Above. (3)

In a moment he elevates the lowest of the low,
 God does His grace on the poor bestow.
 He who has nothing to commend him,
 In an instant everyone would try to befriend him.
 Those to whom the Lord accedes,
 He cares not for their good or bad deeds.
 All the bodies and souls belong to Him.
 The Perfect Lord is reflected in them.
 Himself He writes the entire story,
 Nanak is witness to His glory. (4)

One can do nothing with one's own contact.
 The Lord God is the Sole Architect.
 The helpless man is at His command;
 All that happens is as He would demand.
 At times He is lofty, at others He is low.
 At times He is happy, then morose He would grow.
 At times He indulges in slander and scandal,
 Soaring high at others, then descending in wrangles.
 At times He is the master of all the Divine lore,
 But the encounter with God, says Nanak, is on His own score. (5)

At times one dances a variety of measures.
 Day and night at other times one sleeps at leisure.

At times one is in a savage rage,
 While at other times one is the dust of others' feet, a mere page.
 At times one styles oneself as a ruler.
 While at other he is of little means, a beggar.
 At times he is talked ill of,
 While at others he is praised aloft.
 One must tread the path that God prescribes,
 It is truth, the Guru-enlightened Nanak subscribes. (6)

At times he is a Pandit giving discourses,
 At others he is an ascetic silent in meditative courses.
 At times he bathes at places of pilgrimage,
 At others he is a practised *Siddh* with divine lore on his visage.
 At times he is an elephant, at others a moth,
 He wanders from one to another path.
 With masks he plays many a role.
 He dances to the tune as God writes the score.
 Invariably it happens the way He wants,
 No other, says Nanak, can give it a slant. (7)

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At times in the company of godmen he does sit.
 There is no getting away from it.
 His soul gets enlightened,
 He is settled there for good.
 His mind and body get absorbed in the Name of God.
 He lives constantly in the company of the Lord.
 The way water gets mixed with water,
 The way light gets absorbed in the enlightend quarter.
 His wanderings come to an end, he finds piety.
 Nanak is a hundred times sacrifice to the Divine Entity. (8.11)

Sloka

Happy is one who is humble
And lives in self-effacement.
Many an egoist has fallen
Because he was arrogant. (1)

Octavo

He who suffers from kingly pride,
He'll go to hell like a dog with chain tied.
He who is proud of his physical charm,
Would end up as a filthy worm.
He who prides in multiple affairs,
Is born and dies to be born again here.
He who throws his weight for his wealth and land,
Is stupid, blind and slow to understand.
He who has learnt to be humble in His grace,
Says Nanak, is liberated here and goes with a liberated face. (1)

He who for his riches is in vanity caught.
It's like straw; it accompanies him not.
He who banks on his forces vast,
The whole lot will in a moment be lost.
He who thinks he is the mightiest of all
Could be reduced to ashes at a moment's call.
He whose ego would brook no other,
At Dharamraja's ridicule, he would suffer.
With God's grace he who sheds conceit,
Says Nanak, he is welcome in Heaven's retreat. (2)

A million deeds done in conceit
Are an effort wasted like the dust of the feet.
Undergoing penance in ascetic pride,

From Heaven to Hell perforce one slides.
 He does a lot but softens not his heart,
 How can he go to the Kingdom of God?
 He who calls himself good,
 Goodness has not near him stood.
 He whose mind is inclined to be humble,
 Says Nanak, is a man of repute, would never stumble. (3)

As long as he thinks, he is on his own,
 Peace of mind he would not have known.
 As long as he thinks he is the doer,
 He keeps on visiting the womb of mother.
 As long as he makes foes and friends,
 His mind to poise would never lend.
 As long as he is given to worldly pleasure,
 He must expose himself to Dharamraja's ire.
 It is God's grace that breaks the chain,
 Says Nanak, it is Guru's grace that one ceases to be vain. (4)

Having earned a thousand, he longs for a million;
 He's never satisfied even if he had a billion.
 He engages in many an evil deed,
 He lives and dies without his craving appeased.
 Without contentment he has no esteem,
 All his efforts are like an empty dream.
 The ecstasy of the Name brings absolute peace,
 It is the fortunate few who have this treat.
 He does and Himself creates those who do,
 Says Nanak, Him alone you should woo. (5)

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The Creator of doers is Himself a Doer;
 The mean mortal has little in his power.
 The man becomes what God makes of him.
 The Lord God has the power to trim.

Whatever He does, is the way He chose.
 He keeps His distance and yet He is close.
 He sees, assimilates and discriminates.
 He is the one and also Many, of late.
 He does not die or disappear, nor does He go and come.
 Says Nanak, He is Immortal and prevails everywhere in sum. (6)

Himself He preaches, Himself he understands.
 He creates the creation with everyone at hand;
 Himself He spreads Himself out.
 Everything is His, He is the Scout;
 Apart from Him, how could one dare?
 He is here, there, everywhere.
 He conceives and Himself play acts;
 Many a wondrous part He projects.
 He is in everyone's mind and everyone is in His mind.
 Says Nanak, there is no evaluating His design. (7)

My divine Master is true, truthful and wise.
 Only a few with Guru's grace realise.
 Whatever He does is correct and fair.
 Not many in a million seem to be aware.
 He is the image of virtue,
 Charm Incarnate and Peerless True,
 Sweet indeed are His words;
 Heard by ears and absorbed by the heart.
 Unalloyed, He is Holy indeed,
 Nanak repeats His Name sweet. (8.12)

Sloka

He who submits to a saint's sanctuary,
 He is no more in chains.

Slandering a saint, says Nanak,
Is dying and being born again and again.

Octavo

Slandering a saint shortens one's age.
Slandering a saint, one escapes not Yama's chase.
Slandering a saint one loses felicity.
Slandering a saint, the Hell is a certainty.
Slandering a saint the mind gets soiled.
Slandering a saint the reputation is spoiled.
He who slanders a saint is sheltered nowhere.
Wherever he goes the place gets impure.
If the saint in his mercy is kind and fair,
Even the slanderer, says Nanak, swims across the weir. (1)

Slandering a saint puts up a poor show.
Slandering a saint is cawing like a crow.
Slandering a saint is living the life of a snake.
The slanderer is a reptile incarnate.
Slandering a saint, one is consumed with desire.
The slanderer is in deception mired.
Slandering a saint one is lowest of the low.
Slandering a saint one has nowhere to go.
Says Nanak, if the saint so cared,
Even the slanderer is spared. (2)

P-280

The slanderer of a saint is an extremist bloody.
The slanderer is not for a moment steady.
The slanderer of a saint is an arch criminal.
The slanderer of a saint is punished by the Lord Primal.
The slanderer is deprived of his rule.
The slanderer of a saint is unhappy and helpless fool.
The slanderer suffers from several ailments.

The slanderer of a saint is afflicted ever with derailment.
 The slanderer of a saint is much frustrated.
 Says Nanak, if the saint so desires, the slanderer too is liberated. (3)

The slanderer of a saint is ever unholy.
 The slanderer of a saint is with no one friendly.
 The slanderer of a saint is penalised by God.
 The slanderer of a saint is forsaken by all.
 The slanderer of a saint is a confirmed conceit.
 The slanderer of a saint takes to many an unbecoming deed.
 The slanderer of a saint is born and dies.
 For peace the slanderer himself denies.
 The slanderer of a saint abides nowhere.
 Says Nanak, if the saint so desires, the slanderer too is taken care. (4)

The slanderer of a saint is abandoned in midstream.
 The slanderer of a saint succeeds in no scheme.
 The slanderer of a saint wanders in orchards vast.
 The slanderer of a saint is in the deserts lost.
 The slanderer of a saint is hollow inside.
 Like the corpse of the dead without breath, the slanderer is quiet.
 The slanderer of a saint has no roots,
 What he sows, so he collects the fruit.
 No one is the ally of the slanderer.
 Says Nanak, if the saint so desires, he can reclaim the wanderer. (5)

The slanderer of a saint laments and wails,
 Like a fish thrown out by the gale.
 The slanderer of a saint is never quenched,
 Like the fire's hunger for the fuel is unspent.
 The slanderer of a saint is left all alone,
 Like the spurious sesame in the harvest zone.
 The slanderer of a saint is without any *dharma*.
 The slanderer of a saint is a liar by *karma*.

The slanderer acts the way he was designed.
Says Nanak, that must happen what is in God's mind. (6)

The slanderer of a saint acquires a disfigured face.
The slanderer of a saint is punished in His state.
The slanderer of a saint is left ever in lurch.
Neither dead nor alive, it is a peculiar perch.
The slanderer of a saint has never his wish fulfilled.
The slanderer of a saint is unhappy, gets killed.
The slanderer of a saint knows no satisfaction.
He is moulded by the Lord of All Perfection.
No one can alter the predetermined font.
Says Nanak, it always happens the way He wants. (7)

All hearts belong to Him, He is the Creator.
Our obeisance is due to Him ever.
One must adore God day and night.
He should be remembered in every breath of life.
It happens as He states.
It happens the way He dictates.
It is His play, He acts in it.
No one else may comment on it.
He whom He blesses He bestows His Name.
Says Nanak, He alone can the fortune claim. (8.13)

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Sloka

Give up being too clever,
Before God the Great you should bow.
With faith in Him alone,
Says Nanak, your ills, anxieties and fears would go.

Octavo

It is no use relying on man;
 The giver is only the *Great Bhagwan*.
 He Whose gifts appease our wants;
 And no more longings come to haunt.
 He Who kills and can also save,
 Man has only for Him to crave.
 Carrying out Whose command brings you peace;
 Keep Him ever in your heart's crease.
 Remember, remember, remember Ram,
 Says Nanak, remembering Ram, you'll never come to harm. (1)

Adore the Formless in your heart;
 On a truthful journey you must embark.
 With untainted tongue, the *Amrit* you will sip;
 With joyous peace it must equip.
 With eyes, view the Master's splendour;
 Accept the Holy, the rest you surrender.
 Tread the path shown by Gobind,
 Remembering every moment will free you of sin.
 Serve God with hands and with ears hear His word.
 Says Nanak, this way in His Court you'll be heard. (2)

He is blessed by the sages,
 He who sings the Lord's praises.
 Those who contemplate on His Name
 They are really rich with fame.
 Those who remember Him by the word of mouth.
 They are ever in peace forsooth.
 They observe God alone all around.
 They are privy to the secrets of this and that ground.
 He who is attuned to His Name of late.
 Says Nanak, he has known the Immaculate. (3)

With Guru's grace one gets to understand oneself,
 And all one's longings and wishes are quelled.
 He who repeats His Name in the company of godmen,
 He is rid of all ailments.
 He who sings His praises day and night,
 He attains emancipation, living a family life.
 He who has faith in God,
 His bonds of mortality are lost.
 He who hungers for his Ram,
 Says Nanak, he never comes to any harm. (4)

He who is attuned to God,
 He is sound-hearted, never distraught.
 He who is blessed by the Lord,
 Why should he come to fear any odds?
 He can be perceived as He is,
 He is reflected in every activity of His.
 I have comprehended Him after assiduous search.
 With God's grace I have learnt this much.
 Wherever I see, I find Him at the root.
 Says Nanak, He is abstract; He is concrete. (5)

No one is born nor dies.
 It is all the play of the Lord Wise. P-282
 Visible and invisible coming and going,
 The entire world obeys His doing.
 He Himself exists in everything around;
 Varied are His ways to create, establish and unfound.
 Imperishable, He never decays.
 He organises the Universe His own way.
 Unseen, Inscrutable, a Master of fame,
 Says Nanak, if He so desires, one remembers His Name. (6)

He who has realised God, he is the man of destiny.
 He can save the entire world with his testimony.

He who serves God can uplift many.
He who serves God can relieve agony.
Himself the Merciful brings about the Union.
Repeating the Name, one is blessed with communion.
Only in His service would find
The fortunate one to whom He is kind.
Meditating on the Name leads to blessed rest,
Says Nanak, among his fellows, he is the best. (7)

Whatever he does it is marked by divinity.
He lives in the Lord God's company.
He lets things happen as they come,
Considering that it's the Creator Himself in sum.
Whatever God does, he accepts with pleasure.
He finds God reflected everywhere.
Out of what he was born, He merges in the kernel.
Only such a one is entitled to the joy eternal.
Himself He brings glory to Himself in man.
Says Nanak, God and His devotee belong to the same clan. (8.14)

Sloka

God is all powerful.
He is aware of our problems;
Remembering Him one is relieved.
Nanak is sacrifice unto Him.

Octavo

The broken ties are mended by God.
Himself He takes care of His flock.
He who has tender solicitude for one and all;
There is no one beyond His call.
One must ever bear Him in mind,

Omnipresent, Self-Reliant, Kind.
 On one's own, one achieves not a bit,
 Howsoever one may yearn for it.
 No one else is, therefore, of avail to you,
 Says Nanak, His Name alone will stand by you. (1)

He who is comely himself need not exalt,
 It is God's light that reflects in every heart.
 Why must the rich be vain
 When everything flows from the Main.
 He who claims to be a great hero,
 Without God's grace he is zero.
 He who takes pride in being a philanthropist,
 God the Giver considers him stupid.
 With the Guru's grace he who sheds the curse of vanity,
 Says Nanak, only he is healthy in all the humanity. (2)

The way a pillar supports a mansion,
 So does the Guru's word enliven.
 The way a stone loaded in a boat can be ferried.
 The man dedicated to the Guru's feet is carried.
 The way darkness is dispelled by a spark.
 A glimpse of the Guru kindles the heart.
 The way one finds path in wilderness lost,
 Company of the holy illumines every part.
 Look for the foot-dust of such a saint,
 Says Nanak, God would redress all your complaints. (3)

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O Man! Why must you foolishly howl?
 You get what you contributed earlier to the pool.
 It is God who grants weal and woe.
 Forgetting the rest, remember Him thou.
 Whatever He does, accept it with pleasure.
 Don't you get misled ever.

What is it that with you had brought?
Like a greedy moth, you are in gaiety lost.
Repeat the Name of the Lord in your mind,
Says Nanak, this is the way to glory for your kind. (4)

The merchandise that you came to attain.
It's the Lord's Name you gain at the saints'.
Shedding your pride, swap your sail.
And weigh the Name in your heart's scale.
Load your goods and go with the godly.
Give up all the trappings of folly.
Everyone must hail you then.
With a beaming face you enter Heaven.
Few are those who pay this price.
Nanak is unto them sacrifice. (5)

***W**ash the feet of the holy and drink the wash.
Dedicate your soul to the Holy Boss.
Bathe in the dust of the feet of the holy.
Offer your life as sacrifice to the godly.
It is sheer good luck serving the holy.
Singing God's praises in their company.
The holy can save you from many a calamity.
You adore God and sip the drink of eternity.
He who seeks the holy and comes to their beat,
Says Nanak, all the comforts are his treat. (6)

God gives life to the dead.
The hungry are by Him fed.
Man looks for many a treasure,
But he gets what is ordained in the measure.
Everything belongs to Him; He is the Doer,
There is nothing beyond His power.

* Denoting utter humility

O Man! Repeat His Name day and night,
 It is indeed the choicest delight.
 One whom He grants His Name in His grace,
 Says Nanak, that is the one with a sublime face. (7)

He who is devoted to the Guru,
 He is the one who remembers the True.
 He hears the Name of the Lord all over,
 He who has God in his heart's bower.
 What he does is truthful on a truthful rung,
 He has truth in his heart and truth on his tongue.
 His vision is truthful; he reflects truth.
 Truth is his wherewithal, he projects truth.
 He who has found God forsooth,
 Says Nanak, he is indeed absorbed in truth. (8.15)

Sloka

Without a figure, features and form
 God is beyond the Three Norms.*
 He makes Himself manifest
 To one whom He has blessed.

Octavo

Keeping the Eternal God in mind,
 Forget the attachment of any kind.
 There is nothing beyond my Lord.
 He is reflected in every heart.
 He sees all; He knows all;
 Deep and discerning, profound above all.
 He is *Parbrahm*, *Parmeshwar* and Gobind,
 Kind and merciful, quick to rescind.

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* Three norms are: enlightenment, serenity and sponataneous devotion

I long for a place at His feet,
Says Nanak, this is for which my heart beats. (1)

He fulfils wishes and provides solace,
Whatever He desires must take place.
A glance from Him, and things are made and unmade,
No one knows the secret of His trade.
Joy Incarnate, He is the fountain of pleasure,
His home is said to be a virtual treasure.
He is the Raja among rajas and a Yogi among yogis,
An Ascetic among ascetics, also a man of family.
The devotees remember Him and enjoy it much,
Says Nanak, no one has been able to fathom Him as such. (2)

He Whose wonders have no limit;
All the angels who have tried, submit.
How can the son know about the father's birth?
With a string He has tied the entire earth.
Only those devotees meditate on the Scion,
Who are granted good sense, knowledge and vision.
For whom the world of senses becomes full of woe,
They are born and die, come and go.
High and low are the Lord's stations,
Man could only know what He sanctions. (3)

He has several figures and several forms;
Many a guise and yet He retains His norm.
Many are His manners, He is spread far,
The Immortal God is *Ikoankar**.
Quick He plays His wondrous parts
And yet He is perfect in every art.
In many a way He mounts the sets
And Himself sits to watch the effects.

* There is but one God.

His are the hearts, His are the places,
His Name alone Guru Nanak traces. (4)

All the living beings survive by His Name.
The planets and Universe are in His frame.
The Name supports the *Smritis*, *Vedas* and *Puranas*,
And all those who listen and go into **dhyana*.
The Name supports the netherworld and the sky.
The Name supports the low and the high.
The Name supports the cities and the houses.
The Name supports those who listen to discourses.
He on whom He bestows the Name in His grace,
Says Nanak, he attains the Fourth Stage.** (5)

Truth is the form and the devotee's station.
His identity is truth that merits mention.
True are His words and true His deeds;
The true one must in life succeed.
Truthful is what He does, what He creates is true,
When the roots are true, true must be the tree too.
Transparent, the truthful action is clean,
It is acceptable to those whom He redeems.
The Divine Name of God is comfort true,
Nanak attained his faith from his Guru. (6)

It is truth what the Holy imparts.
Truthful are they who have the Lord in their hearts.
Should one understands the essence of truth,
Remembering the Name, one's emancipation is smooth.
He is truthful, what he accomplishes is truth,
Himself He understands his own worth.
He who has fashioned it, He alone can make it function;
None else can know it with cogitation.

* meditation.

** The final and supreme stage when man is in tune with the Almighty

The created understands not the extent of the Creator;
Nanak makes do with what is willed by the Maker. (7)

The seeker is lost in the ecstatic wonder;
He who understands it, enjoys with abandon.
He who lives in the company of the Lord,
He obtains what he wants with the Guru's Word.
He is benevolent, reliever of pain,
In whose company, salvation one gains.
Blessed is he who waits on Him,
In His company concentrates on Him.
The devotee sings the praises of the Lord,
With the grace of the Guru, Nanak gets the reward. (8.16)

Sloka

He was true in the primal time,
Before the time primal true.
True today,
Ever would he be true, so does Nanak say.

Octavo

Sacred are His feet and truthful the one who does propitiate.
Sacred is His worship and truthful the one who does himself dedicate.
Sacred is His vision and truthful the one who sees and greets.
Sacred is His Name and truthful the one who repeats.
He is truthful Himself and all those who support truth.
He is Virtue Incarnate and imparts virtue forsooth.
His word is sacred and truthful is the one who subscribes.
Sacred are His perceptions and truthful the one who imbibes.
He who is enlightened, everything is truthful for him.
Says Nanak, God alone is true and trim. (1)

He who has realised God as the image of truth,
 He accepts Him as the Creator forsooth.
 He who has faith in God in his heart,
 The essence of truth he alone has got.
 He becomes fearless when liberated from fear,
 And merges back into the source that bears.
 It is like something created, then dissolving into another,
 No more is one different from the other.
 He who is perceptive would know and claim,
 That God and Nanak are the same. (2)

The devotee of the Lord is a man obedient.
 The devotee of the Lord is ever subservient.
 The devotee of the Lord has understanding.
 The devotee of the Lord has a noble bearing.
 The devotee of the Lord has the Master as his companion.
 The devotee of the Lord has the Name for communion.
 The Lord God looks after the devotee.
 The Invisible Master protects him in His mercy.
 He is the devotee whom the Lord maketh.
 Says Nanak, the devotee remembers Him with every breath. (3)

The devotee's lapses He covers
 Until the end with His devotee He bears.
 To His devotee He brings fame.
 He makes His devotee meditate on the Name.
 He protects His devotee's honour.
 None dare find fault with his manner.
 None ever does with the devotee vie.
 The devotee of God is the highest among the high.
 He whom God engages and grants His favour,
 Says Nanak, he is known the world over. (4)

He reflects His ingenuity in tiny ants,
 And destroys a million strong force if He wants.

If He would not have you die
 He would keep you high and dry.
 The man takes many a measure;
 Nothing leads him anywhere.
 None else can kill or save;
 He is the Saviour of the entire enclave.
 About what are you wavering in your heart?
 Says Nanak, remember the Inscrutable, Wondrous Lord, (5)

Remember the Lord time and again,
 Sipping *Amrit* edifies your mind, muscle and vein.
 The devotee who attains the jewel of the Name,
 No more does he care for anything vain.
 The Name is wealth, the Name is health, the Name is love,
 The Name is living in peace with the Lord Above.
 Those who are fed the essence of Name,
 Body and soul are they merged in the same.
 Remember the Name sitting, standing and even sleeping,
 Says Nanak, this should be man's treasured keeping. (6)

Day and night adore the Lord.
 This is the gift bestowed by God.
 Meditate on Him with longing soul,
 Merging with God remains your goal.
 He who abides by the Lord's command,
 He has the past and future in his hand.
 Who can adore such a Lord?
 I say it all with full regard.
 He who remembers God all the while,
 He indeed is His perfect child. (7)

Solicit His refuge, my heart!
 Offering the body and soul on your part.
 He who has realised his Master,
 He has all others to look after.

Coming to His refuge brings peace,
 A glimpse of His and the sins are washed with ease.
 Forget looking around in vain,
 Take to His service for any gain.
 So that you don't have to come and go,
 Says Nanak, fall at His feet and solemnly bow. (8.17)

Sloka

He is the True Guru who has realised the True Lord.
 The devotee earns salvation in his company,
 Says Nanak, by constant adoration of God.

Octavo

The True Guru looks after the devotee,
 The disciple always finds Him kindly.
 The Guru helps the devotee shed the dirt of misled mind.
 Advised by the Guru he meditates on the Lord kind.
 The True Guru breaks the worldly bonds of the devotee.
 The disciple is retrieved from evil company.
 The True Guru initiates the devotee into the creed,
 Such a devotee is fortunate indeed.
 The True Guru minds the devotee's ups and downs.
 Says Nanak, the True Guru cherishes the devotee as His own. (1)

The devotee who lives with the Guru,
 Abides in His mind by His decree.
 Who does not take on any airs,
 Meditates on God for ever.
 He who is entirely sold to Him
 Such a devotee suffers no problem.
 Serving the Lord he forgets the reward,
 And thereby he propitiates God.

One to whom He shows His mercy,
Says Nanak, such a devotee subscribes to the Deity. (2)

He who is devoted to the Guru unreservedly,
Such a one is privy to his destiny.
The True Guru who is devoted to the Name,
I am sacrifice to him time and again.
The Benevolent One who imparts life,
Absorbed be in the Master all the while.
Man is in God; God is in man.
There is no doubt He is the One.
He is not attained by a hundred clever tales,
Says Nanak, with such a Guru only good luck avails. (3)

A glimpse is enough to cleanse a man.
A touch of the feet could turn you into a swan.
He who sings His praises in the company of the godmen,
He attains access to Eternal Heaven.
Listening to His words the ears get charmed,
The mind is at rest and the soul is warmed.
With the power of his *mantra*, he is a perfect Guru,
His immortalising look makes a saint of you.
His virtues are legion, no one may appraise them.
Says Nanak, those He blesses, He would eventually raise them. (4)

I have one tongue, Your blessings are many.
You are the One with wisdom uncanny.
I know of no words that can take me to You,
The Transcendental, the Unperceived, my Absolute Guru.
Without any want, without any malice, source of happiness,
No one has ever been able to determine Your greatness.
Many a devotee offer their obeisance to You,
Meditate on the lotus feet of the Beau.
I am sacrifice unto my True Guide,
Says Nanak, because of him such a Lord is my pride. (5)

Few are those who enjoy meditation on God,
 They sip *Amrit* with salvation as reward.
 Such a one never comes to grief,
 In whose heart the Lord God lives.
 He who sings God's praises all the while,
 And inculcates this in his tribe,
 He is not embroiled in attachment of any kind.
 God alone he retains in his mind.
 As the darkness is dissipated by lighting a lamp,
 Says Nanak, no more anxiety, attachment and sorrow stay in his camp. (6)

It turned cool in the sweltering heat.
 Sorrow gave place to a pleasant treat.
 Vanished the fear of life and death,
 With the teachings of the Holy Adept.
 Sans any fear I have become fearless,
 Ill omens departed, no ill to oppress.
 He has blessed to Whom I belong,
 In the company of the godmen I sing His songs.
 Attuned to the strains of His melody, my wanderings are tamed,
 Nanak is devoted to hearing the Lord God's Name. (7)

He is both Absolute and Related.
 With His skill of an artist both are mated.
 He creates His own wonderments,
 Himself He evaluates His establishments.
 There is none other than God.
 In every being I see only my Lord.
 Engulfed with His creation in colour and beauty,
 One gets enlightened in the company of the Holy.
 His creation is a reflection of His art sublime,
 Nanak is sacrifice unto Him many a time. (8.18)

Sloka

Besides His Name you carry nothing.
All the rest is sheer puffing.
Acquiring the wealth of the Lord's Name.
Says Nanak, is the secret of eternal fame.

Octavo

Reflect on His Name in the company of the Holy.
Meditate on His Name, His Name is the remedy.
Give up all other measures, my friend!
Enshrine His lotus feet in your mind.
He is the Master-doer Perfect.
Hold on to His Name, it is certainly worth it.
Collect this wealth and you will reach.
This is the truth the Holy teach.
Bear in your heart only trust;
Says Nanak, all your ailments quit you must. (1)

The wealth you go about gathering in the four quarters,
You gain it in the service of the Master.
The comfort you crave for every day,
Is obtained in the company of men who pray.
The name for which you do good deeds,
Is enjoyed by sitting at His feet.
The malady that no medicine can cure,
With the remedy of the Name it shall disappear.
Of all the cherished gifts the Name is the best,
Says Nanak, remember the Lord and you are blessed. (2)

Cultivate your mind with God's Name,
Rather than wandering, stay at home.
He never finds the times hard,
Who has in his heart the Name of God.

Kaliyug is smouldering, the Name is soothing,
 The more you meditate the more it is comforting.
 You shed fears, your wishes are met,
 With love and devotion your mind is at rest.
 You arrive at home and gain salvation.
 Says Nanak, this is the way to emancipation. (3)

The True One talks of truth as a refrain;
 The false one is born, dies, to be born again.
 Transmigration is terminated by serving God,
 Surrendering oneself and reporting to the Lord,
 This way the jewel of life finds the mould,
 By repeating His name sustain the soul.
 There is no other way of emancipation,
 Even reflecting on the *Smritis, Shastras, Vedas* and their recitation.
 Remember God in your heart of hearts,
 Says Nanak, this is the way to get what you sought. (4)

You carry not with you what you possess,
 Why must you then cling to it so much?
 Engrossed in progeny, friends, family and children,
 You find not time for His veneration.
 Wielding power and indulging in luxury,
 How do you expect yourself to be free?
 Riding horses, elephants and chariots,
 All this is false without any merit.
 He who has given you all this you recognise Him not,
 Alienated from the Name, Nanak is distraught. (5)

O the uninitiated! Take the Guru's advice.
 Drowned without His Name are many a wise.
 O my friend! Cultivate the love of God
 So that without a smudge you clean your heart.

Keep yourself attuned to His lotus feet
 And thereby the evil of ages does sweep.
 Dwell on His Name and help others do so;
 He who hears His Name, utters and acts, to His home will he go.
 The essence of truth is the Name of God,
 Says Nanak, sing His praises with a quiet heart. (6)

Adoring the Master your sins are washed,
 Vicious conceit vanishes like frost.
 Free from cares you get rid of strife,
 Remembering God every breath of your life.
 Give up all your clever manipulations,
 In the company of godmen you find redemption.
 With the Name as your capital, trade in truth,
 You will be peaceful here with your future smooth.
 The Lord God prevails everywhere,
 Says Nanak, only the lucky are aware. (7)

Meditate on One and adore the Only One;
 Other than God alone think of none.
 Sing His praises as He is without end;
 To Him your body and soul you lend.
 He the Lord God is the only One,
 He alone does what is half-done.
 It is from One that many are created,
 Remembering the One, all evils are abated.
 Those who have God enshrined in their body and mind,
 Says Nanak, with the grace of the Guru, they do Him find. (8.19)

Sloka

Having wandered all over
 I seek Your protection.
 It is Nanak's prayer:
 Let me take to meditation.

Octavo

A supplicant, I come seeking charity
 The gift of Your Name, my Celebrity!
 I crave for the dust of the feet of the godmen.
 O Lord God! Do pay heed and listen.
 I may sing Your praises in life and death,
 That I meditate on You every breath,
 That I remain devoted to Your lotus feet,
 And worship You as a daily treat.
 It is in Your refuge and for Your support I came.
 Nanak begs for the essence of Your Name. (1)

It is the utmost comfort when He is kind;
 But bliss in His Name not many find.
 Those who have tasted it, they are satisfied,
 They are content, never in a mind-divide.
 Intoxicated with love, their heart overflows,
 In the company of the godmen, their dedication grows.
 Giving up all else, they seek His protection,
 With heart enlightened and mind in meditation.
 It is only the fortunate who remember Him.
 Says Nanak, absorbed in the Name they are joyful and trim. (2)

In service the devotee is ever satisfied.
 He has for a guide the True Guru's advice.
 When God is gracious to His flock,
 Happily He grants whatever they ask.
 Their bonds broken, they are liberated
 From life and death and doubts created.
 Their cravings are met and desires satisfied,
 The All-Pervading remains by their side.
 He to Whom they belong comes to their rescue.
 Says Nanak, longing for His Name they always pursue. (3)

Why forget Him Who will not have you rue?
 Why forget Him Who appreciates whatever you do?
 Why forget Him Who has given you everything?
 Why forget Him Who is the soul of the living?
 Why forget Him Who protects you from the fire of the womb?
 It is only you, the rare one, who realises it with the Guru's boon.
 Why forget Him Who pulls you out from the morass of sin?
 And restores the long, long broken links?
 My Guru Immaculate has shown me the way,
 Remembering his Lord, Nanak goes not astray. (4)

I invite you, O friends, to play this game.
 Forget all else and remember His Name.
 Remember Him and be blessed.
 Remember Him yourself and inspire the rest.
 With devotion, you will swim across the ocean of life.
 Without devotion you will be a pile of ashes in strife.
 The Name is eternal bliss and perennial peace;
 The one who is sinking can expect a lease.
 All the problems vanish with His courtesy true.
 Says Nanak, remember the Name, the treasure of virtue. (5)

In my heart is stirring soulful love,
 My mind and body seem soaring above.
 Beholding them with my eyes I feel delighted.
 Washing the feet of godmen I am elated.
 The body and the mind of the Holy are ever in a trance,
 Finding their company is a rare chance.
 Pray, do me just one favour.
 With the grace of the Guru I should remember You ever.
 No one dare praise You enough,
 Says Nanak, the Lord prevails here and above. (6)

God is forgiving and kind to the have-not.
 Protector of the Holy and bountiful such a lot.

Helper of the helpless, He is Gobind and Gopal.
 In ever so many ways He helps them all.
 He is the Primal Lord, Cause of Causes and the Creator,
 The very life breath of those who serve Him as waiters.
 He who meditates on Him, he is relieved.
 Love and devotion are His creed.
 I am worthless, low and ignorant.
 Says Nanak, I come seeking refuge in You, Bhagwant! (7)

He goes straight to Heaven, obtaining emancipation.
 Who for a moment takes to His adoration.
 He rules over many and enjoys luxury,
 He who cherishes listening to his Master's ditty.
 Dainty dishes, rich clothes and music are his due,
 He who every day remembers his Guru.
 What he does is virtuous, he has wealth and acquires fame.
 He has in his heart the eternal Name.
 In the company of the Holy bless me, O Lord!
 So that Nanak has the dawn of peace in his heart. (8.20)

Sloka

He is Absolute and Related,
 The Formless sits in a void in an ecstatic state.
 He is the Creator Himself,
 And Himself makes us meditate.

Octavo

When the creation was not even understood.
 Who was then bad and who was good?
 When He was in a meditating trance,
 For strife and hatred who had the chance?
 When He had no feature, no form,
 Joy and sorrow then came wherefrom?

When the Supreme Lord was all by Himself,
 Who loved whom and who was doubtful?
 His is the game and Himself He plays,
 There is no other Creator, Guru Nanak says. (1)

When God was the lone lender of money,
 Then who was bonded and who was free?
 When He was alone without reach and bound,
 Why then were Hell and Heaven found?
 When the Absolute was in the state of poise,
 Shiva and Shakti had but little choice.
 When He has infused His own light,
 Then who should be unafraid, who be in fright?
 His are the doings and He is the Doer,
 Nanak's Master is unknowable, living on an unreachd shore. (2)

When the Eternal was relaxing on His throne,
 Who was born, who died and who was death-prone?
 When the Perfect God Himself had created,
 Then how could there be anyone ill-fated?
 When the Impersonal and Incomprehensible God was around,
 Then how could Chitragupta* ask for account?
 When the Immaculate Master, Ununderstood and Unrealised hailed,
 Then who could be free and who could be jailed?
 He Himself wondered about Himself there,
 Says Nanak, then Himself He created Himself out of nowhere. (3)

When the Immaculate Lord, the Master of all prevailed,
 Where was the dirt and who did the washing avail?
 In the reign of the Formless, Absolute and Unattached,
 Who was matchless and who was matched?

* God of justice

When the Creator was the only one there,
 Where was the question of being fair and unfair?
 When the divine light merges in the flame of light,
 Then who remains dim and who is bright?
 He is the Creator who builds and mounts,
 Says Nanak, the Doer Himself has little count. (4)

When He was there with His glory,
 How could the parents, friends, sons and brothers form part of the story?
 When He was the reservoir of many-faceted wisdom,
 Where were the teachers of the Vedas and Islamic system?
 When He kept to Himself all the sermons,
 Who ever cared for good and bad omens?
 When He Himself was high and Himself low,
 Who was the Master and who was to tow?
 One is lost wondering about the mystery,
 Says Nanak, He Himself knows about the sophistry. (5)

He who cannot be deceived, Who is Invulnerable and Mysterious,
 For Him how could the threat of Maya be serious?
 He would greet Himself as one of the formalities.
 There being no practice of the Three Qualities.
 When the Auspicious One was all alone,
 Then who was careful and who was careworn?
 When He Himself was convinced of the deed,
 Then who was to listen and who was to plead?
 The Limitless Lord is higher than the high,
 Says Nanak, He alone can reach His sky. (6)

When He Himself created the world with His skill,
 Reflecting Himself in Truth, Energy and Will,
 Where was the difference between good and evil?
 Whom did Heaven and Hell bedevil?

The network of Maya and its lure,
Conceit, attachment, doubt and fear,
Pain and pleasure, honour and dishonour,
Described differently by different scholars.
It is His drama which He plays and watches on His own,
Says Nanak, when He winds the play, he is left all alone. (7)

Where there is Deity, there are devotees in the image of the Lord.
As He propagates, it is for the glory of the ward.
He is the dispenser of both sides,
Their pride is His own pride.
He plays many a wondrous roles variously,
And enjoys them all vicariously.
When He is gracious He favours with His Name.
When He is kind, he lets one play His game.
He is beyond calculation, depthless and in a weightless mould,
Nanak speaks the languages he has been told. (8.21)

Sloka

The Master of all living beings,
He is reflected in every action.
Says Nanak, He prevails all over,
There is none other for reflection.

Octavo

Himself He observes and Himself listens.
He is One;
Despite the fact that everywhere He glistens.
When He pleases He creates the universe;
When He so desires, He does the reverse.
Nothing happens unless He permits;
With His thread the world He knits.

One whom He enlightens,
 Truth becomes his fascination.
 Even-minded, Understanding the Essence of the Verse;
 Says Nanak, He is victorious in the universe. (1)

Everything living is in His hands,
 By the side of lowly the kind Master stands.
 No one can kill him whom He protects,
 He is dead whom He forgets.
 Giving Him up where can one go,
 When He is the Master of the Show?
 He who holds the key to life,
 Home or abroad He is by your side.
 Mine of Virtue, Infinite and Endless,
 Him alone does Nanak profess. (2)

The Merciful is Omnipresent,
 He is kind to every supplicant.
 He alone is aware of His ways.
 Here and there the Immanent sways.
 A variety of living beings He looks after;
 Whosoever He has created, remembers the Master.
 One whom He blesses, that one He raises,
 The devotee would remember and sing His praises.
 With faith in his mind he accepts the Lord,
 Nanak has realised the Creator Lord. (3)

The Man of God who is devoted to the Name,
 He has never to come to shame.
 The devotee has an opportunity to serve,
 Listening to the Lord, he may in Him merge.
 There is nothing beyond this stage,
 Those who would in meditation engage,
 They break their bonds and shed hostility,

Day and night they are at the feet of the Deity.
 They are peaceful here and happy there,
 Says Nanak, the Lord takes them in His care. (4)

In the company of the Holy have a good time,
 Singing the praises of the Sublime.
 Contemplate on the essence of the Name,
 A rare opportunity for one to claim.
 Adore Him with the ambrosial sweet songs,
 This is an opportunity for which you long.
 See the Lord by your side all the while;
 When darkness disappears forsake the ways of guile.
 Listen to the Gospel and bear it in mind,
 Says Nanak, whatever you desire you will find. (5)

You will improve both this and the life to be,
 If you have His Name in your mind's custody.
 The Perfect Guru's Gospel, forsooth,
 He who cherishes it, can access Truth.
 He who meditates on Him with devoted body and mind,
 Free from sorrow, pain and fear he will find.
 As a trader, deal truthfully alone,
 So that in Heaven you are accepted and shown.
 Look upon Him as the Master of the Show.
 Nanak does not have to come and go. (6)

Giving Him up where can one go?
 Remembering the Saviour relieves one from woe.
 Meditating on the Formless, fears recede,
 And man is from bonds of mortality freed.
 He who is protected by God suffers no pain,
 Meditating on the Name he is free from strain.
 Gone are anxieties and shed is conceit,
 No one can match His lofty reach.

The valiant Guru stands watch over His ward,
Says Nanak, all his problems are solved. (7)

Absolute wisdom and ambrosial glance,
A single glimpse found the world in dance.
Whose lotus feet are beyond applause,
The personal charm is in the image of God.
His service is blessed, blessed is the devotee,
A searcher of hearts, the elect of the Deity.
One who cherishes His memory is pleased,
And from the scare of death released.

That one is Immortal, lives in the company of the Lord;
In the fellowship of the Holy, Nanak remembers God. (8.22)

Sloka

With the kohl* of knowledge granted by the Guru,
My opaqueness of ignorance is gone.
I serve the Holy with the grace of God,
Nanak has entered into a glorious dawn.

Octavo

In the fellowship of the Holy, I have realised God.
Sweet indeed is the Name of the Lord.
The entire universe is contained in His mind,
And the various colours are therein enshrined,
The ambrosial Name of God is like the Nine Treasures.
It is located in the body as a convenient measure;
The unstruck melody is heard in the void,
It's wondrous ecstasy cannot be described;
He alone sees whom He grants the light,
Says Nanak, such a one acquires the insight. (1)

* Collyrium

The Infinite is both inside and outside,
 In every heart the Lord resides.
 He is on earth, both underneath and above
 And nourishes the world with utmost love.
 The Lord God is in the blades of grass, woods and mountains,
 For all the activity He is the Fountain.
 He is contained in air, fire and water,
 In ten directions and four quarters.
 Devoid of Him there is no space,
 Nanak lives in peace with the Guru's grace. (2)

In the Sun, Moon and the Stars Him I find,
 Also in the Vedas, Puranas and Smritis as envisioned by mankind.
 Each of them speaks the language of God,
 While He remains in poise, the Steady Lord.
 He plays the game in various parts,
 Measureless in many arts.
 He whose light is in every light,
 The Master prevails in depth and height.
 Those who with the grace of the Guru have their doubts shed,
 Says Nanak, with faith in God they are blessed. (3)

The saint sees God in everything around.
 The saint listens to Dharma in his heart's sound.
 The saint has only auspicious talk to hear,
 He has the all pervading Rama as a peer.
 Those who have realised Him, it is their way,
 It is nothing but Truth whatever they say.
 Whatever happens he accepts forsooth,
 Knowing that it is the Creator's Truth.
 He is both inside and outside planted,
 Just a glimpse and Nanak is enchanted. (4)

He is true, truthful is what He has created.
 It is from Him the world has emanated.

If He pleases he spreads Himself far,
 If He so desires He contracts into Ikoankar.
 Many of His doings are inscrutable.
 One He blesses, to him He is ever available.
 How can He be close and how can He be far away,
 When it is He who has the absolute sway?
 One whom He reveals the secret in essence,
 Says Nanak, that one realises God's presence. (5)

In all the elements, He is the Doer.
 In all the eyes, He is the Viewer.
 The entire Universe is God in phases,
 Himself He listens His own praises.
 The coming and going is for Him a game of dolls,
 The world remains at His beck and call.
 He disguises Himself in many ways;
 Whatever is to be said He Himself says
 They come and go as He pleases.
 Says Nanak, He withdraws them all when His interest ceases. (6)

What He does cannot be evil;
 Outside Him who could be His equal?
 He does nothing but good, good is His kind,
 He alone knows what is in His mind.
 He is true, truthful is His mission,
 And remains enshrined in His creation.
 Nobody knows the extent of His self,
 Which would be possible had there been someone else.
 Whatever He does one must subscribe,
 With the grace of the Guru, Nanak has realised. (7)

He who has known Him is happy.
 It is God who reveals Himself to the devotee.
 He is rich, of high caste and commands fame,
 Immortal in life and a heart given to Lord's Name.

Thrice blessed is His arrival;
His arrival assures the world's survival.
The good in arrival of the Man of Destiny
Is that one remembers God in His company.
Such a one is emancipated and the rest he liberates,
Before such a devotee Nanak prostrates. (8.23)

Sloka

I meditate on the Absolute Lord,
Absolute indeed He is called.
To Nanak has been revealed the Deity,
Whose praises he sings as a devotee.

Octavo

Listening to the Perfect Guru,
You will find God close by you.
Remembering God at every step,
All your anxieties will be swept.
Give up desires and making complaints,
Ask for the dust of the feet of the saints.
Shed conceit and make your supplication,
In the company of the Holy, cross the flaming ocean,
And fill your coffers with wealth Divine;
Nanak salutes his Guru Sublime. (1)

Good health and happiness, praise and joy are totally
The reward for contemplating on God with the Holy.
Clearing the Hell you will be raised,
Sipping Amrit and singing His praise.
Remembering God alone in your heart,
Who remains One but plays many parts.
He holds and sustains the world and is kind to the poor.

He relieves all pains and is of mercy the dispenser.
 Contemplate on His Name again and again,
 Says Nanak, this alone will life sustain. (2)

The valued words uttered by the Holy as a rule,
 Are priceless gems and invaluable jewels.
 He who listens and abides by them is saved;
 Himself he swims and for others the path is paved.
 His life is success, his company is a reward,
 He who is imbued with the Name of God.
 There are strains of celestial slogans of victory,
 As one listens one goes into ecstasy.
 God is reflected in the forehead of the Holy,
 Nanak is saved in such a blessed company. (3)

I come to seek refuge in the One who gives shelter,
 He was indeed kind and allowed me to enter,
 The grouses vanished, I became as humble as dust,
 Remembering the ambrosial Name in the company of the Just.
 The revered Guru has felt pleased,
 The devotee's service has this achieved.
 All the temptations and misdeeds have been shed,
 The tongue utters the Name on which it is fed.
 The merciful God has been a gracious guide,
 Nanak has with his cargo arrived. (4)

O my saint friends! Let us sing God's praises,
 With the singleness of mind and bright faces.
 Sukhmani is the state of poise and a hymn of God's Name;
 He who imbibes it remains in excellent frame.
 All that he wishes is fulfilled;
 The Lord God to him is revealed.
 He acquires the Supreme seat;
 He doesn't have to go and then to retreat.

With the Name as his wealth he would repair,
Says Nanak, he who has acquired the divine profit here. (5)

Solace, peace, riches and aesthetic pleasure,
Knowledge, wisdom and odd spiritual measure,
Learning, penance, Yoga and divine repasts,
Highest lore and the choicest baths;
The Four Gifts and blossoming of the lotus,
Remaining amidst all but with a different focus,
Charm, intellect and wit with precision,
Even-mindedness and a single vision;
All these rewards to him are brought,
Says Nanak, he who imbibes the Name in word and thought. (6)

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If one were to strive to acquire this treasure,
He would be vindicated in every age and sphere.
It is like God supplicated and the Name excited.
It is like the reading of the Shastras and the Vedas recited.
The Name is the essence of all religions,
It resides in the hearts of godmen.
Many a sin are washed away in the company of liberated.
If the saint is kind, the devotee is emancipated.
God Himself blesses them with opportunity,
Says Nanak, those who seek refuge of the Holy. (7)

He who listens with devotion and bears it in his heart,
He is given to remembering God.
He is relieved from the agony of transmigration.
In an instant his soul attains salvation.
A fair name he has and an ambrosial sweet tone,
Who has in his heart the Name of God alone.
Gone are his sorrows, maladies, doubts and fright;
Known as godman, what he does is right.
He will be crowned with the highest glory,
Says Nanak, this is the assured gift of Sukhmani. (8.24)

Gauri V
Thittin (Lunar Dates)

There is but one God
He is realised through the grace of the True Guru

Sloka

The Lord Creator pervades the ocean and land
Says Nanak, in many a form is He reflected as the Master Grand.

Pauri

Ekam, that is on the First, I offer my prayers to the Supreme Lord
With due veneration.

I chant the praises of the Divine Master
And seek His protection in submission.
Faith in Him spells salvation and peace,
He Who is supreme.

I have searched all the four sides and ten directions
There is none other than Him.

I listened to the recitation of Vedas, Puranas and Smritis
And cogitated on them hard.

Redeemer of the Sinner, Reliever from Fear
The Ocean of Peace is the Formless Lord.
He doles out, He receives, He is the Bestower.
Other than Him, there is none who gives.
One gets what one desires.

Says Nanak, he who His praises sings. (1)

Laud the Lord ever

In the company of the holy, my fellow traveller! (1) *Refrain*

Sloka

I offer my obeisance many a time
To Your care I am led.
In the company of the holy
My illusions and the sense of duality are shed. (2)

Pauri

Dutiya, that is the second, inculcates duality you should forsake
And serve the Guru ever.
With the jewel of Lord's Name lodged in your body and mind
Discard lust, wrath and greed, my fellow traveller!
With death no more, you'll gain life eternal,
There will be end to every affliction.
If you were to give up ego and meditate with loving devotion.
You will come to profit; no more loss,
And gain honour in the Lord's Court.
You will garner riches of the Holy Name,
And find yourself truly of note.
He who remembers the Lord sitting and standing
In the loving company of the men of God,
Says Nanak, he is freed of evil thoughts.
The Preceptor comes to live in his heart. (2)

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Sloka

The Three Qualities have the world in its grip.
Rare is the one who attains the state of communion.
Says Nanak, immaculate are the holy
Whose mind is given to meditation. (3)

Pauri

As regards the third, understand that the Three Qualities are like a poisonous fruit.
At times it cures, at others it does kill.
One keeps moving between heaven and hell,
Death remaining a terror still.
The world is made up of pleasure, pain and illusion,
In avarice it is lost.
Thinking of other means,
He Who has created, one realises Him not.
Involved in mental, physical and psychic ills,
One is never free from such an ailment.
He who realises not the Lord God, the Accomplished Master
And His splendid achievements,
Is drowned deep in attachments and doubts.
It's a life in a miserable hell.
Pray, do be kind and save me,
As Nanak does on this, the only hope, dwell. (3)

Sloka

He is clever, wise and accomplished
One who has his ego discarded.
Says Nanak, he who meditates on the Name
With four boons and eight occult powers, he is rewarded. (4)

Pauri

On the Fourth, listen to the Four Vedas.
Their essence you should realise.
All the pleasure and source of joy
In meditation on the Name Divine lies.
Saves one from hell, relieves suffering
And many an affliction.

Death tires, Yama retires,
One is absorbed in the Lord's laudation.
Fear flees and of Amrit there is a bountiful release
One is dyed in the colour of the Formless Lord.
Of pain, penury and impurity is rid
Who is devoted to the Name of God.
Gods and godmen search the Lord, the Ocean of Bliss.
His mind is pure and mouth immaculate,
Says Nanak, the dust of the feet of the holy who would kiss. (4)

Sloka

With Five Evils lodged in the heart
And living in Maya's company;
Says Nanak, if you seek to be absorbed in the Lord
You get together with the holy. (5)

Pauri

Pancham that is on day five, only they are the Panch elect
Who have come to understand the bitter truth of life.
The fast colour is like the fading fragrance of flower for them,
And the world a meaningless strife.
Those ignorant of it don't see or understand
Nor do they cogitate.
They are lost in the pleasure of attachments
In the false world that they create.
In the cycle of transmigration they are born and die.
And many a ritual they undertake.
They realise not the Creator ever.
Thoughtless they are right and wrong they do not separate.
Those who give loving devotion to God,
And are not a bit in Maya involved,
Says Nanak, rare devotees are such
As from the false show are absolved. (5)

Sloka

The six Shastras announce from the house tops
That He has no end, no limit.
The devotees are content singing His praises,
Says Nanak, as on the door of the Lord they sit. (6)

Pauri

Khastam that is sixth day reminds of six Shastras and several Smritis, P-298
That the Lord is exalted and high.

And that even Sheshnag* knows not the limit of His qualities.
Narad the sage and Sukhdev the son of Vyas sing praises of the Lord.
In ecstatic rapture they are dedicated to God.
Forgetting attachments, status and illusions
The Bestower's protection they attain.
With His lotus feet lodged in their hearts,
A glimpse of the Lord, His bliss they gain.
They earn profit, with no loss
In the holy company, they meditate.
They attain the treasure of the Guru,
Says Nanak, as they on the Name contemplate. (6)

Sloka

They laud the Lord in the holy congregation
And to truth they are dedicated.
Says Nanak, their hearts are at peace
To Him alone are they committed. (7)

* The mythical Serpent which is said to have six hoods, repeats Lord's new Name with every breath.

Pauri

Saptam that is on day seven, garner the wealth of Name,
There is no end to this treasure.
It is gained in the holy company
It has no limit, no measure.
Shed ego and take to meditation,
Come to the Lord's care,
Your sufferings will end, you'll swim across the ocean of life
And gain whatever you desire.
He who remembers His Name day and night,
He is successful, he has arrived.
Inside and out, he finds the Lord,
The Creator he has realised.
He is my friend, companion and mate
Who gives me the tidings of my Guru.
Nanak is sacrifice unto him
Who contemplates on the Lord True. (7)

Sloka

Eight Pahars* you should laud the Lord,
Discarding all other entanglements
Yama's minions dare not touch him
Says Nanak, on whom the Lord showers His blandishments. (8)

Pauri

Ashtami is the eighth day, has eight occult powers and nine treasures.
All that one longs for and this realization has no measure.
The lotus of heart blossoms and one is in bliss ever.

* Time measure according to the indigenous calendar signifying 24 hours of a day divided into eight parts.



With immaculate living and the spell that fails never.
 Essence of all dharma and bathing at holy spots,
 Together with knowledge of the highest slot,
 Singing the Lord's praises in the company of the Accomplished Guru
 Says Nanak, meditating on the Name one swims across the ocean of existence true.(8)

Sloka

Given to fruitless pursuits you remember not the Lord
 Says Nanak, he who forgets the Name,
 Wandering between heaven and hell is his reward. (9)

Pauri

Naumi that is day nine reminds that the nine apertures of the body get impure.
 He who meditates not on the Name and would not the accepted mores share,
 Covets others' spouses and the holy he calumniates,
 Not for a moment does he pay heed to the Lord-in-state.
 To feed himself he deprives others of their wages.
 His fire of desire not quelled, his thirst never assuages.
 Those who serve not God bear this fruit.
 Says Nanak, forgetting the Lord, die the unfortunate. (9)

Sloka

I have looked around in ten directions,
 Wherever I see, Him I find
 He comes to lodge in the heart, says Nanak,
 If the Lord is gracious and kind. (10)



Pauri

Dasmi that is on day ten he who does the ten doors* discipline,
His mind is at peace, he takes to contemplation.
With ears he listens to the Lord's praises.
With eyes he beholds the Bestower gracious.
His tongue ever lauds the Lord,
His mind contemplates the Almighty God.
With his hands and feet he serves godmen
Says Nanak, it is the Lord's favour that lends this discipline. (10)

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Sloka

Everyone describes Him as One and Alone.
Rare is the one who has Him realised.
They know not His virtues, says Nanak
They remain anguished and surprised. (11)

Pauri

Ekadsi that is on day eleven he who realises the presence of the Lord,
Disciplines his senses and listens to God.
His heart content, to one and all he is kind.
This is how one Ekadsi should mind.
He who can his wandering mind control,
His thoughts, body and senses with the Name he can hold.
Pervades everywhere the Supreme Lord,
Your eternal dharma says Nanak, is laudation of God. (11)

Sloka

Forsaking foul thinking, I took to serving and found the kind Recluse.
This is how Nanak met the Lord Who would his entanglements defuse. (12)

* Nine physical apertures and the tenth is the spiritual extension through the mind.

Pauri

Duadashi that is day twelve is devoted to charity, holy bathing and meditation.

Also to extinguish egoism and take to contemplation.

Enjoying Amrit in the holy company,

Satisfying self with laudation of the Deity.

Soft speech which would everyone please.

The soul in the body of five clients with Name to release.

Faith is obtained from the Accomplished Guru.

Says Nanak, meditating on the Name one is liberated true. (12)

Sloka

Entangled in the Three Qualities, one finds no satisfaction.

With the Cherisher of the fallen lodged in the heart.

Says Nanak, the Name helps one obtain liberation. (13)

Pauri

Traudashi that is day thirteen reminds one that the world is afflicted by three
maladies

One has to be born, one has to die and undergo hellish tragedies.

If his mind is concentrated not on the Lord's Name,

Laudation of the Ocean of Peace not for a moment may he claim.

The body is given to pleasure and pain

Also to the long-lasting Maya strain.

The day he wastes in meaningless squabbles.

With sleep in the eyes and in dreams he babbles.

He who forgets the Lord shares this lot.

Nanak sought protection of the Gracious Lord. (13)

Sloka

In the four directions and fourteen worlds

The Lord pervades over all.

Says Nanak, he who imagines not any spot devoid of Him
His objects are fulfilled, big and small. (14)

Pauri

Chaudha that is on day fourteen you find
The Lord in the four directions.
Manifest in the world with Supreme Perfection.
In all the ten sides He pervades.
On the earth and in the sky He prevails.
On water, earth, forest, mountains and the netherworld
The Lord Compassionate can everywhere be heard.
Subtle and tangible everywhere is God
Guided by the Guru, Nanak realised his Lord. (14)

Sloka

Whoever has conquered himself with the Guru's guidance
And lauded the Lord.
With the blessings of the holy his fears are annulled,
His anxieties says Nanak, he comes to discard. (15)

Pauri

On Amavasi, the last night of dark half, they are at peace,
Those who have been blessed with contentment by the Guru.
Their mind and body are cool, quiet and in poise
And they take to the service of the Lord True.
All their bonds are broken
They succeed with whatever they undertake.
No more foul thoughts, their ego is shed,
On the Lord's Name they contemplate.
Having Gained the Preceptor's protection,

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Their cycle of transmigration is snapped
 They swim across with their family
 In the Lord's laudation they are wrapped.
 Fruitful is the service of the Lord
 One should meditate on the Name.
 Peace and poise to Nanak
 From the Guru Accomplished came. (15)

Sloka

He who is accomplished wavers not;
 Accomplishment is the gift of God.
 He enhances his glory day after day.
 Says Nanak, the decline being never his lot. (16)

Pauri

Poornma, the full moon night, reminds that the Lord is perfect
 Like the full moon.
 He is mighty, accomplished and grand.
 All the creatures around are His boon,
 On every one the Bestower has his hand.
 Repository of Virtues, the Lord God
 All that happens is what He would create.
 All-knowing, the Preceptor Perfect.
 Inaccessible and Immaculate.
 Supreme Creator, Lord Provider
 Whatever happens, of all that He is aware.
 Helper of the holy, welcome anytime.
 Day and night I offer Him my prayer.
 Inexpressible, Inscrutable, I propitate His feet
 Redeemer of the fallen, Cherisher of the have-not
 Nanak comes to the Lord's retreat. (16)

Sloka

My suffering alleviated, my doubts discarded,
I come to the Master's care.
Whatever I longed for I have got,
Says Nanak, with the Lord's prayer. (17)

Pauri

Some sing, others listen and yet others contemplate.
Some take to preaching.
But those who follow, only they arrive at the Gate.
Their sins are washed, they turn clean,
Their dirt of ages is no more to be seen.
They remain unsoiled here and hereafter;
Also saved from Maya's disaster.
They are sophisticated, Vaishnavites, learned and wealthy,
They are heroes of high caste, who adore the Deity.
The Kshatriyas, Brahmins, Vaishyas, Shudras and even the Chandals,
If they adore the Master, Nanak at their feet will fall. (17)

Var Gauri IV

There is but one God.
He is realised through the grace of the True Guru.

Sloka IV

The True Guru is compassionate.
One and all are equal in his eyes.
He views everyone alike.
One realises Him as one strives.
The True Guru possesses *Amrit*,
Which the exalted status occupies.

Says Nanak, if He is kind one meditates on Him,
Rare is the devotee who the ambrosia imbibes. (1)

IV

Egoism and love of Maya is a vice.
Every day in the world it is seen to be leading to disaster.
The true gain is taking to meditation.
That the devotee finds in the Holy Word of the Master. P-301
The vicious impurity of ego is washed
When one has *Amrit* in his heart's quarter,
All their tasks get done
When the devotees are by the kind Lord looked after.
Says Nanak, they meet the Lord when destined from Above
The Creator Himself applies the plaster. (2)

Pauri

You are the True Lord Truthful and True Cherisher.
Everyone adores You, everyone seeks Your shelter.
It is laudable lauding You.
He who does so swims across to the shore other.
The devotees reap the reward and in truth they find merger.
My Great Great Master, Your reputation is greater. (1)

Sloka IV

Devoting oneself to other than the Name
The exercise lacks in taste.
The egoists adore the vain
The proud, the selfish and the wrangling ape.
One whom they applaud lives not,
Dies in debating waste.

Says Nanak, the God-devoted are saved,
Tied to the Supreme Lord's apron waist. (1)

IV

TTrue Guru Dear! Do please guide me so that I meditate on God.
Says Nanak, the Name is sacred; repeating it, all sufferings depart. (2)

Pauri

You are Formless, Immaculate, Divine Lord.
Those who meditate on Your truth single-minded,
From all the afflictions are they absolved.
There is none like You,
Whom our salutations we accord.
You are the unique Bestower, Sacred
You are the Truth dear to my heart.
You are my True Master,
True by the Name You are called. (2)

Sloka IV

There is the virus of ego in the heart.
The evil-minded egoists get deluded.
Says Nanak, this malady can be got rid of
In the company of True Guru by those who are secluded. (1)

IV

His mind and body are dyed in the Lord's colour.
The devotee is the repository of the virtues divine.
Nanak has sought the Lord's protection.
Blessed by the Guru, union with the Lord he finds. (2)

Pauri

You are the Creator, Almighty, Inaccessible,
 With whom can You be equated?
 Were there even one who could be considered,
 Only You can with You be rated.
 You alone prevail in every heart
 To realise You only the devotees are fated.
 You are the True Master of all,
 Mightier than all others stated.
 What you ordain must take place, the True
 Then why must one remain with anxieties equated? (3)

Sloka IV

My mind and body are inspired by Lord's love,
 Day and night I remain involved.
 Pray, do be gracious to Nanak
 So that he attains peace of the Lord. (1)

IV

Those who are devoted to the Lord,
 Whatever they say is laudation.
 Says Nanak, the Lord knows about it all
 As He is at the source of this infatuation. (2)

Pauri

You are the Creator Unforgetting,
 You forget not ever.
 Whatever You do is truly welcome.
 The Guru's Word is the server.
 You are accomplished to do and make others do.

There is none other.
You are the Master, Inaccessible and Gracious,
Whom all of us revere.
We are all Yours, You are ours,
Its You who would save us from the snare.

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Sloka IV

Receiving the tidings of my Love
My eyes wistfully wait.
The kindly Guru has effected the union,
Nanak rests in a peaceful state. (1)

Sloka IV

The True Guru is benevolent.
He is ever kind.
The True Guru is rancourless.
The Creator in everyone you find.
Those who spite the spiteless,
They live not long.
The True Guru wishes everyone well,
How can he be done wrong?
Whatever one asks of the True Guru,
One must receive one's prize.
Says Nanak, the Creator knows it all,
Nothing from Him can one hide.

Pauri

He is great whom He cheers.
He whom He pleases, He pardons and endears.
He who tries to simulate Him, he is ignorant.
He whom the True Guru unites, he is proficient.

Says Nanak, the True One is truthful ever.
Knowing Him is the true merger. (5)

Sloka IV

The Truly Immaculate Lord is Eternal,
Unafraid, Without Rancour and Without Form.
Those who meditate on Him with single-minded devotion
They are free from ego's harm.
The devotees who contemplate on God,
With them the godmen are pleased and warm.
He who traduces the accomplished True Guru,
Damnation of the world on him would swarm.
The True Guru Himself is manifest,
Himself He saves with His charm.
Blessed is he who lauds the Guru
And prostrates before Him in form.
Nanak the slave is sacrifice unto them
Who contemplate on the Creator Warm. (1)

IV

Himself He has created the earth and also the sky.
All the creators are created by Him.
Their food He does supply.
He prevails everywhere,
He is the symbol of quality high.
Says Nanak, you had better meditate on the Name,
The knot of your sins He would untie. (2)

Pauri

You are the True Master, ever Truthful
Fond of the true.

Those who tread the path of truth,
 The Yama dare not harass them or sue.
 Their faces are ever bright at His altar,
 Those who in their heart the Truthful pursue.
 The false are left behind,
 False at heart, the hypocrites do afflictions rue.
 Blackened are the faces of the false:
 The false continue to falsehood woo. (6)

Sloka IV

The True Guru is the soil of *dharma*,
 What you sow in it, so do you reap.
 The devotees invest in *Amrit*.
 It is *Amrit* of the Lord that they receive.
 Their faces are bright here and hereafter,
 In the Divine Court, they are served a treat.
 Those who are false at heart indulge in falsehood,
 What they plant, the fruit they eat.
 When the connoisseur, the True Guru, takes kindly
 The self-seekers appear on the surface of the deep.
 What they imagine they gain,
 They find themselves the way they seek.
 Says Nanak, the good and bad are under His discipline.
 Day and night He does many a wondrous deed. (1)

P-303

IV

There being a single mind, it takes on a particular pose,
 Whatever direction it is diverted, it adopts that side.
 One may brag as much one can,
 One gets and eats only what his house can provide.
 Without the Guru there is no knowing,
 Nor can one's ego subside.

The egoist waits for ever and ever,
 Stretching his hand he begs from the world wide.
 Falsehood and conceit can't be concealed,
 The spurious and the hypocrites are set aside.
 He who has it inscribed in his fate at the Prime Hour,
 The True Guru comes and stands by his side.
 The way iron transforms when in touch with the philosopher's stone,
 The company of the holy into gold does glide.
 You are the Master, says Nanak
 The way You desire, do please guide. (2)

Pauri

Those who are devoted to the Lord at heart,
 Their union is brought about by Himself the Lord.
 They cultivate all the virtues,
 And evil with the Holy Word they kill and discard.
 The evil stuff is sold at the price of straw,
 Truth is realised by them whom the Lord would award.
 I am sacrifice unto my Holy Guru,
 Effacing my misdeeds he does virtues to me accord.
 Great is the Lord God,
 This is what the God-devoted has called. (7)

Sloka IV

Great good is in the True Guru,
 Day and night say so those who on the Name meditate.
 Meditation on the Name is truth and discipline,
 It's the Lord's Name that satiates.
 The Name Divine is strength, the Name Divine is authority.
 Whatever it is, the Name Divine facilitates.
 He who propitiates the Lord with devotion,
 He gains all that his heart dictates.

The one who traduces the Accomplished Master,
 Him to the task the Creator takes.
 Time lost is retrieved never
 One must suffer what one undertakes.
 With face blackened he is taken to the deep hell,
 With rope round the neck of a rake.
 He is saved when he comes to the True Guru's care,
 To contemplation on the Lord partake.
 Nanak tells you his Lord's tales
 The way the Lord Himself spake. (1)

IV

He who obeys not what the True Guru ordains,
 He is conceited, unenlightened, vicious and in Maya misled.
 False at the heart, his understanding is false
 Into the uncalled wrangles he does tread.
 He talks far too much,
 No one is by him impressed.
 He goes about from door to door like the women abandoned,
 One who befriends him may as well be blemished instead.
 The devotee lives a cloistered life.
 Avoiding the likes of him, to the Guru he is led. P-304
 He who would not own his Guru,
 Listen O you elect! He is no good,
 His capital and gain he forfeits it is said.
 In the first instance Nanak cites the *Shastras* and *Vedas*,
 The True Guru's Holy Word is above them fed.
 The Guru-devoted lauds the Accomplished Master
 The conceited avail not the time that has fled. (2)

Pauri

The True Guru is Supreme.
 He realises Him if one is blessed by the Guru True.

One belongs to the True Guru when one meditates on the True.
 Amongst the true, He alone is the Guru
 He is the True Guru, He is Almighty,
 The Five Evils one who has come to subdue.
 Without serving the Lord who pride in themselves,
 They are false within, accursed are their looks too.
 Nobody likes to talk to them, their faces black, distanced from the Guru. (8)

Sloka IV

It is the True Guru's farm, the Lord Himself has set us to cultivate.
 The blessed devotees tend the crop, egoists their wherewithal do waste.
 Everyone cultivates for his gain, those the Lord pleases replicate.
 The devotees cultivate the nectar of Name, the nectar of Name in return they create.
 The rat of Yama nibbling at the crop, the Lord Creator would berate.
 The cultivation done with devotion produces crops good in weight.
 All their worries are allayed those who on the Lord God meditate.
 Says Nanak, he the slave who contemplates on the Name,
 Liberates himself, the world he would liberate. (1)

IV

Given to greed all day, the egoist takes to wasteful pursuits.
 Oppressed by sleep at night, inactive are his nine conduits.
 The egoist is under threat from his spouse, day and night he pays her tribute.
 Those who accept the dominance of fair sex for lust they are impure,
 filthy and brute.
 Lost in lust the dirty creatures do what to their women suits.
 He who does what the True Guru ordains, he is truthful, the best lute.
 Male and female are the Lord's creation, it's all His game cute.
 Says Nanak, the world is created by the Lord as in His scheme it fits and suits. (2)

Pauri

You are beyond care, beyond extent.
 Immeasurable, how do we measure?
 Blessed are those who meditate on You,
 They realise the True Seer.
 The True Guru's utterances are the image of truth
 Which brings the Guru near.
 Imitating the Guru others talk idle.
 They are false and remain in the false gear.
 Different within, their talk is altogether different,
 Involved with vicious Maya, much suffering they bear. (5)

Sloka IV

Serving the True Guru are the holy,
 It is the holy who to this service take.
 Those who are false, evil and hypocrites at heart,
 Like lepers would the Holy Lord forsake.
 The truthful sit by the True and meditate. P-305
 The false are seen nowhere even if one were a search to make.
 Those who take not to the Guru's way, their pleasant faces look like that of a rake.
 Those who are devoid of loving devotion to the Lord.
 How long can they keep off the self-opinionated wraiths?
 He who meets the True Guru, his mind is attuned,
 He is content with his intake.
 Says Nanak, some meet the Guru and are at peace
 While others are cast off as mere fake. (1)

Those who have the treasure of Name in their heart,
 The Lord Himself attends to their tasks.
 They don't have to look up to others,
 Ever do they in the Lord's Presence bask.
 When the Creator is kind, everyone else is to them favourable

Whosoever sees, would give them applause.
 Kings and kings of kings are created by the Lord,
 They come to Him and have favours to ask.
 The Guru Accomplished is known all over.
 Serving the Lord Almighty I attained unmeasured joy.
 The Guru accomplished blessed me with the gift eternal
 Which in His grace He does ever multiply.
 The traducer who opposes the Lord's glory,
 Such a one the Creator would Himself destroy.
 Nanak lauds the Lord ever.

He keeps His devotees in his care and takes them in His employ (2)

Pauri

You are ever a Gracious Master,
 Inaccessible and Compassionate.
 I see none other who is Your like.
 You are Accomplished, of my heart's taste.
 The attachment of the family that I find,
 It is evanescent a passing phase.
 Those who involve themselves with others than the True
 They are misled, of no weight.
 Says Nanak, you should meditate on the True.
 Without the True many have died insensate. (10)

Sloka IV

He who pays not respect in the outset,
 Of little use is his subsequent regard.
 The poor egoist dies wavering,
 His empty talk finds not accord.
 He who is not devoted to the True Guru,
 In delusion he is born, in delusion he departs.
 If my Lord Creator is kind

He comes to behold the True Guru, the Supreme Lord.
 He sips *Amrit* of the Holy Word,
 His illusions and anxieties he discards.
 Day and night he is in bliss,
 Says Nanak, one who does his Lord God laud. (1)

Sloka IV

He who claims to be a devotee of the Guru,
 He should get up early and meditate on the True.
 He should be up in the ambrosial hour
 And take a bath in the pool of the Holy.
 As taught by the Guru, he should remember God
 And shed his sins, misdeeds and folly.
 As the day dawns, he should recite the Scriptures,
 And repeat the Name as he rests and moves.
 He who remembers the Lord every moment of his life,
 Such a devotee the Guru approves.
 He whom the Master is bountiful.
 The Guru-conscious, he is given a sermon.
 Nanak seeks the dust of the feet of such a devotee
 Who meditates himself and makes others repeat the phenomenon. (2)

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Pauri

There are only a few who meditate on You, my True Lord!
 Those who contemplate with their mind and heart.
 Millions and billions are sustained by the reward.
 Everyone meditates on You,
 But accepted are only those who have the Lord's accord.
 Those who live luxurious lives without serving You,
 They are as good as dead; the lepers in transmigration involved.
 They are sweet when present but while away their utterances are galled.
 Their minds are impure, alienated are they from God. (1)

Sloka IV

A dark blue rag, dirty and full of lice,
 The God-alienated had the non-believer wear.
 None would keep him company in the world,
 The egoist has made it filthy with muck in his gear.
 The God-alientated who sent him for slander and false complaint,
 Both of them had their faces blackened there.
 It came to be known instantly the world over,
 The God-alientated along with his slave returned home with
 shoe-beating and ignominy there.
 As friends and relatives would accept not the God-alienated.
 The wife and the nieces had him at home to bear.
 His life here and hereafter goes waste,
 He wails thirsty and hungry ever.
 Great is God the Almighty, the Master Creator,
 Who involved Himself and had justice done true and fair.
 He who traduces the True Lord,
 He would have the punishment to bear.
 This is the verdict of the One
 Of this universe Who is the Creator (1)

Sloka IV

He whose master is a poor destitute,
 How can the slave enjoy rich fare?
 The slave gets what the master has,
 He can't obtain what isn't there?
 Serving whom the account has to be rendered,
 It is indeed an arduous task.
 Says Nanak, one should endeavour for a glimpse of the Lord
 So that none may have any question to ask. (2)

Pauri

Says Nanak, this is what the holy contemplate,
 And the four *Vedas* say.
 What the godmen utter from the mouth,
 It must come to play.
 It is manifest all over
 And prime all the mankind it may.
 The stupid fools never have peace
 As they involve the holy in a fray.
 The holy wish to impart virtue,
 Yet the egoists are in dismay.
 What can the poor wretches do?
 The unfortunate are fated this way.
 Those who are cursed by the Lord God
 No good would come their way.
 He who resorts to enmity with the one without rancour,
 In *dharma* and justice, he is done away.
 All those accused by the holy,
 They roam here and there in disarray.
 The tree when it's cut at the roots,
 Its branches must wither away. (12)

Sloka IV

He who contemplates on the Lord at heart,
 He is indeed glorified.
 He is blessed by the Guru Accomplished in His grace.
 It is ever and ever magnified.
 If the Lord True is on your side,
 Everyone else can be sacrificed.
 Your traducers have their faces blackened,
 The Lord Creator is by your side.
 The more the slanderer slanders,

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The more His grace is multiplied.
 Nanak, the slave meditates on the Lord
 By everyone around he comes to be deified. (1)

IV

He who nurses grudges against the True Guru,
 Here and hereafter he is lost.
 He is irritable, loses his temper,
 Irascible, he is eliminated fast.
 Ever is he contemplating to collect wealth,
 Whatever he has, he discovers it's lost.
 What use are his earnings and eating,
 One who suffers deep at heart?
 Towards the rancourless he who nurses rancour,
 The sins of the world he bears on his part.
 He finds no peace ever,
 Slandering others whose voice is lost.
 If he were to come by gold,
 It would turn into dust fast.
 Were he to come to the Guru's shelter,
 Forgiven would be his sins of the past.
 Nanak, the slave, remembered the Lord day and night,
 Meditating on the Lord forgotten were his misdeeds fast. (2)

Pauri

You are True, the Truthful,
 Your writ runs over all.
 Those who meditate on You truthfully,
 They practise truth and them you exalt.
 Holy are they who venerate the God-devoted,
 They get the True Word as their reward.
 They are truthful who serve the True.
 I am sacrifice unto them from my heart. (13)

Sloka IV

Those who have been castigated by the Supreme True,
 They are condemned by the True Guru.
 Even if they long to meet the Lord,
 The Creator would not allow this too.
 They have no place in the holy company,
 Since in the assembly the Lord they pursue.
 Whoever tries to associate with them,
 Is beaten by the Yama blue.
 Those repudiated by the Baba* are rejected,
 Guru Angad has discarded them too.
 Yet the Third Guru reconsidered them, saying:
 There is nothing much that they could do.
 By the Guru in the Fourth Succession established,
 Liberated were all the foes and traducers too.
 If any devotee or his son were to serve,
 His objective would be fulfilled by the Guru.
 All his desires would be met,
 Progeny, property and wealth would accrue.
 The True Guru is the repository of everything;
 He gets whose heart would cherish and woo.
 He alone imbibes the True Guru,
 He whose forehead has been inscribed by the True
 Nanak, the slave, seeks dust of their feet
 Who are the fond devotees of the Guru. (1)

IV

He whom the Lord exalts,
 The whole world would at his feet fall.
 One should fear, if one can help it
 Everything depends on the Creator's call.

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* Guru Nanak

Friends! Behold this combat of the True Lord,
 Who with His prowess has vanquished all.
 The Master takes care of His devotees
 Blackened are the faces of traducers and foes big or small.
 The glory bestowed by the True Guru is magnified ever.
 The Guru Himself offers the merit scroll.
 The Guru's devotees! You should meditate day and night,
 The True Guru will have the Creator lodge in your heart.
 Treat the Guru's Word as truth, nothing but the truth,
 It is a gift given Himself by the Lord.
 Brighter are made the faces of Guru's devotees by the dear Preceptor,
 The Guru's glory spreads the world overall.
 Nanak, the slave is in the service of the Lord,
 The Lord must take care of his thrall. (2)

Pauri

You are the True Master, my true banker!
 Pray let me deal in truth as my capital.
 I happen to be Your trader.
 I should serve truth and gain truth,
 And cultivate a novel feature.
 Those who take to service, they meet the Lord,
 The Guru's Word is their teacher.
 You are the True Lord, You are Inaccessible,
 Do make the Word accessible, O Lord Dear! (14)

Sloka IV

He who is smitten with avarice,
 He comes to any good never.
 Nobody cares to listen to him,
 In the wilderness he shouts ever.
 He who indulges in back-biting
 All his doings go waste.

He carries tales every day,
 To no one can he show his smeared face.
 The body is Kaliyug with *karma* as its field.
 What you sow, so do you reap.
 Mere talking means nothing.
 He who takes poison must instantly go to eternal sleep.
 Friends! Mark the justice of the True Creator,
 What one does, one gets in return.
 Nanak, the slave, has been blessed with realisation
 The stories of the Lord's Portal he churns. (1)

IV

Despite His presence ever, those who are alienated from the Guru,
 At the Divine Portal they find no shelter.
 He who associates himself with such traducers,
 His face is smeared with spittle, it has no lustre.
 He who is cursed by the True Guru is accursed in the world.
 He goes about helter skelter.
 He who has cultivated not a sense of belonging for his Master
 Keeps looking he for anchor.
 His hunger is never assuaged,
 Ever starving, he cries with tears bitter.
 Nobody pays heed to him
 Looking for an anchor, his energies fritter.
 Those who are envious of the True Guru's glory,
 They have no rest here and hereafter.
 Those accursed by the True are ever accursed. P-309
 No one gives them any quarter.
 Cursed by the Guru, they are like lepers.
 Those who associate with them suffer leprosy stricture.
 Lord! Let me not even look at them,
 Those whose hearts are devoted to others,

For them what the Creator has inscribed from Above
 No one is capable to alter.
 Says Nanak! Meditate on the Name
 Which no one can ever master.
 Great is the glory of the Name,
 It magnifies every quarter. (2)

He who is recognized by the reigning Guru,
 He is greatly exalted.
 The whole world bows and falls at his feet.
 His reputation is vaulted.
 The planets and cosmos offer reverence to him.
 Supported by the faultless, he is never faulted.
 The Guru's glory ever magnifies, never can it be halted.
 Nanak was appointed by the Creator Himself,
 His honour by Him must be guarded. (3)

Pauri

The citadel of body is vast; its market too it contains.
 With a view to buying goods, the devotee strikes a bargain.
 He purchases the treasure of Name, diamonds and pearls in grain.
 Those who seek riches outside the body are misguided goblins.
 Like the musk deer they search the wild thicket in vain. (15)

Sloka IV

He who slanders the Accomplished Guru comes to grief.
 The hell is a deep well of torment,
 He is brought there like a thief.
 Where none does heed his wailing and crying,
 He weeps without relief.
 He forfeits his world here and hereafter
 He loses both profit and the capital chief.

He is like the oil-presser's bullock
 Who is harnessed every morning without relief.
 The Lord beholds and hears every thing ever,
 Hidden from Him nothing can one keep.
 One reaps what one sows,
 What one has earlier saved in the brief.
 One whom the Preceptor favours,
 His True Guru's feet he would wash *with belief*.
 He swims across with the Guru
 The way wood does the iron retrieve.
 Says Nanak the slave, you should meditate on the Name
 Meditation would gain the peace you conceive. (1)

IV

Supremely fortunate are the happily married
 Who guided by the Guru gain union with the Lord.
 Their hearts are enlightened,
 In the Name, says Nanak, they are absorbed.

Pauri

The body is the seat of righteousness.
 It has the light of the True.
 Many a gem are hidden in it,
 Finding them is what a committed devotee can do.
 He who conceives the Preceptor in every one,
 He finds Him everywhere in every sinew.
 He beholds the One, accepts the One
 And hears the One with ears too.
 Says Nanak the slave, you should laud the Name.
 This is the true way to serve the Guru. (16)

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Sloka IV

They have all the joys,
 Those who have the Lord lodged in their heart.
 They are held in esteem in the Divine Court.
 Everyone likes to visit their resort.
 He who meditates on the Name of the Fearless,
 He entertains no fear on his part.
 They alone serve the Lord Supreme
 Who from the prime time have inscribed it in their lot.
 They are lionised in the Lord's Court.
 Those who have the Lord imbibed in their heart,
 They swim across with their tribe,
 Followed by the entire world one and all.
 Pray let Nanak the slave meet such souls great,
 Meeting whom does new life impart. (1)

Verdant is the land where my True Guru has been.
 Prosperous are the people who have my Guru True seen.
 Blessed is the father, tribe and mother
 Of whose the True Guru is a gene.
 Blessed is the Guru who meditated on the Name,
 Liberated Himself and liberated all those with Him who team.
 Pray, let me meet such a True Guru.
 To wash His feet Nanak, the slave, is keen. (2)

Pauri

The True Guru is the truth incarnate and eternal.
 He has the Lord lodged in His heart.
 The True Guru, the truth incarnate is noble,
 The vice of lust and wrath who would discard.
 He who has a glimpse of the True Guru,
 From within his heart the Master plays his part.

I hail my Guru!
I am sacrifice unto Him from my heart.
The God-devoted succeeds.
The egoist fails in every part. (17)

Sloka IV

With His grace those whom He, the True Guru, unites,
Such a devotee would on the Name meditate.
He does what the True Guru fancies.
The True Guru would in his heart rehabilitate.
Those who are devoted to the treasure of Name.
All their fears He would mitigate.
Those whom the Lord Himself comes to save,
Many others would go frustrate.
Says Nanak the slave, you should meditate on the Name,
Here and hereafter the Guru must liberate. (1)

IV

The Guru's devotees cherish the True Guru's laudation.
Pray, save the honour of the True Guru, let it be in exaltation.
The True Guru has the Lord in His heart, the Lord is all liberation.
The True Guru has all the powers and authority
To which everyone around owes submission.
Those who give loving devotion to my True Guru,
All their sins are forgiven.
They are brought to the Court of Lord
Where they are lauded with abandon.
Nanak the slave asks for the dust of their feet,
The Guru's devotees who are his brethren. (2)

Pauri

I take to the laudation of truth,
 Truth is laudation of the Lord True.
 Of the praiseworthy Lord, laudation I take,
 Of which no one has known the value.
 The elixir of truth, those who have tasted,
 They remain satiated with the brew.
 They alone know the taste of elixir,
 Like the dumb, of the sweet not being able to give the clue.
 Guided by the Perfect Guru I served the Preceptor,
 My heart is a concert of rejoicing true. (18)

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Sloka IV

Those who have cancer,
 Only they know its pain.
 He who suffers from the pangs of separation,
 I am sacrifice unto him time and again.
 He who brings about my union with the Lord God,
 I would roll under his feet, my head slain.
 The devotees who run the Guru's errands,
 Slave of their slaves, this is my claim.
 Those dyed in the vermilion of the Lord,
 Their soul acquires the divine strain.
 Nanak is united with the Lord by His favour,
 He has sold his head in bargain. (1)

IV

With the body smeared with misdeeds,
 O fellow travellers! How can it be immaculate?
 The devotee should take to good deeds,
 As the Lord would brush off ego and hate.

You should deal in truth out of loving devotion,
 The truth should be the capital at stake.
 Never would you be at a loss
 For your gains, leave it to the Guru to make.
 Says Nanak, they trade in truth with profit.
 Those who have it inscribed from Above in their fate. (2)

Pauri

I adore the True Adorable
 Who is truly truthful and without a peer.
 I serve the True and lodge Him in my heart,
 The True One is my Lord to help me steer.
 The true ones who meditate on the Truthful,
 They go and the Truthful they endear.
 Those who serve not the Truthful,
 They are egoists, stupid, the spirits insincere.
 Like the one dead drunk,
 Their utterances are senseless and far from clear. (19)

Sloka III

Raga Gauri is welcome if it endears the Master,
 Helps adopt the way of the True Guru and décor of the Lord it takes after.
 The Holy Word is the spouse, one should ever cloister.
 One should be dedicated to the True,
 The way heating makes the dye ever faster.
 She would be dyed in deep vermilion if she is devoted to the True Master.
 Deceit and falsehood cannot be canceled, even if covered in spurious plaster.
 They indulge in false encomiums and court the false quarter.
 Says Nanak, He alone is True, his devotees He Himself looks after.

IV

In the holy company one lauds the Lord.

O Fellow travellers! In the holy company let us congregate.

Blessed are those beings who take to the Divine Word and propagate.

The Name they inculcate, the Name they chant, the Name does liberate.

Everyone longs to behold the Guru, all the nine continents venerate.

You cast yourself in the holy mould and sufferings let the Lord mitigate.

You worship and make others worship, you are the True Guru, the holy you create.

He who is alienated from the True Guru,

His face is blackened that Yama would castigate.

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Here and hereafter he finds no peace as the Guru's devotees cogitate.

Those who imbibe the True Guru are saved, when in their heart they contemplate.

Pray listen, devotees and children of Nanak, the slave!

He who meditates, the Name would save him and liberate (2)

III

Ego misleads the world into misconceptions, evil and misdeeds.

On meeting the True Guru one is favoured, even the egoist in caverns dark and deep.

Says Nanak, Himself He brings about the union with those in whom He fosters love of the creed. (3)

Pauri

Truth is adoration and laudation of the Lord.

One who takes to it is inspired.

One who meditates single-minded on the Lord

Is in no affliction ever mired.

Hail the blessed one,

Who with his tongue has the taste of truthful *Amrit* acquired.

Those who are devoted to the True,

Are in the True Court admired.

Blessed is the birth of the Truthful
Whose hearts are, with the practice of truth, fired. (20)

Sloka IV

The misbelievers go and bow before the Guru,
Yet their hearts remain false and insincere.
When the Guru asks — get up brothers!
Like storks they keep sitting, entrenched they happen to be where.
The True Guru lodges in the hearts of the devotees,
The searchers pick and discard the disbeliever.
Others hide themselves here and there.
The true with the false don't pair.
What they eat they find not here,
The false like sheep fall for the foul fare.
Should anyone try to feed a reprobate,
It would become poison in his mouth, there.
Never for God's sake have anything to do with the reprobate.
He is accursed by the Creator Fair.
He plays it, for His play it is.
Nanak, the slave, meditates on the Name of the Seer. (1)

IV

The True Guru is Inaccessible,
In His heart the Lord resides.
No one can match the True Guru,
The Creator remains by His side.
The true Guru's sword and armour is devotion to the Lord,
Whereby the tormentor of death He vanquishes and sets aside.
The Lord Himself is the anchor of the True Guru,
For the Guru True the Lord favours the world wide.
He who conceives ill of the Accomplished Guru,
Is by the Creator Himself chastised.

This is the truth of the Divine Court,
Nanak has this unknown secret realised. (2)

Pauri

Those who contemplate on the True as they sleep
And meditate on Him when awake,
Few in the world are such
Devotees who to the truth do take.
I am sacrifice unto them.
Day and night those who live for the truth's sake.
Those who are fond of the True with mind and heart,
To the Holy Court of the True they make.
Nanak is devoted to True Name
Truth and the True are eternal namesakes. (21)

Sloka IV

Whether awake or sleep,
The devotees remain intact.
Those who forget not the Lord even for a breath,
They are accomplished, they are elect.
By good fortune is the True Guru realised.
Day and night is one for devotion set.
He who seeks the company of the holy
In the Court Divine he is blessed.
Those who hail the Lord while going to bed
And adore Him when awake,
Says Nanak, bright are their faces
To meditation who always take. (1)

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IV

By serving the True Guru
One imbibes the Name Divine.

It saves one from drowning in the ocean of life
And bestows the beauty of the Lord Kind.
Blessed are the bankers
Who trade in the Name sublime.
The devotees are like merchants.
Guru is to be realised from the Word Divine.
Says Nanak, those who are favoured,
They alone serve the Creator Sublime. (2)

Pauri

I am a devotee of the truly truthful,
He who meditates on the True.
The devotee who has found the Lord.
It is the truth in the heart he happened to pursue.
Those who serve the True Master truthfully,
The death tormenting they subdue.
The True One is supreme
They serve Him Who belongs to His crew.
Blessed is he who takes to truth,
Serving the truth is the true gift of the Guru. (22)

Sloka IV

The egoist is stupid.
Devoid of devotion, he is deluded.
Without the Guru, his mind is not at rest.
In transmigration is he concluded.
If the Lord Himself takes kindly,
In His itinerary one is included.
Says Nanak, you should meditate on the Name
To be from the fear of birth and death precluded. (1)

IV

I laud my Guru in loving devotion.
Attuned to the True Guru, I am
In His measure and notation.
Uttering His praises, the tongue is not tired,
The mind is absorbed in meditation.
Nanak's heart hungers for the Name,
It is at peace only in laudation. (2)

Pauri

The True Lord is realised by truth,
He who has the sequence of day and night created.
One should laud the True ever and ever,
With truth alone He is venerated.
Laud the truth, laud the Truthful,
Whose virtues cannot be enumerated.
When one comes across the True Guru,
The Lord in living form is recreated
The devotees who laud the True One.
All their hungers are satiated. (23)

Sloka IV

Delving deep into my mind and heart,
I have come across the Lord.
In fact I met Guru the Mediator
Who put me in touch with God.

III

The one in love with lucre is blind and deaf in the extreme,
Listens not to the Holy Word, wasteful hubbub to him it seems.

The devotee understands and is in the Holy Word absorbed.
Listens to the Name, has faith in it and merges in it all.
What pleases Him the Lord does or makes us do.
Nanak is the flute which He blew. (2)

Pauri

You are the Creator,
Aware of it all that passes in the mind.
You are the Creator, Unlimited.
The world being computed and aligned.
What you ordain takes place,
The way You bind.
You alone pervade all hearts,
The True Master being the catalyst in Kind.
One who meets the True Guru meets the Lord,
There's no other way, I find. (24)

Sloka IV

To keep the mind firm,
Let me cultivate the holy.
Let me not forget You for a breath or morsel,
Sitting or standing daily.
Free from the fear of birth and death,
I keep the heart attuned to the Lord.
Pray keep me the way you please,
Nanak be blessed with the Name of God. (1)

III

Smitten with pride, the egoist knows not the Lord's Abode.
One instant here, the other there.
Even when called, he comes not to the shrine.

In the Lord's Court how would he fare?
 Few are there who are primed and privy to Abode
 And they remain ever with their hands folded.
 My Lord takes me along with kindness,
 He keeps Nanak in His fold well moulded. (2)

Pauri

The service is successful if it is acceptable to the Lord.
 He who is acceptable, all his sins and evils depart.
 What the True Guru inculcates, the devotees take to heart.
 Those who submit to the Lord's ordinance
 They are dyed in many hues of God.
 Unique is the way of the God-devoted
 Listening to the Lord's discourse their minds are absorbed. (25)

Sloka III

He who disowns his Guru, he finds no shelter.
 Here and hereafter he is lost, in the Divine Court he finds no quarter.
 That moment never repeats itself when at the Guru's feet one can submit.
 If one doesn't figure in the Guru's list his sufferings must the man afflict.
 The True Guru is without rancour; one whom He pleases He would enlist.
 He whom He gives His Divine glimpse, in the Eternal Court He would acquit.

III

The self-possessed is ignorant, misled and proud.
 Wrath in the heart, his discretion is in the gambler's shroud.
 With falsehood, untruth and sins he reeks,
 Whatever he hears, whatever he speaks.
 Purblind, dumb gone astray.
 The egoist is in the transmigration fray.
 Without propitiating the True Guru he finds no anchor
 Says Nanak, one finds what is there in one's character. (2)

Pauri

Those with hearts hardened
Seek not the True Guru's company.
Since the truth prevails there,
The false remain melancholy.
They spend their time in deceit and tricks
And revert to false infamy.
The false cannot mix with the True,
For want of cerebral harmony.
The false congregate with the false,
The true with the True Guru make a symphony. (26)

Sloka V

The remaining traducers were undone by their own machination. P-315
Says Nanak, manifest is the succour of divination. (1)

V

Deluded from the primal hour at the source
Where can they find anchor?
Says Nanak, they are struck by Him
Of everything happening who is the Master. (2)

Pauri

The Lord is aware of those who go out at night with a snare,
And from the hidden nooks who at others' wives stare.
They make breaches at lonely spots, drunk with 'mischievous' fare.
One does what is one destined and of what one would despair.
Like sesame in a press, Azrael, the angel, takes their care. (27)

Sloka V

Those who serve the True Master are recognized.
The ignorant devotees of others, says Nanak, are crucified. (1)

V

What is destined at the primal hour cannot be undone.
The Lord's Name is the capital, says Nanak, that one should ever earn.

Pauri V

He who has been shooed away by the Lord,
Where can he find respite?
Committing sins no end,
He tastes poison with delight.
Dies calumniating others,
His body burning with spite.
He who has been condemned by the True Lord
Save him ever who might?
Nanak has sought shelter
Of the Inaccessible Knight. (28)

Sloka V

The dreadful hall reeking with suffering is the destination of the ungrateful.
Says Nanak, they are condemned by the Lord to die as unholy and sinful. (1)
I have tried all remedies, there is none that works with the traducer,
Says Nanak, the Lord Himself misleads them to transmigration and they suffer. (2)

Pauri

In His grace, bestows the Lord Almighty
The Name of God, true and inexhaustible.

All my doubts are banished
With the fear of death formidable.
Lust, wrath and misdeeds
In the company of the holy become intolerable.
Those who serve others than the True,
They would die a death miserable.
Nanak was blessed with devotion to the Name
By the Guru Charitable. (29)

Sloka IV

No true anchorite is he who is greedy,
Who runs after lucre like a leper.
Invited earlier with courtesy he would accept not charity,
Regretting later he sent his son to receive the offer.
All the elders started laughing, the anchorite is gripped by avarice.
He would avoid going where the dues are smaller,
With larger bounty his decision he would alter.
Friends, the anchorite appears to be a stork, the holy congregated to confer.
Finding him deride the true, and adore the worldly, the Lord did demur.
The retribution for calumny of the holy ruined the fruit of austerity the
anchorite could aver.
In the company of the elders he is known as anchorite indeed,
But in private he would commit evil deeds.
The elders had his secret sins in the world bestir.
Dharam Raja advised his minions to throw the anchorite where the worst
sinners are cast like curs. P-316
Then none may look at the anchorite who is condemned by the True Guru as it were.
Nanak has narrated what transpired at the Lord's Portal,
The God blessed should understand what they can infer. (1)

IV

The Lord's devotees contemplate and laud.
They chant praises of the gracious God.

The Lord blesses the devotees with the glory of Name.
 Which enhances every day as they are held in regard.
 He gives His devotees a steady status,
 And His protection does accord.
 He asks the traducers to render account
 And punishes them hard.
 What the traducers nurse in their heart
 They get the same as reward.
 What one has in one's mind must reveal,
 Dug under the earth one may guard.
 Nanak went into ecstasy,
 Watching the glory of the Lord. (2)

Pauri

The Lord Himself is the Protector of the devotee.
 What harm can the evil ones do?
 The stupid egoist throws about his weight in ego,
 He would die of the poison he takes and rue.
 Only a few days are left for him,
 Like the ripe crop that is for harvesting due.
 The sort of deeds one is heir to,
 Similar would be the result that does accrue.
 Nanak's Master remains Supreme,
 He is everyone's banker too. (30)

Sloka IV

The egoist has strayed away from the primal truth
 Smitten with avarice, greed and pride.
 He wastes day and night in wrangling,
 Has little time for the Holy Word as guide.
 His sense of understanding and discretion snatched by the Creator;
 His utterances are senseless, he's off the mark, wide.

Satisfied with no gift,
Suffering from desire, darkness and ignorance, beside.
Says Nanak, better have nothing to do with the egoists
As to Maya they are attached day and night. (1)

IV

Those who are given to duality
Cultivate not the godly.
They come and go in transmigration,
Not even in their dreams do they have any felicity.
Their earnings are false, their utterances are false,
Involved in falsehood, of falsehood they are guilty.
The love of lucre is their utter suffering,
The more this suffering is shattered, the more they wail bitterly.
Says Nanak, try as one may,
There is no love lost between the godly and the worldly.
Those who have good deeds in store,
With the Holy Word they live in peace and felicity. (2)

Pauri V

Says Nanak, this is what the holy contemplate
And the four *Vedas* say.
What the Godmen utter from the mouth,
It must come to play.
It is manifest all over,
And prime all the mankind may,
That the stupid never come to peace
Who involve the holy in a fray.
They wish to impart them virtue
In return the egoists are in dismay.
What can the poor wretch do?
The unfortunate are fated this way.

Those who are cursed by the Lord God,
 No good would come their way.
 He who enters into enmity with the one without rancour,
 In *dharma* and justice he is done away.
 All those accused by the holy,
 They roam in disarray
 The tree cut at the roots,
 Its branches must wither away. (31)

Sloka V

Guru Nanak has inculcated the Name
 Which can make one or unmake.
 Fellow traveller! The Lord will ever take care of you,
 He'll off your sufferings shake. (1)

V

The hungry care not for dignity or indignity or being rudely called.
 Nanak asks for the Name to seek union with the Lord.

Pauri

What one does its retribution must one suffer.
 He who bites hot iron his throat must blister.
 With halter of his deeds around his neck,
 Yama would carry him for trial thither.
 None of his desires are met.
 Day after day he collects others' litter.
 The ungrateful feel no gratitude,
 In the chain of transmigration they flicker.
 When the main support is gone,
 Away do all other props fritter.

Since one would not put an end to strife,
The Creator took the decision bitter.
All those who suffer from ego,
They are thrown off in the gutter like litter. (32)

Sloka III

The devotee is awakened, wise and discriminating.
He lauds the Lord, the necklace of Name in his heart he's wearing.
Pure and holy, of lofty thoughts,
One who realises Him is ferried across,
With the fragrance of Name imbued.
Honoured at the Lord's Court, his utterances are good.
Whoever listens to him is blessed.
Says Nanak, meeting the True Guru the treasure of Name one wrests. (1)

IV

One doesn't know the mind of the Master
Or what pleases the Accomplished Guru.
The True Guru lodges in the heart of His devotee,
What is acceptable to the devotee has approval of the True.
He does what the True Guru commands.
He who meditates, the True must give such a devotee his due.
Without the True Guru's concurrence he who makes the devotees run errands,
Deters the devotee from going near Him too.
He who serves the True Guru with loving devotion,
Happily would the devotee his errands pursue.
He who is afraid, disappears as fraud,
The devotees would never follow his cue.
Nanak reveals the Divine cerebation,
He who makes others labour without the Lord's assent,
Much suffering would to such a creature accrue. (2)

Pauri

You are the True Master, the Supreme Lord.
 You are Your own peer.
 He whom you grant union is with You united,
 Yourself You liberate without reckoning here or there.
 He whom you wish to meet,
 He serves the True Guru with loving care.
 You are the True Master, Eternal,
 My life, limbs, flesh and bone are yours, O dear!
 Pray save me the way you wish,
 The True Master, the Lord Supreme! It's faith in You that Nanak bears (33) (1)

Var Gauri V

(To be recited in the measure of Rai Kamal and Mauj Var)

There is but one God.
 He is realised through the Grace of the True Guru.

Blessed is arrival of the one on the Name Divine who contemplates.
 Hail the one on the Lord Unattached who meditates.
 The torment of transmigration is annulled in the encounter with the Great.
 In the company of the holy one swims across, Nanak's support is the True Lord-in-state.

V

Were a holy guest to come to my house early in the day.
 I would wash his feet whole-heartedly and due respect I would pay.
 I would listen to the Name, repeat it and with the Name ever stay.
 My house and property would be sacrificed as I laud Him and pray.
 Nanak is the trader in Name, gain it only the fortunate may. (2)

Pauri

What You please is pleasing,
Your pleasure is true.
You alone pervade in one and all,
The pervasive Guru.
You are found in every nook and corner.
In every living being too.
You are realised in the holy company.
When allowed by the True,
Nanak arrives and is taken in the Lord's care.
His life is for sacrifice to Him and a hundred times it's due. (1)

Sloka V

If you get to remember, remember the True Boss
Says Nanak, serve the True Guru,
Boarding His boat, you will go across. (1)

V

The stupid egoist wears fine fabrics like air.
Says Nanak, they accompany him not,
With flames they turn into ashes here. (2)

Pauri

Saved in the world are only those
Who are taken care of by the True Guru.
Beholding whom gives them life-force,
It's like tasting the nectar brew.
Lust, wrath, avarice and attachment
Are annulled in the company true.
In His grace the Preceptor Himself
Comes to examine what's their due.

Says Nanak, His ways are beyond one's ken,
These are accessible to just a few. (2)

Sloka V

Says Nanak, welcome is the day
When one remembers the Master.
The day one forgets the Preceptor,
Accursed is the season even if full of laughter.

V

Says Nanak, make friends with Him.
In His hand everything lies.
He is no friend,
Not for a step who would stand by your side. (2)

Pauri

The Name is the reservoir of *Amrit*,
O fellow travellers! Let us get together and sip
Meditating on Him, one is blessed with peace,
And all the thirst gets quenched very quick.
Serving the Preceptor, the Guru,
Worldly with longings one is sick,
All one's desires are fulfilled,
The state of immortality one may pick.
O Lord! You are the Only One, there's none like of You.
Nanak has come to your threshold to lick. (3)

Sloka V

There is no spot without Him
I have gone around.
Says Nanak, those who serve the True Guru,
They have the mission of life found. (1)

V

Like a flash of lightning is the worldly game.
Says Nanak, what is cherished most
Is contemplation of the Lord's Name.

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Pauri

I have studied *Simritis* and *Shastras*,
No one has His worth realised.
He who cultivates the company of the holy,
He is in the Divine Colour dyed.
The Name True of the Lord Creator
Is the mine of jewels prized.
He who has it inscribed in his forehead
He meditates on the Divine Guide.
Nanak would be fully entertained,
If someone had the Name True to provide. (4)

Sloka V

Despite peace in the eyes, if one is smitten by anxiety,
And unsatiated is hunger,
Says Nanak, without the True Name
Everyone continues to suffer. (1)
Robbed were the fellow travellers
Who did not take to truth.

Says Nanak, blessed are they
Who in the company of the Guru have realised the Lord forsooth. (2)

Pauri

Hallowed is the spot where the holy congregate.
They serve their Lord Almighty.
And all their woes dissipate.
The Lord God is the redeemer of the fallen,
So do the *Vedas* and the saints state.
You are committed to aid Your devotees,
It is Your perennial date.
Nanak asks for the Name alone
Which his mind and body dictate. (5)

Sloka V

The bird chirps, the day dawns,
The breeze wafts the waves.
The holy paint many a picture,
Says Nanak, with the Name as their stave. (1)

Where You are remembered,
It is all joy in the house around.
The worldly glory, says Nanak,
Is all false, it has been found. (2)

Pauri

That the Lord's Name is the True Capital,
Only a few realise.
Only he gains this understanding, brethren
Whom the Creator does apprise.
One's mind and body are in blossom,

When in the Lord's colour he does himself dye,
And lauds the Lord in the holy company
All his ailments die,
Says Nanak, he alone lives
As he does the Sole Lord imbibe. (6)

Sloka V

As long as they are on its branches,
The blooms of akk* do a good sight create.
Separated from the source,
Says Nanak, into hundreds of flakes they disintegrate.

V

Those who forget the Lord, they die,
Yet they die not alike.
Those who are alienated from the Master
They are like thieves impaled on the pike. (2)

Pauri

The Lord alone is the source of peace,
Eternal is He known.
He pervades water and land,
In every heart is He shown.
High and low are alike for Him,
It may be an ant into an elephant grown.
Friends, comrades, progeny and relations all,
Born from Him are known.
He whom Nanak blesses with Name,
He would in the Divine bliss drown. (7)

* a wild bush

Sloka V

Those who forget not for a breath or a morsel,
The spell of the Lord's Name.
Says Nanak, they are blessed.
They are the evolved saints. (1)

V

Day and night one who torments himself to quench his hunger,
How can he be saved from Hell if he has not in his heart the *Paighambar*?*
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Pauri

O Man! You should serve Him
Who has the Name to offer.
You are happy here,
It accompanies you hereafter.
The righteousness be you home,
With pillars of faith in the Master.
With the Creator as your shelter,
How can you be helpless when He is there to look after.
Nanak has grasped the Lord's feet,
And at His doorstep he has found his quarter. (8)

Sloka V

A beggar, I ask for a dole from my Beloved Lord.
The ever Bestowing Master, I remember in my heart.
There is hardly an end to His fathomless treasure.
Says Nanak, the Word is unique; It is a Saviour.

* Prophet Mohammed

Sloka V

Cherish the Holy Word.
It is the mainstay in life and death.
Contemplating on the One ensures fair face and good health.

Pauri

Amrit, which brings peace to one and all, is distributed there,
No one goes the way of death or is annihilated where.
He who comes to dote on Him, he suffers no pain.
In the company of Godmen he recites Scriptures where *Amrit* seems to rain.
Nanak lives on a glimpse of Him, in a soulful strain.

Sloka V

Serving the Accomplished True Guru, one's sufferings are ameliorated.
Meditating on the Name, says Nanak, one achieves what is contemplated. (1)

V

Remembering Him one is free from suffering
There is bliss, joy and felicity.
Says Nanak, ever meditate on the Name,
Not for a moment forget the Deity. (1)

Pauri

Beyond praise are they
Who seek the Lord and Him they have met.
He who comes to the holy for shelter,
Free from bondage is he set.
He who lauds the Eternal,
No more in the agony of the womb is he let.

Those who propitiate the Lord Supreme,
 They study, understand and realisation they get.
 Nanak has attained the Lord
 Who is Inaccessible, none has ever met. (10)

Sloka V

One who wouldn't do what one is assigned
 And goes about without purpose in the world,
 Says Nanak, those who forget the Name,
 They are never known to be peaceful or so heard. (1)

The virus of vice pervades one and all,
 It has taken the whole world in its sweep.
 Nanak, the slave, has given thought to it.
 The Lord's Name alone is sweet. (2)

Pauri

The identity of the man of God is
 That on meeting him one feels liberated.
 The minions of Yama dare not come close,
 No more is one calibrated.
 The ocean of life is full of vice,
 To go across one is navigated.
 He weaves the string of the Lord's virtues in his heart,
 To have the impurities eradicated.
 And thus he meets the Beloved Lord,
 The Supreme Creator, as Nanak has stated. (11)

Slok V

Says Nanak, their birth is welcome,
 Those who have the Lord lodged in their heart.

Insincere, wasteful talk, my friend,
Is of no use on any one's part. (1)

V

He who has a glimpse of the Lord Supreme,
Accomplished, Inaccessible and wondrous;
Says Nanak, he treats the Name as his riches,
By the grace of the Lord gracious. (2)

Pauri

Caught with avarice and attachment,
They cannot defraud God.
Lost in the sleep of Maya
They pretend doing good to odd.
Treading the path of Yama
In transmigration, they are caught.
What they do, they reap the reward.
They have suffering in their lot.
Says Nanak, when one forgets the Name
Verily the times for him are hard. (12)

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Sloka V

Standing, sitting and sleeping,
It's all peace around.
Says Nanak, those who laud the Name,
Their mind and body is cool and sound

V

Going about day and night in greed
And doing no act of God,

Says Nanak, he who propitiates the Lord,
The Lord comes to lodge in his heart.

Pauri

Everything else is bitter.
The Name True is sweet.
The holy enjoy it.
For them it's a treat.
He who has it in his lot,
His heart is the Lord's seat.
With the Immaculate around,
Duality must retreat
Nanak asks with folded hands,
The Lord gives, in his grace sweet. (13)

Slok V

That petition is meaningful
When it's made to the Lord.
All else is meaningless
Says Nanak, if it is not for God. (1)

V

Rare are those who have their hearts with love pierced.
Says Nanak, it's the holy who bring about the union
And have us on the straight path steered. (2)

Pauri

O Man! Serve Him who is the Bestower Lord.
All sins are washed away by remembering God.
It is meditation on the Name,

The holy have shown the Divine path.
Maya ceases to be an attraction to those who take to the Lord.
Nanak meditated on the Preceptor
Who has given life as a reward. (14)

Sloka V

The soil is mature, for sowing
Whosoever would sow seeds shall reap the harvest.
Says Nanak, he would avail of it.
Who has been destined and blest. (1)

V

One should ask for truth,
He gets it whom He Himself gives in His grace.
Imbibing it, one is satiated for ever,
Says Nanak, and this to the Master one can trace. (1)

Pauri

They alone can profit in the world,
Those who have the Lord's Name as their stock-in-trade
They suffer not with duality,
Those who have on the True their faith laid.
They serve the Eternal alone,
All the rest must fade.
He who forgets the Preceptor,
Every breath of his goes waste.
The Lord keeps them close to His heart,
Nanak is sacrifice unto the Great. (15)

Sloka V

Ordained by the Lord Supreme,
 The rains came in their course.
 The cash crops and others were rich
 The soil was watered upto the source.
 Lauding the Lord day and night,
 Their suffering, penury and pain were shed perforce.
 They gained what was written in their lot,
 And they recovered what the Lord had ordained of course.
 The Preceptor renewed the life-force
 As Nanak repeating His Name went hoarse (1)

V

Meditating on the Lord alone obtains the life Immaculate P-322
 That could sustain you ever, there is no other mate.
 I have looked around the entire world,
 Without the Name there is no felicity.
 That this body and wealth will be reduced to ashes,
 Not many are aware of this, it's a pity
 O Man! What use are your fair complexion, charm and delight?
 One whom He lets forget Him, knows not the Lord's might.
 Those who laud the True get dyed in the colour of the Immaculate.
 Lord! Were you to permit, Nanak comes seeking shelter at your gate.

Pauri

Free from transmigration are they,
 Those who do to the Lord take.
 They are absolved in life itself
 For laudation who remain awake.

They are indeed fortunate,
 Those who to the company of the holy make.
 Accursed is the life without Name,
 Like frail thread it would break.
 Says Nanak, the dust of the feet of the holy
 Is more sacred than bathing at a million Prayags* one could take.

Sloka V

Beauteous is the earth studded with pearls of dew-drops.
 He who is incensed with love Divine,
 Everything comes to work for him in place,
 Says Nanak, if the True Guru is kind. (1)

V

Flying about in all directions,
 On oceans, mountains and forests.
 But where she spots a carcass,
 The kite comes and rests. (2)

Pauri

That which facilitates all sorts of joys as reward,
 Such truth you should cultivate.
 Treat the Lord as living close to you,
 On the Name you should meditate.
 Be like the dust of the feet of everyone,
 And merge with the Lord-in-state.
 Harm not anyone
 And thereby return with honour to your estate.
 That the Creator is redeemer of the fallen,
 Says Nanak, you should propagate. (17)

* the original name of Allahabad in U.P., one of the holiest places of pilgrimage

Sloka, Couplet V

The one friend I have cultivated
 Is a Person of Many Parts.
 I am sacrifice unto Him
 Who is the succour of my mind and heart. (1)

V

My love! If you were to grasp me with your hand,
 I should leave it not.
 Those who forsake the Lord are evil,
 In the hell they shall rot. (2)

Pauri

He who has all the treasures in His house,
 It happens whatever is asked.
 The holy live on His Name
 And all their sins are washed.
 With the lotus feet lodged in the heart,
 Their sufferings are the happenings of the past.
 He who propitiates the Guru Accomplished,
 No more is he in transmigration tossed.
 Nanak longs for a glimpse of the Lord passionately.
 Pray in your grace a glance do cast. (18)

Sloka Dakhna* V

O Dear! If you were to love Him,
 Doing away with a fraction of your doubts,
 From where you start and where you arrive,
 You'll find the Lord thereabouts. (1)

* dialect of South-Western Punjab

V

Riding the horse with a grip on the saddle-bow in the polo game,
The cock's yearning for a fight like a swan is the same. (2)

Pauri

They are liberated,
Those who utter the Name from the tongue and listen to it with the ear.
Those who script the Lord's virtues with devotion,
Their hands are pure, O dear!
As if they had a holy bath at eight and sixty places of pilgrimage
And engaged in charity there,
They swim across the ocean of life.
The citadel of evil they tear.
Says Nanak, holding their hand He ferries them across the untold,
Such a Lord God you should revere. (19)

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Sloka V

Involved in misdirected pursuits, you remember not the Lord.
Says Nanak, undone are the beings who forget God.

V

From goblins the Creator made us gods,
Saved all His devotees and performed their tasks.
The traducers were annihilated and thrown out as outcasts.
Nanak's Master is mighty, He creates and exalts. (2)

Pauri

The Limitless Lord is without limit in His tasks.
Inaccessible, Unknowable Master of the creatures, He's a great prop.

With His own hands He cherishes and nourishes like a crop.
 Compassionate and gracious, meditating on the True, one swims across.
 What pleases you is good,
 Just for a shelter Nanak asks. (20)

Sloka V

They have no desire unfulfilled when they have the Lord as their protector.
 Says Nanak, all of them are liberated, those who seek His shelter. (1)

V

The beggar ever asks.
 The Lord ever accedes.
 Says Nanak, the Preceptor is the Lord and Master of all ceremonies.
 It's nothing that He ever needs.

Pauri

The heart devoted to the Lord
 Is like garments rich and true indeed.
 The love of the Name of the Lord
 Is like so many elephants and steeds.
 Despite the rule, term and joy no end
 Don't you ever from the Name recede.
 The bard must beg at the door of the Lord,
 The door that he would never leave.
 Nanak's mind and heart cherish only one longing
 Day and night the Lord to seek (21) 1.

Raga Gauri Bani of Bhaktas

There is but one God.
His Name is true.
He is the Creator,
Imbided by the grace of the True Guru

Gauri Guareri of revered Kabir

Quatrains

I

Burning *with desires* I am now blessed
With the water of His Name.

The Lord's water has put out the fire in my frame. (1)

To kill desire, to the jungle we retire

The water, however, is not obtained without the Lord Sire. (1)

The fire which burnt the celestials and mortals small.
The water of the Lord has rejuvenated them all. (2)

They reside in the ocean of felicity.
They drink this water, of which there is no scarcity. (3)

Says Kabir one must meditate on the Sire.
The water of the Lord's Name extinguishes desire (4)

Gauri Kabir

O Lord! The water can't quench its own thirst,
In the water there is a blaze aburst (1) *Refrain*

You are the ocean of water, I am fish.
I live in water, without water I finish.

You are the cage, I am your parrot.
The cat of death dare not attack me or ferret.

You are the tree, I am a bird abroad,
Unlucky, I never had a glimpse of my Lord. (3)

You are the True Guru, I am a novice mere.
O Lord! Do receive Kabir, his end is near. (4) (2)

Gauri Kabir

When I accepted Him as the only Lord,
Why did people find it odd? (1)
I am shameless, I've lost all shame.
You may not admit what I have come to claim. (1) *Refrain*

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I am bad, I accept I am no good,
I've little to do with the brotherhood. (2)

I have no sense of respect or disrespect
When the truth is known, you will know the fact. (3)

Says Kabir, the real respect is the acceptance of God,
Abandon all else, serve only the Lord (4)

Gauri Kabir

If by remaining robeless one were to find liberation,
The deer in the jungle would attain salvation (1)
Remaining naked or covering oneself with skin
Is no use if the Lord is not within. (1) *Refrain*

If shaving the head or shearing could attain occult powers,
The sheep would not without *nirvana* hover (2)

If celibacy helped cruise the ocean,
The hermaphrodite must attain salvation. (3)

Says Kabir, listen O ye brother!
Without His Name there is a way, no other. (4)

Gauri Kabir

Your bath in the morning and evening,
It's like a frog in the water swimming. (1)
Those who meditate not on the Lord's Name,
To Dharamraja they must go to explain.(1) *Refrain*

In love with themselves those who keep on changing fashions,
Ever in a dream they know not compassion. (2)

They read the four *Vedas*, the wise.
The man of God finds peace in Kaliyug as prize. (3)
Says Kabir why all this fuss?
Give up the rest and sip the *maharas*.* (4-5)

Gauri Kabir

What use is recitation of the Name or austerities, fasts or prayers,
If the heart is free not from the duality snare? (1)
O Man! Attune your heart to the Lord,
Mere cleverness doesn't take you to God. (1) *Refrain*

Cast off greed and worldly snide.
Cast off lust, wrath and pride. (2)

Performing rituals, to ego they are prone.
They get together to worship the stone. (3)

* the super drink, nectar.

Says Kabir, in devotion I found the Lord
In simple, innocent ways I met God (4) 6

Gauri Kabir

Caste was no consideration in the womb of the mother.
Everyone is born from the seed of the Creator. (1)
Tell me O Pandit! Since when have you become a Brahmin?
Don't you waste your life mouthing the Braminic sermon. (1) *Refrain*

If you are a Brahmin, born of a Brahmin mother,
Why didn't you opt for birth from an avenue some other? (2)

How come, you are a Brahmin and I am a Shudra?
That you are blood and I am mere water. (3)

Says Kabir, He who contemplates on the Creator,
He is known as Brahmin in our quarter. (4)

Gauri Kabir

The unenlightened enjoy not a happy sleep. P-325
The king and the beggar together they weep. (1)
With their tongue those who tell not His tale,
In birth and death they must bewail (1) *Refrain*

Like the shade of a tree,
Along with breath, wealth would flee. (2)

Like voice in the flute flows,
The secret of death no one knows. (3)
Like swans on the pool, death hovers around man.
Oh Kabir! Quaff the elixir divine like a swan. (4)

Gauri Kabir

The Light Divine creates; the creation has its own flame.
It may be bits of glass or may be pearls, it's claim. (1)
Where is the house which is without fear?
When fear flees, one becomes a fearless seer. (1) *Refrain*

There is no peace on the river bank or at the place of pilgrimage,
Where the issues of right or wrong continue to rage (2)

Good or bad are the same
For him who gives up the rest and is content on His Name.
Says Kabir don't you alienate yourself from the Lord,
One must remain devoted to God. (4)-(9)

Gauri Kabir

He who has not realised the Unmeasured and Unknown,
Just talking about the paradise he is prone.
I know not where paradise lies
To go where everyone anxiously tries (1) *Refrain*

Talking alone would not suffice,
Banishing ego leads to peace and paradise (2)

As long as for paradise you long,
At the Divine feet you sit not, nor belong (3)

Says Kabir, whom shall I advise?
That in the company of the holy paradise lies (4)

Gauri Kabir

It's born, it grows, it dies.
I've seen it go with my own eyes. (1)

Ashamed are you not for calling the house as mine?
When the end arrives, nothing is thine (1) *Refrain.*

With what effort do a being you sire!
To be handed over in the end to the pyre. (2)

The body built with sandalwood and scent
To fire with fuel it's ultimately meant. (3)

Says Kabir, listen you wise ones of old,
Your charm must vanish, the world will behold. (4)

Gauri Kabir

On the death of others why must you grieve?
You should grieve if you could retrieve. (1)
I'll not die, let the whole world perish,
The giver of life eternal I've come to cherish. (1) *Refrain*

With scents and essence you keep the body fragrant,
And thus forget Him, of whom you are a servant. (2)

There is one well and water carriers five.
The water line is snapped, yet the stupid continue to strive. (3)

Says Kabir, I have now learnt about the spell.
Neither are there water carriers nor the well. (4)

Gauri Kabir

Steady like mountains, moving like animals, moths and worms. P-326
I have known a variety of life terms. (1)

I have inhabited many an abode,
Ever since I took to the life's road. (1) *Refrain*

I have been a yogi, continent, ascetic, celibate and some other,
At times a king with royal canopy and then a beggar. (2)

The unbelievers die, the saints throng
They sip the elixir of Name long. (3)

Exhausted Kabir asks for a favour
Bless him with Your Name for ever. (4) 13

Gauri Kabir

(As compiled by Guru Arjan Dev)

Kabir has a queer phenomenon to behold:
People churning water instead of curd. (1) *Refrain*
Freshly sprouted vine a donkey eats,
Laughs and brays before he is put to sleep. (1)

A conceited buffalo turns intractable,
Ravages crops and goes to hell. (2)

Kabir is witness to a strange feat:
A lamb is found suckling a sheep. (3)

Remembering the Lord one becomes aware.
Kabir's Guru has this to share. (4) 1.14

Gauri Kabir
Quintets

XV

Like the fish out of water I died,
Since in the previous birth no penance had I tried. (1)
O Rama! What will happen to me?
Stupid fool! I have left Varanasi. (1) *Refrain*

All my life I lived in Sivapuri,
For death I came to Maghar city. (2)

I underwent asceticism at Kasi town,
To Maghar I came, my life I had to lay down. (3)

Kasi and Maghar are the same,
Without devotion, salvation you cannot attain. (4)

My Guru Ganesh and Shiva are aware,
Kabir died saying Rama's prayer. (5)

Gauri Kabir

The body you do up with the sandalwood paste,
With fuel would be burnt and thus go waste. (1)
The pride over physique and wealth is untrue,
They both remain here, they go not with you. (1) *Refrain*

You sleep at night and work during the day,
Not for a moment do you ever pray. (2)

With the reins of a horse in your hand and in the mouth a betel leaf,
When you die you'll be bound tight like a thief. (3)

He who sings the Lord's praises in ecstasy, as advised by the Guru,
He is identified with the Lord and finds the peace true. (4)

He who repeats the Name with His grace,
The Lord's fragrance reflects in his face. (5)

Says Kabir, meditate on His Name, you fellow blind!
The Name is truth, the rest is all false you'll find. (6) 16

Gauri Kabir
(Four-line triptychs)

God of death has turned into the God of life,
Sufferings are over, I am free from strife.
Foes have turned into friends kind,
Retrobrates are all good-hearted, I find.
I've now cultivated the Master of weal
I am at peace, with the Lord I deal. (1)

Millions of maladies afflicting my body
Have turned into quiet and stall of a *samadhi*.*
Now that I've come to realise.
I'm free from the Three Maladies as a prize. (2)

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I have now become the image of the Lord
Death in life has earned this reward.
A life of peace and poise has Kabira before him laid,
Neither to frighten, nor be afraid. (3)

Gauri Kabir

When the body dies where does the self depart?
With the Word Absolute it merges with the Lord.

* deep meditation.

He who has realised the Lord, he alone knows,
 Like the dumb unspeakable taste of sugar shows. (1)
 This knowledge is the gift of God,
 One must meditate in the *sukhmana** chord. (1) *Refrain*

Take to the Guru so that you don't need any other,
 Repeat the Word that you bother no further.
 Meditate the way it goes not in vain,
 Die the death that you die not again. (2)

Let the Ganga flow into the Yamuna.
 In the absence of the *sangam*** bathe in *sukhmana*.
 I am used to looking at everyone alike
 With this truth would no one else strike. (3)

Like water, fire, air, earth and sky,
 I live with the Lord in the manner they try.
 Says Kabir, meditate on the Immaculate
 And go to the House where you no more speculate. (4) 18

Gauri Kabir Triptychs

XIX

You purchase Him not by the measure of gold,
 I found Him after I had myself sold.
 I have now realised my Lord
 On my own have I come to regard. (1) *Refrain*

He whom Brahma realised not with his exposition,
 The Lord's devotee imbibed Him at his own residence. (2)

* breathing passage between ida and pingala - the passage of vital energy

** where three rivers, the Ganga, the Yamuna and the mythical Saraswati, meet

When Kabir ceased to be inquisitive and smart,
The Lord's devotion fell in his lot. (3)

Gauri Kabir

The death which holds the world in awe,
It's mystery in the Guru's Word I saw. (1)
Now that I wish to die, I cannot die.
They die and die, the Lord who deny. (1) *Refrain*

They talk about death again and again,
Dying in *sahaj** would salvation attain. (2)

Says Kabir, I am in bliss.
My doubts resolved, I remain only His. (3)

Gauri Kabir

Where is the hurt for one to tend?
The body knows not where it offends. (1)
He who is devoted suffers the strain.
The Lord's love is a shooting pain (1) *Refrain*

I find them all equally devoted.
I know not who is the best beloved.(2)

Says Kabir, he who is fortunate,
Ignores the rest with the Lord would mate. (3) 21

XXII

He who is a fellow traveller of the Lord,
Many a liberator stand him guard. (1)

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* poise

Now that I rely on You, My Master!
Why must I fear any disaster? (1) *Refrain*

He whose charge are the worlds three
Why would He not look after me? (2)

Says Kabir, to him it has occurred
What if mother herself with the poison succoured? (3) 22

Gauri Kabir

How can she be virtuous without virtue?
O Pandit! You must give thought to this issue. (1)
Without love there can be no devotion
If it is physical, it is sheer passion. (1) *Refrain*

The moneyed considers wealth supreme.
He meets not the Lord even in a dream. (2)

She who surrenders herself, her heart, her wealth and her house.
Says Kabir, she alone is the beloved spouse. (3) 23

Gauri Kabir

The whole world is in evil engrossed,
Engrossed in evil the man is lost. (1)
Hey! You have sunk the boat in shallow waters
Distancing yourself from the Lord, evil is your master. (1) *Refrain*

The virtuous and vicious both burn in the fire
Despite the water around, they plunge in scum and mire (2)

The water distilled by contemplation,
Is pure alone in Kabir's estimation (3) 24

Gauri Kabir

In a family where the progeny is unenlightened,
It's better if the mother had remained blighted. (1)
He who has not on the Lord meditated.
Why didn't he die at his birth ill-fated? (1) *Refrain*

Many a pregnancies true were waived,
How was this deformed one saved? (2)

Says Kabir, howsoever attractive he may look
Without His Name he'd be a crook. (3) 25

Gauri Kabir

He who meditates on the Name of Lord
To him would I myself accord. (1)
The clean one who says praises of the Clean.
He is the One with whom I team. (1) *Refrain*
He whose heart is the Lord's retreat
I am the dust of his lotus feet. (2)

Weaver by caste and steady by temper,
In a spell of poise Kabir remembers his Mentor. (3) 26

Gauri Kabir

In the heavenly seat of bliss is located my still in operation.
I burn the fuel of my body to collect this super distillation. (1)
He should be called poise-inebriated
The enlightened who is with Name satiated. (1) *Refrain*

As the server in poise one comes across
Day and night would in excitement pass. (2)

After deep contemplation as I concentrated on the Lord,
This is how Kabir was enlightened about God. (3) 27

Gauri Kabir

It's ego's nature, it has always reigned. P-329
Killing ego what spiritual power is gained? (1)
Where is the godman who has his ego suppressed?
Ego killed, who has emancipation professed? (1) *Refrain*

Ego determines what you wish to say.
Without suppressing ego, one cannot pray. (2)

Says Kabir who has known the truth,
Ego is the Lord of the three worlds forsooth. (3) 28

Gauri Kabir

The stars you see in the sky like so many gems.
What painter has painted them? (1)
Tell me Oh Pandit! Who has propped up the sky.
Only the fortunate wise can this riddle untie. (1) *Refrain*

The sun and the moon illuminate
That He is all over there to state. (2)

Says Kabir, only he would know this tip,
Who has the Lord's Name in his heart and on the lip. (3) 29

Gauri Kabir

Smriti, to the *Vedas* known to belong.
He arrived with a chain and thong. (1)
She has snared her devotees and with attachment fed,
The arrow of death aimed at their head. (1) *Refrain*

She can neither be broken nor does she break,
She devours the world like a snake. (2)

The entire universe I've seen her claim,
Kabir was saved by repeating the Name. (3) 30

Gauri Kabir

Putting on the bridle and the leading string,
Gallop in the skies, discarding everything. (1)
You may ride the way you like to rejoice,
With your feet firm in the stirrup of poise. (1) *Refrain*

Come, let me take you to paradise,
With the whip of love the malingerer to chastise. (2)

Says Kabir, He is a queer rider it looks.
Above the Hindu and Muslim Holy Books. (3) 31

Gauri Kabir

The mouth with which you taste delectable dishes,
I have seen that mouth burn to ashes. (1)
O Lord! Do save me from the doom
Of burning in fire and living in mother's womb. (1) *Refrain*

This body was slighted in many a way,
How it was burnt or there under the earth it lay. (2)

Let Kabir have a glimpse of Your feet, I pray,
After that send the god of death, You may. (3) 32

Gauri Kabir

He is fire, Himself is He air,
If He were to burn; to save Him who would dare? (1)
May I burn repeating the Name of God,
My heart is dedicated to the Lord. (1) *Refrain*

Who burns and who is harmed?
It is all the play of the Charmed. (2)
Kabir has learnt just alphabets two,
If He is the Master, He must come to my rescue. (3) 33

Gauri Kabir
Couplets

I have neither cultivated Yoga nor practised meditation,
And Maya can't be abandoned without dispassion. (1)

How will I abide
Without the Lord on my side? *Refrain*
Says Kabir, I've searched all over,
There is none like the Lord for a saviour. (2) 34

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Gauri Kabir

The head you adorn with the turban sleek,
The crow will pick it with its beak. (1)
What use is vanity of wealth and figure?
Why not meditate on the Lord with vigour? (1) *Refrain*

Says Kabir, do lend me your mind
In this very plight yourself you'll find. (2) 35

Gauri Kabir with 35 compositions
Octet

Raga Gauri Guareri Kabir
(Octets)

There is but one God.
He is realised through the grace of the True Guru.

I ask for pleasure; I am afflicted with pain,
Such pleasure who would wish to gain?
Still this self suffers vile tyranny,
How do I find my Lord's company? (1)

The pleasure that Siva and Brahma disdain
That pleasure I long to gain. (2)

Sanak and his brothers, Narad, the sage, and Sheshnag
Did not the truth of the self log. (3)

Let's investigate the mind
When the body goes, where can one find the mind? (4)

Jaidev and Namdev with the blessings of the Guru
Have realised this with loving devotion true. (5)

The mind doesn't come, the mind doesn't go
He who has shed the doubt, he does know. (6)

The mind is not in any form or feature contained
It's born and dies as it is ordained. (7)

He who has known the secret of the mind
Absorbed in the mind, felicity he would find. (8)

Alone is He Who pervades everywhere
This is what Kabir has to declare. (9) 36

Gauri Guareri

To meditate on the Name, those who stay awake day and night,
Many became ascetics, others cultivated insight. (1) *Refrain*
The seekers, *sidhas** and sages may not succeed.
But the Name like the tree *kalpatar* must across the ocean lead. (1)

Those who meditate on the Name are never alienated.
Says Kabir, with the Name they are ever satiated. (2) 37

(Both Gauri and Sorath)

The shameless! Ashamed are you not?
Forgetting God, others you've sought. *Refrain*
He whose Master is the Lord
Doesn't become him to go to the odd. (1)

The Lord God with His sway.
Is ever with you, He is never away. (2)

At whose feet Maya would slave,
What is it that He doesn't have? (3)

He who is adored all over,
Absolute Saviour and Bestower. (4)

Says Kabir, he alone has attained perfection,
One who has no other attraction. (5) 38

* those who undergo austerities

Who is whose son and whose father is who?
 Who dies when it's torture true?
 Himself He has misled the world, my Lord.
 How would I live separated from God? (1)

Who is whose husband, who is whose wife?
 This is the essential postulate of life. (2)

Says Kabir, I am reconciled to the cheat.
 No more misled, I come to the Master's retreat. (3) 39

The Divine King has come to my aid,
 Granting liberation, transmigration is stayed.
 In the company of the Holy imbued,
 I am from the evils five rescued.
 Ambrosial Name for repetition He gave,
 And made me His priceless slave. (1)

It is the True Gurus munificence,
 That I am pulled out of the ocean of existence.
 I am devoted to His lotus feet.
 Day and night His Name I repeat. (2)

Extinguished are Maya's burning hot coals,
 Contented, His Name remains my goal.
 On the earth and ocean sways my Lord
 I see Him all around, my Reader of Heart. (3)

He has truly executed His Plot.
 I've got what is written in my lot.
 He whom He blesses, he is the doer
 Kabir's Master is Protector of the poor. (4) - 40

Sutak* is in water,
 And on earth, it's the source of evolution.

* the impurity associated with birth

Born in impurity, dying in impurity,
 In impurity the universe finds destruction.
 Tell me oh Pandit, who is pure?
 If, my friend, you have faith in this sure.
 Impure is what you see, what you speak, and what you listen.
 Sitting and standing you live in impurity, impurity is in your kitchen.
 All of us know how to get entangled, none of liberation do.
 Says Kabir, meditate on God, impurity would not afflict you. (3) 41

Gauri

O Lord! Do please heed this plea,
 If You have anything to do with me.
 Is the heart bigger or the one to whom it is attached?
 Is Rama bigger or he who has Him latched? (1)

Is Brahma bigger or those He has created?
 Are the *Vedas* bigger or their source as stated? (2)

Says Kabir, I am at a loss to know,
 Is the shrine bigger than there who go? (3)

Raga Gauri Cheti

O Brothers! It is the gale of enlightenment
 Which has demolished the tenements of doubt
 And the hold of Maya humbled. *Refrain*
 Both supports of doubt have collapsed
 And the beam of attachment has crumbled.
 The straw-hut of avarice has fallen to the ground
 And the vessels of evil thought tumbled. (1)

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The shower that follows the storm,
 In it I found myself drenched.

Says Kabir, my mind is illumined.
As the day dawned, it's only then I felt quenched. (2) 43

Gauri Cheti

There is but one God,
He is realised through the grace of the True Guru.

He who would listen not to the Lord's laudation, nor sing,
With words alone down the sky would bring. (1)
What can one do with such a lot?
Those deprived of by God should be feared even in thought. (1) *Refrain*

Himself he would part not with a drop
And deride him who had the Ganga brought. (2)

Given to evil ways always,
Himself lost, others he sways. (3)

Knows not anything beyond derision.
Even to Brahma he would not listen. (4)

Himself lost, he pulls down others,
Setting the temple on fire, in it he slumbers. (5)

Himself one-eyed, he laughs at the other.
Such a one Kabir can no longer suffer. (6) 1.44

Raga Gauri Bairagan

There is but one God,
He is realised through the grace of the True Guru.

Ignored while living, remembered after death with a memorial feast.
It's no feasting for the poor ancestors, but crows and mongrels eat. (1)

Tell me, how are the ancestors felicitated?
Everyone talks about weal, how is weal created? (1) *Refrain*

They make gods out of clay and offer them the living in sacrifice.
What sort of ancestors are these who can't ask for what they prize? (2)

They kill the living for the dead, in the end they must come to grief.
They understand not the Divine Name and are lost in superstitious belief. (3)

Double-minded they worship clay gods and the Lord God they know not.
Says Kabir, they remember not the Casteless, and in evil they are lost. (4) 1.45

Gauri

He who dies while living and lives in death,
Moves beyond strife.
Remaining immaculate in utter pollution,
He comes not again to life. (1)
O Man! churn the milk in a way
That by the Guru's grace your mind remains steady,
Thereby quaff the *Amrit* you may. (1) *Refrain*

He who, with the grace of the Guru,
Pierces the impregnable wall of disbelief,
He gets on the high road.
Dispelling the illusion of snaky rope
In the dark night of Maya,
He finds the Eternal Abode. (2)

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He shoots arrows without the bow
And snaps the worldly chord.
His kite appears wafting in directions ten,
And yet he remains attuned to the Lord. (3)

Inebriated he rests in the Absolute,
His misled duality shed.
Says Kabir, enlightened he realises the Lord God,
On the Name Divine he is fed. (4) (46)

Gauri Bairagan Triptychs

Practising six reverse cycles of deep breath
Your mind is in tune with God.
He who neither comes nor goes, is born neither dies,
The recluse must seek that Lord. (1)
He came to live in me as to the world I was lost.
With the grace of the Guru I feel different,
Otherwise I was an utter outcast. (1) *Refrain*

Those close are distanced and the distant ones are closer grown.
It's like the *sherbet* of sugar candy
He who drinks it, to him it is known. (2)

The Unattributed! Whom shall we tell Your tale?
Who has the discrimination?
Says Kabir, he alone sees the flash
Who puts the fuse on ignition. (3) 3.47

Gauri

Neither rain, nor river, neither sun, nor shade,
Neither creation nor dissolution.
Neither birth nor death, neither pain nor pleasure.
None of the ecstatic or absolute communion.
Strange is the story of the poise of mind,
It can neither be compared, nor concluded
Neither is it heavy nor light, I find. (1) *Refrain*

Its neither high nor low,
 Neither like day nor night.
 There is neither water, nor air nor fire,
 Only the True Guru reigns there with His might. (2)

Inaccessible, Unknowable, Eternal,
 Gained through the grace of the Guru. (3)

Says Kabir, I am sacrifice unto my Master.
 I abide in His company true. (4) 4.48

Gauri

Vice and virtue are the two bullocks I purchased
 Along with breath as my capital.
 The sack of my heart is obsessed with avarice,
 All this makes my stock-in-trade. (1)
 Such is my Master Banker,
 He has turned the entire world a trader. (1) *Refrain*

Lust and wrath are the tax collectors,
 And evil impulses the robbers.
 The five senses extracting their share,
 The caravan thus arrives at the harbour. (2)

Says Kabir, pay heed ye all the revered!
 It is indeed a happening queer,
 While climbing steep, a bullock was exhausted
 Throwing off the load, it just disappeared. (3) 5.49

Gauri Quintet

She is at her parents only for four more days,
 To the in-laws she has to be sent.
 Purblind, she understands not,
 She is stupid, she is ignorant.
 There she stands in her negligee wear.
 The guests have already arrived to marry her away. (1) *Refrain*

There at the well she is trying to draw water with a toe.
 The string has from the bucket snapped.
 Empty-handed the water-carrier has to go. (2)

If the Lord is gracious, takes kindly to her, He helps her in the game. P-334
 She is a happy bride who contemplates on the Name. (3)

Let's understand! Bound by the deeds is the doer.
 Why blame her? She is the helpless poor. (4)

Disappointed she departs utterly disconsolate.
 Come to the Lord, says Kabir, and on the Name contemplate. (5) 6.50

Gauri

Yogis maintain yoga is the best, none other.
 With hair plucked or shaved, meditating on the Word obtains the occult power.
 Without the Lord one is misled like the purblind. (1)
 Wherever you be He liberates,
 In whatever manner yourself you bind. (1) *Refrain*

Forgetting, one merges into from where one is evolved,
 He prides himself with learning virtue, valour and philanthropy,
 Styling himself as a big lord. (2)

He alone realises, one whom He grants,
 How can one live without realisation?
 Meeting the True Guru dispels darkness
 And thus one obtains the gem of liberation. (3)

Discarding the right and the left follies
 One must devotedly pray.
 Says Kabir, if a dumb were to taste sugar,
 Asked to describe it what would he say? (4) 7.51

Raga Gauri Poorbi

There is but one God,
 He is realised through the grace of the True Guru.

Where there was everything, there is now nothing,
 Nor the play of five elements maintained.
 The functioning of *ida*, *pingla* and *sukhmana* too
 Is found in bad shape and deranged. (1)
 The thread is snapped, the heavens have fallen.
 The articulate are silenced.
 Day and night I am torn by anxiety
 I need to be told all this and explained. (1) *Refrain*

Where there was no cosmic consciousness.
 No self or Creator of the self.
 The Unifier, ever a recluse,
 Where on earth was He contained?
 The arrogant can neither be attained nor disengaged.
 Who is the master and who is the slave?
 Whoever goes where? (3)

O Kabir! Meditate on Hari who is awake day and night.
 He alone knows His secret,
 He who is ever there. (4) 52

Pauri

Consciousness and Remembrance are my two ear rings,
 And Enlightenment my robe of a recluse.
 Absorption in the Absolute is my prayer mat,
 And discipline of mind is the path I use. (1)
 My Lord! Dispassionate am I given to yoga meditation.
 I fear not death, nor do I suffer sorrow or separation. (1) *Refrain*

My horn is vision of the world as it breathes.
 My punch, the world destined to cease.
 Abjuring the three attributes of Maya, that's my concern.
 I am both, a man of the world and a recluse.

Disciplining the mind and controlling breath are my guards. P-335
 Contemplation on the Lord Eternal is the pipe that would hold.
 This music is constant which snaps not.
 On the one-string harp the ecstasy would unfold (3)

Listening to the music I am attuned,
 Maya can no more harm.
 Says Kabir, such a one is born not again,
 He has had his role to perform (4) 2.53

Gauri

With nine plus ten, plus twenty-one yarns as warp,
 And sixty threads and nine firm knots as warf,
 She left home to weave a sheet,
 Leaving behind the weaver at his seat. (1)

It's measured not with the yardstick, nor is it weighed.
 It requires just two-and-a-half *seers* of starch.
 If it is not applied quick,
 The temper of the Master at home is frayed. (2)

Functioning contrary to the Master's will,
 The opportunity will never itself repeat.
 The pans are wet, so are the reeds,
 The weaver does in a huff retreat. (3)

Empty is the reed which the thread would not feed,
 Leaving it in a tangled skein.
 Why not leave it all and remain content;
 To reveal this to you Kabir is keen. (4) 3.54

Gauri

Flicker of a light has merged into the flame,
 How can it be distinguished?
 He who doesn't remember the Name,
 Better it is for the light to be extinguished.
 My charming Lord of sable hue,
 From this attachment you can't be relinquished. (1)

Meeting a saint one gets enlightened.
 Whether one be a yogi and the other a householder.
 The union creates results in the divine folder. (2)

They deem it a mere song; it's a spiritual treatise.
 Like the sermon delivered at Kasi before one dies. (3)

Some sing, some listen while others take it to heart.
 Kabir has no doubt in the end they attain the prime slot. (4) 55

Gauri

Those who attempted on their own,
 Couldn't swim across and were drowned.
 They tried many a ritual and means,
 Incensed by ego they were found.

He who is the source of breath and life,
 How come you forgot that Lord?
 A life as priceless as a pearl,
 You've lost without reward (1)

Fancied with desire, hunger and thirst.
 You've forgotten to repeat the Name.
 Intoxicated, you are lost in yourself.
 Ignoring the Word of the Guru in the game. (2)

Delectable dishes and sensuous pleasures,
 With evil doings you are drunk.
 Good *karmas* earn the holy company.
 Has iron floating with wood ever sunk? (3)

Moving from life to death and back,
 I am sick of transmigration.
 Says Kabir, meeting the Guru is virtual ecstasy.
 The loving devotion obtains liberation. (4) 56

Gauri

My insane mind! Like the make-believe she-elephant,
 The Lord has created a wonder game code.
 Urged by lust the elephant is caught,
 My insane mind, and it has to suffer the strokes of the goad. P-336
 Steer clear of evil and meditate on God,
 My insane mind! Banish fear and remember the Master,
 You have not yet embarked on the ship of the Lord. (1) *Refrain*

For a fistful of grain, my insane mind,
 Which it grasped, the monkey is caught.
 In its anxiety to gain freedom,
 It has to dance at every spot. (2)

The way a parrot holds on to a catch in the trap,
 My insane mind, similar is the Maya hold.
 Like the colour of the safflower, my insane mind,
 False is the expanse of the world. (3)

There are ever so many temples for the holy bath,
 My insane mind, and deities for devotion.
 Says Kabir, but there is no liberation, my insane mind.
 Liberation lies in the Lord's adoration. (4) 1.6.57

Gauri

Fire burns it not, nor the wind blows it away.
 The thief dare not come its way.
 Consolidate the treasure of the Name Divine,
 The riches that will never go astray.
 My wealth is my Lord, the Creator of the universe.
 It is intrinsic to all property.
 The joy one has in the Lord's service.
 One gets not in the ruler's authority. (1)

Shiva and Sankhadiks* became recluses in the search,
 With the Liberator on your mind and the Lord's Name on your tongue,
 You will have no fear of Yama's birch. (2)

My acquisition is gnosis and devotion bequeathed by the Guru.
 To this my heart is confined.
 It is like water to douse the blaze,
 And a pillar holding an unsteady mind. (3)

Says Kabir to the one given to lust:
 You had better search your heart.

* Brahma's four sons

You have a hundred thousand horses and elephants in your house,
In my house, I have just the Lord. (4) 1.7.58

Gauri

The way a monkey holding grain in the fist
Would not open it in greed.
The deeds committed in avarice,
To the gallows must lead.
Life without devotion is a waste
Devoid of meditation and the company of the holy
Truth ceases to be a creed. (1)

The way no one enjoys fragrance of the flowers blooming in the jungle.
One wanders from life to death and back,
And meets the god of death his need. (2)

The wealth, youth, sons and spouse,
One sees around and gets entangled,
Paying the senses true their heed. (3)

Life is like fire and the body a temple of straw.
Here and there death must feed.
To swim across the ocean of life
Kabir has sought the True Guru's lead. (4) 1.8.59

Gauri

With dirty water and clay fair,
A mere doll is created here.
I am no one; nothing is mine,
O Lord! My self and wealth both are Thine. (1)

Air is infused in the clay doll.
It is indeed a false show all. (2)

They hoarded a kitty of five lakhs.
In the end it collapsed like a house of wax. (3)

Says Kabir, what a foundation you've come to lay,
Not for a moment it seems to stay. (4) 1.9.60

Gauri

O Man! Meditate on the Lord,
The way did Dhruv and Prahlad.
O Lord! Depending upon Your support,
I've embarked all my people on the boat. (1)

The way You deem, so do You ordain, my Boss!
Pray do please ferry the boat across. (2)

With the grace of the Guru I've been enlightened,
My coming and going has come to an end. (3)

Says Kabir, you must meditate on the Lord.
On this bank or that, it is the same kind God. (4) 2.10.61

Gauri

Out of the womb as you entered the world,
A whiff of air and you forgot the Lord.
O Man! You must sing praises of God. (1)

Lying upside down in the womb you did penance,
Living in the furnace of the womb in a sense. (2)

Eighty four lakh lives you've gone through, mind!
Missing this one nowhere will you any shelter find. (3)

Says Kabir, meditate on the Lord of the Bow.
Who comes not, nor is He known to go. (4) 1.11.62

Gauri Poorbi

Yearn not for heaven, nor fear hell.
Whatever has to happen must happen, you have not to tell.
Sing the praises of God, the source of liberation.
Little avail are penance, ritual baths, fasting, austerity and contemplation,
As long as you know not the manner of Lord's laudation. (2)

Rejoice not in prosperity nor wail in adversity.
Prosperity and adversity are the gifts of Divinity. (3)

Says Kabir, I have now realised in my heart.
He is the true devotee who is attuned to the Lord. (4) 1.12.63

Gauri

O Man! There is none
Who would bear your burden in the world.
It's like resting on a tree of a bird.
Drink the elixir of God's Name,
Which would make you forget all other drinks. (1)

Why wail for others
When yourself you may not be here.
He who is born must die.
About death one need hardly care.
Drinking the elixir of life in the company of the holy
He merged into that from where he came.

Detached from the world,
Kabir remembered the Lord's Name. (3) 2.13.64

Raga Gauri

Wistfully she watches the path.
Her eyes reflecting her heavy heart.
Her breasts beat faster but her steps don't falter. P-338
She passionately longs to meet her Lord.
Dear raven black, do please fly away.
So that I meet my Beau without delay. (1)
Says Kabir, to live a meaningful life,
One must meditate on the Lord.
The Creator's Name is the only support,
The tongue should repeat the name of God. (2)1.14.65

Raga Gauri 11

All around there are *tulsi* thickets.
Amidst them He sings in ecstasy.
Seeing Him the milkmaid is enamoured,
Leave me not to come and go, she makes her plea.
O Lord! I have sought Your shelter.
Blessed is he who comes to Thee. (1)

In Brindaban the charmer of hearts, Krishna, tends cows.
He whose Master You are my Lord,
I am the one, my name is Kabir, maybe You know! (2) 2.15.66

Gauri Poorbi 12

What use is it wearing the bark?
And taking to the forest path?

Why worship false gods?
It's no use taking a holy bath.
O Man! you have to go.
This secret you must know.
In whatever direction I see
It's nothing else, but the lucre spree. (1)

The so-called enlightened or those engaged in meditation or discoursing
They are but worldly-minded
Says Kabir, without the Name of God,
The whole world is lucre-blinded. (2) 1.16.67

Gauri 12

O Man! Discard all doubts and dance in the open
Don't be misled by Maya any more.
He is no soldier who fears a fight,
And *sati* who takes to household chore.
Give up wavering, it's an insane strand.
One must climb the pyre and die for truth
There she carries the coconut* in her hand. (1)

The whole world is lost in an illusory quest.
Says Kabir, I'll not give up meditating on Rama,
Who is higher than the highest. (2) 2.17.68

Gauri 13

What you ordain, I do.
I dare not argue.
You are the ocean boatman.
It's You who would rescue.

* the woman holds coconut before she performs *sati*.

Born a slave, Your service I pursue
The Master may like, the Master may not do. (1)

Your Name is my succour
Like a flower does water woo.
Says Kabir, I am your domestic help.
You may let me live, you can kill me too (2) 18.69

Gauri

Living eighty-four lakh lives
Nand was greatly tired.
His devotion earned him birth as by the Lord
The lucky poor came to be admired. (1)

When you call Nandan the son of Nand,
By whom was Nand then sired?
When the earth, sky and the direction didn't exist,
Where had Nand on earth retired?
He who is called the Lord Immaculate,
Neither is He born nor in peril mired.
Kabir has taken to such a Master
Neither a mother nor father who required. (2) 19.70

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Gauri

Slander me, slander me,
Let the people slander me.
Slander I relish.
The slander is my father and mother, I cherish.
If slandered, one goes to Paradise,
With Name as the mental exercise.
The heart is cleansed by slander.
My drapery the slander launders. (1)

He who slanders is my friend.
To long for him and him would I always tend.
He is a slanderer who discourages slander.
The slanderer does, in fact, to my life pander. (2)

Slanderer I endear, he has my love and affection.
The slanderer ensures my ultimate liberation.
To the humble Kabir it was no loss.
While the slanderer drowned, he ferried across. (3) 20.71

Gauri

Lord Rama!
You are peculiarly free from fear,
You are my saviour.
When I was there, You were nowhere.
Now that I am not there, You are here.
You and I have merged into one.
A feeling of this gives me pleasure.
When I tried to be clever, I was without prowess.
Now cleverness and prowess are a smear.
Says Kabir, shorn of cleverness
I've become an occult peer. (2) 21.72

Gauri

With six elements He devised an outfit
And invested it with a gift divine.
The channels of breath were to serve as its lock and key
The Creator wasted no time. (1)
O Man! Be on your guard.
You've lost your life in negligence.
Thieves have raided the house you call mine. (1) *Refrain*

The five guards at the gate, can be trusted not.
You must remain awake and alert if you wish to shine (2)

She who is deluded by her figure with nine outlets
She attains not what is prime.
Says Kabir, when the nine quarters are annihilated.
The tenth begins to chime. (3) 22.73

Gauri

Ma! Other than Him I know none.
He whose praises by Siva, Sanak and the rest are sung.
I live and breathe in His person.
With the Guru's grace I am enlightened.
Attuned to these in the orbit of the Sun,
Released from the bonds of evil and melodies
A genuine joy my heart has won. (1)

With the Guru's guidance I've come to accept Him.
Other than Him my heart knows none.
The sandalwood fragrance has filled my mind.
Pride and ego I have come to shun. (2)

He who sings His praises and meditates on the Master
The Lord makes such a heart His den.
He is lucky in whose heart He resides
Writ on his forehead are the deeds he has done (3)

Rid of Maya I am enlightened and in a poise.
This one has come to merge into the One.
Says Kabir, meeting the Guru is bliss
The mind is at rest with faith in His Person. (4) 2.3.74

Raga Gauri Poorvi Acrostic

Truth is His name.
There is but one God.
He is the Creator.
He is realised through the grace of the True Guru.

The fifty-two letters embroil the three planets and the rest.
The letters that would perish are not contained in this chest. (1)

Letters come to play when there is speech.
In the absence of speech images lack their reach.
Between speech and silence the Lord does abide.
Where He abides no one ever dare strike. (2)

He Who is not to be found, if I find Him,
What would I ask?
And to what end?
Like the banyan tree He resides in the seed,
He who must the three planets fend. (3)

Seeking the Mysterious my doubts were drowned.
I came to understand His mystery a little,
Doubts lost, I was attuned to Him.
And the Lord Immortal and Indestructible was found. (4)

The Muhammadans are known for their ritual code.
And the Hindus for the Vedas and Puranas.
To enlighten one's mind you don't need much load. (5)

I subscribe alone to the One Primeval.
He who is born and dies I give no quarter.
He who realises the Lord God
He lives, he abides, he is the eternal master. (6)

Kakka stands for *kiran*, the ray,
 Which if the lotus in me were to mate,
 I would not be blighted by the Moon bright.
 I would relish the fragrance of the flower
 Which is indescribable,
 I wouldn't be able to state? (7)

Khakha stands for *khod*, the cave.
 Admission to which if I were to gain,
 I would leave it not to wander about
 Knowing the Master I would be humble,
 I would die not, immortality would I attain. (8)

Gagga stands for *guru*,
 Imbibing whose Word
 I paid heed to none else.
 Like a bird I moved not,
 Remaining steadfast, towards the sky I soared. (9)

Ghagha stands for *ghat*, the vessel.
 In every vessel I find His sway.
 While the vessel disintegrates, He stays put.
 I have found my harbour in this vessel
 Forsaking which I shall go not astray. (10)

Ghanga stands for restraint of the senses
 And shedding all doubts as an exercise.
 Flee not in the face of difficulties
 Which is supremely wise. (11)

Chacha stands for *chitra*, a picture.
 It is indeed a great piece of art.
 Forget the *chitra*, concentrate on the painter.
 The *chitra* being fascinating it is not easy
 Forgetting the *chitra* and remembering the Creator. (12)

Chhachha stands for *chhatarpat*, the king.
 The Lord abides by you,
 Discarding desires, Him you must pursue.
 O Man! Why must every moment have I to remind?
 Forgetting Him in bondage yourself you find! (13)

Jajja stand for *je ne sais quoi*.
 He who burns himself while living,
 Lives his youthful longing to subdue.
 When greed for money and other wealth is overcome,
 It's only then that one acquires the divine effulgence true. (14)

Jhajha stands for one who would not get entangled. P-341
 He who is ever hesitating would not do.
 Why exhaust yourself persuading others?
 Involved in an argument you have to ever argue. (15)

Know this from Janja,
 He who abides in one's heart,
 Looking for Him why should one go far?
 He Whom I searched the world over
 Happens to be a part of my part. (16)

Know this from Tatta
 The path difficult runs through the heart.
 Why not open the gate and enter the House?
 He who has a glimpse of Him, looks at none else.
 Clinging to Him, he cultivates the Spouse. (17)

Thatha stands for *thagnira*, the mirage.
 Having watched it carefully, I am convinced.
 She who has beguiled the whole world and annihilated,
 If I were to subjugate her,
 I would've arrived at the destined stage. (18)

Dadda stands for *dar* which means fear.
 If one fears God, one is free from the rest of fears.
 It is a fear in which all other fears inhere .
 unafraid of God, the fears of the world one must bear.
 With God's fear no other fear would come near. (19)

Dhadha stands for *dhig* which means close.
 Why look far for Him? He is near.
 In His search you are nowhere.
 Having climbed the Sumer when you return to your layer,
 He who created your gear you find Him there. (20)

Know by Nana
 Fighting evil one must remain steadfast.
 One must neither surrender nor compromise.
 Blessed in life is he
 Who by killing one, would many enemies blast. (21)

Tatta stands for *tarna*, swimming.
 It is arduous swimming across this ocean.
 More if the swimmer is embroiled in the world.
 He who contains the three worlds in himself,
 Merges with the Divine and imbibes the true sermon. (22)

Tatha stands for *thah* meaning depth.
 He is Fathomless, His depth can't be ascertained.
 Fathomless He is, how can He in a measure be contained?
 I build my castles on the limited land
 Without the pillars how can the edifice be sustained? (23)

Dadda stands for *dekh*, meaning observe.
 Whatever you observe, it must depart.
 Contemplate on the One you can't chart.

The Tenth Door* when you open with the key.
You will glimpse the Bounteous Lord. (24)

Dhadha signifies:

You ask for the difference between the low and the high?
He lives in both, big and the small fry.
When you rise above the low and high,
You merge the low with the high like a blessed guy. (25)

Nana stands for *nisdin* meaning day and night.
One who longs to have a glimpse of Him day and night,
His eyes yearn to see Him.
Looking for Him when one finds Him,
The seeker and the Sought unite. (26)

Pappa signifies that He is beyond any estimate
I try and cultivate the Effulgence Incarnate.
As the five senses are disciplined,
Distinction between good and bad would obliterate. (27)

Phapha stands for *phal* meaning fruit
Without flowering if there is fruit,
And one samples a strip of the loot.
One falls not in the ditch of transmigration.
One is verily taken off the routes. (28)

Babba stands for *boond* meaning drop.
If a drop were to merge in a drop of a sort
It shall never, never come apart.
He who serves the Lord as a slave
He is ever given due thought. (29)

* Dasham Dwar is an important spritual stage for those who are realised.

Bhabha stands for *bhed* meaning distance.
 He who reduces the distance between himself and the Absolute,
 Shedding fear he becomes mentally stout.
 When he distinguishes not between outside and inside
 Distance shattered, he recognises the Lord's silhouette. (30)

Mamma stands for *mool*, the primordial.
 Understanding the Primordial, the mind is at rest.
 He who is privy to this, he knows himself best.
 Stall not your longing for the Lord,
 Devoted to Him with truth one is blest. (31)

Mamma stands for *mun*, the mind.
 It is mind that matters.
 Once the mind is disciplined, one is refined.
 Says Kabir, the mind tells the self
 There is nothing like mind. (32)

Mind is mundane, mind is also Divine.
 Mind is contained in the five elements.
 He whose mind is liberated
 He knows what for are the three worlds meant. (33)

Yayya means you must shed evil thoughts
 And control the hamlet of mind.
 He who flees not from this battlefield
 He is the hero of a kind. (34)

Rara stands for *ras*, the joy,
 He who finds no joy in worldly pleasure.
 Shedding this pleasure he becomes a seer.
 To enjoy that joy he must shed this pleasure
 He who tastes that joy, about none else would he care. (35)

Lalla stands for *live*, meaning concentration.
 He who acquires such devotion
 He strays away not; attains absolute fruition.
 And if it is loving devotion
 He arrives at Allah, His feet his terminal station. (36)

Vawa denotes one should remember the Lord ever.
 He who remembers the Lord, fail would he never.
 I am sacrifice unto the devotee who sings His praises.
 Imbibing the Lord is the true treasure. (37)

Wawa means if you realise Him,
 Yourself you come to realise
 When this realisation takes place
 None other than you would get wise. (38)

Says Sassa, seek Him with utter devotion,
 Seat Him in your heart's mansion.
 The heart would then generate its passion,
 The Master of the Three Worlds will be in your vision. (39)

Khakha stands for *khoj* meaning search.
 He who is given to search.
 He is never left in the lurch.
 He who meditates on Him
 Across the ocean he would swim. (40)

Says Sassa, she who warms the bed for her Lord,
 She sheds her doubts and lives in accord.
 With absolute bliss, shirking short-lived pleasure.
 She is the bride with a groom, her Lord as the treasure. (41)

Signifies Haha, being part of Him, yet Him you don't recognise.
 Once you recognise Him, you will be in poise.

He is there, you need eyes to see Him.
The moment you kill your ego, Him you realise. (42)

Everyone asks for felicity and more.
This makes for sorrow galore.
He who cultivates the Creator of Felicity
Free from sorrow, his spirit would soar. (43)

Khakha stands for *khirt* meaning disintegrate.
Many have disintegrated and perished.
Dying and disappearing, they never cherished
Him whom if they still seek and accept
They would arrive and feel no more separated and harassed. (44)

Fifty two letters they have composed, P-343
Not one can they decipher.
Kabir tells the truth.
He is a Pandit who has realised his Master.
The Pandit has made it a source of living.
The enlightened one should not confine himself just to sermon giving.
Everyone according to his calibre,
Says Kabir, will imbibe his Preceptor. (45)

Thirteen
(Lunar dates of 15 days)

There is but one God,
He is realised through the grace of the True Guru.

To fifteen in a fortnight and seven in a week those who adhere,
Says Kabir, they are neither here nor there.
The ascetic and the occults who have the vision
Do realise that He is the Creator and also the creation. (1)

On Dates

On the moonless night one must desire discard
By contemplating on the Omniscient Lord.
This is the way to salvation in life,
Understanding the Word and identifying with God. (1)

He whose heart is devoted to the Lotus Feet of the Lord,
His mind is cleansed with the grace of the Guru,
Day and night he remains attuned to the praise of God. (1)

On day one give thought to the Divine Lover,
The Eternal Lord, who plays His fascinating game in the heart under cover.
With the fear of death one is never afflicted,
When to the Primordial Lord one is committed. (2)

The second day denotes its dual nature,
Maya co-exists with the divine feature.
It neither increases nor decreases
The Casteless, Immaculate Lord remains as He pleases. (3)

On the third day one who treats the three traits alike,
Basic bliss and absolute status he'll strike.
In the company of the men of God, faith he'll gain.
And enlightened inside and outside, he would remain. (4)

On day four, you must look within.
And avoid lust and anger as sin.
He pervades land and ocean.
You must sing your own paean. (5)

On day five remember that it's five element's frame.
Of wealth and woman, it is a game.
He who quaffs the wine of love,
From torture of age and death he is above. (6)

On day six you wander in all the six directions,
 Unless devoted to Him, you find no satisfaction.
 Shedding duality, take to humility.
 And save yourself from the *karma* penalty. (7)

On day seven, treat his Word as true
 And dedicate yourself to the Guru.
 Your doubts resolved, your troubles will cease.
 In the vast ocean of the void, you will find peace. (8)

Day eight reminds you that this body constitutes elements
 In which the Casteles, Treasure of Virtue lies in state.
 This secret is revealed by the Enlightened Guru
 To one who reverts to the irrefragible, Immortal True. (9)

On day nine one should discipline the nine apertures,
 And not let desires make overtures.
 Forget avarice and undue attachment
 Thus live for ever and gain immortality as fulfilment (10)

On day ten there would be bliss in every quarter. P-344
 Free of doubts you would meet the Master,
 Who is Enlightenment Incarnate and Truth Unique.
 Free from impurity, beyond the sun and shadow freak. (11)

On day eleven cultivate single-minded concentration,
 So that no more do you suffer the torture of transmigration.
 Your constitution is cool and pure.
 He who was said to be there, you'll find Him here. (12)

Twelve suns would rise on day twelve.
 Day and night the unstruck melody would serve.
 The Lord of Three Worlds you'll behold.
 The creature would merge in the Creator's mould. (13)

On day thirteen those who discourse on the Inaccessible Lord.
 From the Nether World to Heaven they find accord.
 Between the high and low, honour and dishonour,
 Pervades He alike in every quarter. (14)

In all the fourteen worlds He resides.
 In every bit of the body He abides,
 If you cultivate truth and contentment of mind.
 Discoursing on Him the Gospel you'll find. (15)

On the Full Moon Night the Moon is at its height.
 All its faculties are luminous and bright.
 The Lord Primordial, and Prevailing remains Eternal as ever.
 Kabir revels in the ocean of bliss and His favour. (16)

Raga Gauri by Revered Kabir on Seven Days

There is but one God,
 He is realised through the grace of the True Guru.

Time and again one who sings the praises of God,
 Close to the Guru he learns the secret of the Lord.

He who commences prayers on the day of the Sun,
 Disciplines his desires in the body's ocean.
 He is devoted to the Divine day and night.
 Ecstatic, he enjoys the unstruck melody of delight. (1)

Nectar rains on Monday, the day of the Moon.
 A sip and one is free from evil soon.
 Devoted to the Word helps remain attuned to His door.
 And the intoxicated one sips the nectar of Name galore. (2)

On Tuesday you build a citadel around
 Where the five thieves are not to be found.
 He who comes out of such a fort.
 He is destined to trouble court. (3)

One feels enlightened on Wednesday, the day of contemplation
 When the Lord comes to settle in the heart's lotus mansion.
 With the help of the Guru one gets attuned.
 Free of distortions, one is from evil immune. (4)

Brahmaspat *Thursday* helps one get rid of evil.
 By diverting the three positive features towards this goal.
 Those in whose lot it is to remain lost in the three streams of evil.
 Despite their day and night full of endeavour,
 They cannot get rid of the devil. (5)

Friday stands for good deeds; he who decides to take this way
 He has to fight with himself night and day.
 He has to keep his five senses in form.
 Thereby duality will never do him any harm. (6)

On Saturday, one who remains steadfast,
 The light of truth burns in his heart.
 He finds refulgence in and around
 No more do his misdeeds hound. (7)

As long as one is afflicted with duality,
 There is no chance of arriving at finality.
 The moment one is dyed in the colour of His Name,
 Says Kabir, utterly pure he would find his frame. (8) 1

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Raga Gauri Cheti
Namdev

There is but one God.
He is realised through the grace of the True Guru.

Lord! Solemnised with Your Name,
You have floated across stones.
Meditating on You
Why can I not come back home? *Refrain*

You ferried across Ganika, also Kubja, the disfigured.
The hunter, Ajamal too was recovered.
Those making feet the target were also liberated.
I am sacrifice unto them, to the lord who are related. (1)

Bidar, the son of the maid, Saudama and Ugrasen
Who had his kingdom restored,
Sans meditation, sans penance, sans nobility, sans virtue,
Nama's Master had them cruised to the other shore. (2)

Raga Gauri
Ravidas

Couplets in Gauri Gaureri

There is but one God.
He is realised through the grace of the True Guru.

My company is low.
I am worried day and night.
My deeds are evil,
My birth has little to show.
My Divine Lord.

Life of my life,
Forget me not,
I am Your ward. (1)

Pray, save me from strife.
Pleasantly disposed
I should stick to Your feet,
Even if I have to lay my life. (2)

Says Ravi Das, I sit at Your door.
Pray meet me quick,
I can wait no more. (3) 1

The City Joyful is the name of the town.
There is no fear, there is no frown.
No anxiety, no tax, no toll.
No misgiving, lapse, worry or fall.
I've now found a delightful place
Where previls the perennial grace.

The rule is stable and eternal in frame,
Without the second or the third, all are the same.
All its people are very well known.
Many a rich reside in the town. (2)

They move wherever they please,
Familiar with the palace they find no squeeze.
Says Ravi Das, the liberated cobbler,
Whosoever lives here is my fellow-traveller. (3) 2

There is but one God.
His Name is true.
He is the True Creator.
He is imbibed by the grace of the True Guru.

Gauri Bairagi Ravidas Ji

It's an arduous, hilly path.
My only bullock is unfamiliar here.
To my Lord dear I make a prayer,
Do please protect my wares. (1)

In God's Name is any trader there,
My laden caravan is proceeding where. *Refrain*

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I am a merchant in the Lord's Name.
I trade in poise.
I deal in the Lord's Name.
Others in the world have vice as their choice. (2)

Primed of this shore and that
You may record whatever stuff you may.
I don't fear Yama's rod.
I've discarded all entanglements of the day. (3)

The world is like the colour of safflower
My Lord's colour is of maddar, says Ravi Das, the cobbler. (4) 1

Gauri Poorbi, Revered Ravidas

There is but one God.
He is realised through the grace of the True Guru.

Like the well full of frogs
Who know nothing about this or that land,
My mind is enamoured of vice.
Here and hereafter I don't understand
The Lord of all the creation,
Pray grant me a glimpse for an instant.

Muddled is my understanding, Lord!
Your extent I realise not.
Do me a favour, free me of delusion,
And put me on the right path.
The eminent yogis know not.
Your virtues are beyond their notions.
The cobbler Ravi Das prays just for loving devotion. (3)

Gauri Bairagan

There is but one God.
He is realised through the grace of the True Guru.

Sat Yuga for truth, Treta for *yajna* and Duaper for rituals.
The three yugas inculcated three ways.
While in Kali Yuga the Name is the only victual.
How do I go across?
Pray, someone should show me the way
Whereby of transmigration I am no more a prey.

There are many a ritual
I see the world perform.
Which ritual entails liberation,
Doing which everything is in form? (2)

Contemplating on good and bad deeds
And listening to the *Vedas* and *Puranas* create doubts.
The doubts ever lodged in the heart,
Who would cure the proud? (3)

You wash your body with water
With many a misdeed in the heart.
How could you be immaculate,
Your ritual is a bath on the elephant's part? (4)

That with dawn of the day darkness is dispelled.
The world is aware of this truth.
That the philosopher's stone touching copper transforms it into gold,
It takes not much time forsooth. (5)

With divine stone of the Guru his teaching is recorded in one's forehead.
The adamant doors are flung open and in ecstasy the Lord is met. (6)

Devotion purifies cogitation.
Doubts and evil tendencies are snapped.
Ego is subdued by loving devotion,
The difference between Attributed and Unattributed lapse.
Many a restraint I've tried,
Yet from the noose of doubt I'm not released.
I experience not loving devotion
Which makes Ravi Das displeased. (8) 1

Glossary

- adhi, biyadhi, upadi** : three kinds of maladies - mental, physical and psychic.
- Ajamal** : a corrupt Brahmin of Kannauj who married a harlot and produced ten children. The youngest son was named Narayan and by repeating the name 'Narayan', he attained salvation.
- akk** : a wild bush
- Allah** : the name with which Muslims remember God
- Amrit** : ambrosia, nectar
- atma** : individual self
- attar** : essence
- avatar** : prophet
- Azrael** : messenger of death
- Baba** : the name by which Guru Nanak is addressed
- Bal Bhadra** : Balram—Krishna's elder brother
- bhagvati** : blessed
- Bhagwan** : God
- bhakti** : loving devotion to God
- Bidar** : a sage who gave good counsel to Kauravas and Pandavas
- Brahma** : the Supreme Being
- Buddha** : Gautam, Prince of Kapil Vastu
- chakor** : bird known for its love for the Moon
- chandal** : tyrant
- Chandur** : a wrestler of Kans who was vanquished by Krishna
- char muktiyan** : the four-fold emancipation. These are: *salokya* (abiding in the realm of the being adored); *samipya* (abiding close to him); *satupya* (assuming his form); *sayujya* (enjoying union with him).
- chatrik** : the rain bird, symbolising thirst
- chhant** : lyric
- chhatarpati** : sovereign
- Chitragupta** : the Divine Record-Keeper
- cowrie** : a piece of coin of least worth
- crore** : ten million

- dakhna* : dialect of the south-western Punjab
- dandadhari* : staff-bearing yogi
- darshan* : sight, glimpse
- dasam duar* : seat of super consciousness of body believed to be located in the head.
- devi* : evolved soul
- dharma* : faith, divine law
- Dharma Khand* : Heaven, kingdom of Dharma
- Dharmaraj* : the Divine Judge, Yama
- Dhaval* : mythical bull supposed to be supporting the earth
- dhyan* : meditation
- Duryodhan* : an enemy of Pandavas
- eighteen occult powers* : miraculous powers believed to be acquired through Yoga praxis. These are: *anima* (assuming another form); *mahima* (enlarging the body form); *laghuma* (reducing the body); *garima* (becoming heavy); *prapati* (attaining heart's desire); *prakamya* (divining thoughts of others); *ishita* (suggesting to others one's own ideas); *vashita* (subduing others' will); *anurami* (banishing thirst and hunger); *dur sravan* (listening to what is being said far off); *dur darshan* (viewing distant objects); *manoveg* (travelling at the speed of thought); *kamarup* (assuming any desired form); *prakye praavesh* (entering another's body); *swacchham mrityu* (dying at will); *sur karira* (dallying with gods); *sankalp siddhi* (achieving heart's desire); *apvatihatagati* (moving without hindrance).
- five combatants* : lust, wrath, avarice, attachment and ego.
- five elements* : water, fire, earth, air and ether
- four ages* : the four divisions of universal time according to Indian belief. Sat Yug was the age of righteousness. In Treta and Dwapar righteousness declined. Kaliyug is the present age.
- four boons* : *dharma*, *arth* (worldly goods) *kama* (desires) and *moksha*
- fourth stage* : when man is in tune with the Lord

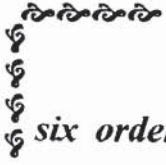
Ganesh	: Parvati's son with the head of an elephant
Ganka	: a prostitute who had a parrot whom she taught Lord's Name and thus was herself saved.
ghee	: butter oil
gopi	: cowherd girl
gyan	: enlightenment
gyan khand	: the world of enlightenment
Harinyakshyapu	: a Hindu legendary king
hath yoga	: a yoga praxis
hom yagna	: burnt offering
ida	: air channel from the left nostril
Indra	: Hindu god
Janmeja	: became a leper for breaking a vow as told in the <i>Mahabharata</i>
Jarasandh	: a mighty monarch with whose help Kans dethroned his father Ugarsen
jivan mukta	: liberated while alive
Kala Jamun	: a great king of dark complexion, a friend of Jarasandh
Kalnemi	: a demon with one hundred hands and one hundred mouths
Kalpatar	: mythical wish-fulfilling tree
Kamdhenu	: mythical wish-fulfilling cow
Kans	: a tyrant king who was vanquished by Lord Krishna
karam khand	: realm of grace
karma	: one's deeds that determine one's destiny.
Kasi	: Varanasi
kasumbda	: safflower, a flower of which the colour doesn't last long, symbol of faithlessness.
Kesu	: Vishnu of beautiful hair locks
kohl	: collyrium
Krishna	: Hindu god. Also known as Gopal, Gobind, Damodar and others
Kubja	: a maid servant of Kansa who was physically deformed. Pleased with her, Lord Krishna cured her of her deformity.
Lakshmi	: Goddess of riches
lashkar	: army unit

Madhu-Kit	: according to Hindu mythology, Madhu and Kaitabh were two brothers said to be born out of Vishnu's ear.
Madhusudan	: annihilator of Madhu, the demon
Maghar	: a town in Uttar Pradesh where breathing one's last is considered inauspicious.
maharas	: super drink, nectar
Maikhasa	: a mythical demon killed by Durga
mantra	: spell
maya	: illusion
Meir	: a mythical mountain
Mor	: Murari, Krishna, God
mullah	: Muslim clergy
Narad	: a sage in Hindu mythology, trouble-maker
nath yogis	: a set of ascetic
nau nidhi	: nine treasures
nidhi	: treasure, blessing
nine blessings	: blessings achieved by those destined to be fortunate
nine exits	: nine organs of opening of body.
nine treasures	: blessings counted variously. In <i>Gurbani</i> they are joy, poise, enlightenment, etc.
nirmala	: immaculate
niyoli karma	: a yogic exercise for cleaning bowls
pahar	: time measure
paighambar	: prophet
panch guna	: five noble attributes stand in contrast to the five evils. These are: <i>sat</i> (continence), <i>santokh</i> (content), <i>daya</i> (compassion), <i>dharma</i> (righteousness) and <i>dhiraj</i> (poise).
pandit	: learned scholar
Parbrahm	: Supreme Being, God
parjat	: a wish-fulfilling tree
pauri	: stanza
pir	: muslim clergy
pranayam	: breath control as practised by yogis to gain enlightenment
prasad	: blessing



<i>Prayag</i>	: the ancient name of Allahabad in UP
<i>qazi</i>	: Muslim functionary, interpreter of law
<i>raga</i>	: Indian musical measure
<i>Raghu</i>	: king of Ayodhya who had his own clan—Raghuvansh
<i>Raja Yoga</i>	: path of spiritual ascent through devotion
<i>Raktabij</i>	: a demon whose blood drops gave birth to several demons
<i>Rama</i>	: hero of the <i>Ramayan</i> , said to be reincarnation of Vishnu. Commonly referred to as god which holds good in Gurbani
<i>Sach Khand</i>	: realm of truth
<i>sahaj</i>	: poise, state of beatitude
<i>Sahas bahu</i>	: a king with thousand arms. He is said to have conquered the entire world and ruled for 85000 years.
<i>sakta</i>	: misbeliever—worshipper of Shakti, Maya
<i>Sanadik</i>	: Brahma's four sons
<i>Sanak</i>	: Brahma's eldest son
<i>Sangam</i>	: where three rivers the Ganga, Yamuna and the mythical Saraswati meet
<i>sarang</i>	: an Indian bird symbolising pangs of separation
<i>savan</i>	: the month when it rains
<i>seth</i>	: rich
<i>shabad</i>	: holy Word
<i>Shakti</i>	: Parvati, mother goddess, feminine power for better concentration.
<i>shastra</i>	: six systems of Indian philosophy. These may include other lore also.
<i>sheikh</i>	: hero
<i>sherbat</i>	: a sweet cooling drink
<i>sheshnag</i>	: the mythical serpent with six hoods
<i>Shiva</i>	: the Destroyer God
<i>Shram Khand</i>	: realm of activity
<i>siddha</i>	: he who has attained enlightenment through yoga
<i>siddhis</i>	: miraculous powers, believed to be eighteen





six orders	: these are: <i>jogi</i> (yogi); <i>sannyasi</i> , <i>jangam</i> , <i>bodhi</i> , <i>sarevarei</i> (Jain monks) and <i>bairai</i> .
six shastras	: six systems of Indian philosophy
sloka	: couplet of predetermined measure
Smritis	: codes of ritual practices
sridhar	: Vishnu, Hari
Sudama	: a poor Brahmin, one-time class fellow of Lord Krishna
Sukhdev	: son of Vyas, a learned scholar
sukhmana	: breathing passage between <i>ida</i> and <i>pingla</i>
Sultan	: king
sutak	: impurity associated with birth
ten doors	: nine physical apertures, the tenth as the spiritual extension
three norms	: enlightenment, serenity and spontaneousness
triguna	: three qualities— <i>tamas</i> (sloth), <i>rajas</i> (passion) and <i>sattava</i> (poise)
trikuta	: three qualities—doer, doing and action done
turiya	: the mental stage of super-consciousness <i>samadhi</i>
twenty one generations	: 7 parental, 7 maternal and 7 in-laws
Ugrasen	: a king of Mathura. His son Kans deposed him and occupied the throne. Lord Krishna had him regain his kingdom.
vaishnav	: followers of God Vishnu
Varanasi	: a town in Uttar Pradesh where breathing one's last is considered auspicious
Vedas	: four famous early scriptures
Vyas	: author of the Mahabharata
Wahe Guru	: The Great God
Wild flower bearing	: symbolising Lord Krishna
Yama	: God of Death
Yashoda	: Lord Krishna's foster-mother.
yogi	: practitioner of yoga—breath control

