

The Holy Granth
SRI GURU GRANTH SAHIB

Volume 2

© Hemkunt Publishers (P) Ltd.

First Published November 2004

ISBN 81-7010-338-X

Published by :



Hemkunt Publishers (P) Ltd.

A-78 Naraina Industrial Area Phase-I, New Delhi-110 028

Ph.: 2579-2083, 2579-5079, 2579-0032 Fax: 91-11-2611-3705

E-mail : hemkunt@ndf.vsnl.net.in

Website: www.hemkuntpublishers.com

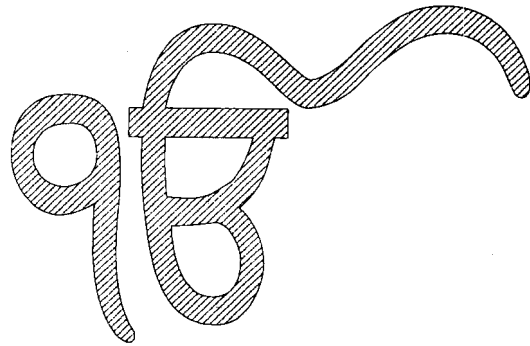
Printed at: Pearl Offset, New Delhi.



Contents

| | | | | |
|------------------|-------|-------|-------|------|
| Raga Asa | ..... | ..... | ..... | 799 |
| Raga Gujri | ..... | ..... | ..... | 1116 |
| Raga Devgandhari | ..... | ..... | ..... | 1204 |
| Raga Bihagda | ..... | ..... | ..... | 1226 |
| Raga Wadhans | ..... | ..... | ..... | 1270 |
| Raga Sorath | ..... | ..... | ..... | 1350 |
| Raga Dhanasri | ..... | ..... | ..... | 1501 |
| Raga Jaitsari | ..... | ..... | ..... | 1579 |
| Raga Todi | ..... | ..... | ..... | 1616 |
| Raga Bairadi | ..... | ..... | ..... | 1633 |
| Raga Tilang | ..... | ..... | ..... | 1637 |





Raga Asa

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.

Raga Asa I Score 1 That Portal

What is the Portal like, what is the house like,
 Where You dwell and watch over us?
 Where countless instruments are played,
 Where numerous singers sing.
 There is no end of musical measures
 Presented by fairy-like faces.
 The air, the water, the fire sing Your praises,
 Dharamaraja adores You waiting at Your gate,
 His scribes sing Your praises, and those who keep just records.
 Ishwar, Brahma and Devi sing Your praises,
 Those whom You have honoured.
 Indra sings Your praises adorning his throne
 Along with other gods gathered at Your threshold.
 Ascetics sing Your praises sitting in meditation
 And the sages in their contemplation.
 They sing Your praises who are continent, truthful and contented.
 And the mighty heroes.
 Sing the *pandits* and the learned *yogis*
 Who have read the *Vedas* for ages.

Your praises are sung by the charming damsels
Who beguile heaven, the nether world and the world in between.

All the gems of men created by You
Sing Your praises at the sixty-eight places of pilgrimage.

Your praises are sung by warriors and great 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

Sing your praises.

They sing Your praises whom You love,
As those who are Your disciples and devoted to You,

And several 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 go,

He who has conceived this world,

He who has created species of various kinds.

Great as He is

He looks after His creation.

He does what He pleases,

No one may order Him about.

He is the King, the King of kings.

Says Nanak, He does what best He thinks. (1).1

P-348

Asa IV

My Lord Supreme! You are Immaculate.
My Lord God! You are without a 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)

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 Lord. (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 destroy it too.
 Nanak sings praises of the Creator
 Who is the Omniscient Beau. (5) 2

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

Raga Asa I
Quartets Score 2

He is called Great
 On mere hearsay?
 Who has known His greatness, pray?
 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)

P-349

All the wise pooled their wisdom,
 Evaluators their valuation systems,
 The learned and the thinkers,
 With their guides and masters of profession,
 Yet they conceived not a trifle Your laudation. (2)

Truth, penance and virtues all,
 The attributes of the disciplined,
 None without You have himself attained;
 Gained by *karma* or through You obtained. (3)

How can one describe You?
 You are an ocean of virtue.
 He whom You bless needs none else.
 Says Nanak, the truth serves the True. (4)-1

Asa I

I remember You and live.
 I forget and I die.
 It's not easy to remember You.
 I hunger for Your Name;
 Satisfying this hunger kills all pain.
 Mother, how can I forget Him?
 He is the True Lord, His Name is True.
 Measuring a fraction of His greatness
 Many have become wearied without success.
 If everyone got together to do it,
 He would neither be big nor small.
 He never dies nor is He mourned.
 He is always bestowing.
 There is no end to His favours.
 His measure is that there is none like Him.
 Neither was one ever there,

Nor would there ever be another.
 His gifts are as great as He.
 Those who pass their nights like days,
 They get to know Him.
 He is a wretch who forgets his Master.
 Says Nanak, without His Name it's all disaster (4).2

Asa I

Were you to knock at the door,
 In His mansion the Master will listen.
 He may receive, He may reject,
 Either of these is exaltation.
 Mark the light divine within, not the caste,
 The caste hereafter has no consideration. (1)

Refrain

He makes us do, Himself He takes to action.
 Be there recrimination, he pays no attention.
 If He is the Master Creator
 Why must we about the world need care? (2)

Himself He offers, Himself He creates.
 Himself all the foul-thinking staves.
 Blessed by the Guru, when He comes to lodge in the heart
 All the suffering and darkness must depart. (3)

Himself He makes the truth pleasant.
 Others He would deny this present.
 Says Nanak, the one whom He offers
 Hereafter is from the reckoning exempt. (4) 3

Asa I

Cymbals and bells *of stray thinking* play in the mind,
And the drums of worldly *love* are beaten and chime.

In the manner of the Kaliyuga Narad does *dance*
Where does the disciplined and virtuous have chance? (1)

Nanak is sacrifice unto the Name of the Lord
The world is purblind, the Master is the only enlightened Bard. (1) *Refrain*

The disciple exploits the guru.

Feigning love, he comes to live with him too.

He may live with him a hundred years and eat.

P-350

The day he realises the Lord, successful that day he should treat. (2)

Mere meeting evokes no empathy.

Without giving graft there is no pity.

The ruler does justice if his palm is greased.

Nobody listens if in the name of God you plead. (3)

Says Nanak, they are human in name and shape.
Their deeds are like dogs at the door, orders to take.

If graced by the Guru one treats oneself as guest.

One may in the Court Divine be blest. (4) 4.

Asa I

The word, perception and sound are Yours.

Yours are the complexion and figure.

You are the organs of speech and smell,

Mother mine! There is none other, that I may consider.

It is my Master alone.

Alone He is, all alone! (1)

Refrain

Himself He kills, Himself liberates.
 Himself He gives, Himself takes.
 Himself He watches and feels pleased
 And Himself He shows His grace. (2)

Whatever happens is ordained by Him.
 There is none other to take His place.

The way it happens, one must accept,
 It is all the Lord's grace.
Kaliyuga is the server, *Maya* is the drink,
 The one inebriated enjoys.

Says Nanak, the humble, it is He who various forms employs. (4) 5

Asa I

Let your preception be the string instrument,
 And the percussion one your devotion.
 You will thus be in bliss and excitation.
 This is the worship, this is the penance.
 This is how you should dance in the measured foot-sense. (1)
 He who lauds the Lord knows the step.
 All others dancing is carnal pep. (1)

Refrain

Let truth and temperance be the cymbals,
 And the perennial joy that of ankle-bells.
 Shedding of duality, music and melody,
 And dancing the measured steps be the key. (2)

The twists and turns of dance should be the fear of Lord
 Sitting and standing, every moment in the heart.
 Realization of mortality should be the bell-dance
 This is the way to measured-step-stance. (3)

Associating with the holy is keenness for lesson.
 And listening the True Name with devotion.
 Nanak tells you time and again
 This is the way to dance in measured strain. (4) 6

Asa I

The world was created from air,
 With water and fire it was consolidated.
 What good it did to Him
 Of Ravana, the purlblind He had his ten heads decapitated? (1)
 How should one laud You, my Lord!
 One finds your Divine presence all over the world. (1) *Refrain*

He who created all the living beings and had them organized.
 Did subduing Kali, the serpent, enhance His stature? *
 Whose husband are you? Whose is the wife?
 The Lord is prevalent everywhere. (2)

Brahma the dispenser of boons along with his family,
 Went out to find the end of the world and failed.
 That He killed Kansa, no one hailed. (3)

They churned the ocean of milk and discovered jewels
 And then fell on everyone claiming credit.
 Says Nanak, how conceal the truth?
 He to each one gives according to his merit. (4) 7

Asa I

As the creeper of our actions spread,
 It bore the fruit of the Name of Lord-in-state.

P-351

* Refers to a legend relating to Lord Krishna

It had no form or figure, an unstruck melody
 Played by the Word of the Lord Immaculate. (1)
 He can talk, who knows about it,
 He alone sips Amrit. (1)

Refrain

Those who have sipped it are intoxicated,
 Their bonds are all snapped.
 Their light has merged with the light *divine*,
 Their gains of Maya taxed. (2)

You are manifest in many lights,
 In many a mansion Your Maya presides.
 You sit unconcerned in all the fray,
 And watch yourself the shadow play. (3)

The seeker plays on the *veena* of the Holy Name
 In quest of the wondrous sight,
 And gets absorbed in the unstruck melody of the Lord
 As reflected by Nanak's insight. (4) 8

Asa I

My virtue is that I carry on my head the load of many anecdotes,
 But the worthwhile is the one to the Lord that relates.
 Eating and drinking is all waste
 If you remember not the Lord-in-state.
 How do I to You submit
 So that birth after birth I draw benefit? (1)

My mind is like a mad elephant;
 Whatever it utters is false and deficient.
 With what face may I make my prayer?
 Of my virtue and vice You are aware. (2)

The way You plan, evolves the man;
 There is none other who dare this can.
 The guidance You give one abides;
 The way You like, one strives. (3)

The jewels of *ragas* and their families of *raginis*,
 The Amrit is extracted in their melody.
 Says Nanak, this is the stock-in-trade of the Creator.
 Only if one can realise this factor. (4) 9

Asa I

In His grace the Lord to our house has arrived;
 My damsel friends have the wedding organized.
 The spectacle of the moment exhilarates.
 The Master has come to wed His bride. (1)
 My damsel friends sing songs of insight and wisdom;
 The Groom of life of the world to our house has come.(1) *Refrain*

As the wedding was solemnised with the Guru's grace,
 Meeting the Lord I came to know
 That the Lord prevails all over.
 He is realised once the ego does go. (2)

One has to tackle one's own task,
 None else can it attend.
 The task that involves truth, contentment, compassion and righteousness.
 The devotee alone can fend. (3)

Says Nanak, for all of us He alone is the eligible groom and guide,
 The one He blesses is chosen to be the bride. (4) 10

Asa I

The house and the jungle suddenly seem to be the same.
The foul-thinking shed, I've taken to laudation of the Name.

He who utters the Lord's Name arrives at the True

He comes to find himself if he serves the Guru. (1)

P-352

Killing one's ego leads to understanding of the six *shastras*

And finding pervasive all around the Master. (1)

Refrain

Much too desire reflects in many a form,
Suffering and vice without peace and calm.

Lust and wrath would like the dirty wealth swarm

Shedding doubt, the Name would ferry through the storm. (2)

Laudation of the Lord leads to poise and accord,

Friends and comrades and the love of God.

Himself He does, Himself forgive *and rewards*.

Whose body, mind and life is dedicated to the Lord. (3)

Falsehood and misdeeds are the source of torment.

The distinctions of guise and caste are abhorrent.

What is created must disappear and cease.

Says Nanak, only Name is Eternal as the Lord decrees. (4) 11

Asa I

There is one pond with a variety of lotus flowers;

Their fragrance compounded, they are in blossom ever.

The swans pick up pearls;

Of the Almighty Creator they become part and parcel. (1)

What we see was born and must die;

Without the water and pond the lotus can't survive. (1)

Refrain

It is seldom that someone understands and realises this mystery.
 The Vedas restrict themselves to the Three Quarters*.
 He who the melody of the primal sound gains
 Serves the True Guru and the supreme state attains. (2)

Attuned to the liberated is dyed in the divine colour.
 He is the King of kings and is in blossom ever.
 In Your mercy whom You absolve
 The sinking stones You ferry across. (3)

You enlighten the Three Worlds
 And in the Three Worlds You are known.
 Once turned away *from Maya*,
 You are realised in every home.
 Day and night who remains absorbed in devotion
 Nanak, offers at His feet his obeisance. (4) 12

Asa I

The holy guidance of the Guru frees from disputation.
 Too much of cleverness clouds cognition.
 The dirt gathered is with the True Name removed.
 Blessed by the Guru, one is with the Lord attuned. (1)
 Omnipresent, one should offer Him prayer,
 Weal and woe are truly with the Creator. (1)

Refrain

He who is given to falsehood is condemned to transmigration.
 There is no end to his remonstrations.
 What he sees is beyond his cognition.
 Without the Name there is no consolation. (2)

He who is born is afflicted with maladies.
 Suffering from ego, Maya and other perfidies.

* three qualities of Maya

They are spared who are saved by the Lord,
They serve the True Guru and sip Amrit as reward. (3)

Tasting Amrit they arrest their wandering mind,
Serving the Guru, acquaintance with Holy Word they find.
With the Word True one gains liberation.
Says Nanak, and rids oneself of ego-affliction. (4) 13

Asa I

He who is imbued takes to truth.
The Holy Name is a gift of the True Guru forsooth.
With the Name lodged in the heart,
There is none of its dissipation.
Day and night one is in the Lord's association.(1)
Dear Lord! Pray keep me in Your care.
With the Guru's grace I have gained solace,
Gift of Name and Nine Treasures. (1)

P-353

He who makes devotion to the True Name his ritual due,
I am sacrifice unto such a devotee.
They are accepted who are attuned to the Lord.
Their company is the best reward. (2)

Blessed is she who has for her spouse the Lord,
Contemplating on the Holy Word she is in the Divine absorbed.
She is liberated and liberates all those in her company,
Serving the True Guru the Divine Essence is her study. (3)

The True Name is my caste.
The True love is my ritual, *dharma* and disciplined fast.
Says Nanak, none asks for the reckoning if pardoned by the Lord.
He alone can help the duality discard. (4) 14.

Asa I

Some arrive, others depart to come again,
 And absorbed in the Lord's Name remain.
 There are those who find no place on earth or heaven,
 The unfortunate who are not devoted to the Name. (1)
 From the Guru Accomplished I obtained liberation.
 And with the Holy Word crossed the vicious ocean. (1)

Refrain

He whom He Himself unites,
 For him Yama is no fright.
 The devotees remain ever immaculate
 Like water would not in the lotus percolate. (2)

Whom to call good or not good.
 When all over prevalence of the Creator is understood?
 I state the inexpressible holy lore.
 In company of the holy you cross to the other shore. (3)

With the *Shastras*, *Vedas*, *Smritis* and their subtlety,
 The holy bath at eight and sixty spots and its ecstasy,
 The God-devoted remains pure and inviolate,
 Says Nanak, who have the Name in their heart are fortunate. (4) 15

Asa I

I bow again and again, and touch the feet of my Guru,
 By whose grace I had a glimpse of the Divine.
 I contemplated and lodged the Lord in my heart.
 Seeing Him in my heart I meditated on the Sublime. (1)
 One should utter the Name of the Lord who liberates.
 With the grace of the Guru one attains the jewel of Name,
 The ignorance is dispelled and light permeates. (1)

Refrain

By mere repeating the Name the bonds are not snapped.
 With ego the delusions are not dispelled.
 By meeting the True Guru ego is shed,
 And at the hour of reckoning one is upheld. (2)

As the seeker in devotion lodges Peace in heart,
 The Beloved of the devotees, Bestower of life to the universe,
 Liberates him with the guidance He would impart. (3)

He gains the Preceptor who fights with himself and quits all desires.
 Says Nanak, by grace of the Bestower of life,
 Spontaneously is his mind in the Name retires. (4) 16

Asa I

To talk to whom, tell whom, explain and expound?
 Whom to teach, help to absorb, and feel contented with the Word around? (1)
 Such Divine awareness I have found, P-354
 My mind remains absorbed in the Deep and Profound. (1)

The devotee is dyed in various shades of colour.
 He who keeps company with the Divine is ever pure.
 Accursed is the birth of the reprobate in the world
 Who remains unacquainted with the Holy Word. (2)

The pure laud the Lord.
 They contemplate and remain in the Divine absorbed.
 The Primal, Wondrous, Transcendent Gem,
 Devoted to Him I remain content. (3)

He who indulges in empty talk, he dies.
 The Preceptor is not far, in you He lies.
 The whole world is a mere illusion and shadow I found.
 Guided by the Guru, Nanak meditated on the Name profound. (4) 17

Asa I Triptych

Some are beggars, living on alms.
 Another is a king in kingly calm.
 Some are graced, others disgraced.
 As He pleases, He makes and unmakes.
 There is none here greater
 Whom shall I show as His superior? (1)
 His Name is my anchor.
 He is the Bestower, Almighty Creator. (1)

Refrain

Finding not the righteous path I go astray.
 And in the Divine Court I have no say.
 Blind of mind and in Maya bound,
 Declining health with body unsound,
 Longing to eat much and live long,
 Taking every morsel and breath to prolong. (2)

Pray, show light to the blind day and night.
 I'm drowning in the ocean, take care of my plight.
 He who utters and listens the Lord's Name,
 I would ever his name acclaim.
 Nanak has the only submission to make—
 Let me live and exist for Your sake. (3)

If You please on Your Name I meditate,
 And find a seat before the Lord-in-State.
 If You please, I am rid of foul thoughts,
 The jewel of enlightenment I find in my heart.
 If You please, I meet the True Guru
 Says Nanak, the ocean of life I will swim through. (4) 18

Asa I Quintets

As cow without milk, bird without wings,
 And vegetation without water cannot be,
 What use is a King without obeisance?
 All are in a dark cell without the Divine Entity. (1)
 Why do You put Yourself out of my mind? It is an affliction.
 It is painful, pray don't make me forget Thee. (1)

Refrain

The eyes are without light, the tongue tasteless,
 And ears hear not sound,
 The steps need support.
 Without His service this is what I've found. (2)

Holy Word is the tree, which nourishes devotion
 In the garden of fertile soil.
 It bears the fruit of Name for all
 But how could one gain it without good fortune *and toil*? (3)

All those created belong to You,
 Without service none bears fruit.
 Weal and woe are Your pleasure.
 Without the Name one takes not root. (4)

It is best to live and die in His guidance,
 In its absence there is no life.
 Says Nanak, You sustain me as You please,
 Pray save me from the life's strife. (5) 19

Asa I

P-355

My body is Brahmin and my mind the loincloth,*
 Enlightenment, the sacred thread and meditation my ring of grass.#

* Supposed to be symbol of piety.

Worn on finger while performing Puja.

I seek Name and laudation of Lord.
Thus with the Guru's grace in the Supreme I'm absorbed. (1)

O Panda!* Contemplate on the Lord in a way
That Name is your cleanliness, reading of scriptures and ritual lay. (1)
Refrain

Only as long as there is light in your body with the sacred thread maintained,
The loincloth of piety and the paste-mark should be your Lord's Name.
Here and hereafter which would with you remain,
Other than the Name look for no ritual game. (2)

Make loving devotion your daily worship,
And burn Maya in the sacrificial fire.
Have faith in the Lord alone,
Don't you look for any other.
In your search for the essence
Go to the heavenly truth tier.
Reciting the Name of God
Is recognition of the Master. (3)

With love as food offering, illusion and fear leave.
The Divine glory as guardsman wards off thieves.
The paste-mark on your forehead should be realisation of the sole Lord.
With contemplative discrimination you are enlightened at heart. (4)

The rituals don't help realisation,
Nor does mere recitation.
The eighteen *Puranas* and four *Vedas* have not His secret realised.
Says Nanak, the True Guru alone has helped Him to be visualised. (5) 20

* Petty Brahmin

Asa I

The devotee is the slave of the Lord.
 The slave of the Lord is the devotee of God.
 He who created, Himself He dissolved.
 There is none other than the Lord. (1)
 With meditation on the Name and contemplating Holy Word,
 The devotee is held true in the True Court. (1)

Refrain

If it is true prayer, a true petition,
 In His Mansion it finds the Master's approbation.
 He summons sitting on the Eternal Throne,
 And showers honours of the Crown. (2)

It's all Your power, Yours is the territory.
 The Holy Word of the Guru is the true authority.
 He who abides by His command is hoisted aloft.
 With true authority none dare him stop. (3)

The scholar reads the *Vedas* and sets to expound.
 But the secret inside he has not found.
 Without the Guru there is no realisation.
 The True Lord is all over in manifestation. (4)

What should I say? What to present?
 You know it all, You are Omniscient.
 Nanak has the only Portal as his support.
 Which the true devotee must hold. (5) 21

Asa I

The poor body is like the unbaked vessel,
 In sufferance it is born and dies.
 How does one swim across this arduous ocean
 Without the True Guru's advice? (1)

My Beloved Lord, other than You there is none
 There is none other than You my Lord,
 Of various colours and forms are You
 One is forgiven if Your favour You accord. (1)

Refrain

Accursed is the mother-in-law* who would let me not live in the house,
 Nor meet the Beloved.

I serve the sister-friend because of whom
 The Lord God has His favours showered. (2)

I have given thought, killed ego and found
 Like You there is no other friend.
 I live the way You ordain,
 I have weal and woe as You send. (3)

P-356

I have quit all desires and entertaining hopes,
 Even the Three Qualities I have shed.
 The state of poise the devotee attains
 When he is to the Holy Company wed. (4)

Who has lodged in his heart the Inaccessible and Impenetrable,
 He is enlightened, devoted, given to meditation and austerity.
 Says Nanak, absorbed in the Lord's Name,
 The devotee attains poise and spirit of service in humility. (5) 22

Asa I Quintets

Attachment with family, attachment with your affairs,
 Shed all attachment, it leads nowhere. (1)
 Brother, attachment and illusions you must discard.
 The True Name will come to lodge in your heart. (1)

Refrain

* Maya

With True Name one attains the Nine Treasures.
Neither the son wails nor the mother sheds tears. (2)

The attachment drowns the universe
It's the devotee who can this distance traverse. (3)

The attachment leads to transmigration.
The attached finds himself in Yama's purgation. (4)

He who under the Guru's guidance takes to meditation and austerity,
Snapped not the attachment, he gains no authority. (5)

If He is gracious the attachment is dissolved.
Says Nanak one gets in the Lord absorbed. (6) 23

Asa I Quintets

What You do is true,
The Inaccessible, Wondrous Lord.
I am a sinner ever,
It is You who does the pardon accord. (1)
What You ordain must take place.
He who resists has in the end ignominy to face. (1)

Refrain

The understanding of the egocentric is false;
In the absence of devotion, in evil he involves. (2)

Forgetting foul-thinking take to profitable pursuit.
What is ever created is from the Inaccessible, a mysterious fruit. (3)

Such a One is our helper and friend,
Meeting whom devotion in the mind is confirmed. (4)

All else you do is destined to decline.
Nanak has taken to the Name Divine. (5) 24

Asa I Quartets

TTrue learning is ever of help to mankind.
 He who controls the five passions,
 Residing at places of pilgrimage would himself find.
 If the mind is attuned, the ankle-bells ring,
 What can Yama hereafter do in such a happening? (1) *Refrain*

He who renounces desire is a true recluse.
 Contenance in the body would vigour infuse. (2)

Compassion should be the virtue of a *digamber**.
 Who himself dies but kills not others. (3)

You are unique with multiple forms
 Nanak knows not Your manifold charms. (4) 25

Asa I

It's not with one sin I'm soiled
 That I may wash it with my virtue.
 My Spouse remains awake
 And I sleep the night through. (1)
 How can I be ever His keep.
 The Lord is awake and night long I sleep? (1) *Refrain*

Thirsting with passion to His couch I come, *P-357*
 Knowing not if He would ignore or affirm. (2)
 Mother, I am not aware what is in store for me,
 I can live no more without my Deity. (1) *Refrain*

* A jain order that forgoes wearing clothes.

Without tasting love, I remain athirst.
 Having lost my youth I regret. (3)
 Thirsting with desire even now I awake.
 Withdraw from the world, maybe I forsake! (1)

Refrain

If she were to do herself up having her ego shed.
 Maybe the Spouse would bless her in the bed. (4)
 Says Nanak one is cherished by the Lord,
 When one quits one's pride and is in the Lord absorbed. (1) 26 *Refrain*

Asa I

I remained utterly ignorant at my parents' home,
 I knew nothing about my Lord.
 My Master is like none else.
 It's His grace that I found God. (1)

Refrain

At the in-laws' I perceived the truth
 And thereby came to understand: (2)

It's Guru's grace that confers wisdom,
 The way to please one's Master Grand. (3)

Says Nanak, she who adorns herself with love and fear,
 She enjoys His bed hereafter and here. (4) 27

Asa I

No one is the son, no one is the mother,
 False attachment, they delude each other. (1)
 Lord! You ordained and I came.
 If You so desire I meditate on Your Name. (1)

Refrain

Should one with many a sin go to Him and regret.
If He pleases, He would forget. (2)

With the guru's blessings, the foul-thinking who discards,
Whichever side he turns, he finds the Lord. (3)

Says Nanak, if such a realization He were to accord,
One would be in the Holy Word absorbed. (4) (28)

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 an idiot, illiterate and somnolent.
Says Nanak, I seek refuge with them
Who forget not the Lord for a moment. (2) 29

Asa I

There are six houses, six teachers and six sermons.
However, the Teacher of teachers remains the same.
The house where the Creator is adored,
With His grace, to it I came.
There are seconds and minutes, hours and periods,
Lunar days, week days and months.
The Sun remains the same;
The seasons may be many.
Says Nanak, all these are my Lord's varied names. 30

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

Asa I Score 3

P-358

Millions may owe allegiance to you with lances and bands.
You may rule over millions, they may honour you *with raised hands*.
If you are recognised not by Him, nowhere would you land. (1)
Without the Lord's Name, the world is an entanglement.
You may guide him as much, the purblind would remain ignorant. (1) *Refrain*

You may earn millions, hoard millions, millions you give and take.
If recognized not by Him, you may go where you can make. (2)

There are millions of *Shastras* full of wisdom,
And millions of scholars studying the *Puranas*.
If you are not recognized by Him,
All this is in waste gone. (3)

The True Name bestows honour.
The devotion to the Lord His grace showers.
Should He be lodged in the heart day and night,
Swim across the ocean with His grace Nanak might. 4.1.31

Asa I

Name alone is my lamp in which the oil of suffering I pour.
The light has exhausted the oil, there being meeting with Yama no more. (1)
Friends! Ridicule not what I churn.
A million-heavy pile of wood, a spark can burn. (1)

The True Name is my dish of sweet offering to my Lord of long hair.
It's ever my support in the past and future, hereafter and here. (2)

Your laudation is my pilgrimage to the Ganga and Varanasi
Where I take the holy bath.

True bath is that when day and night one treads the divine path.
Some offering are made to the gods, others to the departed souls.

The Brahmin relishes and consumes them all.

Says Nanak, offerings of the Lord's grace would never never stall. 4.2.32.

Asa I Score 4

There is but one God.

He is realised through the grace of the True Guru.

For a Divine glimpse the gods themselves undertook penance,
fasting and pilgrimages.

Yogi's and celibates underwent austerities and took to ochre robes *of sages* (1)

Lord! In Your hue they are painted.
Many are Your names, many forms,
Your attributes can't be narrated. (1)

They renounced their homes, mansions, elephants and steeds?
Even their country and went over to the foreign *cities and streets*.

Saints and prophets, seekers and penitents,
They quit the world and accepted Your creed. (2)

They gave up pleasures of palate, peace and comfort,
Even the clothes, and took to wearing skin and suede.

Ever unhappy, suffering in search of Your Portal,
Devoted to Name of a recluse life they lead. (3)

Covered with hide, carrying begging bowl, holding staff and clothed in deerskin,
Also those with tuft-knot, wearing the sacred thread and wrap of piety.

You are my Master and I am Your seeker ever adopting Your wear.

Says Nanak, where is the question of caste in this variety? 4.1.33

Asa I Score 5

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

I have the five secret entities living within.
They are never at rest, they knock about without a kin.
My mind remains not attached to the Gracious.
More inclined to Maya
Dissembler, sinner, hypocrite and avaricious. (1)

Refrain

When I meet the Lord I'll do myself up
With garlands of flowers around my neck. (2)

Of the five sister-friends there is one Lord.
It has been known that the soul must depart. (3)

The five sister-friends are wailing
Their master is held, says Nanak, for trailing. 4.1.34

Asa I Score 6

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

Let the mind be the jewel,
And the breath the thread that links.
If the damsel were to weave it with humility,
She would enjoy her Lord's company. (1)

Lord! I am fascinated by Your manifold wonder.
None else can match Your splendour. (2)

Refrain

If she were to wear the necklace of His Name,
 Dazzling like her teeth,
 And if her bracelet were her good deeds,
 She would be able to endear and meet. (3)

If her finger-ring were the slayer of *madh**,
 And Godly her silken dress,
 Patience woven into her plaited hair,
 And excellence the *kohl*** in her eyes to impress.
 Her heart, the light, and her body, the bedding.
 When such a realisation comes to her,
 She will then consummate her wedding. (4) 1.35

Asa I

He who is created and does what the Creator ordains,
 Why ask him to explain?
 Whatever happens, the Creator does.
 Where does the agent stands to gain?
 Welcome is the ordinance which You accord.
 Says Nanak, he is blessed
 When the True Name is absorbed. (1)

Refrain

It happens the way it has been recorded,
 None can review the order.
 What is written is carried out,
 No one dare it alter. (2)

He is called vulgar who talks too much in the Court Divine.
 He loses his game of chess while he takes his turn every time. (3)

* Evil

** Collyrium

Neither is any one learned and intelligent,
 Nor is anyone stupid and deficient.
He who lauds the Lord in humility,
He is proven as efficient. 4.2.36

Asa I

The Holy Word in the heart be your earrings of a yogi,
 And patched robe of forgiveness as wear.
 Whatever the Lord does, accept it in submission.
 And thus you attain the *sahaj** *yoga* treasure. (1)
 Friends, the one attuned to the Lord is a *yogi* ever;
 He is in the Supreme Essence absorbed.
 He enjoys the nectar of Immaculate Name,
 His body is enlightened by the spirit of God. (1)

P-360

Refrain

My *yoga* posture is that of the superconsciousness,
 Shedding arguments and their fight.
 The melody of the Holy Word sounds ever,
 Like blowing of the horn day and night. (2)

Contemplation the begging bowl, enlightenment and understanding
 the sacred staff,
 And ashes be the realisation of His presence.
 Laudation of the Lord is our daily service,
 And distancing from the wordly concerns
 The path of the God-devoted *in essence*. (3)

That He is reflected in various colours is our handle of rest.
 Says Nanak to Bharthar yogi,
 With single-minded devotion to the Lord Supreme, I am blest. 4.3.37

* Yogic accomplishment which one gains spontaneously by devotion.

Asa I

Let knowledge be the molasses,
 Meditation the *madhuca* flowers
 And good luck the fermenting still.
 With faith as the furnace
 And love the cover,
 This is how the Divine Nectar you distil. (1)

Man! If the seeker were to sip this nectar of His Name
 He would merge in the Divine Entity.
 He would remain lost in the Lord's love,
 And enjoy the unstruck melody. (1)

Refrain

The Perfect One will then bless him with the cup of truth,
 The cup He offers to those He blesses forsooth.
 He who deals in nectar does not dabble in spurious wine. (2)

The Guru's Word is the Decree Divine.
 He who imbibes it becomes acceptable.
 He who is privileged to visit His Court.
 He cares not for salvation or Divine Port. (3)

He who is imbued with His adoration,
 He is an eternal anchorite.
 In the gamble of life he loses not.
 Listen, O Bharthrahar Yogi,
 Nanak is inebriated with nectar of this sort. (4) 4.38

Asa I

He occupied Khurasan and subdued Hindustan.
 God! Don't You blame Yourself for having sent the Mughal like a doom?

Seeing such suffering and wailing,
 Didn't it hurt You O Lord?
 You are the Lone Creator of us all.
 If an aggressor were to attack an aggressor,
 I wouldn't complain. (1)

Refrain

But when a fierce lion mauls a herd of innocent cattle,
 The Master must take the blame.
 The dogs have ruined the gem of my country,
 When they die, none will ever mourn them.
 O God, You alone make and unmake,
 This is Your privilege. (2)

If anyone else were to style himself as great
 And indulge in pleasure-seeking,
 He would be like a worm in Your eyes,
 Feeding on a few grains.
 He who dies in life, says Nanak,
 Lives by meditating alone on the Name. (3) 5.39

Raga Asa III Score 2

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

The blessed have glimpse of the Lord.
 The true dispassion is the Guru's Word.
 The six systems are no doubt pervasive,
 The Guru's philosophy is beyond reach and wondrous.
 A glimpse of the Guru gives salvation.
 The True one comes to lodge in the heart's recession. (1)

*P-361**Refrain*

A glimpse of the Guru liberates the world,
 Whoever comes to cherish the Lord.
 Those who cherish the Lord are rare,
 A glimpse of the Guru and they are at peace ever. (2)

A glimpse of the Guru gives salvation,
 Serving the True Guru leads to liberation.
 He who denies the Guru has no respite,
 Given to evil he is ever chastised. (3)

The Guru's Word gives comfort and peace,
 The Guru-devoted suffers not unease.
 Yama would never him assault,
 Says Nanak, the devotee who is in the True absorbed. 4.1.40.

Asa III

His ego is shed in him who in the Holy Word is absorbed.
 Who serves the True Guru, he comes his pride to discard.
 The Fearless Bestower is ever lodged in his heart.
 It is the blessed who take to True Word of Lord. (1)

He who imbibes virtues, of evil he is absolved.
 In him is True Word of the Accomplished Guru installed. (1) *Refrain*

He who seeks virtues, he treats them as an asset.
 In the nectar of Word he finds the Name manifest.
 The True Word renders one pure.
 Good deeds are the Name purveyor. (2)

Virtues are invaluable they can't be purchased.
 An immaculate mind by the Holy Word is swayed.
 Blessed are they who meditate on the Name of the Lord.
 And the Ever-Compassionate lodges in their heart. (3)

I am sacrifice unto them who garner virtues,
 And on Portal of True laud the True.
 His blessings He bestows on His own,
 Says Nanak, the Lord's virtues are to no one known. 4.2.41

Asa III

Great is the True Guru's might,
 The long-separated He unites.
 All such unions He Himself makes,
 His own value Himself He estimates.
 Who can compute the Lord's ground?
 Only with the Word Holy He is found. (2)

In the absence of Name, there is pain and suffering,
 Meeting the Guru it is relieved with an offering.
 He who doesn't propitiate the Guru, suffers pain,
 The self-possessed has much retribution to shame. (3)

The Lord's Name is sweet a lot,
 He drinks it by whom it is sought.
 It is with blessings of the Guru that one enjoys Lord's Name,
 Says Nanak, those attuned to the Name do liberation gain. 4.3.42

Asa III

My True Lord is solemn and deep.
 Serving Him makes for comfort and peace.
 Those devoted to the Holy Word as a norm,
 The dust of their feet I would form. (1)
 Those in loving devotion are dyed in the dye of Lord.
 Free from transmigration,
 In the Divine Court they find accord. (1)

P-362

Refrain

He who takes to the Holy Word gains joy true,
 The Lord's Name he comes to imbue.
 He finds the Lord prevail everywhere,
 At times here at others there. (2)

Everyone talks and about Him debates,
 But He is met by them whom He kindly takes.
 By mere talking about, He can't be sought,
 In His grace He comes to lodge in the heart. (3)

The God-devoted would his ego discard,
 Dyed in the Lord's dye his attachments would depart.
 The devout immaculate on the Holy Word contemplates,
 Says Nanak, the Holy Word then his welfare undertakes. 4.4.43

Asa III

Given to duality I suffered a miserable fate,
 Without the Holy Word the life went waste.
 Serving the True Guru one is evolved,
 No more is he in duality involved.
 Those attuned to the truth find acceptance with God.
 With the Name Divine ever in their heart,
 The Word Holy leads them to the sole Lord. (1)

Refrain

Those attached to the trivialities don't succeed,
 Evil deeds evil as retribution breed.
 The self-possessed is blind, nowhere his anchor he finds,
 A worm of filth, in filth he resigns. (2)

The service of the Guru leads to felicity,
 One lauds the Lord in the holy company.
 He who meditates and contemplates divination.
 Liberates himself and leads his tribe to liberation. (3)

The Holy Word exalts Name of the Lord,
 Nanak finds himself in the Holy Word absorbed.
 He who takes his holy bath in the pool of truth,
 His foul-thinking is shed with all his sins forsooth. 4.5.44

Asa III

The egoist dies and to death brings ignominy,
 Given to duality, his soul is subjected to agony.
 In his passion for acquisitiveness he is ridiculed,
 Unacquainted with his self in doubts he deludes. (1)
 He dies a respectable death who uttering the Holy Word expires.
 Respect and disrespect to him are alike as guided by the Guru,
 Meditating on the Name is gift of the age with which he retires. (1) *Refrain*

Without devotion to the Name in the womb one is stilled,
 Lost to duality the life is wasted *and killed*.
 Without devotion to the Name the entire world suffers
 The Guru Accomplished such a revelation offers. (2)

The restless mind is buffeted a lot,
 Missing the chance he finds no prop.
 Lodged in the womb in filth he abides,
 In such a house the egoist resides. (3)

Ever I hail my True Guru,
 The devotee's light who merges with the True.
 The sacred Word lends mental peace,
 His ego shed, Nanak became a true recluse. 4.6.45

Asa III

The slave surrenders his identity,
 Dedicating his mind and body he seeks the True Guru's company.
 With the Name lodged in his heart, he flies high, P-363
 In the company of the Lord Beloved he has a gracious ally. (1)
 Such a slave dies and yet he lives.
 Considering weal and woe alike
 The Guru blessed with Holy Word survives. (1) *Refrain*

He does what from the above he is ordained,
 In the absence of the Holy Word nowhere can he be contained.
 Lauding the Lord the Name in his heart is maintained,
 Himself he bestows without any restraint. (2)

The self-possessed deluded in the world remains
 Without capital, false is his commercial chain.
 Without wherewithal he can expect no gain,
 Deluded the self-possessed, his life in vain. (3)

He who serves the True Guru, he is cute,
 Of noble caste, of noble repute.
 Taking the Guru as ladder, he is on the top foot,
 Says Nanak, the Name does on the high put. 4.7.46

Asa II

The self-possessed lives a life of treason,
 Never is he admitted in the Master's Mansion.
 Given to duality, he is lost in delusion.
 Entangled in attachment, he's condemned to transmigration. (1)
 It's like the make up of the abandoned wife,
 Attached to progeny, spouse and Maya.
 It's false favour, hypocritical and foul strife. (1) *Refrain*

She is ever blessed in matrimony with whom the Lord is pleased,
 Guided by the Guru's Word herself with make-up she treats.
 Her bed is blessed who meditates on the Lord day and night,
 United with her love she is ever in delight. (2)

She is truly blessed who is in love with the True,
 She has lodged in her heart ever her Beau.
 She beholds His presence ever close and around,
 All over the space her Lord is found. (3)

Caste and colour don't count hereafter.
 According to one's deeds one is treated by the Master.
 It's with the Holy Word that one is exalted higher,
 Says Nanak, such a one gets merged with the Sire. 4.8.47

Asa III

He who is devoted to the Lord as a way of life,
 Fearing the Master, in truth he subsides.
 There is no devotion without the Guru Perfect,
 The self-possessed regret having lost their respect. (1)
 Man! You should remain devoted to the Lord ever.
 You will be in bliss day and night, you will get you ask whatever. (1) *Refrain*

Through the Guru-endowed when one realises the Accomplished Lord,
 With the Holy Word lodged within one gains the purity of heart.
 A pure heart is like a pool of nectar for a holy bath,
 Ever pure find themselves in the Immaculate absorbed. (2)

They realise the Lord's presence ever,
 Blessed by the Guru finding Him always near.
 Wherever they go, they find Him there.
 Without the Guru, none other is the Bestower. (3)

The Guru is the ocean, overflowing repository,
 Of rare gems and pure pearls a treasury.
 They are bestowed to whom He would award.
 Says Nanak, He forgives, He is the Forgiving Lord. 4.9.48

Asa III

The Guru is the ocean of truth,
 It is blessed who realise Him forsooth.
 He on whom He is gracious alone can observe,
 With the Guru's blessings he comes to serve. (1)

With the gem of enlightenment one gains realization.
 Blessed by the Guru is the ignorance dispelled,
 One is awake and beholds the True in manifestation. (1) *Refrain*

The Guru's Word burns attachment and pride.
 The Guru Accomplished helps realize.
 The Guru's Word reveals a Mansion in the heart.
 Freed from transmigration one is in the Name absorbed. (2)

Birth and death is the way of life.
 The stupid egoist remains involved in Maya's strife,

Slanders others and is in falsehood cast.
 A worm of filth, in filth he is lost. (4) 10.49

Asa III Quintets

He is ever in bliss who loses himself in the Word Holy,
 Propitiates the True Guru and remains in the Lord's company.
 From the cycle of birth and death he is absolved,
 In the truth of the Guru Accomplished he is ever involved. (1)
 Those who have been inscribed with Name from the Above.
 Day and night they meditate on Name in the Accomplished Guru's love. (1)
Refrain

Those whom the Lord Himself unites,
 Their depth of devotion one cannot surmise.
 The Guru Accomplished bestows glory,
 Absorbed in the Name one is ever in the upper storey. (2)

Whatever happens, Himself the responsibility He takes.
 In an instant the Lord makes and unmakes.
 One may discourse on Him for others,
 Bears not the fruit as one's own endeavour. (3)

Those who have good deeds to their credit meet the Guru.
 And the True Word from the Guru they imbue.
 Where there is the Word, sufferings depart.
 The gem of enlightenment helps in the truth absorbed. (4)

There is no other wealth like the Name of God
 He gets to whom He would reward.
 He is in the True Word absorbed.
 Says Nanak, devoted to the Name are ever in accord. 5.11.50

Asa III

You may dance, you may beat drums,
 What for all this, if the mind is deaf and dumb?
 With the storm of avarice and delusion in mind,
 Neither the lamp of enlightenment is lit nor would understanding you find.
 The devotee's devotion is the enlightenment of heart.
 Awareness of one's own identity is union with the Lord. (1) *Refrain*

A devotee's dance is cherishing God,
 The score is complete were he his ego discard.
 My True Lord is all-wise,
 With the help of the Guru's Word one comes to realise.(2)

The devotee's devotion is a loving and cherishing heart?
 The Guru's Word is a mind in poise and serene thought.
 The devotee's devotion and posture is truth.
 The hypocrites' devotion and dancing spells suffering forsooth. (3)

With such a devotion one dies while living. P-365
 With grace of Guru goes across *the ocean of life* swimming.
 Under the Guru's guidance the devotee gets his reward.
 The Lord Himself comes to lodge in his heart. (4)

One meets the True Guru if blessed by the Lord,
 With undivided devotion one is in the Lord absorbed.
 Devoted to God are known for their dignity,
 Says Nanak, attuned to the Name are ever in felicity. 5.12.51

Asa III Kafi Score 8

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

Blessed by the Lord one meets True Guru and of truth gets apprised.
 Graced by Guru, He comes to lodge in the heart and truth is realised.
 I know the only Bestower in Him and none other.
 Beholden to the Guru if He were to take His seat in the heart,
 One attains peace for ever. (1) Pause

Name is the lone dispeller of fear in this age.
 It is realised if guided by the Master.
 Without the Name one is consigned to Yama.
 The egoist remains purblind and a disaster. (2)

Under the Lord's guidance one serves and truth is imbued.
 Under the Lord's guidance one lauds,
 Carrying out His command has ever one soothed. (3)

Under the Lord's guidance one comes to be born,
 One's thinking is improved.
 Says Nanak, one should take to laudation,
 The Guru-devoted is ever approved. 4.39.13.52

Asa IV Score

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 finds 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 farm,
 And godmen like Guru Nanak are born. (4)

Asa IV Score 2

P-366

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

Some favoured friends, progeny and brothers,
 A father-in-law did his son-in-law favour,
 Some favoured their leader, the elder for whom they care,
 I opted for the Lord who is everywhere. (1)
 I opted for Lord who is my anchor,
 Other than the Lord I favour none.

I chant the praises of the Master a million times and more. (1) *Refrain*

Those one favours, they depart.
 False favours, one regrets hard.
 They are stable not, they deceive the heart.
 I found my favourite in my Lord
 Who has no other counterpart. (2)

All these favours are projections of Maya that prevails.
 Wrangles of the vulgar for Maya entail.
 They are born and die, on every throw they fail.
 I sought Lord Who would here and hereafter me bail. (3)

In *Kaliyuga* all the wrangles are doing of the five thieves.
 Lust, wrath, avarice, attachment and pride are on the increase.
 He whom He favours, the holy company he achieves.
 I opted for Lord with whom all the wrangle recede. (4)

Evil is the sense of duality which factions provokes.
 Finding fault with others one's own ego one stokes.
 What one sows one harvests and pokes.
 Nanak, the humble opted for *dharma* that everyone invokes. 5.2.54

Asa IV

Listening in constantly my heart took to Amrit.
 The Guru' Word to the Inaccessible made me admit. (1)
 Sister mine, let us listen to the Name at the holy haunt,
 Him alone lodged in the heart, with mouth His immortal Name we chant. (1)

My mind and body are in a state of loving devotion.
 Blessed am I, the True Guru has taken my possession. (2)
 The sense of duality leads to the Maya-poison
 The accursed never has the True Guru's *darshan*.*

* Glimpse

Himself the essence of Amrit was offered by God
When with the grace of the True, Nanak realised his Lord. 4.3.55

Asa IV

The loving devotion is my mind and body's anchor.
I meditate on Name, Name is the source of my pleasure.

My dear friends, let us meditate on Name,
There is nothing beside it.

Blessed are the devotees who take to this game. (1)

Refrain

Without the Name one can hardly survive.
Blessed are those who the Lord realize. (2)

Bereft of Name have their faces blackened with soot.
Bereft of Name are accursed, their life is without fruit. (3)

By good fortune the Supreme Lord I've attained,
The Guru's indulgence and Nanak the Name obtained. 4.4.56

P-367

Asa IV

I laud the Lord, with the Word Holy I laud the Lord.

The devotee discourses on the greatness of God.

Uttering the Name I am in an ecstasy.

The True Guru has inculcated the Name True.

I sing the essence of the Supreme Lord's beauty. (1)

Refrain

The devotees who laud the Lord,
With great good fortune they realise God. (2)

The meritless tainted with Maya's infame,
The egoist waste their lives without Name.

One should fish virtue out of the ocean of life,

Says Nanak, guided by the Guru should for the essence strive. 4.5.57

Asa IV

My ears are attuned to Name, the Name is dear to my heart.
It is with great good fortune that the devotee realises God. (1)

Uttering Name the devotee of enlightenment avails.

I have no support other than the Name.

In my breath and morsel the Name prevails. (1)

Refrain

Any news about Name I appreciate,
He who communicates to me is my friend, my mate. (2)

Bereft of Name, the stupid go uncovered,
Like the drove of moths by the vicious flame are devoured.
He makes Himself and also unmakes the same.
Says Nanak, the Lord Himself bestows the Name. 4.6.58

Asa IV

The creeper of the Lord's Name of devotees flourishes.

For the lovers of Lord it has borne fruit delicious.

They meditate on the Lord of many moods.

Meditating on the Name and lauding the Guru

They vanquish Yama like a serpent crude. (1)

Refrain

The Lord entrusts devotion with the Guru,
When the Guru is gracious He bestows it to the devotee true. (2)

Acting in ego knows not the way,
Like an elephant after bath on his head the dust would spray. (3)

Should one be blessed with great good fortune,
Says Nanak, the Guru's guidance with Name would attune. 4.7.59

Asa IV

Hungry for Name my heart has cried.
 Listening the Name alone, my brother, it can be satisfied. (1)
 My fellow brother, let us meditate on the Name,
 Meditate on Name, gain peace and keep it in our mind, the Divine frame. (1)
Refrain

I listened in the Name and my heart was gladdened.
 As a fruit of Name, the devotee has blossomed. (2)

Without the Name one is a leper, in attachment purblind.
 All that he does is waste, leading to suffering of every kind.
 The blessed alone meditates on God.
 Nanak, under the Guru's guidance is attuned to the Lord. 4.8.60

There is but one God.
 He is realised through the grace of the True Guru P-368

Asa IV 3 of Score 6

Yogi, with your hand you strum the string,
 But your *veena** sounds hollow.
 Yogi, guided by the Guru you laud the Lord,
 Your heart His way should follow. (1)
 Yogi, the Lord's tenets you should propagate
 He is the Lord God, before Whom we all prostrate. (1) *Refrain*

The variety of songs that you sing, and games that you play
 Are like the oxen yoked for irrigation, eating the tender shoots away. (2)

If you sow seeds of good deeds in the territory of body,
 You will get a rich crop in return.

* A string instrument

Your poised mind should be the yoked oxen,
Which would cultivate the Guru-led devotion. (3)

Yogis and the wandering mendicants are Your creation,
Treading the path that You traced.
The Omniscient, Lord of Nanak,
Pray keep his mind engaged. 4.9.61

Asa IV

The time one takes in collecting bells and cymbals
And the time taken to tune,
The time wasted in all these preliminaries,
I would rather devote it to meditation and commune.
I am in such a state of devotion high,
I can live not without the Lord for an instant,
The way the fish without water would die. (1)

Refrain

The time one takes to match the notes and measures,
Before the melody of *raga* would spring,
Selecting and tuning moments are lost,
Which I devote to laudation and sing. (2)

The time the dancer takes in stretching legs and extending arm,
The time lost in stretching and extending,
I devote to remembering my Lord Rama. (3)

The time taken in pleasing the people,
Pleasing the people is no honour.
Says Nanak, meditate on the Lord ever in your heart,
Everyone will hail and shout in your favour. 4.10.62

Asa IV

Let us meet in the holy company of men of God,
 And in the congregation laud the Lord.
 Dispelling the darkness of ignorance,
 The jewel of knowledge will enlighten the heart. (1)
 Men of God, let us remember the Lord.
 If I came across such fellow-travellers,
 I would wash their feet in deep regard. (1)

Refrain

Man, meditate on the Lord,
 Day and night remain absorbed.
 You will receive what you desire,
 Never for anything you'll be starved. (2)

The Lord Transcendent is the Creator.
 Himself He is the source of inspiration.
 Such of the devotees find His favour
 Who have His approbation. (3)

Nanak is never satiated lauding the Lord,
 As he lauds he is blessed with felicity.
 The Lord bestows the treasures of devotion,
 Available for purchase of the customers of divinity. 4.11.63

Raga Asa IV Score 8
(Two hymns in Kafi measure)

P-369

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

Death is ordained from the Above,
 Our ego it is that we wail and make noise.
 The devotee meditates on the Name
 And thus remains in poise. (1)

He who accepts death as a reality is hailed by the Accomplished Guru.

He realises the essence of Name
And is attuned with the Word True. (1)

Refrain

Mother dear, it was on the preordained date when we came.
That we have to depart today or tomorrow is also preordained. (2)

Wasted is their life who neglect the Name,
They are destined to lose in this gambling game. (3)

Those who have realised the Lord,
They are happy when they come or depart.
Says Nanak, they are truthful and remain in the True absorbed. 4.12.64

Asa IV

Gifted with the human incarnation,
Who meditate on the Name of the Lord.
Blessed by the Guru's guidance,
They are in truth absorbed. (1)
Those who have it inscribed in their lot from the Above,
On the Name they meditate.
They are summoned in His True Court by the Truthful-in-state. (1)

Refrain

The treasure of Name is within you,
It is the devotee who attains.
Day and night in meditation he remains. (2)

There are many a value-objects within
The egocentrics fail to locate.
Swollen with the malady of pride,
Themselves they come to forfeit. (3)

Says Nanak, one should from ego abstain,
Enlightened under the Guru's guidance, the Eternal Truth attain. 4.13.65

Raga Asavari IV
Two hymns (To be sung in the pure measure)

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

Day after day I chant praises of my Lord.
The True Guru has blessed me with Name,
Not for a moment can I live without God. (1)

Refrain

My ears are attuned to listening to His laudation,
Without which not for a moment can I exist.
The way a swan cannot live without the lake,
How can a devotee without His service subsist? (1)

Some cultivate spiritual love with physical attachment in the heart,
Some others with self-pride.
The man of God cultivates loving devotion unattached,
Nanak meditated alone on His Lord God. 2.14.66

Asavari IV

Mother mine, Pray lead me to my Beloved Lord.
I can live not for a moment. Without God
The way a camel is tempted by a green creeper hard.
My mind is given to dispassion and disenchantment. (1)

Refrain

Longing for a glimpse of the Lord,
The way without lotus the humming bee can't live,
I can live not without God. (1)

P-370

The Beloved Lord of universe, pray take me into your care.
 And, the Master, do fulfil my desire.
 Nanak's heart would be in bliss
 For a moment's glimpse of the Sire. 2. 39.13.35.67

Raga Asa V Score 2

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

He who cultivates Maya, him she eats.
 He who respects her, she frightens him and maltreats.
 Brothers, friends and members of the family
 Are found wrangling true.
 I have her disciplined with the blessing of my Guru. (1)
 Everyone around she has charmed.
 Seekers, *siddhas*, gods, celestial beings and those of the earth,
 But for the holy men, with lust she has stormed. (1) *Refrain*

Those who go about as recluses to lust they are sold.
 She doesn't give quarter to the householders, set to hoard.
 Some known for their charity are also tormented by her.
 I am saved by the Lord in the Guru's care. (2)

She has misled the ascetics in their endeavour,
 And many a learned in greed for ever.
 With the Three Qualities she has deluded even the sky.
 I am saved by the True Guru with the hand of mercy.

She is the slave of the one enlightened.
 Folds her hands and seeks to be pardoned,
 Praying, "What you say I shall do.
 As stated by Nanak, never shall any the holy pursue." (3)

Asa V

My spouse has parted me from my mother-in-law.
 Of jealousy are dead sister-in-law and brother-in-law.
 My older brother-in-law may no more dare;
 My wise and worthy Spouse takes care.
 Listen ye all, I have entered the love game,
 The evil wiped out and foes vanquished,
 The True Guru has bestowed on me the Name. (1)

As a first step, I shed ego,
 Then, ways of the world.
 And now alike are, friend and foe.
 I merge in the Holy as to the *turiya** stage I go. (2)

In the cave of poise, a seat I have found.
 As I am enlightened, the melody does sound.
 Ecstatic I delve deep for the Word profound,
 Devoted to the spouse, I am blissfully bound. (3)

Nanak expounds the Divine lore,
 He who listens will arrive at the shore.
 He will neither be born nor will he die,
 Neither will he come nor will he go.
 He will remain merged in the Lord of Yore. (4)

Asa V

The Lord's exclusive dispensation is a noble wife
 Of incomparable charm and conduct high.
 The house she comes to live, she brings it Name.
 Not many guided by the Guru can this claim. (1)

P-371

* The mental state of super-consciousness or *samadhi*.

A wife of noble conduct I've gained with grace of the Guru.
She lends charm, worship and ceremonials too. (1)

Refrain

As long as she was with her father,
Her spouse went about disconsolate rather.
He, then, propitiated the Guru True,
Who conducted her to his house with all the bliss due. (2)

With thirtytwo skills and truth as progeny,
Obedient and accomplished in testimony.
She does what her spouse, the master would desire
Pleased with her are in-laws, sister and brother. (3)

Noblest in the whole family,
For her brothers-in-law, a sane company.
Hail the home in which such a one lives
Says Nanak, ever and ever it is in bliss. 4.3

Asa I

What I plan she would let it not be,
As if she stands guard on discipline and nobility.
She keeps on changing with some disguise,
Disrupts the house with one or the other exercise.
Assuming charge of the house, she won't let anyone rest.
If tried otherwise, she would create problems and protest. (1) *Refrain*

Sent from the Above, she was to be a servant.
She instead lords over here and there, the nine continents.
The Yogi and anchorites at the places of pilgrimages she doesn't spare.
Who are given to studying *Smritis* and the *Vedas* fare. (2)

Wherever I go, she must accompany,
She must gate-crash into every ceremony.

No small source she would let me toe.
Pray tell me friend, where should I go? (3)

Listening the discourse I came to the True Guru.
The Guru inculcated in me the incantation true.
Chanting praises of the Infinite to myself I was reconciled.
I met the Lord, Nanak was retrieved and gratified.
It is our house, she is the boss.
She is the attendant, I belong to the class. 4.4

Asa V

As a first step, just send a letter.
Talking face to face may perhaps be better.
Whatever you do, you must try hard;
But doing all this, think of the Lord. (1)
Rapturous, fearless and full of poise I remain,
My foes and ill-wishers have all been slain. (1)

Refrain

My True Guru has said it on authority,
That mind and body are God's property.
Whatever I do is ordained by You.
You are my Anchor, I'm sustained by You. (2)

But for You, where could I go my Lord?
Nowhere is anyone the like of God.
Your devotee does not care for others.
The non-believer in the jungle wanders. (3)

You are much too great for words, I dare,
Clasping me to your bosom, You take me in your care.
Nanak, the slave craves for Your protection.
He is saved, it is a matter of celebration. (4)

Asa V

Scouring countries abroad I come to purchase merchandise.

I learn here are profitable wares of incomparable size.

I am fully equipped with the wherewithal,

Having seen your valuables I am in a thrall. (1)

I came to the house of a merchantile fame.

Let us see the wares and strike bargain. (1)

Refrain

An agent has recommended me another trader,

Who has invaluable gems and ware.

A friendly broker I've met,

And found goods on which my heart is set. (2)

There is no fear of robbery or weather damage,
Purchased without fuss, smooth will be their carriage.

A truthful bargain, it has entailed no heartbreak,

Everything has arrived in proper shape. (3)

With the profitable bargain, I am prosperous,

Hail the merchant, he is generous.

Only a few guided by the broker strike such a bargain.

The entire goods have Nanak brought in his train. 4.6.

Asa V

My merits and demerits he did not consider.

Nor my colour, make-up or figure.

My ways and manners he did not vouch,

Just held by arm and led me to His couch. (1)

Listen my sister-friends, The Lord has me wedded.

Putting His hand on my forehead He owned me up;

It's beyond the comprehension of the people stupid. (1)

Refrain

My married life is now blessed.
 Meeting the Spouse all my ailments have fled.
 The Moon is the glory of my courtyard.
 Day and night in bliss I play with my Lord. (2)

My dress is dyed in deep red,
 And so are my ornaments and flowers with which I am bedecked.
 A glance of the beloved and all the treasures I've gained.
 No more fear by foes and foul-minded to be framed. (3)

Everlasting joy, pleasure and merriment,
 With nine treasures of Name in the house to keep me content.
 Says Nanak, as I was adored by the Lord.
 Everlasting conjugal bliss was my reward. 4.7

Asa V

One way of worship is to give in charity.
 But those who receive it simply deny.
 O Brahmin, the Door you are destined to set,
 At that very Door you will come to regret.
 Such Brahmins come to grief,
 Without any fault who hold brief. (1)

Refrain

Obsessed with greed they go about rabid,
 With the burden of calumny on their head.
 Misled by Maya they remember not God,
 Given to delusion stray into devious paths. (2)

Outwardly they try disguises of many a kind,
 With all sorts of vicious thoughts in their mind.
 He who teaches others but believes not in deeds,
 Such a Brahmin seldom succeeds. (3)

O stupid Brahmin, by the Lord abide.
 As you see and hear, Who remains by your side?
 Says Nanak, if you are fortunate,
 You'll shed ego and in the Guru's service wait. 4.8

P-373

Asa V

Of my sufferings and maladies I am relieved.
 An immaculate mind, to my Lord God I pray.
 I am in a state of bliss in the company holy
 My mind no more goes astray. (1)

Mother mine! The Guru's Word has my anxieties assuaged.
 All my sufferings and doubts are shed.
 With the Guru serene I happen to be wed (1)

Refrain

Having imbibed the One, no more do I knock about,
 To a permanent seat I have been led.
 The holy are saviours of the world,
 Their glimpse has my longings fed. (2)

As I hold the feet of the holy,
 The fear of transmigration is dead.
 My mind sings the melody of poise in bliss.
 Of death there is no more dread. (3)

The Lord Almighty is Accomplished,
 Bestower of joy is my Divine Wed.
 Nanak lives on His Name,
 Here and hereafter by Whom he is led (4) 9

Asa V

The calumniator howls and wails.
 Having forgotten the Lord,
 The fruits of his doings entail. (1)
 If he has any companion
 He, too, his lot churns.
 Unnecessary is the weight of the dragon he carries,
 The calumniator in his own fire burns. (1)

Refrain

Nanak tells you what happens to the calumniator at the Lord's Portal
 It is a virtual doom,
 While the holy enjoy bliss.
 Lauding the Lord, ever in bloom.

Asa V

I did my make-up at best,
 Yet my mind was not at rest.
 Many a perfume on my body I applied,
 Not a sesame-grain worth peace I enjoyed.
 I undertake many a longing in my mind,
 A glimpse of the Beloved gives me life I find. (1)
 What shall I do, mother, my mind has lost rest,
 In pangs of separation it remains depressed? (1)

Refrain

Dresses and decoration and comforts a lot,
 Nothing has given me peace I sought.
 Glory, honour, esteem and stature tall,
 The entire world at my back and call,
 A house elegant, attractive and warm,
 If endeared by Lord, it has its charm. (2)

Delicacies of many a sort,
 Fun and frolic to please the heart,
 Royal command, kingdom and rule,
 Fulfil not the mind nor thirst they cool.
 Without a meeting, I can pass not a day,
 There is real joy in union for *which I pray*. (3)

In my quest I have come to pass
 Without the holy company no one can swim across.
 He who has inscribed on his forehead the True Guru, he attains.
 His desires are fulfilled, whatever his mind yearns, he gains.
 Union with Lord and all my longings are met.
 Says Nanak, I found the Lord in my own heart set. (4) 11.5

Asa V

P-374

Firstly you are of high caste,
 Secondly, you are known a lot,
 Thirdly, beautiful to look at is your resort.
 Be that as it may, you are unsightly if you have ego in your heart. (1)
 Charming, attractive, suave and clever,
 Afflicted with pride you are nowhere. (1)

Refrain

Your kitchen is pure stark.
 After your bath, you worship and put on the vermilion paste-mark.
 Even in an enlightened dialogue you reflect ego,
 The hound of greed makes all your merits forgo. (2)

Your wear is elegant and your ways marked for fascination.
 Whatever you do is for people's approbation.
 Fragrant ingredients and scented paste,
 Yet the evil of wrath is your constant mate. (3)

All other species are your water-carriers.
 On this earth you are the master.
 Gold, silver and wealth serve as your dame.
 Yet your conduct has earned you bad name. (4)

He on whom His gracious glance He would cast,
 He is freed from his bondage lot.
 He enjoys the state of ecstasy in the holy company.
 Says Nanak, his is a fruitful entity. (5)

All such forms and comforts become a happily-married girl.
 She is the most charming and considered cleverest of all. 2.12 *Refrain*

Asa V

(Two hymns in couplets)

He who appears to be alive,
 He must inevitably die.
 He who is dead
 Ever remains there instead. (1)
 Who die in life, they live while dead,
 With the remedy of Name on their tongue,
 In the form of the Holy Word the nectar of Amrit they are fed. (1) *Refrain*

The unbaked vessel must disintegrate.
 Freed from the Three Qualities is attaining an eternal state. (2)

He who soars high, must fall on earth.
 He who lives on earth fears not death. (3)

Those who wander in delusion remain bereft.
 They are steadfast who in the Word Holy are adept. (4)

The mind and body are by the Lord addressed,
 In the company of the Guru was Nanak blessed. (5) 13

Asa V

The marionette of your body is fashioned with great skill,
 It's truism that return to the dust it will. (1)
 Try to find your identity, stupid creatures!
 What is there to be vain about your features? (1)

Refrain

Your daily provision is only three *seer*,*
 The rest is for safe-keeping mere. (2)

It is excreta, bones and blood in the skins fold,
 For which you take airs untold. (3)

If you understand one secret you will be pure,
 In the absence of which you remain impure. (4)

Says Nanak, I am sacrifice unto the Guru
 Who helps realize the Lord True. (5) 14

Asa V Couplets and Quintets

A single hour appears to me like many days.
 I feel restless how I meet my love, pray?
 An instant is like a day which would not pass,
 I long to have a glimpse of my Beloved.
 Is there a saint who would ferry me across? (1)

P-375
Refrain

The four 'hours' are like ages four
 The night becomes an endless chore. (2)

The five evils have distanced me from the Lord,
 Beating my breast I am wailing hard. (3)

* Seer is a measure of weight.

Nanak was granted a glimpse by the Lord.
Contemplating on self, bliss supreme was his reward. 4.15

Asa V

In the service of the Lord there is absolute bliss.
In the service of the Lord the nectar of Name one has on one's lip.

The Lord is my fellow-traveller, comrade and friend,
Remembering Whom in weal and woe I find Him there.

How dare poor Yama frighten and offend? (1)

Refrain

The Lord is my anchor, He is my support.
The Lord is my mate, I adore His Court. (2)

The Lord is my capital and also my credit.
With the Lord as his banker the devotee earns profit. (3)

With the grace of the Guru one gains awareness as reward.
Says Nanak, the devotee is thus absorbed in the Lord. 4.16

Asa V

By the Lord's grace one's mind is absorbed.
Serving the True Guru all the boons are one's reward.
Man, why must you entertain fear, the True Guru is fully endowed.

Fulfiller of desires, repository of bliss,
The pool of nectar that has ever overflowed. (1)

Refrain

With His Lotus Feet in one's heart,
One is enlightened and meets the Lord. (2)

The five sister-friends get together and laud the Lord,
For the unstruck melody they play hard. (3)

Guru Nanak in his mercy brought about the union with the Lord God
My night passed in peace, I was in poise and perfect accord. 4.17

In His grace the Lord came to be revealed.
Meeting the True Guru the best I received. (1)
Fellow traveller, such a fortune one should hoard,
Which no fire can burn, no water can drown,
Is never lost nor ever scoured. (1)

Refrain

Never decreases nor exhausts,
You may spend or consume, you are never at a loss.
He is truly wealthy who has the Lord in his house,
From Whom he can the whole world espouse. (3)

They alone realise the Lord who have it inscribed in their lot.
The jewel of the Name Divine in the end Nanak got. 4.18

Asa V

The way a farmer does farming
His crop ripe or unripe is reaped *without warning* (1)
He who is born, he must die.
Only the Lord's devotee has an eternal life. (1)

Refrain

The day must be followed by night,
When the night is over, it has to be the daylight. (2)

The unfortunate attached to Maya remain asleep.
Those blessed by the Guru awake they keep. (3)

Says Nanak, day and night you must laud the Lord.
Your face will be radiant, immaculate your heart. 4.19

P-376

Asa V

All the Nine Treasure are at Your disposal, Lord.
 Ever fulfilling desires is Your reward. (1)
 With You as my Lord, how can I remain hungry?
 With You lodged in my heart, I know no agony. (1)

Refrain

Whatever You do I concur,
 True Master, True is Your favour. (2)

If You so desire, I meditate and adore.
 There is justice ever at Your Door. (3)

True Master, Inaccessible, with mystery paved
 Nanak is commissioned and in Your service is engaged. 4.20

Asa V

You are close, ever by my side, God.
 You pervade in every form, every colour, my Lord.
 I need not torture myself, worry or wail
 With You as my Master, Deathless, Eternal, ever Hearty and Hale. (1) *Refrain*

Your slave need fear none,
 Whose honour is under the Master's protection. (2)

He who from the considerations of caste has been freed,
 To be envious of anyone he doesn't need. (3)

Beyond need and beyond desire,
 Says Nanak, Him should we admire. 4. 21

Asa V

Giving up the ecstasy of meditation you are involved in poor pleasures.

What is in your own house, you go out *to treasure* (1)

You listen in not the truly ambrosial discourse.

And make noise on the false course. (1)

Refrain

Engaged by the Master and serving others,

You are involved in such sins, brother. (2)

You hide from Him who is ever with you.

What is of little use you pursue. (3)

Says Nanak, my Lord, You are the Compassionate Bestower.

Pray, do protect me the way You would cover. 4.22

Asa V

My life, breath and wealth is the Name Divine,

Here and hereafter to it I confine.

Without the Lord's Name I feel discontent.

Contented would be with Lord's glimpse for an instant. (1) *Refrain*

The jewel of the Holy Word is a treasure of devotion.

He who sings, listens and acts achieves the bliss of salvation. (2)

My mind is attuned to His Lotus Feet.

It is the True Guru in His grace with the treat.

Nanak has been guided by the Guru,

In every heart you should the Lord Eternal view. (4) 23

Asa V

All the joys and pleasures the Lord creates,
 And His task Himself He facilitates.
 The Accomplished Master's creation is perfect,
 With the wordly glory at its best. (1)

Refrain

The treasure of Name which is sought ever
 Is the gift of the Creator and none other. (2)

All the living creature are at His command,
 He is everywhere available on demand. (3)

The Perfect Guru's creation is perfect.
 Says Nanak, the devotees receive their due respect. 4. 24

Asa V

P-377

With the help of the Guru's Word cultivate your mind.
 The Guru's guidance and the Lord's devotion you find. (1)

The noble understanding will lodge in your heart
 You will meditate, chant praises and get deeply attached to God. (1) *Refrain*

The Lord's True Name does satiate,
 Dust of the feet of holy is at sixty eight places of pilgrimage. (2)

All over the Lord pervades,
 In the company of the holy the understanding learns to discriminate. (3)

Shedding ego and taking to serving of the True,
 Nanak was given this gift by the Guru. 4.25

Asa V

As the mind was enlightened, I came to realise God.
 Rid of malice, lapsed the distance from the Lord.
 With a godly understanding I was imbued.
 And drowning in a dark, deep well I was rescued. (1)

Refrain

In the fathomless ocean of fire vast,
 Guru, the mine of jewels ferried me across. (2)

Arduous is the ocean of Maya, difficult to pass,
 The Guru Accomplished showed me the path. (3)

With no meditation, austerity or argument in my favour,
 Says Guru Nanak I come to Your care. (4) 26

Asa V
 (Triptychs – 2)

Sipping the essence of Name I am ever joyous and gay,
 The rest of joys don't for long stay.
 Absorbed in the essence of Name one is in bliss ever.
 In all other pleasures anxiety alone you savour. (1)
 He who sips the essence of Name, he is in ecstasy inebriated,
 All other drinks are verily wasted. (1)

Refrain

The value of the Divine Elixir cannot be told,
 The essence of Name is in the cavern of holy company stored.
 It is not obtained even by a million,
 He gets it whom it is given. (2)

Nanak tasted it and was exhilarated.
 The True Guru had it facilitated.
 Here and hereafter it deserts not,
 Nanak is in its ecstasy lost. (3) 27

Asa V

She who sheds lust, wrath, avarice, attachment
 And other vices herself acquired.
 In utter humility she serves her Love,
 Then alone is she by the Lord sired.
 Pay heed to the holy you the beauteous one!
 All your sufferings, longings and illusions will be lost
 And you will be the one with peace at heart. (1)

Refrain

Washing His feet serve the True Guru.
 With self purified, your thirst for vicious Maya would satiate.
 If you become slave of the Lord's slaves,
 You will be lionised at the Divine Gate. (2)

This should be your conduct and way of life,
 With utter humility should you prostrate.
 Says Nanak, he who follows this *mantra*,
 He crosses the ocean of life inflame (3) 28

P-378

Asa V
(5 Duos)

Gifted with the 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 the Lord Rama.
 Says Nanak, I am soiled with evil deeds,
 Fallen at Your feet, for shelter I plead. (2) 29

Asa V

I have none else other than You,
 Pray, do come and lodge in my heart.
 With You as my friend and fellow traveller,
 Why must I entertain any fear at all. (1)
 You are my anchor, You are my stake.
 As I sit or stand, sleep or awake.
 Pray, let me not forget You,
 Not for a moment, not for a morsel of food I take. (1) *Refrain*

Pray do take me in Your care.
 It's a dreadful ocean of fire.
 You are Nanak's True Guru, the Bestower of peace,
 We are Your children, You are the Sire. (2) 30

Asa V

The Lord has rescued His devotees.
 I have come to cherish my Beloved.
 Fed with their own toxins ended are my maladies. (1)
 They suffer not neglect of nature,
 Who are devoted to the laudation of God.
 Their hearts are never with *Maya* the dacoit,
 Who are sheltered with the Lotus Feet of the Lord. (1) *Refrain*

With the blessings of the holy He takes kindly,
 Himself the Lord comes to take their part.
 Nanak chants praises of the Treasure of Virtue day and night,
 His doubts and delusions depart. (2) 31

Asa V

I've taken a dose of the Lord's Name.
 I've gained peace; sufferings, suppressed as they came. (1)
 With the Word of the Guru Accomplished, my malady is no more.
 I am in bliss my worries are over. (1) *Refrain*

All the living creatures were peaceful and satiated,
 Says Nanak, as they on their Lord meditated. (2) 32

Asa V

We may not want it but that hour arrives.
 Unless He allows one imbibes not the advice.
 The body is consigned to water, fire or earth.
 Neither it is childish nor it is wise. (1) *Refrain*

Nanak, the slave is in the care of the holy.
 With the blessings of the Guru, he would be free from worry. (2) 33

Asa V

He who is ever enlightened,
 At the feet of the holy he is destined.
 Man, You should meditate on the Name ever,
 You will be cool, quiet, peaceful,
 And your mind will be free from mistakes and error. (1) *Refrain*

Says Nanak, those who are favourites for reward
 They alone propitiate the Supreme Lord. (2) 34 (34 of Score 2)

Asa V

He who has the Master as his friend,
His afflictions over, no more would sufferings come to offend. (1) *Refrain*
In His grace who is brought to His Holy Feet,
He is in peace, poise and joyous retreat. (1)

He who in the company of the holy lauds the immeasurable virtues of the Lord,
Meditating on the Name, says Nanak, he receives invaluable reward. (2) 35

Asa V

Intoxicated with lust and wrath, Maya and avarice,
I have lost in the game of gamble.
Instead truth and contentment, compassion and *dharma*,
These I have invited in my house to assemble. (1)
The construct of life and death has come to crumble.
Instantly has the Guru Accomplished ferried me across.
My mind is now purified and humble. (1) *Refrain*

I am the dust of feet of all,
Everyone is a friend dear.
My Lord prevails all over,
In His grace He takes care. (2)

He is All-in-All, All Alone.
He is found here, there, everywhere.
Uttering His Name has made holy of many.
Meditation has turned many a seer. (3)

Profoundly deep and limitless is the Master,
He has no end nor particular sphere.
With His grace Nanak lauds the Lord,
Meditates and pays homage to the Peer. (4) 36

Asa V

You are limitless, Eternal and Unknowable,
All around it is Your creation.

What part could we the poor play

When everything is in the way You fashion. (1)

My True Guru! Pray take care of Your children in Your sublime compassion,
Bless me that ever I laud my Master, Inaccessible, Unknowable Scion. (1)

Refrain

The way one lives in one's mother's womb in meditation,
Remembering the Lord every breath in bliss untouched by fire or fusion. (2)

For others' wealth, wife or slander, let me have no attraction.

Let me serve the Lotus Feet in my heart as the True Guru's mission. (3)

Houses, temples, mansions that one sees, none is going to be a companion,
As long as you live in *Kaliyug*, says Nanak, you should be in contemplation. 4.37

Asa V Score-3

There is but one God.

He is realised through the grace of the True Guru.

Kingship, kingdom, youth, palaces, fame and charming beauties,

Riches, elephants, horses and jewels, costing millions of rupees,

The egoist leaves behind and would be of no avail in the Court of Divinity.

Why devote oneself to anyone other than the Lord?

Sitting and standing, sleeping and awake one should meditate on God. (1) *Refrain*

The vast, wonderfully beautiful arenas where you claim to sway, P-380
'I vanquished', 'I took prisoner', 'I realised' that you say.

When the Supreme Lord sends words you would leave all behind one day.

Rituals and *yoga* practices you are involved in, the Creator doesn't care.



He who preaches what he doesn't do himself,
 of the Divine Truth he is not aware.
 Naked he came, unclad he would go, like an elephant itself with dust does smear.
 Dear holy saints, pray pay heed friends, all this is a false display.
 They drowned in their endeavour for possessiveness.
 As exhausted the poor lay,
 Nanak meditated on the Name with His Guru,
 And the True Name obtained him liberation on the final day. 4.1.38

Asa V Score 5

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

The world blinded by self-interest is asleep in delusion.
 It is rare that a devotee is awake. (1)

It is charmed by *Maya* the most bewitching, as dear as life,
 Hardly there is one who would discard it. (2)

To the wondrous Lotus Feet and the spiritual lore
 A rare recluse is attached. (3)

Says Nanak, the anchorite helps awaken spiritual consciousness
 To the supremely fortunate and blessed. (4) 39

Raga Asa V Score-6

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

What pleases You, I accept.
 It gives peace and poise to my mind.
 You do, make others do, an adept!



The like of You I don't find. (1)
 Your devotees relish chanting Your virtue.
 It is wise, for their good, what You do or make them do. (1) *Refrain*

Your Ambrosial Name, my Beloved!
 In company of the holy I got.
 They are satiated, glorified and accomplished,
 The Treasure of Name who laud. (2)

He who has You as his support, my Master,
 He needs have no anxiety.
 He to whom You are gracious
 Well-to-do, he is blessed with every felicity.(3)

Illusion, attachment and malice I have shed,
 Eversince I had Your glimpse my Lord!
 Nanak adopted Name for everyday use
 And in the True Name was absorbed. 4.1.40

Asa V

He washes others' impurity of ages,
 Of his doing he is retributed.
 He has no peace here nor any solace in the Divine Court,
 At the Yama's demesne he is bruted. (1)
 The slanderer loses his life in vain.
 Here he arrives nowhere, hereafter he has no gain. (1)

Refrain
 P-381

The slanderer is victim of his *karma*
 What can the poor do?
 He is condemned where none can help,
 To whom should he look for rescue? (2)

None may care for the slanderer,
 This is how the Master has decreed.
 The more the slanderer slanders the saints,
 The more the saints are pleased. (3)

Lord! The saints look up to You,
 You take the saint's side.
 Says Nanak, the saints are saved by the Master,
 The slanderers are washed away by the tide. 4.2.41

Asa V

He who washes the body while his inside remains impure,
 Loses both the sides.

Here he is obsessed with lust, wrath and attachment,
 Hereafter he bitterly cries. (1)

Different is the culture of devotion.
 Hitting the hole kills not the snake,
 The deaf doesn't the Name listen. (1)

Refrain

Having given up the way of Maya he loses in the world,
 And the path of divine devotion he knows not where.
 He starts discoursing on the *Vedas* and *Shastras*
 The truth of *yoga* he is not aware. (2)

Like a base coin under the scrutiny of the gold-tester he is revealed.
 The Omniscient knows it all, nothing can from Him be concealed. (3)

Falsehood, deceit and fraud have no foundation,
 They are shattered in no time.
 Says Nanak, the truth lives forever.
 You have to look within your heart to find. 4.3.42

Asa V

Living an active life, makes the mind pure,
 One dances with abandon, setting the ego apart.
 Keeps the five evils in control
 And the Lord lodged in the heart.
 The devotee adores, the Lord, in his dance.
 He strikes the unstruck melody,
 As the *rabab*,* *pakhawaj*,** cymbals and bells perform. (1)
 Refrain

He in the first instance shall discipline himself,
 Before the others he can reform.
 Utter the Name of the Lord in the heart,
 And from the tongue to others impart. (2)

Propitiate the feet of the holy in their company,
 And with their dust take a bath.
 Dedicate the mind and body to the Guru,
 And obtain the truth as a reward. (3)

He who listens and views the Lord with love,
 His agony of transmigration does depart.
 Such a measure saves from hell,
 Says Nanak, the devotee is on his guard. 4.4.43

Asa V

The low-caste *Chandal* women has turned *Brahmin*,
 The *Sudra* has become noble.
 The flame that burnt out the nether world and the skies
 Has consumed itself *and is no more a trouble*.

* String instrument

** Percussion instrument

The pet cat is trained in a way
 That at the sight of the mouse it would tremble.
 The Guru has given the tiger custody of the goat,
 And the hounds are seen the grass nibble. (1)

Refrain

The thatched roof is in its place without support,
 The homeless have found a home.
 Without the jeweller's help the ornament has been fashioned,
 And a wondrous pearl studded in its bosom. (2)

The petitioner received not justice while wailing,
 He who remained quiet received it at home.
 The mortal who held robes and carpets,
 No more would his mouth foam. (3)

He is ignorant who claims enlightenment,
 He who knows not the Enlightened.
 Says Nanak, as the Lord doled out Amrit,
 I cherished sipping it and was brightened. 4.5.44

P-382

Asa V

Ignoring my misdeeds He freed me from bondage,
 And kept His word.
 Like mother and father He was indulgent,
 Like a child He nourished. (1)
 The devotees are taken care of by the gracious Guru,
 Pulled out of the dreadful ocean with His glance of bliss true. (1) *Refrain*

He meditating on Whom frees one from the bondage of Yama,
 And obtain peace here and hereafter.
 The tongue must utter His Name with every breath and morsel
 And day after day laud the Master. (2)

The loving devotion attains the Supreme State,
 And the company of the holy rids one of woe.
 It snaps not, there is no fear of it.
 Who has the Lord's Name on his bow. (3)

At the hour of death the Lord comes to one's aid.
 He who is the Saviour here and hereafter.
 He is my life, my loving friend and my treasure.
 Nanak is sacrifice unto the Master. 4.6.45

Asa V

With you as my Master I have no fear,
 Other than You whom should I revere?
 With You my company I come to possess everything
 Without You I have none as my peer. (1)
 I've found the world sheer poison, Friend,

My Master, pray protect me, it's Your Name alone upon which I depend. (1)

You know what is in my mind,
 Whom else should I narrate?
 Bereft of Name the world has gone crazy.
 The Name brings about a peaceful state. (2)

What should I say? Whom should I tell?
 What I've to say is already known to the Preceptor.
 Whatever happens is ordained by You,
 Ever and ever You are the benefactor. (3)

If You bless me with grace, it is my honour.
 Here and hereafter You alone I adore.
 You are the Perennial Peace Bestower of Nanak,
 Your Name alone is my destined shore. 4.7.46

Asa V

Master, Your Name is Amrit.
 This Supreme elixir I have drunk.
 I am rid of the fears of age after age,
 I've discarded duality and my illusions are sunk. (1)
 Your glimpse is my source of life.
 Listening to Your Holy Word, my True Guru,
 My mind and body are in pure delight. (1)

Refrain

Your grace and I have found the holy company.
 This, too, is the gift of Your light.
 With faith I hold Your feet fast,
 The evil of Maya is no more a fright. (2)

Lord, Your Name is the source of peace.
 This is the eternal *mantra* bright,
 Which the True Guru has bestowed in His grace.
 My sufferings, agony and rancour have taken flight. (3)

Lucky am I for having been blessed with human incarnation,
 Which has brought about union with the Knight.
 Blessed is also the *Kaliyuga* in which one can laud in the holy company,
 Says Nanak, it is the anchor of one's life. 4.8.47

Asa V

P-383

Whatever happens is preordained.
 What use thinking about it hard?
 His child gone astray He has forgiven,
 The Preceptor is the Supreme Lord. (1)
 My True Guru is ever gracious,
 His poor devotee He has protected.
 My malady cured I am in supreme bliss.
 With the Ambrosial Name in my mouth injected. (1)

Refrain

He has rid me of many misdeeds.
 My bonds snapped, I have been excused.
 From the dark, deep, waterless well
 The Guru held my arm and rescued. (2)

I am now fearless, all my fears abated.
 By the saviour I've been saved.
 Such is the bounty of my Lord
 That I achieved for what I craved. (3)

The repository of virtues I've conceived
 Under His care Nanak is relieved. 4.9.48

Asa V

As I forget You, everyone pushes me aside,
 When I remember You, they turn to my side.
 I can visualise no one other than You,
 My Truthful, Inaccessible, Unknowable Beau.
 Remembering You my Lord ever Kind,
 The rest of the world I need not mind.
 Why must I call anyone good or bad
 When everyone belongs to Your squad? (1)

You are my succour, You are my support,
 You stretch Your hand, Your devotee You hold.
 He to whom You are polite,
 None on earth may dare him slight. (2)

What You approve is loving and peaceful,
 Wise and generous, Your Name is delightful. (3)

Pray, my body and mind are Yours, I claim,
 But for Your grace, says Nanak, who would know my Name? (4) 49

Asa V

The Lord Omniscient, pray do be gracious,
 Let me cultivate the Holy Company.
 Pray open Your door and bless me with a glimpse,
 That I don't have to repeat this journey. (1)
 Let me meet my Beloved Master
 And relieve me of my agony.
 Those who meditate on the Lord in their heart
 Let me swim across in their company. (1)

Refrain

It is a vast forest, an ocean of fire, of weal and woe retreat.
 Meeting the True Guru, mind is pure and tongue does the Name repeat. (2)

Considering the body and riches their property,
 They tie it with the frail attachment chord.
 Blessed by the Guru one is liberated, repeating the Name of Lord. (3)

The Saviour Lord has saved as best the Lord finds.
 My body and mind are Yours, my Bestower
 Nanak is sacrifice unto You a hundred times. 4.11.50

Asa V

Relieved from the bad dream of attachment
 Who is it you have been endeared?
 Maya the mighty temptress, assails you not
 Where has your sloth disappeared? (1)

Refrain
P-384

Lust, wrath and pride, the malevolent evils,
 Which discipline has them cleared?
 The holy, the worldly, celestial and those of Three Qualities,
 All in their houses have been beard. (1)

The wild fire of the forest has burnt many a blade,
 Hardly a green leaf has been spared.
 I can describe not the one *who has the prowess to save*
 His talents can't be declared. (2)

In the cell of soot I have escaped being tainted,
 Your blemishless hue I have reared.
 The Guru has lodged the Supreme Sermon in my heart.
 And the wondrous Name I've inhered. (3)

The Lord took kindly, and cast gracious glance,
 And sealed me at His feet.
 Nanak, the slave found peace in loving devotion,
 In the company of the holy I am surfeit. 4.12.51

Asa V Score 7

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

The red robe that You adorn
 Has endeared the holy, whose heart is torn. (1)
 How did You come by the red?
 What made You the vermillion wed? (1)

Refrain

You have beauty and the bliss of matrimony.
 Your love lives with You, Your house is happy. (2)

You are virtuous, You are the elect,
 Beloved of the spouse, in awareness the best. (3)

Cherished by the Spouse, you alone wear red.
 His happy glance, says Nanak, and one is blest. (4)

Listen dear sister-friend, this is my endeavour.
 The Lord Himself has adorned me, He, the Great Decorator
(second Refrain) 1.52

Asa V

When He is away, I suffer severe pangs of separation,
 I have now been counselled how to remain in His presence. (1)
 Sister-friends, I have no more grouse,
 Doubts dissolved, the Guru has united me with my Spouse. (1) *Refrain*

Pulled me close, He has brought me to the bed,
 No more have I any of malady to dread. (2)

The Holy Word has flushed my quarter,
 Happy-go-lucky is my Master. (3)

As inscribed on my forehead, My Love has come to the house.
 Says Nanak, thus in the lasting matrimony the bride meets the Spouse. 4.2.53

Asa V

I am attuned to the True Name,
 No recourse with people I claim.
 On the surface I have the normal relations with others
 Yet I remain unattached like lotus in water. (1) *Refrain*

I talk to others with my lips,
 But my heart remains in my Lord's grip. (2)

I appear to have frightful conceit,
 But my mind is the dust of everyone's feet. (3)

Nanak has met the Accomplished Guru
 Who granted him vision of the Lord, within and without, true. 4.3.54

Asa V

Merry-making in youth,
 Bereft of Name ends in the dust forsooth,
 Earrings in ears, draped in luxurious dress,
 Warm beds and the mind obsessed with ego uncouth. (1) *Refrain*

Elephants to mount and the golden umbrella,
 Without devotion of the Lord, are buried in the earth smooth. (2)

Many a wife with charming looks,
 In the absence of joy divine, the hearts don't soothe. (3)

Maya cheats with misdeeds, malicious,
 Nanak has sought shelter of Lord gracious in the name of Truth (4) 4.55

Asa V

There is an orchard with many plants
 Where the Name Ambrosial ever haunts. (1)
 The enlightened, pray take to such contemplation
 That you attain the status that lends liberation.
 The orchard is surrounded by pits of poison
 With Amrit in the middle, my brotheren! (1) *Refrain*

There is a lone gardner to irrigate.
 He has to tend every branch and blade. (2)

He has planted all sorts of trees
 Each one bears fruits, none is left free. (3)

He who has obtained the Ambrosial Amrit from Guru, the Guide,
 Says Nanak, he may swim across the ocean of Maya to the other side. 4.5.56

Asa V

Your Name is the royal glory.
 Lauding Your Name I am a *yogi*. (1)
 Your support spells all the joys true.
 Removed are the screens of doubt by the Guru. (1) *Refrain*

Carrying out Your command is sheer exhilaration.
 The True Guru's service is the coveted liberation. (2)

Those who have realised You are regained as recluse even when attached.
 Absorbed in the Name is genuinely detached. (3)

Those who are blessed with the divine lore.
 Says Nanak, ever replete remains their store. 4.6.57

Asa V

I go on a pilgrimage, it is only ego I find.
 The Pundit I consult is with Maya blind.
 Dear friend, show me the spot
 Where chanting the Name is the daily slot. (1)

I read the *Vedas, Shastras*, the good and bad form,
 Hell and Heaven, I saw,
 I died and was many a time born. (2)

Conceited or worried over family life,
 Counting on *karma* and daily strife. (3)

It is God's grace which helps one control;
 The devotee, says Nanak, is free from Maya's hold. (4)

Singing His praises in the company of godmen,
 One gains this status if graced by the Superman. (5) 7.58

Asa V

Pease inside the house and out the harmony,
Meditating on Name relieves agony. (1)

It is supreme bliss if in the heart You are lodged.
He takes to meditation whom You are pleased to impart. (1) *Refrain*
P-386

Uttering Your Name my mind and body are settled;
Meditating on the Name, the house of suffering is shattered. (2)

He who abides by His ordinance is accepted,
With the slogan of Holy Word he is perfected. (3)

My Guru Accomplished inculcated the Name,
Says Nanak, thus peace of mind did I attain. 4.8.59

Asa V

Where You send I go,
I enjoy the peace You bestow.
My Master of the Universe I am ever Your slave
Your favour and I achieve what I crave. (1) *Refrain*

What You give I wear and eat,
By Your grace I abide in peace. (2)

In my mind and body Your Name I repeat,
None other than You of Your order I treat. (3)

Day and night does Nanak entreat
That he finds liberation at the Holy Feet. 4.9.60

Asa V

Whether standing, sitting or sleeping, one should pray.

Laud the Lord as one goes one's way. (1)

To the ambrosial discourse one should give ear,

Hearing which one is at peace,

And all the suffering and maladies disappear. (1)

Refrain

Engaged in work, at shop or in voyage you should meditate,

Blessed by the Guru with Amrit satiate. (2)

If day and night the Lord you laud,

Tread you will not the Yama's path.

Day and night who forgets not the Lord-in-state,

Says Nanak, a touch of His feet would the man liberate. 4.10.61

Asa V

Meditating on Whom lends abode in peace,

Weal prevails and sufferings recede. (1)

One is in bliss and lauds the True,

Ever and ever adore the Guru. (1)

Refrain

Live the Holy Word of the Guru True.

Sitting at home I realise the Beau. (2)

Never you nurse ill-will for the other,

No harm would come to you, my friend, my brother. (3)

The Guru has imparted a *mantra*, a spell

Day and night from which does joy swell. 4.11.62

Asa V

The low-born for whom no one cares,
 If he remembered God, he would be known everywhere.
 Dear Lord, let me have a glimpse of You.
 If You are gracious, who won't be ferried through? (1)

He whom no one would cultivate,
 Before him the whole world would prostrate. (2)

He who is found at the lowest rung,
 If the Guru is gracious, his praises are sung. (3)

In the company of the Holy, the slumbering mind awakes.
 Says Nanak, it is only then, one to the Lord takes. (4) 12.63

Asa V

With your eyes the Lord alone you behold,
 And ever and ever His Name unfold. (1)

Laud the Lord and Lord alone.

P-387

Courtesy the holy and in their company,
 You should contemplate on the Name. (1)

Refrain

With Whose thread the entire universe is bound.
 Lodged in every heart Who is found. (2)

He Who creates and dissolves in an instant,
 Himself He remains unattributed, unconcerned. (3)

The Creator Almighty primes every heart,
 Remains ever in bliss, Nanak's Lord God. 4.13.64

Asa V

Ended is the knocking about of a million life,
 Succeeded in attaining the precious body, lost not in strife, (1)
 My sins forgiven, pain and suffering I abjure.
 With dust of the feet of holy, I am rendered pure. (1) *Refrain*

The Godmen liberate *with love*,
 He comes in their contact who is destined from Above. (2)

My mind is in bliss with spell of the Guru,
 My thirst assuaged, I am in tune with the True. (3)

The Name obtains Nine Treasures and occult accomplishment.
 Says Nanak, it is from the Guru one gains enlightenment. 4.14.65

Asa V

Quenched is the thirst of darkness of the days of yore,
 The service of the holy has relieved me of sins galore.
 I am in peace, poise and bliss in abundance.
 The Guru's service has purified my mind,
 As I listened to the Name of Providence. (1) *Refrain*

Shattered is the stupid obduracy of mind,
 The Lord's will is pleasing I find. (2)

As I touched the feet of the Guru Accomplished,
 From the sins of a million lives I was rid. (3)

The gem of this life was a success,
 Says Nanak, when the Guru True was gracious. 4.15.66

Asa V

Contemplate ever on the Lord you must.
 The feet of the Guru with your hair you dust.
 The awaking mind should awaken first.
 None other than the Lord comes to your aid.
 It's all false attachment, the accursed! (1)

Refrain

He who is dyed in the Guru's Word,
 Blessed by the Guru, of suffering he is cured. (2)

There is no shelter other than the Guru,
 The gracious Guru blesses with the Name True. (3)

The Guru is the Preceptor, Himself He is the Lord-in-State.
 Says Nanak, day and night on the Guru contemplate. 4.16.67

Asa V

He is the tree with branches spread all over.
 He is also the crop with protecting cover. (1)
 Wherever I look, I find Him alone.
 Every heart is my Lord's home. (1)

Refrain

Himself He is the Sun with the ray's swarm.
 At times He is subtle, at others He takes form. (2)

Attributed and Unattributed are His two names.
 Put together they are the same. (3)

Says Nanak, the Guru rid me of illusion,
 Of Bliss Incarnate I had the vision. 4.17.68

Asa V

Of arguments and polemics I play not the game.
 Day and night I am devoted to Your Name.
 Meritless, I have no virtue.
 The Doer Lord does and makes us do. (1)

P-388
Refrain

Ignorant, stupid, unenlightened and thoughtless
 Your Name is only my hope and crutches. (2)

Uttering Name, austerity, discipline and ritual performance I've not
 Contemplated.
 On the Name of Lord alone I've meditated. (3)

I know nothing, I am shortsighted.
 Supplicates Nanak, at Your Door I've alighted. 4.18.69

Asa V

The two alphabets in the Lords Name are my rosary.
 This is how I meditate on the Gracious Deity.
 I supplicate my True Guru
 Pray, keep me at Your feet,
 And grant me meditation of the True. (1)

Refrain

With the rosary of the Lord's Name lodged in my heart,
 I am relieved of the suffering of transmigration on my part. (2)

He who has the Lord in the heart and would contemplate
 Never would he here and hereafter doubt and deviate. (3)

Says Nanak, whosoever adopts the Name as his destiny
 With him the rosary of Name must accompany. 4.19.70

Asa V

He who dedicates himself to the Master of all
 Never does he come to harm. (1)
 The Lord's devotee is ever liberated.
 Whatever the Lord does he accepts,
 Transparent are the ways of the one dedicated. (1)

Refrain

Discarding all else who comes to the Lord's shelter,
 How could Maya ever him bother? (2)

He who has the treasure of Name in the heart,
 Not in the dream he is by anxiety distraught. (3)

Says Nanak, I have met the Accomplished Guru
 Illusions and attachments I am through. 4.20.71.

Asa V

When the Lord is favourably disposed,
 How can one to the agony of doubt be exposed? (1)
 I live on tidings from you.
 Meritless I am, pray save me, my Guru! (1)

Refrain

Sufferings are over, anxieties I have discarded,
 Repeating the True Guru's *mantra* I am rewarded. (2)

He is True; truth is He incarnate.
 Wear the necklace of His Name and meditate. (3)

Says Nanak, what ritual should one perform
 That He comes to lodge in the heart? 4.21.72

Asa V

Those by lust, wrath and pride are seized,
Meditating on Name the devotees are relieved. (1)

Maya-intoxicated remain asleep,

The devotees keep awake, tuned to the Lord, His Name they repeat. (1) *Refrain*

Attachment and illusion have whirled me around many an incarnation.
Stability I've found at His feet in meditation. (2)

Proud of possession tied in the dark cavern are those;
Liberated are the devotees who consider the Lord close. (3)

Says Nanak, who seek the Lord's shelter,
They are in peace here and liberated hereafter. 4.22.73

Asa V

P-389

You are my tide, I am Your fish.
You are my Master, to wait at Your door I wish.
You are the catalyst, I am the agent,
Seeking the shelter of virtue and talent. (1)

Refrain

You are my life, You are my boon,
A glimpse and the lotus of my heart is in bloom. (2)

You are my honour, You are my deliverance, You are my destiny.
You are the mentor, I seek Your testimony. (3)

Pray let me day and night meditate on Your Name,
This alone from his Lord does Nanak claim. 4.23.74

Asa V

Misled is he who wails and cries.
 The ignorant laughs and then sits and sighs. (1)
 Here someone is dead, there they sing,
 Here they cry, there of laughter is the ring. (1)

Refrain

From childhood, he is grown old.
 Having not achieved the goal, regrets untold. (2)

In the Three Qualities the world disports,
 From heaven to hell and hell to heaven it goes. (3)

Says Nanak, he who takes to meditation,
 His life is success, he attains salvation. 4.24.75

Asa V

I was in slumber and prayed not to the Lord,
 As the day dawned, I was distraught.
 If you long for the Lord, cherish His pleasant thought.
 If you wish to meet Him, then why this sloth? (1)

He offered me Amrit in my hand.
 The hand shook and it was strewn on the sand. (2)

I am lost in the pleasure of worldly love and conceit.
 It is no fault of my Creator Sweet. (3)

In the company of Holy my doubts are dissipated.
 To the Creator Himself was Nanak related. (4) 25.76

Asa V

Longing for a touch of Your Lotus Feet,
 The poor minions of Yama have taken fleet. (1)
 It is Your grace if You lodge in my heart,
 Meditating on Name all my ills depart. (1)

Refrain

Others suffer from many a malady,
 None dare come near Your devotee. (2)

My heart thirsts for Your glimpse,
 The mendicant lives in a state of bliss. (3)

Pray, pay heed to Nanak's supplication.
 Bless me with Name alone in my heart for meditation. 4.26.77

Asa V

Entanglements over, my mind is at rest,
 My Lord God has me blest. (1)
 Blessed by the holy I am fortunate.
 He whose house is known for perfection
 I have found that Fearless Magnate. (1)

Refrain

I have taken to Name with the grace of the Mendicant,
 My frightful rage of desire is quenched. (2)

My Master has been grateful and kind,
 Extinguished is the burning, at peace is my mind. (3)

My quest ended, I am in a poise frame.
 Nanak has attained the treasure of Name. 4.27.78

Asa V

He who is with the Lord allied,
 He is satiated, nothing is he denied. (1)
 The Godmen are never in disarray.
 They've enough to eat, spend, enjoy and give away. (1) *Refrain*

He who has the Lord Inaccessible as his banker,
 What care does he for anyone other? (2)

In His service one gains divine impulses ten and eight,
 If for the blinking of an eye on Him one should wait. (3)

He to whom You are kind my Lord!
 Never has he anything else to ask. 4.28.79

Asa V

As I meditated on my True Guru,
 My mind was in the supreme bliss true.
 My calculations ended, my doubts dissolved.
 Devoted to the Name, my spirit evolved. (1) *Refrain*

As I lodged the Lord in my heart,
 All my fears came to depart. (2)

As I sought Your shelter, Lord!
 I received what I wanted as my reward. (3)

Watching Your prowess I was at rest
 Nanak's trust in You came to vest. 4.29.80

Asa V

The mouse does day and night the rope nibble,
 Enjoying sweets one falls in the well. (1)
 In wasteful pondering your night does flow,
 Gloating in the pleasure of Maya
 Never you meditate on Wielder of the Bow. (1)

Refrain

Considering it permanent, the shade of a tree you build your house under it.
 Caught in the noose of death and Maya, their arrows afflict. (2)

A sandy shore in the jaws of tide,
 The stupid thinks, it is going to abide. (3)

In the company of the holy who meditates on the Lord,
 Says Nanak, he lives ever his Preceptor to laud. 4.30.81

Asa V

Nine Couplets

You are engaged in love-plays with Him.
 While living with Him, you do the same with his kin.
 With Him, you find everything you need.
 Without Him none would ever like you to meet. (1)
 Where has He gone after parting company with you?
 Like a shrew, you are miserable true. (1)

Refrain

With Him you ruled over the house.
 With Him you were known as his spouse.
 With Him you came to be pampered,
 Without Him your movements were hampered. (2)

With Him you were lionised and honoured.
 With Him you cultivated kins in the world.

With Him you had the allround best,
Without Him you were reduced to dust. (3)

He is a recluse; neither he dies nor he leaves.
Bound by discipline whatever he achieves.
Says Nanak, He unites and Himself separates.
He alone knows His mind's state. 4.31.82

Asa V

P-391

He dies not, nor are we with fear fed.
He can't be destroyed nor do we dread.
He is not indigent nor are we hungry.
He suffers not, nor do we. (1)
None other can take over life.
Eternal is He who gave us this light. (1)

Refrain

He has no bonds, nor we are attached.
He suffers no involvement, nor are we latched.
He is not unclean, nor are we impure.
He is in bliss, we remain in pleasure. (2)

He never worries, nor do we bother.
Never is He defiled, nor we need a cover.
He is not hungry, nor are we thirsty.
He is Immaculate, we are His copy. (3)

We are of no consequence, He alone matters.
The Lord pervades here and hereafter.
Says Nanak, the Guru rid me of my sins and illusions.
We have merged into one in a profusion. 4.32.83

Asa V

There are many a manner we serve the Master,
 Our life, breath and possessions to Him we offer.
 Shedding ego, for Him water we fetch and the fan we wave.
 To sacrifice unto Him a hundred times we crave! (1)
 She is happily married who is loved by the Lord.
 Best it is to cultivate her sort. (1)

Refrain

I am the water-carrier of Your servants,
 To seek the dust of their feet my heart is fervent.
 If it is inscribed on the forehead one finds the Lord
 The Master meets of His own accord. (2)

I would pledge my recitals, austerity and discipline,
 My *dharma*, *karma* and sacrificial submission.
 Shedding pride, I would be the dust of his feet.
 In his company I would have a glimpse and the Lord I'd meet. (3)

Every moment on Him I meditate.
 Day and night I serve the Lord-in-State.
 The day the Lord God takes kindly,
 Nanak is pardoned in the holy company. 4.33.84

Asa V

Loving the Lord is a bliss ever.
 Loving the Lord one suffers never.
 Loving the Lord would from the dirt of ego sever.
 Loving the Lord one is immaculate beaver. (1)
 Listen friend! Such devotion and love of the Lord
 Is the life, breath and anchor of every heart. (1)

Refrain

Loving the Lord is obtaining all treasures.
 Loving the Lord the immaculate Name in the heart inheres.
 Loving the Lord is everlasting glory.
 Loving the Lord rids of every worry. (2)

Loving the Lord would the ocean one steer.
 Loving the Lord, Yama one needn't fear.

Loving the Lord one liberates all.
 Loving the Lord accompanies even after the death call. (3)

With one's own endeavour none meets or goes astray.
 He to whom he is gracious goes the holy way.
 Nanak is sacrifice unto You.
 For the holy you are the Beau. 4.34.85

Asa V

P-392

Assuming kingship, he ruled over the empire,
 Did injustice and came a lot of wealth to acquire.
 Hoarded it in bags, a virtual treasure.
 The Lord snatched from him and gave it to another. (1)
 An unbaked pot lying in a strait.
 The more it throws its weight the more it disintegrates. (1) *Refrain*

You are fearless and turned ruthless true.
 You remember not the Creator ever with you.
 You cultivated *lashkars* and their lashes.
 As the breath left, everything turned into ashes. (2)

The lofty mansions, palaces and the *harem*,
 Elephants, steeds with accoutrements, you desire for them.
 Huge family, sons and daughters,
 Involved in attachment the blind came to disaster. (3)

He who creates, also destroys fast.
 All pleasures become dream of the past.
 He alone is liberated, given wealth and authority,
 Says Nanak, the slave, who is favoured by the Almighty. 4.35.86

Asa V

I was attached to it* a lot.
 The more I longed for it as the more I got.
 Clung to the neck it loses not its hold.
 To seek the release one has to go to the Guru's fold. (1)
 The temptress of the world I have discarded and shed,
 Thereby I met the Attributeless and was blessed. (1) *Refrain*

A fascinating beauty that the heart would warm.
 Travelling at the port, at home and in the jungle she casts her charm.
 In conception and perception she appears sweet,
 With the blessing of the Guru I found her a cheat. (2)

Deceitful are her lieutenants.
 They spare not even the parents.
 Her friends she keeps in bondage as thralls.
 With the Guru's blessings I subdued them all. (3)

I am now in a state of joy and pleasure.
 My fears dissolved, I have snapped the snare.
 Says Nanak, as my True Guru I found
 My entire house is in joy profound. 4.36.87

* Maya

Asa V

Those who consider Him close day and night,
 What the Preceptor does they take to be right.
 Name alone as their anchor who treat,
 The *humble* remain dust of everyone's feet.
 Brother! The way of the holy you wish to know,
 Difficult on it is the light to throw. (1)

Refrain

They live on the Name alone,
 The symbol of bliss and laudation is their home.
 They treat alike their friend and foe,
 Other than the Lord before none they bow. (2)

From millions of sins they relieve,
 In their grace from suffering and pain retrieve.
 They are brave and true to their word.
 The wretched Maya is by the holy cured (3)

The celestial spirits seek their company,
 Their glimpse is precious, their devotion is destiny.
 With folded hands Nanak supplicates to You.
 Pray, allow me to serve the holy, my Treasure of Virtue! 4.37.88

Asa V

All the joys lie in uttering alone the Name of God.
 All the divine disciplines consist in laudation of Lord.
 Supremely holy is company of the men of God
 Serving whom one gets in the Lord absorbed. (1)
 With the Guru's blessing, the devotee attains exaltation.
 He remembering Whom one is enlightened,
 He is beyond any estimation. (1)

P-393

Refrain

Fasts, discipline, holy bath, worship of the deities
 Listening to the *Vedas*, *Puranas* and *Smritis*,
 Exalted is his station
 In the company holy who takes to meditation. (2)

He who prevails in every home, every street,
 Redeems the fallen, dust of His feet.
 Those who are devoted to the Lord
 Describing their status and extent is hard. (3)

With folded hands meditate day and night,
 And then of the holy have a sight.
 Pray, take the poor me in Your care,
 Nanak has come seeking Your anchor. 4.38.89

Asa V

Taking holy baths day and night,
 Ever consuming offerings is considered alright.
 He who never leaves the deity alone,
 Again and again falls at its feet to atone. (1)
 We, too, worship a Shaligram.
 Pay our homage and offer alm. (1)

Refrain

Whose bell in all the four directions sounds,
 Whose seat is ever in heaven found,
 Whose flywhisk waves all over,
 Whose essence emits fragrance ever, (2)

Every heart is whose sacred chest,
 The holy company his daily rest.
 Worship and laudation are his sources of bliss.
 Unlimited ever glorification is his. (3)

He who is destined, he alone achieves.
 In the holy company he sits at their feet.
 I have come across such a Shaligram.
 Says Nanak, the Guru has been gracious and warm. 4.39.90

Asa V (Quintet)

The path on which the woman water-carrier was robbed,
 That path the holy make a point to discard. (1)
 True is what the Accomplished Guru says,
 Of Your Name it is an exclusive lane,
 Far away from the Yama's trail. (1)

Refrain

Where it is the part of greed,
 Remains away the godmen indeed. (2)

Where crowds of sinners are chastised,
 The holy in the company of the Lord are prized. (3)

Chitra and Gupta who maintain record
 Dare not at the holy a glance even cast. (4)

Says Nanak, he who takes to the Accomplished Guru
 At his the unstruck trumpet sounds true. 5.40.91

Asa V (One duo)

In company of the holy Name I imbibed.
 I achieved all the objectives for which I strived.
 My thirst assuaged I'm full of laudation.
 I am in meditation of the Vishnu's manifestation.
 I sought shelter of the Almighty Scion.
 Blessed by the Guru I gained poise.
 The darkness dispelled, the Moon has arisen. (1)

Refrain
P-394

With rubies and pearls my treasures are replete.
 They suffer no loss who the Name repeat.
 He who quaffs the Amrit of the Word Holy,
 Says Nanak, attains distinction in divinity. 2.41.92

Asa V Score 7

Meditating on the Lord ever in the heart,
 Your friends and fellow-travellers you ferry across. (1)
 My Guru ever with me abides,
 I meditate on Him and always He guides. (1)

Refrain

Sweet and welcome is what You do.
 For the gift of Name, Nanak begs his Guru. 2.42.93

Asa V

In company of holy the world is ferried to yonder port,
 With Name of the Lord in heart as support. (1)
 The lotus feet of Beloved Guru
 The holy propitiate and adore the True. (1)

Refrain

He who has it inscribed on her forehead,
 Says Nanak, she remains ever happily wed. 2.43.94

Asa V

As the Beloved to me became sweet,
 No more the co-wife my Spouse would meet.
 Endeared by the Spouse, my self I deck,
 No more is my heart a wreck. (1)
 I did well and listened to the Lord,
 My home found peace, poise and utter accord. (1)

Refrain

I am a hand-maid, my Master's attendant.
 He is Eternal, Inaccessible, of Unknown Extent.
 Holding the fan I wave my Beloved's feet.
 Fled are the wicked five evils in retreat. (2)

Neither of high lineage nor of high accord,
 I know not how I come to be liked by my Lord.
 I was helpless, humble and mean
 The Spouse held my hand and made me queen. (3)

When face-to-face my Beloved I met.
 It was peace and poise, my matrimony blest.
 Says Nanak, fulfilled are all my longings due.
 My True Guru has taken me to the Treasure of Virtue. 4.1.95

Asa V

With scowl on the face and malicious look,
 Harsh words and tongue of a crook.
 Ever hungry having her master forsook. (1)
 The Lord has created such a maid,
 Who has swallowed the whole world.
 By the True Guru I was saved. (1)

Refrain

With her thugs and drugs, the entire world she has stormed.
 Brahma, Vishnu and Mahadev she has charmed.
 Only the devotee engaged in devotion remained unharmed. (2)

Fed up with fasts, disciplinary restraints and expiatory rites,
 Visiting the river-bank temples at various sites,
 Only they were saved who sought the Lord's light. (3)

The entire world in attachment of Maya is bound,
 The stupid egoist lost in ego are found.
 But for Nanak grasping my arm, I would have drowned. 4.2.96

Asa V

It is all agony when one forgets the Master.

Here and hereafter it is a disaster. (1)

The holy are at peace in meditation.

Pray let me take to Your Name,
All the pleasures are Your dispensation. (1)

P-395
Refrain

Who considers Him far, who is by his side,
Suffering and pining ever he dies. (2)

He who has bestowed him all, he remembers Him not.

Day and night with the vicious Maya he rots. (3)

Says Nanak, on the Lord alone one should meditate,
The faith in the Accomplished Guru liberates. 4.3.97

Meditating on the Name, the mind and body are in pink,

All the sins and misdeeds thereby sink. (1)

Brother mine, auspicious is the day

When one attains the status supreme as one does pray. (1) *Refrain*

He who propitiates the holy feet, indeed,
From evil-doing and malice he is relieved. (2)

The Guru Accomplished settled the dispute.

He had the Five Evils subdued. (3)

He who has the Lord's Name lodged in his heart,

Nanak is sacrifice unto him on his part. 4.4.98

Asa V

Singer, you should sing for the Hallowed.
 The soul, breath and body to us Who has bestowed.
 In Whose service you attain all you ask,
 No other door you have to knock. (1)
 He is ever a bliss, the auspicious Lord.
 The Treasure of Virtue Who should be remembered day after day.
 Glory be to the beloved holy,
 Whose grace and the Lord in one's heart comes to stay. (1) *Refrain*

What He bestows does never lapse.
 Perfectly all of us would poise grasp.
 Whose grace no one can undo,
 The True one in the heart should one imbue. (2)

In whose house one finds every perfection.
 The Lord's devotee suffers not dejection.
 With faith in Him the state of fearlessness one gains.
 Every breath the laudation of the Treasre of Virtue one attains. (3)

He is not far, you may go anywhere,
 If He is gracious one imbibes the Seer.
 Offering prayer to the Accomplished Lord,
 Nanak asked for Name as his wherewithal. 4.5.99

Asa V

As a first step, of suffering, of the body, I was relieved,
 And the sublime peace my mind conceived.
 In His grace the Guru blessed me with Name.
 I hail my Guru again and again. (1)
 Brother! I have realised my Accomplished Guru.
 My suffering and maladies ended
 As I came in the care of the Guru True.

Refrain

With the Lord's feet lodged in my heart,
 I achieved all that I ever sought.
 Assuaged is the fire of my desire, my mind is at peace.
 It is His favour, the Guru was pleased. (2)

To the one without shelter, He has given shelter.
 To the one without honour, He has given honour.
 Snapping the bonds, His devotees He saved
 Who tasted the Ambrosial Word *for which they craved.* (3)

With great good fortune I propitiated the Guru's feet,
 Abandoned everything else and came close to His seat
 Says Nanak, he to whom the Lord is kind,
 Ever in bliss himself he would find. 4.6.100

P-396

Asa V

The True Guru has him despatched,
 A life-long relation is hatched.
 The baby has come and lodged in the heart,
 The mother of the child is delighted a lot. (1)
 A son has been born to the Lord's devotee.
 What is inscribed Above is manifest to everybody. (1) *Refrain*

The baby is born after nine months as conceived,
 Anxieties over, everyone is relieved.
 The sister-friends recite the Holy Word,
 Which the True Master has conferred. (2)

The tree has blossomed, a new generation is started.
 A sense of righteousness has the Lord imparted.
 What I wanted, the True Guru has been gracious to award,
 Free from worries I am in the One absorbed. (3)

The way a baby takes much pride in his father,
 I too speak as He would order.
 About this there is now no secret.
 Guru Nanak was gracious and he has blest. 4.7.101.

Asa V

With His own hand the Accomplished Guru has blest.
 The glory of His devotee is truly manifest.
 I utter the Guru's Name, on Him I meditate.
 My heart's desire in my prayer I relate. (1)

Refrain

I come to the True Guru's care,
 He has heard the devotee's prayer. (2)

Life, body, youth and breath are maintained under His advice,
 Nanak unto his Guru is sacrifice. 3.8.102

Asa V

Score 8 In the measure of Kafi

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

I am a slave, legally purchased, You are my True Master.
 My life and body that belonged to him are all Yours in transfer. (1)

You are moneyed, pride of the poor, it is You I hail.
 He who has faith in anyone other than the True is found to be frail. (1) *Refrain*

Your command is wondrous, no one knows its way.
 He whom the Accomplished blesses, he does what You say. (2)

Of little use are the clever ways and wise means you employ,
What the Master grants in grace gives the real joy. (3)

You may try a million rituals, there is no end to your hunger.
Nanak, the slave, took to Name, forgetting other endeavour. 4.1.103

Asa V

All other sources of pleasure I've searched, there is none like the Lord.

If the Guru is kindly inclined one realises the Lord God. (1)

I hail my Guru, for Him I am a hundred times a sacrifice.

I should forget not Name for a moment, pray bless me with the advice. *Refrain*

Fortunate is he who has the riches of Name stored in his heart.

His ties of Maya are snapped of the Holy Word who becomes a part. (2) P-397

How do I laud the Guru, of true understanding, the pool of nectar?

From the primal time and age after age, He is the accomplished Preceptor. (3)

One should meditate on Name with the mind dyed in Lord's colour.

Ever in his company, his life, breath and riches is Nanak's Master. 4.2.104

Asa V

Should the Inaccessible, Wondrous Master lodge in my heart for a moment,

Mother mine, I would be rid of all suffering, pain and malady in an instant.

I am sacrifice unto my Lord Deity.

It's supreme bliss meditating on Him with mind and body. *Refrain*

Of the True Master for a moment did I hear the Word.

I was blessed with all joys, my mother, of which the value can't be told. (2)

A feast for eyes, seeing Whom I am ravished,
Mother mine! I am meritless and yet He had me hold
His apron and cherished. (3)

Beyond the *Vedas*, *Qur'an* and the worldly asset,
Nanak's Lord is all over manifest. 4.3.105

Asa V

Millions of devotees remember You, uttering Your Name
How do I meet You, meritless and malicious as I am? (1)
You are my support, the Maker of Universe, Preserver and Kind Lord.
You are everyone's Master, it's all Your creation God. (1) *Refrain*

Ever You help the devotees who realise Your constant presence,
Those without the Name die in regret and repentance. (2)

The devotee who relishes service is free from transmigration.
Those who forget the Name, they are not worth any mention. (3)

Like a cattle going astray to a green crop, the world is of the sort,
Pray snap Nanak's bonds, take him to Your heart. 4.4.106

Asa V

Forgetting all other issues, to Him alone I give my mind.
Ridding myself of false pride, I dedicate myself and body to the Kind.
I laud You day and night, You are the Creator Deity.
I live on Your Bounty, pray do take pity on me! (1) *Refrain*

Let me do only that what makes my face bright
He alone takes to truth whom Allah keeps in sight. (2)

Do a house for me which would never collapse,
I should lodge in my heart what would never lapse. (3)

They endear the Lord whom the Lord shows consideration.
Blessed by Guru, to the Inexpressible, Nanak has given expression. 4.5.107

Asa V

What are they like who forget not the Lord?
There is no difference; they are in the image of God. (1)

Meeting Him my mind and body are blessed
I am in peace my sufferings redressed. (1)

Refrain

All the planets and continents by them are sustained,
The accomplished devotees who have the Name in their heart maintained. (2)

He whom He respects is respected.
He is manifest all over and is accepted. (3)

P-398

Meditate on Him day and night, with every breath you breathe,
He fulfils Nanak's desire, the prophet of the true creed. 4.6.108

Asa V

He who prevails over all is my Master.
His is the shelter alone over my head, there is none other. (1)
You are the Saviour, pray save me the way You are bound.
There is none other than You I've looked around. (1)

Refrain

The Lord Himself fosters all, everyone's need is met.
He who lodges in the heart, Him we must not forget. (2)

Whatever He does, He does the way He pleases.
He is the helper of His devotees known for ages. (3)

Meditating on the Lord's Name one never regrets.
Nanak longs for Your glimpse, pray heed his request. 4.7.109

Asa V

How you sleep forgetting Name, oblivious in pride?
Many are there in this river, being carried away by the tide. (1)

The Guru's feet are the boat, one should embark and go across,
And in the company of the holy day and night laud the Boss. (2)

You enjoy life a lot but without the Name you are empty.
In the absence of devotion, many die in nursery.

Donning fine dresses and perfuming the body with scents
In the absence of devotion, in ashes it would end. (3)

The world is an arduous ocean not many have realised.
Liberation is in Lord's service, the spell Nanak has surmised. 4.8.110

Asa V

None with one abides, why be vain.
With faith in the Name you cross the main.
I am poor, You are my true anchor, my Guru Perfect,
Just a glimpse of You and my mind is at rest. (1)

Refrain

Royalty and riches are entanglements of little count.
Faith in the Lord's laudation is of the inexhaustible amount. (2)

All the pleasures of Maya are shadows indeed.
Name is the boon of peace with which the God-devoted feed. (3)

You are the true treasure of virtue, deep and profound.
With hope and trust in the Master is Nanak's heart bound. 4.9.111

Asa V

Meditating on Whom sufferings end, peace and poise does one achieve.
 Day and night with folded hands the Lord's Name should one conceive. (1)
 Nanak's Lord is the one to Whom does everything relate.
 He prevails all over, He is True, the Truth Incarnate. (1) *Refrain*

He Who has to be realised is ever with us within and without,
 Meditating on Him relieves one of every ugly clout. (2)

The mighty Protector protects even in fire. P-399
 Enchanting is the Lord's Name, meditating on which does anguish expire. (3)

Supreme peace, poise and bliss Nanak found in the dust of His feet.
 All his objects were met as the Guru Accomplished he came to entreat.4.10.112

Asa V

That the Lord is the treasure of virtue, the devotees realise.
 When the Compassionate Lord is kind, one enjoys His love as a prize.
 Let us get together the holy, discourse and recite.
 Forgetting the conventional modesty, contemplate day and night. (1) *Refrain*

Meditating on the Name gives immense joy.
 The world is a myth which itself does destroy. (2)

Few are there who are devoted to the Lotus Feet.
 Blessed is the noble face which the Lord would entreat. (3)

From the fear of transmigration contemplation relieves.
 Nanak enjoys the pleasure that the Lord does please. 4.11.113

Asa V

Come friends, let's get together and taste the bitter and sweet.
 Sip the Ambrosial Name of the Lord and thus our sins defeat.
 Contemplate on the essence, Godmen, so that you are not harmed,
 The retrobates are defeated and the devotees are informed. (1) *Refrain*

Shed the curse of ego, let humility of understanding be your seal.
 Your shop be holy, your weights correct and in the Lord's Name you deal. (2)

Those who dedicate their soul, body and wealth to the Lord are held in esteem.
 They are cherished by the Preceptor and are ever happy and in gleam. (3)

Those who drink the drink of evil-thinking sire an harlot demented.
 Absorbed in the chemistry of Name are the truly fermented. 4.12.114

Asa V

As dictated I did and made a beginning well.
 I meditated and lived on meditation, inspired by the Guru's spell. (1)
 I fell at the feet of the True Guru who resolved my doubt.
 The Lord in his grace bestowed me with truth as a clout. (1) *Refrain*

In His manner divine the Lord pulled me with His arm.
 Whatever I am blessed with is the supreme honour in form. (2)

Ever and ever laud the Lord meditating on the Name
 The True Guru helps fulfil the vow in His gracious frame. (3)

Name is the riches, its recitation the profit bestowed by Accomplished Guru.
 Says Nanak, the holy are the merchants of limitless Lord True. 4.13.115

Asa V

Lord! He whose Master are You is supremely fortunate.
 He is ever blessed and happy, all his illusions and fears abate. (1)
 I am the slave of the Lord, my Master is Mighty.
 He does, makes us do in His ways, He is my True Deity. (1) *Refrain*

There is none other of whom one should entertain fear. P-400
 The Guru's service helps gain the Mansion and the arduous ocean clear. (2)

A glimpse of Yours bestows treasure of peace in the heart.
 He on whom You are gracious, the devotee is approved by the Lord. (3)

The Lord's laudation is the essence of Amrit which is rare to imbibe.
 Says Nanak, may I receive my wages in Name on which I meditate and Thrive?
 4.14.116

Asa V

The Lord of Whom I am the maid is above all.
 Everything is said to belong to Him, big or small. (1)
 He is my lip, breath, and wealth for Him I crave,
 Whose Name purifies me I am His slave. (1) *Refrain*

Without worry, ever in bliss, pearl and jewel Who is known,
 Contented, satisfied and happy, He is my crown! (2)

My sister-friends of the congregation, take to noble measure,
 Serve the holy with devotion to gain the Divine treasure. (3)
All are the hand-maids of the Master, Him everyone tries to claim.
 Says Nanak, she whom He cherishes she is a happy dame. 4.15.117

Asa V

Treating yourself as hand-maid of the holy, of your life this should be the way,
Of virtues this is the supreme, never you consider your Spouse away. (1)

This pretty mind of yours should in His colour fast be dyed.
Discarding cleverness of cogitation, consider the Lord by your side. (1) *Refrain*

Submitting to whatever the Spouse says, should be your make-up due.
Driving away duality be the betel you chew. (2)

Treating the Guru's Word as lamp, lay the couch of truth.
Keep your hand ever folded in prayer, you will realise the Lord forsooth. (3)

She is proficient, elegant in dress and of charm unblemished.
Says Nanak, she is blessed in matrimony who is by the Lord cherished.

4.16.118

Asa V

I was unsteady and shaky as long as I was in double-mind,
As my Guru resolved my doubts, poise around I find. (1)

The mischievous foes by the Guru have been restrained.
I am free from them as they have all been tamed. (1) *Refrain*

Caught in the considerations of 'mine' and 'thine' man is ensnared.
When the Guru this misunderstanding removes, from the snare one is spared. (2)

As long as one doesn't submit to His command, one is sore.
Guided by the Guru when one complies with His wish, one is unhappy no more. (3)

No one is my enemy nor my ill-wisher or inferior.
As I took to the Guru's service I am the Lord's servitor. 4.17.119

Asa V

There is supreme bliss in laudation of the Lord.

The True Guru relieves from ills, with Name as reward. (1)

I hail my Guru, I am sacrifice unto Him many a time. P-401

Sacrifice indeed I am unto the Guru with Whom the truth I chime. (1)

Influenced by good and bad omens is he who remembers not God.

Yama dare not come near him who is cherished by the Lord. (2)

Name is above philanthropy, charity, recitals and austerity.

He who utters the Name, his objectives are met by the Divine Entity. (3)

Fears fled, rid of illusion and attachments, none appears to be alien.

Nanak having served the Supreme, no harm can come to him then.4.18.120

Asa V Score 9

There is but one God.

He is realised through the grace of the True Guru.

I meditate on Him, meditating on Him I enjoy absolute peace.

I know not if hereafter it would please Him or not please.

He is the only Bestower, all others are seekers,

Where else should they go and seek? (1)

To ask of another I am ashamed

You are the Imperial Monarch, the only Master.

Who else can with You be named? (1)

Refrain

Restless I stand and then I sit

In the quest of a glimpse of the Famed.

They find not the Mansion, Sanak, Snandan, Snatan and Sanat,

The sons of Brahma are named. (2)

Inaccessible, Beyond Reach and Unknowable,
 Your value can't be ascertained.
 To gain company of the True One,
 Meditation on the True Guru I have aimed. (3)

The Lord Compassionate has been gracious,
 From the noose is my neck unchained.
 Says Nanak, he who finds the company of the holy,
 He is no more for transmigration framed. 4.1.121

Asa V

I laud the Lord at home and abroad, awake and asleep.
 The Divine Merchant of Name has given me provision for the journey I seek.
 All the rest is beyond my reach.
 The Guru Accomplished has bestowed the Name
 It's my succour, it's my upkeep. (1) *Refrain*

I laud Him in sorrow, I laud Him in joy.
 As I travel His company I keep.
 The Guru has inculcated Name in my mind,
 He has thus my thirst appeased. (2)

I laud Him in daytime, I hail Him at night.
 Every breath on my tongue Him I keep,
 The holy company gives the assurance
 That in life and death He is by the side of the meek (3)

Pray bestow Nanak with the blessing.
 The dust of the feet of the holy in my heart I keep.
 I hear His discourse with my ears and have His glimpse with my eyes.
 And my forehead should be on the Guru's feet. 4.2.122

Asa V Score 10

P-402

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

What you consider everlasting shall for days last two.
False is attachment to progeny, spouse and the property you've amassed
Man, what for this living fast?
All that you see is a mirage, only the Name fetches the profit that lasts. (1)
Refrain

Like the garments you everyday wear must sooner or later rot.
How long can you run on a wall? In the end you've to stop. (2)

Like a bit of salt in a pool of water, takes no time to dissolve,
As the summons come from the Lord, in a moment you have to depart. (3)

Man, your movements are being recorded, even the breath you heave.
One must ever laud Nanak's Lord, with head on the Guru's feet. 4.1.123

Asa V

All that had gone wrong has been righted,
Factions and foes have turned friends.
A jewel shines in darkness,
My misled mentality mends. (1)
As the Guru His grace lends,
Peace, prosperity and Name the Lord Himself sends. (1) *Refrain*

A pauper for whom nobody cared,
The entire world now attends.
No one would let me sit near him,
Now everyone at my feet bends. (2)

I was thirsting for every half penny,
 My thirst has completely quenched.
 I would bear not a word from anybody,
 The company of the holy blends. (3)

How can one tell Your tale?
 You are Inaccessible, to accessibility Who not lends.
 Pray make a slave of Nanak Your servant
 At Your service who stands and attends. 4.2.124

Asa V

Stupid! In the matter of gain you are slow,
 Where it is loss, you run fast.
 You purchase not the goods profitable
 The sinner in you in debt is caught. (1)

The True Guru! You alone are my prop,
 Reformer of the misled is Your Name my Lord!
 I have Your shelter sought. (1)

Refrain

In fond talk much I get involved,
 While meditating on the Name I feel sloth.
 I relish scandal and slander,
 Upside down my understanding is cast. (2)

For others' wealth, wife, figure and frivolous talk,
 What is forbidden I hunger like a rabid dog.
 I have no inclination for right and righteousness,
 Listening to truth puts me off. (3)

You are compassionate to the humble, Kind Master,
 The devotee's anchor is Name of the Lord.
 Nanak, the eager, has come to Your shelter.
 Pray save my honour and also adopt. 4.3.125

Asa V

Involved and immersed in falsehood, attached to Maya and bound.
 Your ultimate destination you remember not, blended in ego you are found. (1)
 My alienated heart! Why don't you find the Unfound?
 You live in a mud house in the company of many a malicious hound.(1) *Refrain*

Hankering after possession ever, every moment of your life unsound, P-403
 Like temptation of dishes sweet, in falsehood, foul you are drowned. (2)

Lust, wrath, greed and attachment, with the pleasure of senses you are bound.
 When the Lord Creator gave a whirl in transmigration you came to be frowned. (3)

When reliever of the sufferings of the humble took kindly,
 Guided by the Guru, peace you found.
 Says Nanak, meditate on Him day and night, to be free from all that is unsound. (4)
 Brother! The shatterer of suffering of the humble did favour
 And the cycle of birth and death was unbound 4.4.126

Asa V

For a moment of pleasure of lust, you suffer for a million days,
 For an instant you enjoy life and then regret always. (1)
 Blind! You should contemplate on the Creator.
 Your destined day is not much later. (1) *Refrain*

At a moment's sight you got tempted, they are *akk*, *neem** and bitter melon.
 It is like the company of a snake with another's wife cohabitation. (2)

You commit sins, for your foe,# what is entrusted to you remains entrusted,
 You court who must leave you, the friend you've alienated. (3)

* Akk is a bitter bush and Neem (Morgoso) is a bitter plant.

Maya

This is the way of the entire world, he is saved who cherishes the
 Accomplished Guru.
 Says Nanak, he swims across the ocean of life with his body pure and true.
 4.5.127

Asa V Duos

What was done in secret, You had seen.
 The ignorant fools try and deny.
 What they do, they are bound for it
 Then they regret *and cry*. (1)
 My Lord is aware of whatever you try.
 Deceived by delusion you conceal your inside.
 What is in your heart in the end you'll comply. (1) *Refrain*

One does what one is prompted.
 The poor can do the otherwise hardly.
 Pray, pardon me the Supreme Master,
 Nanak is sacrifice unto his Deity. 2.6.128

Asa V

Himself He protects the devotee,
 And makes him imbibe the Name.
 Wherever the devotee has His concern,
 He must rush to attend the same.
 He assures the devotee that He is close.

Whenever the devotee has a problem,
 He instantly arrives thereof to dispose. (1)

I am sacrifice unto the devotee
 Whom the Lord God loves.
 Even a word from him refreshes.
 Him would Nanak be pleased to serve. (2) 7.129

Asa V Score 11

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

The mountebank plays many a role but what he actually is he remains.
The man subject to delusion in many an incarnation wanders.

Yet never the state of bliss he attains. (1) P-404

Dear holy fellow travellers, friends!

Without Name one remains rudderless on earth.

He who lauds the Lord in the holy company,

He achieves the noble objective of human birth. (1) *Refrain*

Maya of the Three Qualities is also created by the Preceptor.

Tell me, how should it be crossed?

It is a whirlpool endless and arduous

With the blessings of the Guru which can be passed. (2)

After laborious search and contemplation

Nanak has arrived at this conclusion.

Meditation on Name is the priceless treasure,

The jewel of mind is free from delusion. 3.1.130.

Asa V Duo

Blessed by the Guru, He has come to lodge in my heart.

What I ask I get.

My mind is dyed in His colour.

No more has it to flounder and fret. (1)

My Master is Supreme,

Day and night whom I laud.

In a moment He makes and unmakes

From Whom you should be on guard. (1)

Refrain ♪

Wherever I see I find my Master,
 None else I take to heart.
 Nanak, the slave, has been blessed by the Lord Himself,
 Divested of doubt and fear I record. 2.2.131

Asa V

The four *varnas** and their cream
 With the six *Shastras* on their palm,
 Beauteous, accomplished, good-looking and understanding
 Are caught by the five evils' charm.
 He who has vanquished the five is a champion,
 Where is the one in such a form?
 He who has killed and crushed the five
 He can brave the *Kaliyug storm* (1)

Refrain

A massive force, difficult to drive,
 Stubborn and in a fighting form.
 Says Nanak, only they have it vanquished,
 Who in the holy company are born. 2.3.132

Asa V

The divine discourse is noble and supreme for the soul.
 All the rest is without any interest. (1)
 The virtuous, the ascetic and the learned in six systems,
 Nothing compares the divine crest. (1)

Refrain

That this discourse is killer of poison; unique, wondrous and creator of poise,
 In the holy company did Nanak test. 2.4.133

* Social Divisions

Asa V

I cherish the divine discourse like a stream of Amrit,
Not for an instant the Guru would let me forget. (1)

It imparts His glimpse, His Holy touch, joy and bliss,
And dyes in the colour jet.

A moment's discourse is meeting the Guru; an hour's is freedom from Yama,
And its lodging in the heart is like necklace around the neck. 3.5.134

Asa V

I cherish the holy company.

Refrain

Every *pahar*,* every hour, every moment I laud the Lord
Like a divine litany (1)

Moving, sitting and sleeping, His praises I sing.
My mind and body attuned to His feet like a symphony. (2)

I am of little value, He is the Master of weight.
Nanak has sought His company. 3.6.135

Raga Asa V Score 12

P-405

There is but One God.

He is realised through the grace of the True Guru.

Shed your shrewdness and devote yourself to the Formless Supreme Lord.
Other than the True Name the rest is ashes *that you discard*.

Treat the Lord ever by your side.

Blessed by the Guru, by Him you should abide. (1)

Refrain

* A period of three hours.

He is my only source of strength, none else I ask.
The vast ocean of life, chanting His Name I cross. (2)

Freed from the torture of Yama on the cycle of birth and death,
He alone gains the treasure of Name who is by the Preceptor blessed. (3)

He is the sole anchor, the only prop, in Him alone I've confidence.
Says Nanak, meditate in the holy company, there is none other than
the Providence. 4.1.136

Asa V

The Preceptor has blessed you with life, mind, body and breath,
Also the delight surfeit.

Helper of the Helpless, Sustainer of Life.

Shelter for those who come to Him and prostrate. (1)

Man! You should meditate on the Name.

He who helps you here and hereafter attune yourself to the same. (1) *Refrain*

To swim across the ocean of existence study of the *Vedas* and
Shastras they claim.

Much above the *karma*, *dharma* and rituals is the culture of Name. (2)

Shedding lust, wrath and ego, I met the True Guru.

Noble is meditation on Name, devotion to the Lord and service of the True. (3)

I come to Your care my Bestower, You are pride of the poor.
You sustain life and breath, of Nanak You are the anchor. 4.2.137

Asa V

Double-minded in duality I've suffered much,
Bereft of the holy company.

I didn't earn profit of the essence of meditation,

Dyed in colour of the Lord's variety.
 One should meditate daily on the Name,
 Every breath remember God forgetting other claim. (1) *Refrain*

The Bestower of Life, it is He who does and makes us do.
 Forgetting all other shrewdness ever the Lord you pursue. (2)

Friend, Comrade, Helper, Companion High, Inaccessible and Without a Like,
 Lodging His Lotus Feet in the heart, make Him the prop of your life. (3)

Pray, do me a favour, my Lord I should ever You laud.
 Peace and exhaltation should Nanak gain uttering the Name of God. 4.3.138

Asa V

Under the guidance of the holy company
 I make an endeavour as You inspire.
 Pray let me be dyed in the Lord's Name
 Lord! You Yourself are the Dyer. (1),
 I should be devoted to the Lord
 In Your benign grace pray lodge Yourself in my heart. (1) *Refrain*
 P-406

Hearing Your Name, my Love,
 Just for a glimpse I yearn.

That alone is my ambition
 Pray do be kind to this worm. (2)

My body and my wealth all is Yours.
 You are my Master, nothing on my own can I achieve.
 I live the way You ordain.
 What You offer I attain. (3)

My sins of several ages are washed.
 With dust of the feet of the men of God.
 In His loving devotion my illusions and fears are shattered.
 Nanak ever remains in the presence of the Lord. 4.4.139

Asa V

Inaccessible, Imperceptible is Your sight,
 He attains who is fortunate.
 The Compassionate Lord was gracious.
 The True Guru bestowed the Name. (1)
Kaliyuga is saved by the Enlightened Guru.
 All those filthy, foul, ignorant and stupid,
 Took to Your devotion to pursue. (1)

Refrain

You are the Creator, support of the Universe,
 You are immanent in all.
 Dharamraja was struck with wonder,
 To find all at Your feet fall. (2)

Satyayuga, Treta, Dwapar were considered sacred.
 Now *Kaliyuga* is supreme.
 You do here, you are punished there,
 No one suffers for anyone other. (3)

Lord, You do what Your devotee desires.
 It is Your way.
 With folded hands Nanak asks for a boon,
 Give a glimpse to Your devotees to remain in tune. 4.5.140

Raga Asa V Score 13

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



Lord! Your Words,
 Liberation on the meritless conferred. (1)
 Strife-torn and bad-tempered ever,
 By Your touch were immediately churned. (1)

Refrain

In the cycle of births, and condemned to hell,
 Their caste and clan You turned. (2)

Those not known, nor reorganized
 At Your Portal were honour conferred. (3)

How do I laud, how I consecrate?
 Nanak, a sacrifice unto you, every moment has turned. 4.1.141

Asa V

The fools remain asleep. (1)
 In the attachment of the family and foul pleasure,
 Locked in evil objectives they keep.

Refrain

False their ideals, their pleasures illusive,
 The ego-swollen the truth they seek. (2)

The boon of Ambrosial Name is with them,
 This secret to them doesn't seem to leak. (3)

Pray bless them with the holy company,
 Who Your shelter like Nanak seek. 4.2.142

Asa V

I cherish company of my Beau.

Refrain

Not gold, jewels, pearl-necklaces and rubies
 None of these I pursue.



Neither royalty, luck, authority nor palace,
 None whatsoever is my due.
 I seek only the shelter of the feet of the holy for reverence, P-407
 There is my joy true.
 As Nanak found His Guru,
 All His agony withdrew. 3.3.143

Asa V

The Guru has granted me the vision. (1) *Refrain*
 Hither and thither in every heart
 It is You alone I find in profusion. (1)

You are the catalyst, You are the prop.
 You are the proper provision. (2)

Propitiating the holy, with their blessed sight,
 A peaceful sleep is Nanak's vision. 3.4.144

Asa V

Precious is the Name Divine.
 He who cherishes, himself in poise finds. (1) *Refrain*
 He is a constant company, never forsakes
 Of unfathomable and immeasurable kind.

My beloved is my brother, father and mother
 For devotees to shelter behind. (2)

Blessed by the Guru I had an access to the Inaccessible
 Says Nanak, it was a game fine. 3.5.145

Asa V

Lord! Pay heed to my prayer,
 Master, I have come here. (1)
 Bless me with the boon of Your Noble Name.
 Your feet should be there, my heart is where. (1)

Refrain

This is my liberation, also devotion,
 Let me be where the Godmen are there. (2)

I meditate on Name and gain the poise,
 Nanak should ever chant the Lord's prayer. 3.6.146

Asa V

Lord! Your Noble Feet
 Are a devotee's treat!
 With ego shed,
 And service blessed
 Singing His praises in voices sweet. (1)

Refrain

My only wish
 Is thirst for a glimpse.
 For nothing else I entreat. (2)

What can the poor ask?
 In Your favour I bask.
 Nanak is sacrifice unto the Great. (3) 7.147

Asa V

Meditate on the one alone in your heart.
 Contemplate on the Master,
 Keep Him in the mind,
 There is none other than the Lord. (1)

Refrain

Coming to the Preceptor's care,
 You attain all your objectives
 And your sufferings disappear. (2)

Bestower of boons,
 He is the Creator
 In every heart He is there. (3) 3.8.148

Asa V

He who forgets Lord is as good as slain. (1) *Refrain*
 He who meditates on the Name,
 All the blessings would obtain. (1)

With authority smitten,
 Behaving with ego bitten
 Is like a parrot caught in chain. (2)

Says Nanak, he who propitiated the True Guru
 Immortality he does gain. (3) 9.149

Asa V Score 14

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

That love is ever fresh
 Which is attuned to one's Beloved. *Refrain*

He who cherishes the Lord,
 Doesn't have to be born.
 In loving devotion he remains devoted to God. (1)

He meets the Lord,
 Presenting Him his heart.
 Prays Nanak, bless me with Name,
 Your mind in gracious frame. 2.1.150

P-408

Asa V

Pray, meet me Lord,
 Nothing gives me peace without You. (1) *Refrain*
 I've performed many a ritual as dictated by *Smritis* and *Shastras*.
 There is indeed no peace without seeing You. (1)

I've tried fasts, prescribed prayers and disciplines.
 In the holy company alone does Nanak find the Presence of his Beau. 2.2.151

Asa V Score 15
(In variable rhythm)

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

Lost in misdeeds and Maya,
 Of sense and sensibility yourself you deprive.
 When Yama comes and holds you by the hair,
 Your status you realise. (1)
 In greed and vicious deeds you are involved,
 Treading on others' toes you hurt.
 Swollen with the pride of the evanescent.
 Ignorant, the demon in you does assert. (1) *Refrain*

What the *Vedas*, *Shastras* and the holy advocate,
 You pay no heed.
 Having lost the game out of hand,
 You come to regret like a weed. (2)

You did all that you need not have done,
 It did not come to be counted.
 That which could have given you shelter,
 Never for once you mounted. (3)

When the Guru gave me the realization,
 I came to laud the Lord.
 Discarding pride and vanity,
 Nanak came to the care of God. 4.1.152

Asa V

I trade in the Lord's Name
 Involving the holy in the game.
 His grace my aim;
 Lauding His fame,
 We blow the trumpets in a symphonic strain. (1)

Refrain

His favour I gain,
 In a poise-frame
 A glimpse I attain.
 I'm now devoted to the Lord,
 I serve the holy with loving devotion
 Dyed in the red of the newly wedded dame. (1)

As the Guru's guidance I gain
 In a spiritual strain,
I feel as if I never came.
 In a poise-frame,
 His Treasure I come to claim.
 I've shed all the longings of my heart.
 Long long time ago we met,
 I am thirsty.
 Pray, let me have a sight,
 Show me the path right.

Nanak, the slave has come to Your shelter
Do please give him a quarter. 2.2.153

Asa V

Is there one who would demolish this impregnable fort?
From desire, deceit, doting and doubt make me revolt
Rid me of Lust, wrath, avarice and ego the maladies I'm told (1) *Refrain*

In the company of the holy dyed in the divine dye,
I should laud the Lord.
Day and night meditate on God.
Overcoming the illusion dismantle the wall.
Name is for Nanak the treasure of gold. 2.3.154

Asa V

Shedding lust, wrath and greed,
You should take to Nanak and his creed.
Devoted to the Lord you get what you need. (1) *Refrain*
P-409

Discarding pride, attachment, malice and falsehood,
Utter the Name of the Lord God ever.
Go to the holy and seek their care.

He is the Preserver, Compassionate, Purifier and Supreme,
His feet you should revere.
Says Nanak, it is indeed good fortune, my dear! 2.4.155

Asa V

Pleasure and pain, dispassion and bliss are the various ways. *Refrain*
Himself the Lord reveals.

In one moment he is afraid,
 In another unafraid.
 In yet another he is on his heels.
 In one moment he is involved in utter pleasure,
 In another it would not him appeal.
 In one moment he is a *yogi*, ascetic and devotee,
 In another he is in a dubious deal.
 In one moment he is in the blessed holy company,
 Says Nanak, when he is in the divine weal. 2.5.156

Asa V
Score 17 (Asavari)

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

Meditating on His Name,
 Cherishing this claim,
 What the Guru says imbibing in the mental frame,
 Snapping the ties rest,
 Sister-friend, this is how my Lord I've come to arrest. (1) *Refrain*

With mine of attachment in the pool,
 My steps move not towards the Divine rule.
 I am stuck in it like a fool.
 I have tried many a tool.
 Sister-friend, I came to His shelter and was released. (1)

My mind is completely aligned,
 No difference between the forest and home I find.
 My Lord is lodged in my mind,
 The rest to the others have I assigned.

The *Raja-yoga** I am conferred.
Says Nanak, I feel alienated from the people, my sister-friend! 2.1.157

Asavari V

I cherish a desire,
Ever the Guru to admire.
The spell of enlightenment of the holy to acquire.
Serve at the feet of the Guru, my Sire.
And thus gain His favour, my mind. (1)

Refrain

All my illusions are shattered.
I find His image everywhere scattered.
The fright of Yama is completely battered.
I've discarded the source that mattered.
Thus I am free from fear of the world. (1)

He who has this blessing inscribed on his forehead,
He is free from the fear of fire he is led.
He comes to settle in his original shed.
With all the divine ecstasies he is fed,
All his hungers are put to bed.
Nanak comes to rest in poise, I find. 2.2.158

Asavani V

The Name of the Lord I laud.
Lauding in the strain of *Sahaj* is a reward.
What the tongues of the holy record,
It's the way of liberation I've heard
Which one finds if one is supremely blessed. (1)

Refrain

* Supreme Yaga

All the sages are in His quest.
 He is everybody's Master best.
 In *Kaliyug* the like of Him is difficult to get.
 He comes to the relief of those distressed.
 The Lord fulfils all my longings. 2.3.159

P-410

Asavari V

Shelter with the Lord alone you seek,
 And the Guru's Holy Word you repeat.
 What He ordains is truly sweet.
 The treasure of peace you find in your mind's retreat.
 And thus you are absorbed in poise. (1)

Refrain

While living he who dies,
 Swimming across the arduous who tries,
 He who is everybody's dust of feet,
 He sleeps a fearless sleep.
 His illusions are shed,
 With the Holy Word he is fed. (2)

He who has found joy in the Name,
 Never he comes to suffer pain.
 He who listens to the Name of Lord,
 Everyone gives him due regard.
 Fruitful is his birth,
 Nanak has won the Lord's mirth. 2.4.160

Asavari V

Let us get together and sing the Lord's praise,
 And thereby attain the supreme status as wage.
 Such a joy who cultivate,
 They gain whatever they contemplate.

Day and night who remain awake,
Supremely fortunate, says Nanak, they make. (1)

Refrain

He who washes the feet of the holy,
From all the foul-thinking he is free.
He who is dust of the feet of the Lord's slave,
Never would he any anxiety have.
He who comes to the Godmen's care,
He doesn't have transmigration to fear.
Those who meditate on the Name
The immutable state they attain. (1)

You are my friend, my comrade.
You alone I contemplate.
Without You there is no mate.
On whom should I meditate.
Not for a moment I forget You.
Without You what can I do?
I am sacrifice unto my Guru
Meditating on the Name True. 2.5.161.

Asavari V

You are the Creator and Doer.
I cannot think of any other.
What You do must occur.
None in the disturbed sleep would suffer.
My mind is steadfast
At the Lord's Portal I'm cast. (1)

Refrain

I am in the holy company,
A disciplined entity.
Eversince the ego I discarded,
Freedom from ills I am rewarded.

Pray do me a favour,
Lord, save my honour. (1)

I have known one joy,
What He ordains in that should one employ.
Of others you may not think ill,
Like the dust of the feet of the holy you spill.
He whom in His protection He takes.
The Lord's Ambrosial nectar he tastes. (2)

He who has none other,
You are his only Master.
He who has the divine vision,
He develops introspection.
The fallen, in Your care You take,
This is the prayer Nanak has to make. 3.6.162

P-411

**Asavari V
(Couplets)**

You, the bird of passage,
Listen, here is for you a message.

Refrain

To whatever you are attached,
From you will be snatched.
For them it is a dream,
On the Name who aren't keen. (1)

Leaving the Lord who take to the other,
As they are born the death they suffer.
The Lord God's Name lives for ever.
He on whom He showers His grace,
To the Lord God's devotion he takes 2.7.163.232

Raga Asa IX

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

Whom shall I tell the secret of myself?
Everyone around in greed is engrossed in quest of pelf. (1) *Refrain*

They suffer many an ordeal for felicity,
Serving ever all and sundry,
Knocking at every door like dogs,
Without devotion to the Divine Entity.
In wasteful pursuits they lose their being,
Heeding not the aspersions witty.
Says Nanak, why don't you laud the Lord.
And get rid of the foul mentality? 2.1.233

Raga Asa I Octets Score 2

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

Climbing down the steep cliff
Who has a dip in the pool,
Talks not irrelevant,
Lauds the Lord in the cool.
The way water is absorbed in the air.
He churns the essence and tastes the Supreme fare. (1)
I have now the realization gained,
That He prevails all over unrestrained. (1) *Refrain*

He who observes the truthful rituals of fasts,
Death would not him batter.

The Guru's Word would his wrath smoothen.
 Domiciled in the heavens he would be absorbed in the Master.
 Like touch of the philosopher's stone,
 He would attain the Supreme Quarter. (2)

In the quest of truth the essence he churns,
 The overflowing pool his malice spurns.
 Attached to Him, like Him he turns.
 What the Lord does, one's destiny confirms. (3)

The Guru is the chilled snow that fire subsides.
 The sense of service is the ashes that for smearing provides.
 The philosophy being such that in the house of *sahaj** one arrives,
 The Immaculate Word is the trumpet that strikes. (4)

The enlightenment of the mind is the essence of the supreme beverage.
 The Guru's sermon is the holy bath at a place of pilgrimage.
 Propitiating Him within is the shrine of Krishna's image,
 Where the light in the light comes to assuage. (5)

Devoted to the divine concept, lost in an ecstatic trance.
 Such an elect has with the sovereign romance.
 He acts as per the Lord's ordinance.
 To know the Inaccessible that he wants. (6)

Grown in water yet away from it,
 His light pervades in waters every bit.
 Some consider Him close, others far admit.
 I chant His praises as in His presence I sit. (7)

Inside and out there is none other.
 What He pleases only that would occur.

P-412

* Poise

Do pay heed Bharthar what Nanak has to say after thought,
The Name Immaculate alone is the prop I sought. (8) 1

Asa I

The ritual recitations, austerities and clever praxis
Are wandering in wilderness,
Without understanding
They lead not to the Axis.

Bereft of Name the face is smeared with ashes. (1)
The Master is Eternal while the world is born and dies;
In the service of the devotee one's liberation lies. (1)

Refrain

The world is caught in many aspirations.
Some are from the path of Guru deviations.
With the Name inside are like lotus in proliferation.
Of the Yama they have no intimidation. (2)

The world is lost to the fair-sex and lust for the female.
Involved in progeny and spouse, it forgets the Name.
And life goes waste and lost in the game.
Who serves the True Guru, noble is his aim. (3)

Outwardly it appears he is smitten with pride,
Inside he is free without any snide.
Attachment with Maya the Name sets aside.
With the Name Immaculate he does ever abide. (4)

The restless mind he restrains,
With the devotees his relation maintains.
Lost without the Guru, he cycles without aim,
When He is gracious the union he gains. (5)

Supremely charming, He can't be appraised.
 Indescribable, He can't be described and prized.
 The pain turn pleasure as He advised.
 Meditating on the True Name sufferings subside. (6)

Playing music sans hands and giving beat sans feet,
 Where he imbibes the Holy Word he would be blessed indeed.
 With truth lodged in the heart it is a peaceful retreat.
 His grace and the Saviour with care would treat. (7)

Effacing ego, cultivate acquaintance with the five* spheres,
 Understanding the Holy Word helps merge into the True Peer,
 He who contemplates on the Word Divine goes in a trance.
 Says Nanak, hail the Lord who the exhaltation grants. 8.2.

Asa I

Having written innumerable treatises I take pride,
 But I have been able to project truth only when by Him I abide.
 Discourses and debates are a burden and waste.
 There is no end to writing,
 But what remains unwritten one cannot state. (1)
 One should realise such a Lord.
 Life and death His ordinance regard. (1)

Refrain

Attached to Maya, the world is in the bondage of Yama.
 This bondage can be snapped with the Name of Rama.
 The Guru alone bestows peace, look for none other.
 Here and hereafter He alone does foster. (2)

He who kills his ego with the Holy Word is attuned to the Lord.
 If he eats what can't be eaten, his doubts are resolved.

* Overcomes lust, wrath, avarice, attachment and pride.

He is liberated in life itself who is in the Name involved,
Devoted to the Guru he is in the truth absorbed. (3)

He Who has created the earth, sky and space,
He Who has created all and after creation would replace,
He Who pervades ever in every place,
He Who seeks no counsel and bestows grace! (4)

You are the vast ocean with pearls and precious stones.
You are all Immaculate with truth deep in Your bones.
He enjoys peace whom his guru or mentor atones. P-413
You are the Master and also the Counsellor known. (5)

The world is in bonds, free are those who have their ego subdued.
The world is knowledgeable, but not many are with the virtue imbued.
The world is learned, but few have the truth pursued.
Without propitiating the True Guru in pride they go about and brood.
The world is unhappy, rare is the one who has peace at heart. (6)

The world is suffering, having all the merits and virtues lost.
They are born and die, their honour today is a talk of the past.
He who is Guru-directed, he alone understands the Lord God. (7)

His value is high, He is too big to retain.
Immutable beyond delusion, with the Guru's guidance can one gain.
By living in fear and loving devotion Whom you can attain.
This is what Nanak, the humble, has to explain. 8.3

Asa I

When one dies, the five* get together and cry.
Were they to shed ego the Holy Word would purify.

* Members of the family – father, mother, brother, wife and sons and there is *sootak* (impurity) in the family.

With understanding and perception, poise comes the heart to occupy.
In the absence of which every one around does decry. (1)

Who dies and for whom who cries?

Action and its motivation on everyone's head lies. (1)

Refrain

Nobody cries for the dead.

They cry for their own loss instead.

The Preceptor is aware of this fact.

What the Creator does is verily blessed. (2)

He who dies while living, liberation he attains

The status supreme with Lord of the universe gains.

Sacrifice unto the Guru's feet I aim.

He is the boat, the Holy Word ferries across the frightful main. (3)

He is unafraid, His light is eternal.

Without the Name the world is infernal.

Who die thinking foul, what is their kernel?

They are born and die without the Word devotional. (4)

Only the friends truly wail for the dead,

Or those stricken with the Three Qualities to the wailing are wed.

Those steering clear of weal and woe with peace and poise are fed,

And dedicate their body and mind to Lord Krishna's head. (5)

In the countless souls there is only one Lord.

The creeds, cults and rituals are odd.

Without His dread and devotion it's all fraud.

Lauding the Lord is meeting God. (6)

Himself He dies, He it is death who ordains,

He creates, kills, revives and then sustains.

He brought about the universe from the flick of a flame.

That contemplation on the Holy Word brings about the union,

There is no doubt about the claim. (7)

There is *sootak** in fire which the world consumes.
 The *sootak* in ocean and on earth ever looms.
 Says Nanak, there is *sootak* both in death and birth.
 Blessed by the Guru one sips the essence of Ambrosial mirth. 8.4.

Raga Asa I

He who conjures upon himself,
 Develops appreciation of jewel, the Lord.
 A glance and the Accomplished Guru
 Would the liberation accord.
 He who has faith in the Guru,
 Peace of the mind is his reward. (1)
 The Lord jeweller does evaluation.
 A truthful glance
 And with single-minded devotion one gains liberation. *Refrain*

The sterling capital is the Immaculate Name.
 The transparent trader is involved in this game.
 By his laudation and poise to the Lord he came. (2)

The Holy Word kills the worldly desires and designs.
 One chants the Name and makes others chime.
 On the path of the Guru, the palatial abode one finds. (3) P-414

With the light divine like gold one shines,
 The deities of the Three World in their costumes fine,
 With all such wealth and the truth sublime. (4)

He pervades in five elements, three spheres, nine continents and four directions,
 Keeps the earth and sky in a proper balance.
 Should they deviate, gives their movements a sense. (5)

* The impurity which occurs after death and also with birth in the family.

The ignorant is devoid of vision,
Wanting in taste of the tongue and cogitation,
Moved in vice with world in collision. (6)

In the noble company one becomes noble indeed,
Striving for virtue one undoes one's misdeeds.
Without serving the Guru lacks poise of the creed. (7)

The Name is diamond, gem and ruby.
The pearl of mind gives it company.
Says Nanak, the Lord evaluates it in His mercy. (8) 5

Asa I

Devoted to the Guru one attains enlightenment, meditation and faith of the mind.
Devoted to the Guru one is ushered into the Palace of the Kind.
Devoted to the Guru one is absorbed in the Lord and would the essence of
Name find.

He who is lost in such loving devotion,
He is the True Name in manifestation. (1)

Refrain

Day and night he dwells in the immaculate spot,
Realisation of the Three Worlds he has got,
He who from the True Guru has the divine ordinance sought. (2)

He enjoys the true joy *sans* any sorrow,
The Ambrosial of Amrit to drink and the Essence Supreme to swallow.
The five evils flee and there is peace all around to follow. (3)

It is Your effulgence; everywhere You pervade.
You bring about the meeting and also alienate.
What the Creator does must take place. (4)

The destroyed He builds and then commands everything to vanish.
 All over His writ runs, it happens what He would wish.
 Without the Guru none can the task fully finish. (5)

In childhood and old age one has no discrimination.
 In the prime of youth one suffers the ego elation.
 What would the stupid achieve without due devotion? (6)

Who has bestowed the wherewithal, he recognizes Him not.
 Lost in illusions, in the end he regrets a lot.
 Noose in the neck, the fool with lunacy is fraught. (7)

Finding the world drown they fled in fear.
 Those saved by the True Guru are blessed dear.
 Says Nanak, they come to their Guru's care. (8) 6

Asa I

They chant hymns with their hearts in sin.
 In their songs they sing of what they have been.
 Without the Name they are false of evil akin. (1)
 Where do you wander my mind? Stay in your clime.
 The devotee is satiated with the Name sublime.
 He who seeks finds the poise Divine. (1)

Refrain

The body suffers from lust, wrath and attachment,
 And with the avarice and pride ailment.
 Without the Name there is no attainment. (2)

He who cleanses his heart understands the truth.
 Of the secret of the heart only a devotee is primed forsooth.
 Without the Holy Word there is no admission in the Lord's suite. (3)

He who approximates the visible with the formless,
 Identifies truth with the True as an art of the artless,
 Visits the womb of his mother much less. (4)

Where the Name is obtaining you proceed.
 Blessed by the Guru do good deed.
 Absorbed in the Name cherish the creed. (5)

Serving the Guru myself I've realised,
 The peace of the Ambrosial Name I've come to imbibe.
 Day and night the Holy Word I recite. (6)

P-415

If the Preceptor inspires, one takes to meditation.
 The ego is shed, the Word Holy does awaken.
 Here and hereafter one's care is taken. (7)

The restless mind knows not how to concentrate.
 The impure egoist knows not how to meditate.
 The immaculate devotee Word Holy does contemplate. (8)

I make my prayer before the Lord.
 The Holy Company be my resort.
 Sins and suffering annulled, His name be my reward. (9)

Contemplation led to the holy conduct.
 The True Guru did me to the Lord induct.
 Nanak's heart does the Name reflect. (10) 7

Asa I

The mind is a wild elephant, reprobate and crazy,
 Wanders about in a patch of jungle in Maya frenzy,
 Driven by the fear of death knocks about forlorn.
 The Guru's devotee finds the destination on his own. (1)
 Without the Holy Word the mind finds no accord.
 One should meditate on the Immaculate Name,
 And bitter-in-taste the ego discard. (1)

Refrain

How restrain the stupid mind?
 Ignorant must suffer the Yama unkind.
 When the Lord takes kindly one meets the True Guru.
 The thorn of Yama pulled out, one realises the True. (2)

The mind takes to ritual performance.
 The mind is also used to holy observance,
 Born of the five elements' contrivance.
 The stupid mind is reprobate and avaricious,
 The God-devoted meditates and makes his mind luminous. (3)

The devoted mind is at rest.
 With the knowledge of the three worlds he is blessed.
 The mind is both a yogi and an hedonist, given to ascetic austerity.
 The God-devoted contemplates and attains Divinity. (4)

The mind is a recluse who the ego discards.
 And yet by desires and duality is afflicted every heart.
 The elixir of Name the devotee tastes
 He is lionised at the glorious Gate. (5)

The mind is a *raja*, hero of the battle fame.
 Unafraid, the mind of devotee meditates on the Name.
 The mind kills the five evils and takes them in his control.
 Collecting them together and swallows them as a whole. (6)

The devotee gives up luxurious living,
 And awakes the night through hymn-singing.
 Hears the unstruck melody and contemplates on the Holy Word,
 Contemplation makes him attune to the Lord. (7)

As the mind is purified at the Door Divine,
 The devotee in loving devotion is attuned to the Sublime.
 Blessed by the Guru day and night he lauds the Lord.
 The Primal and Eternal he beholds in every heart. (8)

When the mind is inebriated with the elixir of Name,
 The devotee realises the elixir for everyone's gain.
 He who settles at the Guru's feet for devotion,
 Nanak is slave of the slave of such a holy dispensation. (9) 8 P-416

Asa I

When the body is no more who would the wealth claim?
 Without the Guru how could one the Lord's Name gain?

The wealth of Lord's Name is an association.
 Day and night one can be in deep meditation. (1)
 Other than the Lord's Name who is our companion?
 In the face of weal and woe don't you give up Name.
 Himself He pardons and brings about the union. (1)

Refrain

Stupid! In consideration of wealth and woman,
 Lost in duality His Name you've forgotten.
 Lord, he whom You favour and make him meditate.
 Engaged in laudation, Yama dare not him frustrate. (2)

The Lord Bestower, Compassionate Master!
 Pray, save me the way You look after!
 Blessed by the Guru I looked upto Name.
 End to all my ills and sufferings came. (3)

There is no other remedy, spell or incantation.
 Freedom from sins comes from meditation.
 Yourself You make one forget the Name.
 Yourself You save in a kind frame. (4)

Those given to the disease of doubt and duality,
 Other than the Guru who meditate on some deity,
 They don't have a glimpse of the Primal Lord.
 Without the Guru's Word their life is hard. (5)

Beholding Your marvels one is over joyous.
 You pervade in every heart earthly or heavenly in a posture of poise.
 Every heart You tend and pursue.
 There is none other like You. (6)

To propitiate Whom one has the Name to repeat,
 Whose devotion is participating in the holy retreat.
 Meditation in poise breaks all bonds true.
 The devotee is liberated when enlightened by the Guru. (7)

He is tortured neither by Yama nor any suffering,
 He who remains awake for his devotional offering.
 Beloved of the devotees remaining by their side.
 Says Nanak, they are liberated who are in Lord's colour dyed. (8) 9

Asa I (Couplets)

He who in the service of the Guru comes to realise the Lord,
 His suffering are annulled, the Word Holy is his reward. (1)

Dear sister-friends, let's meditate on Name
 Serving the True Guru a feast for the eyes we gain. (1) *Refrain*

Bondage are the mother and father in the world,
 Also the son, daughter and the consort. (2)

Bondage are rituals and holy deeds that you do,
 Bondage are the close relatives who distance you from the True. (3)

Bondage is the farming that the peasant does,
 Bondage is the tax that in his arrogance the *Raja* does assess. (4)

Bondage is the business deed under consideration.
 Satiated not are those who have for Maya their fascination. (5)

Bondage is the wealth hoarded by the moneylenders which goes fast,
In the absence of devotion to the Lord everything is lost. (6)

Bondage are the *Vedas*, their learning and its pride,
Bondage is the attachment which leads to foul deeds wild. (7)

Nanak has resorted to the Lord's Name,
When the True Guru saves, no one could ever frame. (8) 10 P-417

Asa I Score 3 (Octets)

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

The hair that used to be combed into plaits
With vermilion in their parting,
The tresses have been shorn with scissors,
With the dust upto their neck rising.

They who lived in palaces,
Can now sit not in company for the asking. (1)

Salutations to you my Lord, salutations!
Primal Master! None has been able to know Your extent,
You keep on changing Your fashions. *Refrain*
When they were wed, sitting by their side, their grooms lent them glory.
They arrived in palanquins docked with ivory.
Water waved over their heads with fans waving in frenzy. (2)

They were offered a hundred thousand while standing,
And another hundred thousand while sitting.
Munching coconut pulp and dates,
They warmed the bed befitting.

*They have now noose around their necks,
Their pearl-strings ripping. (3)*

Beauty and bounty which made for joy became a foe.
The minions were commanded to disgrace them and toe.
If it pleases Him the Lord exalts, otherwise it is chastisement woe. (4)

If God is contemplated beforehand, why should one come to grief?
Indulging in revellery the nobles lost their senses and brief.
The news about Babar has spread none has time even to eat. (5)

Here they have missed their *namaz* and there the idols remain unfed.
The Hindu women can no more do ritual cooking,
Nor can their men draw paste-mark on their forehead.
They never meditated on the Lord Rama.
Now before *Khuda*,* they dare not bow their head. (6)

Some return home and ask again and again about welfare,
Some others have it destined to wail in despair.
What the Lord pleases, takes place.
Says Nanak, the man figures nowhere. (7) 11

Asa I

Where are those sports, stables and steeds?
And where are the drums and blow-horns?
Where are those swords, men on chariots?
And warriors in red gowns?
Where are the beauties with hand-mirrors?
Nowhere are they known.
This is Your world, You are the Master,
In an instant You make and unmake
And distribute the wealth in different quarters. (1)

Refrain

* God – Refers to the Muslim women not permitted to enter the mosque.

Where are the portals, mansions with minarets?
 Where are the elegant caravansarais?
 Where are the beds of luxury and the beauties,
 One's sleep who would destroy?
 Where are the betel purveyance and the chambermaids?
 They have vanished *as mere ploys*. (2)

It has disgraced many.
 Many has it misled.
 Without misdeeds it comes not,
 And would accompany not when one is dead.
 He whom the Creator casts off,
 He finds his goodness fled. (3)

Millions of the spell-workers tried to stem him
 When they learnt Baber attack.
 Yet the temples and shrines went up in flames,
 Princes cut into pieces and downed in the dust in the sack.
 Not one Mughal was struck blind,
 Not a single spell worked of a hack. (4)

P-418

The Mughals and Pathans joined fight with swords.
 While the one side shot guns the other had the elephants to charge.
 Those whose reckoning at Divine Court had been done,
 They were destined for death and discharge. (5)

Assaulted were the Hindu women, Mulsim, Bhatti and Thakur,
 Some had their robes torn, others lost their lives in the disaster.
 What was her night like returned not home whose heroic master? (6)

Whom should one complain? Himself the Creator does and makes others do?
 Weal and woe are ordained by Him, before whom one should rue?
 His ordinances He is pleased to carry out, says Nanak, what is destined one
 must pursue. (7) 12

Asa Kafi I Score 8 (Octets)

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

Like pasture to the cowherd is the world.
In falsehood man builds house and household.
Wake up, pray wake up, you who are asleep,
The trader is all set to depart. (1)

Refrain

A perpetual house one should build if one were to live for ever.
The moment the body gives way, the soul must sever. (2)
When it must happen what happens, why howl and rue?
You wail for him but who would weep for you? (3)

Brother! Wailing has become your way of life, yourself you mislead.
The departed can never listen, it's the people around you treat. (4)

Says Nanak, He who put you to sleep, He alone can awaken.
Should one realise the True Home, to snoozing he won't be taken. (5)

Those who depart carry with them their wealth, if you've known,
You may also hoard what you consider your own. (6)

Enter into commerce for gain and don't you regret,
Discard misdeeds, do good, thereby earn profit. (7)

Sow seeds of truth in the soul of righteousness,
Let this be your cultivation main.
You will then be called a clever trader
And go away with gain. (8)

If one is fortunate, one finds the True Guru
Who would help one discern.

Discourse on Name alone, listen Nanak ever,
And Name would be one's main concern. (9)

Profit and loss are alike, it is the worldly tradition.
Says Nanak, what pleases Him is the real exaltation. 10.13

Asa I

I have looked around all the four quarters,
No one is mine.
If it pleases You my Master,
You are mine and I am Thine. (1)
I have no other portal where I should offer my salutations,
You alone are my Master.
On Your True Name I go in contemplation. (1) *Refrain*

The ascetics in asceticism and the Master divines,
They pray for occult powers.
That I should not forget the Name
I seek alone this favour. (2) P-419

Yogis and those who make offerings with mendicants in patched robes
Roaming in various directions,
If they contemplate not on the Holy Word they gain not the essence. (3)

Pandits, pedagogues and astrologers study the *Puranas* daily.
They realise not what is hidden in their heart – the Divine Entity. (4)

There are ascetics who undergo austerities in forests,
And those who reside at places of pilgrimage.
They know not themselves with their dark impulses.
What use is their reclusive tutelage? (5)

Those who restrain their carnal desire are called continent.

Without the Guru's Word there is no attainment.
Given to doubts for transmigration they are meant. (6)

There are householders serving the holy, to the Guru's way who take,
Firm in meditation, charity and holy bath,
For contemplation they keep awake. (7)

He who learns and imbibes his divine destination from the Guru.
Says Nanak, he forgets not the Name and is dedicated to the True. (8) 14

Asa I

I kill my desires to enable me swim across the life's ocean.
You are the Primal and Pre-Primal Lord, I seek Your protection.
You are the Bestower, I am a seeker, pray grant me a sight.
That the devotee should meditate on You,
With the temple of his mind full of light. (1)

Refrain

Giving up false greed leads to understanding of the truth.
Absorption in the Guru's Word is the key to Divinity forsooth. (2)

The mind is a greedy monarch in temptations caught.
The devotees caste off greed and are attuned to the Lord. (3)

Sowing in the alkaline field yields no profit.
The egoists are not used to truth,
absorbed in falsehood more and more they lose. (4)

The blind! Discard greed, it is a deadly disease.
With the True Lord lodged in the heart, ego would leave. (5)

Give up the misleading path of duality brother, you'd otherwise rue.
Meditate on the Name day and night in the shelter of the Guru True. (6)

The egoist is a brimstone, accursed is his life.
Keep the brimstone ever so long in water, its core would remain dry. (7)

The Lord's Name is the treasure bestowed by the Accomplished Guru.
Nanak forgets not the Name, he has drunk the Amrit true. (8) 15

Asa I

The drifting drift, choosing a different path.
Discarding truth in the worldly pursuit is the world lost. (1)
What use going about? What use searching?
The Guru's Word does reveal.
As one discards the attachments,
He comes home to deal. (1)

Refrain

The True is realised by truth, not falsehood ever.
Those devoted to the True, they are born again never. (2)

Why cry for the dead who would never respond?
Cry in laudation of the Lord in pursuance of His command. (3)

One comes as ordained with one's wages prescribed.
They gained the reward who to His ordinance subscribed. (4) P-420

He who follows the Lord's wishes, at the Portal Divine he is robed.
It is as ordained by Him that one is restrained and given blows. (5)

Real reward is truth and justice which one should lodge in one's heart.
What has been inscribed one gets, one's ego one should discard. (6)

The self-possessed indulge in argument and waste their stay.
They are beguiled in falsehood, bound and led away. (7)

He who has the Lord lodged in his heart, he regrets never.
His sins are forgiven who the Holy Word would revere. (8)

Nanak asks for truth, pray heed the devotee!
I have none other than You, bless me with a glance of mercy. (9) 16

Asa I

Why go to the jungle in quest, the forest of my house is in bloom?
If it is saturated with the Word Holy the truth comes to lodge
in the heart soon. (1)

Wherever I see I find Him, I know none other.
Serving the Guru one is ushered into the Palace of the Master. (1) *Refrain*

When He inculcates truth, one takes to the Lord.
He who does as He pleases, in the Lord is absorbed. (2)

He is in poise who has the True Master lodged in the heart.
There is no shortage if Him he does exalt. (3)

How can he gain access to the Divine Portal
Who serves Tom, Dick and Harry?
He who embarks on the boat laden with stones,
Under its weight would sink the ferry. (4)

One should dedicate one's heart along with head forsooth.
Guided by the Guru who scores his within, he comes across the truth. (5)

What we call birth and death is the Creator's manifestation.
He who sheds ego and dies* in life is free from transmigration. (6)

One should do what the Lord above does ordain.
If by surrendering oneself one gains God, it is an excellent bargain. (7)

* Is humble

It is the Guru-Appraiser who has determined the evaluation.
Says Nanak, if the True Master comes to lodge in the heart,
it is the real exaltation. (8) 17

Asa I

Those who have forgotten Name and are to duality latched,
Dust would be their gain, who discarding the roots,
to the branches are attached.(1)

There is no liberation without Name, if one were to understand.
The Guru-guided is liberated, the self-possessed in dishonour land. (1) *Refrain*

Those who serve the Sole Lord, they are wise indeed.
He who was Immaculate in primal and pre-primal times,
gaining His shelter they succeed. (2)

He alone is my Master, there is none other.
With the Lord God's grace one gains poise, brother! (3)

Without the Guru's guidance nobody has ever realised Him,
Whatever the world may vaunt.
Himself He shows the path,
And the Holy Word in the heart does plant. (4)

Howsoever the self-possessed is advised, he must go astray.
Without the Lord's Name there is no liberation, he dies and in the hell stays.(5)

He who takes not to meditation is in transmigration involved
Without the service of the Guru his value is not resolved. (6)

One does the service the way He guides. P-421
Himself He does, and Himself takes the pride. (7)

He alone serves the Guru in whom He would instil inspiration.
Nanak was liberated by dedication and at the Portal found admiration. (8) 18

Asa I

Beautiful to behold is my Divine Master, beautiful is the Guru's Word Holy.
It's great good luck meeting the Preceptor and attaining the state of equity. (1)

I am slave of Your slaves, the servant uncouth.

I keep the way You wish with Name in my mouth. (1) *Refrain*

I've intense longing for a sacred glimpse, if You please I cherish.
All honours are in the hands of my Master, if He pleases I merit. (2)

Don't you believe the True to be far, within your heart He abides.
Wherever I see I find Him pervade, what is there to be realised? (3)

He makes and unmakes, His glance is the glory prized.
Guided by the Guru if one were to have a glimpse, one is apprised. (4)

One gains profit in life if one were to serve the Guru.
If one is destined from the Primal Time one attains the True. (5)

He is deluded and deludes, the self-possessed is ever at a loss.
How can he have His glimpse if the purblind, self-possessed meditates not? (6)

Welcome is his birth who is devoted to the True.
He who serves the Master is like the philosopher's stone,
He merges with the Guru. (7)

He who is ever immaculate and is in the service of the Lord,
Nanak is fully content with Name and is devoted to God. (8) 19

Asa I

However extensive I may discourse, I know not Your import.
Of the anchorless You are the only anchor, of the weak You are the support. (1)

Nanak supplicates for the True Name to make for felicitation.

My ego shed, I gain understanding and Divine Word's realisation. (1) *Refrain*

Shedding ego and pride cultivates cerebration.
One is attuned to the Master with truth as foundation. (2)

He who is at peace with Name day and night, his is the real devotion.
He comes to no harm who abides by the Guru's mission. (3)

He who abides by the Guru's ordination is prized.
The spurious find no place, with the inferior are allied. (4)

The unalloyed is ever saved, it fetches genuine stock.
The counterfeit are not noticed, they are burnt enblock. (5)

He who contemplates on the self, has a glimpse of the Supreme Lord.
There being the only Amrit plant, it discharges Amrit as reward. (6)

He who tastes Amrit, he remains truly satiated.
He is afflicted not with delusion or duality, with the Lord's Word is surfeited. (7)

Having arrived by conjunction, as He ordains, you should function.
Pray, bless Nanak, the evil, with good and true exaltation. (8)20 P-422

Asa I

Absorbed in the Lord's Name what I expound is true.
Why care for the world if I please You?
Should one meditate on the True with heart and soul.
Laudation makes for gain while bliss is the goal. (1) *Refrain*

You are Compassionate, pray bless me with Your service true.
I should cherish You ever, You are the prop I pursue. (2)

You are aware of the sufferings of servants at Your Portal.
Your devotion is wondrous, afflictions it helps to annul. (3)

That it is the Name that counts in the Court Divine, realises the devotee.
The hour is precious that is devoted to the Word Holy. (4)

He who has provided for his journey, truth, contentment and loving devotion,
As he sheds foul thinking, the True blesses with His manifestation. (5)

True devotion of the Truthful is a gift of Divinity.
He does justice the way it pleases the Almighty. (6)

The Lord Compassionate! Pray bless me with truth.
That I meditate on the Name day and night, invaluable is the Name forsooth.
(7)

You are exalted, I am a servant much low-rated.
Do be kind and grant union to Nanak long separated. (8) 21

Asa I

How avoid transmigration and bring about the union?
Get rid of the torture of life and death and the dreaded illusion?
What worth is life without Name?
Accursed is every clever device of mind,
Serving not the saintly True Guru,
And not to the loving devotion inclined. (1) *Refrain*

Meeting the Accomplished Guru annuls cycle of birth and death.
He bestows the wherewithal of Name,
And undoes the false illusions of earth. (2)

He who associates with the holy and lauds the Lord,
Guided by the Guru, he attains the Primal, Inaccessible God. (3)

The world is a juggler's show.
Having displayed it a while, He would dismantle it and go. (4)

It is false pride, playing the game of ego is waste.
 The whole world loses,
 He alone wins who the Lord God does contemplate. (5)

Like a staff in the hand of the blind is the Name with me,
 Day and night it is my anchor and the source of felicity. (6)

I live the way You ordain, Your Name being my foundation.
 I have found my comrade of life at the threshold of liberation. (7)

Meditating on the Name of the Lord, I am free from the fear of transmigration.
 Nanak forgets not the Name, the Guru Accomplished would ferry him to the
 other station. (8) 22

Asa III Score 2 (Octets)

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

In the sacred pool of Your Name lie the *Shastras*, *Vedas* and *Smritis*.
 The Ganga is contained in Your feet.
 Man can comprehend what comprises the Three Qualities,
 While You have the entire universe in Your beat.
 Nanak meditates on Your feet with ambrosial words as a treat. (1) *Refrain*

Three and thirty crore gods pay obeisance to You, P-423
 Comprising those of occult powers and practising *pranayam*.
 It is difficult to describe their features.
 Whatever one may say, howsoever one may perform. (2)

Your creatures are born out of Four Sources*
 Bearing the Qualities Three.**
 It is Your grace that one gains Supreme Status
 And tell the untold story. (3)

You are the Creator, it is all Your creation
 What can a mortal do?
 He on whom You are gracious,
 The path of truth he would pursue. (4)

Everyone meditates on You,
 All who come and go.
 If You please the devotees realise it,
 The self-possessed is lost in ignorance to and fro. (5)

Brahma was entrusted with the four *Vedas*
 Which he reads and contemplates.
 But the poor following not the Lord's ordinance,
 In hell and heaven he rotates. (6)

From age to age came the kings
 Who styled themselves as prophets.
 They, too, failed to estimate Your eminence,
 Ever they tried their best. (7)

You are True, what You do is truthful,
 If You please I discourse on truth.
 He whom You make Your truth realise,
 Absorbed in the Name on his own he would forsooth. (8) 1.2.3

* Four sources are andaj (egg), jeraj (jelly), setaj (sweat), utbhuj (earth).

** Tam, Raj, Sat (Sloth, Passion and Poise).

Asa III

The True Guru has shed my illusion.
 Of the Immaculate Name I find infusion.
 Imbibing the Holy Word I am in divine profusion. (1)
 Man! It is the essence of enlightenment that you must heed.

He who bestows, knows all the ways
 The devotee is blessed with the treasure of Name indeed (1) *Refrain*

It is the virtue of devotion to the Guru
 That assuages the fire of attachment and desire true;
 In a state of poise one may laud the Divine Beau. (2)

Without the Guru Accomplished none has gained realisation.
 They remain engrossed in the love of lucre, a mere illusion.
 The devotee acquires Name in the Lord's laudation. (3)

The Guru's service is the severest penance.
 With the Lord lodged in heart, of suffering there is no menace.
 At the Portal of the True, one finds His Presence. (4)

Serving the Guru one gains awareness of the three spheres.
 He who has the self-realisation, realises the Supreme amongst the seers.
 The Holy Word helps gain admission into the palace of the peers. (5)

The Guru's service liberates one's tribe all.
 The Immaculate Name one comes to imbibe in the heart.
 And attain glory at the Portal of the True Lord. (6)

Blessed is he who takes to serving the Guru,
 Day and night meditates on the Name True.
 With the Name he liberates his forebears too. (7)

Says Nanak after due contemplation,
Those devoted to the Lord must find liberation. (8) 2.24

Asa III

Everyone entertains desires.
He who abides by the Lord's ordinance, no more he aspires.
Many are lost in desire's quagmire.
Awake are those whom the Lord inspires. (1)
The True Guru inculcates Name.
Without Name one is not satiated.
The Name quenches the fire of desire
Which is by the Lord God mediated. (1)

Refrain
P-424

In *Kaliyuga* understanding of the Holy Word is laudation.
Shedding pride is the real devotion.
Service of the True Guru attains admission.
He who creates desires, grants their realisation. (2)

What do I offer Him who the Holy Word does impart?
In His grace He comes to live in the heart.
Dedicating the head, the ego one should discard.
He who accepts His ordinance, joy eternal is his reward. (3)

Himself He does and Himself makes us do.
The devotee He leads the Name to pursue.
Himself He misleads, Himself puts on the path true.
With the Word Holy, truth He does imbue. (4)

TTrue is the Word, true is what He says.
The devotee for Whom for ages prays.
In attachments and illusions the egoist strays.
Bereft of Name everyone a lunatic makes. (5)

The same Maya prevails in all the three spheres.
 The stupid with all his learning to duality adheres.
 Despite many a ritual, the ills he bears.
 Serving the True Guru only the lasting peace one fairs. (6)

Contemplation of the Holy Word is ambrosial sweet.
 One enjoys day and night and helps the ego beat.
 His grace and one is blessed with a poise retreat.
 Those attuned to Name are with death surfeit. (7)

Repeat and recite the Word Holy and on it meditate.
 Reading the Holy Word would the ego abate.
 Meditate on the Lord in fear-and-love state.
 Guided by the Guru, Nanak repeats Name at his heartbeat rate.(8)3.25

Raga Asa III
Octets Score 8
(In the measure of Kafi)

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

The Guru makes for tranquillity that the fire of desire subsides.
 The Guru grants Name that the exaltation itself prides. (1)
 My brother, by Name alone you should abide.
 Finding the world on fire, make haste to His side. (1) *Refrain*

The Guru generates enlightenment of the essence of supreme cogitation.
 From the Guru one gains house, household and treasure of meditation. (2)

The devotee meditates on Name with sound realization.
 The devotee appreciates the Holy Word with its subtle fascination. (3)

The devotee comes to peace, never does he suffer pain,
 And subdues ego with his heart without a stain. (4)

Meeting the True Guru frees from ego, infuses awareness of the three spheres,
Also of the refulgent light prevailing and merging the One with others. (5)

When the Guru Accomplished guides one imbibes virtue.
One's heart is at peace and quiet, and the serenity of Name too. (6)

The Guru Accomplished is realised only when He is kindly disposed.
All the sins and misdeeds are annulled, to no ill is one exposed. (7)P-425

All glory is His privilege, He bestows with Name.
Nanak has the treasure of Name in his heart which makes for fame. (8) 4.26

Asa III

Listen, my self! Lodge the Lord in your heart.
Himself He brings about the union, my brother.
Get involved in true meditation day and night,
And absorbed in the True Master. (1)
Meditating on the Name alone you'll find peace brother,
Shedding ego and duality is honour another. (1)

Refrain

The celestial beings and monks long for devotion,
Which can't be had without the True Guru.
The learned scholars and astrologers have failed to get its clue. (2)
He does all on His own, no one has any say.
If He grants Himself one gets, the Guru alone knowing His way. (3)

All the living creations are His, to all He belongs.
There is none other who could absolve one from the wrongs. (4)

It is His writ that runs, it is His dispensation that governs.
In avarice and evil one is cast as He churns. (5)

Himself He has guided devotees who know His mind.
They are blessed with devotion in which treasures they find. (6)

The enlightened are primed of Truth, of Truth they are aware.
They are not misled by anyone, in Truth they inhere. (7)

They do have the five evils in their house but they are contained.
Says Nanak, without True Guru they can't be controlled
And ego restrained. (8) 5.27

Asa III

Everything is found in your home, outside the house there is none.
You get with the Guru's blessings when the inner doors open. (1)
Brother, the Lord is realised through the True Guru.
There is treasure of Name within you of which True Guru gives the clue. (1)
Refrain

It is the seeker after the Lord who comes across the wondrous gems of thought.
As he peeps within, he finds with insight the liberation he sought.(2)

Within where the self resides there is many a mansion.
One attains what one desires and is free from transmigration. (3)

The assessors take possession of it as guided by the Guru.
The Name remains invaluable achievement of devotees few. (4)

He who seeks outside, achieves it not, it lies in the house brother!
The whole world is lost in delusion, the egoist courts dishonour. (5)

The false forgets his own house and goes to the other door.
He is held like a thief and is buffeted more and more. (6)

Those who have identified themselves are at peace, brother!
They realise the Preceptor with the Guru's favour. (7)

Who else other than He can bestow gifts and educate?
Nanak meditated on His Name and was honoured at His gate. (8) 6.28

Asa III

P-426

He who realises himself feels sweet.

Tasting the Lord's love liberates, a true treat. (1)

The Lord is supremely Immaculate, He is lodged in a pure heart.
Guided by the Guru He should be lauded; it is Maya which keeps one apart.
(1)

Without the Holy Word one realises not oneself, the world remains blind.
The Name is the lasting friend, the Guru's guidance enlightens the mind. (2)

They practise Name, the Name they give and take,
The Name in their heart, on their lips, on the Name they contemplate. (3)

Listening the Name, accepting the Name and its laudation,
Chanting the Name ever and ever qualifies for the Divine Mansion. (4)

Name enlightens the heart and accords splendour,
Name is the source of bliss and provides shelter. (5)

Without the Name nobody gives recognition, the egoists court disgrace.
Held by Yama they are chastised and all their lives go waste. (6)

Everyone seeks the Name, its realization comes from the Guru.
One should take to Name, nothing but Name is glory true. (7)

He gets whom He grants, the Guru's guidance lends realization of Name.
One should be devoted to nothing but Name which the blessed one can
claim. (8) 7.29

Asa III

Those deserted get not into the Mansion nor do they know love of the Spouse.

They talk foul, know not humility, they have interest in another house. (1)

How the mind should one control?

Subdue it with the Guru's blessings and with enlightenment hold. (1) *Refrain*

The happily wedded are blessed by the Lord with loving devotion.

They live as the Lord ordains, the Name in poise is their beautification. (2)

Adoring their Spouse ever, they truly decorate the bed.

Given to the Beloved's love, they meet and are to peace wed. (3)

Of the women of glory, enlightenment is the wondrous décor.

She is blessed and beautiful who the Lord's love lives for. (4)

The happily wedded is dyed in the Lord's colour, the Inaccessible,
Wondrous and True.

In her love True and devotion, she serves the True Guru. (5)

The attraction of the happily-wedded is the necklace of nobility,

Her person perfumed with love and contemplation in the heart's cavity. (6)

Those devoted to the Lord are noble;

The nobility of caste or class comes from the Holy Word.

Without the Name they are of low-caste, the worms of filth and dirt. (7)

The whole world suffers from ego, without the Holy Word ego is not shed.

Says Nanak, those devoted to Name discard their ego;

And to the truth they are wed. (8) 8.30

Asa III

They are immaculate who are devoted to the True;
They have ever a true reputation.

Here they are known in every home age after age;
Hereafter they enjoy ovation. (1)

P-427

My happy-go-lucky self, dye yourself in the true shade.
If it is dyed in the beautiful Word Holy, it will never fade. (1) *Refrain*

We are low, unclean, much too proud, given to duality and misdeeds manifold;
Guru, the philosopher's stone has turned us into the gleaming, wondrous gold. (2)

Without the Guru none can be dyed, meeting the Guru His colour one adopts.
Given to the fear and love of the Guru in true laudation are absorbed. (3)

Without fear one catches not the colour, nor purified is the heart.
Performing rituals without fear is false, it is given no accord. (4)

He whom He dyes, he is dyed and the holy company is formed.
The Guru Accomplished forms the outfit,
And in poise and truth they are absorbed. (5)

Living without the Holy Company is like living the life of beasts of burden.
Those who are not grateful to the Creator,
Bereft of Name they are mere lumpen. (6)

There are those who bargain for good,
Disposing off bad in the quiet manner of the Guru.
Serving the Guru they attain the Name,
And comes to lodge in their heart the True. (7)

He alone is the Bestower of all, everyone He keeps employed.
Says Nanak, those to Name appended are virtuous,
With the Holy Word they are alloyed. (8) 9.31.

Asa III

Everyone longs for Name, but he to whom He is gracious alone attains.
 Without the Name it is all woe, weal is where one in devotion remains.
 You are the Illimitable, Compassionate Lord, I come seeking Your care.
 It is obtained from the Guru Accomplished, exaltation of the Name fair. (1)
Refrain

In the variegated world You alone pervade inside and out.
 It is Your writ that runs, who else can one speak about? (2)

Some are enlightened while others remain ignorant, it is Your way.
 Some are pardoned and united,
 While the false from Your Portal are driven away. (3)

Some are immaculate from the Primal Time and are to Name devoted.
 There is place in the Guru's service for those with the Holy Word besotted. (4)

Some are base, involved in filth, evil-minded and from Name alienated.
 Wanting in wisdom, thought or discipline, they are unrequited. (5)

He whom he favours takes to loving devotion lore.
 With truth, contentment and discipline,
 The sacred Word in his ear would pour. (6)

Dissertations don't help, nor discourses give an idea of His extent.
 The Guru helps realise His greatness,
 The Holy Word imparts enlightenment.(7)

One should cleanse one's body contemplating on the Holy Word.
 Says Nanak, the body contains the treasure of Name,
 Which one gains with love unheard. (8) 10.32

Asa III

The happily-wedded are devoted to truth, the Holy Word is their décor.
They have their Lord ever at home, as they are in the Holy Word absorbed. (1)

P-428

They are pardoned of their sins and are attuned to the Lord.
The bride find the groom in the Preceptor,
The Guru brings about this accord. (1)

Refrain

There are those given to duality who never meet their Lord.
How can the deserted ever meet? Their nights are in agony passed. (2)

They are given to truthful pursuits, who have truth lodged in their heart.
Day and night they adore the Lord in poise, and remain in Him absorbed. (3)

The abandoned misled in duality, indulge in falsehood and vice.
They never meet their Lord, the deserted bed is their woeful price. (4)

He is the Sole Lord, one must not be misled by duality.
Guided by the Guru should one service the True,
And have in heart the Holy Divinity. (5)

Having shed ego the happily wedded have their spouses ever by their side.
Enjoying the holy bed they are united with the Spouse day and night. (6)

They go away clamouring for more and more with nothing as reward.
The deserted are admitted not in the Mansion,
In the end they regret their fault. (7)

My Spouse is the Lord alone, in Him I remain absorbed.
Says Nanak, were she to seek joy,
She should ever have the Lord in heart. (8) 11.33

Asa III

Those offered Amrit to taste, enjoy it in an ecstasy.
The True Lord is beyond care, without a sesame grain of anxiety. (1)

It rains Amrit ever for the devotees to assuage.
Their hearts are in blossom, in poise chanting His praise. (1) *Refrain*

The deserted are afflicted with ego they wail at the door.
They enjoy not the company of the Spouse, suffer what they have in store. (2)

The devotee sows truth, reaps truth and in truth he trades.
Those who are engaged in this commerce
Are blessed with treasures of divine praise. (3)

Those guided by the Guru are ever happily married, devotion being their décor.
Day and night they meditate on their Beloved with truth in their heart. (4)

Those who meditate on their Beloved, unto them I am sacrifice.
Remaining in the company of the Beloved,
Ever paying ego and desire as price. (6)

In His benign grace the Lord has come home.
The bride has found the Lord God Himself as her groom. (7)

Forgiving all the sins the Unifier has us united.
Says Nanak, one should talk to Him in a way
That in love He remains besotted. (8)12.34

Asa III

P-429

Blessed by the True Guru, one becomes virtuous.
He whom He pleases He'd bless.
He contemplates on the Name in poise,
unto the enlightened he has an access. (1)

Man! Never imagine that the Lord is afar.
 Treat Him close to you ever.
 Ever He hears, ever He watches,
 In the *Shabad* you find His flavour.
 The devotee who understands himself,
 Meditates on Him single-mindedly.
 He lives in the company of his Love ever
 And enjoys the True Name happily. (2)

Man! You have none else,
 Come to the Lord's protection.
 You must contemplate on the *Shabad*
 And thus you will attain liberation. (3)

Hear the *Shabad*, realise the *Shabad*
 And remain ever attuned to truth.
 Kill your conceit with *Shabad*,
 With truth enjoy the life forsooth. (4)

The glory in this world is due only to Name.
 Without the Name none can claim grade.
 The glory gained through Maya is short-lived,
 It takes not long to fade. (5)

Those who forget the Name
 They are dead or on the way to death.
 They enjoy not the essence of the Lord's company
 And are lost in their filth. (6)

There are those who are pardoned and owned.
 Those who remember Him day and night no end,
 They are truthful, they live a true life,
 And in the True One they do blend. (7)

Without the *Shabad* see not, hear not.
 The world tempts the deaf and the blind.
 Without the Name one comes to grief;
 You are granted the Name if He is kind. (8)

He who contemplates on the Holy Word,
 He is pure, he is immortal.
 Says Nanak, he forgets not the Name
 And thus arrives at the Divine Portal. (9)

Asa III

The holy are known for their devotion to the Holy Word.
 What they utter comes to be true.
 Rid of ego, they are attuned to the Name,
 Truth unites them with their Guru. (1)
 With the Name of Lord, they are elevated.
 Blessed are their lives.
 By everyone are they venerated. (1)

Refrain

Ego and avarice give birth to wrath and pride.
 When one subdues oneself to the Holy Word the ego of caste would go,
 And the light in the Light Divine would subside. (2)

Blessed is my life.
 The True Guru Accomplished I have realised.
 I have gained the nine treasures of Name,
 The repository is full of unlimited goods prized. (3)

The traders of this commodity are invited,
 To Name who have endeared their heart.
 The Guru-devoted gain these goods,
 Who contemplate deep on God. (4)

The self-possessed egoist is not used to meditation on Name.
He is doomed from the Above, loses in the gamble game. (5)

There is no devotion without love,
Nor one is physically in peace.
The boon of love one gains,
With devotion to the Guru and with mind at ease. (6)

He whom He inspires, he takes to devotion,
And contemplation on the Word Holy.
He has the Name alone lodged in his heart,
Having shed both ego and duality. (7)

Name is the caste and prestige of men of God,
Himself He gives them the noble features.
They are ever under His care,
He deals with them, the way He pleases. (8)

P-430

The mystery of the Lord's devotion is
That it is revealed through contemplation.
Says Nanak, the Name comes to lodge in the heart
And one is enabled through love, fear and meditation. (9) 14.36

Asa III

Deluded in other delights, bereft of Name you'll come to grief.
You propitiate not the True Guru who can provide you with enlightened relief.
My stupid self! You should cultivate taste for the Divine delight.
Chasing other pleasures you waste your life. (1) *Refrain*

Immaculate are devotees in this world,
Who in the True Name are absorbed.

Without *karma** nothing is obtained,
What else in this regard can be remarked? (2)

He who realises himself and is absorbed in the Word Holy,
Shedding misconceptions from the mind,
Comes to the care of the Guru,
And he is pardoned by the Lord Kind. (3)

Without Name no peace can be had
Nor can one be relieved of pain.
The world is lost in the attachment of Maya
And the delusion of duality vain. (4)

The one deserted has not realised her Spouse.
What use her doing the make-up at all?
Day and night are they suffering
Without the union in bed with the Lord. (5)

The happily-wedded shedding her ego,
Gains admission into the Mansion.
She does herself up with the Holy Word
And enjoys her Spouse in union. (6)

In the whirlwind of the attachment of Maya,
They put off death from their mind.
The egoists die and are born to die again.
Disgraced, themselves at Yama's Portal they find. (7)

They do meet whom He unites
By contemplation of the Word Divine.
Says Nanak, those devoted to Name have faces radiant
In the *Durbar* of the Lord Kind. (8) 22.15.37

* Good deeds done in previous life.

Asa V Octets Score 2

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

Five *virtues* I have cultivated.

Five *evils* I have alienated. (1)

This is how the city *of the self* is peopled, my brother!
The sufferings disappear, the Guru's enlightenment is the order. (1) *Refrain*

I have a fencing of truth and righteousness.
It has sturdy stakes of enlightened consciousness. (2)

Brother and friend! Sow therein the crop of Name.
Serving the Guru should ever be your aim. (3)

Let all the shops be of peace, poise and bliss,
The banker and the businessman sharing the trust. (4)

In the market is levied no *jaziya** or tax,
The True Guru from the Above has applied the axe. (5)

With the wherewithal of Name your business you start,
And return home with profit as a man of God. (6)

The True Guru is the moneylender, the disciples are the traders forsooth;
Their capital is Name and their accounting dedication to truth. (7)

They live in this house who serve the Accomplished Guru
Says Nanak, it is the eternal town true. (8) 1

* The tax levied on non-Muslims during Muslim rule.

Asavari V Score 3

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

I am devoted to the Lord.
I meditate on God in the company of the holy.
The true path I've come to adopt. (1)

Refrain

I've earnest longing for a glimpse of the Supreme
For which many a device I contemplate.

Pray be gracious, my Transcendent Master!
Do take kindly My Lord Great. (1)

Man comes like a stranger
And gets in the company of godmen.
Whatever he wished to acquire,
He finds in the Divine devotion. (2)

All the delights of Maya die in an instant.
The holy devoted to the Name
Enjoys pleasure every moment. (3)

The entire world is found evanescent,
Eternal alone is the Lord's Name.
Cultivating friendship with the holy,
Immutable status you'll gain. (4)

Friends, comrades, progeny and relatives,
None will give you company.
Only the Lord's Name would abide by you,
Of the helpless who is the Helper-Deity. (5)

His Lotus Feet are the boat,
 Holding which one ferries across the ocean,
 Propitiating the Guru Accomplished
 With true loving devotion. (6)

Your devotee has one prayer to make –
 Let me not forget You for the time I take for morsel or a breath.
 What pleases You is welcome,
 One accomplishes what one desires when Thou sayeth. (7)

One realises one's Lord, the Ocean of Peace.
 Which the bliss absolute does create.
 Says Nanak, the sufferings are annulled
 And one meets the Lord of joy in-state. (8) 1.2

Asa V

**[Lyrics expressing pangs of separation to be sung
 in the style of chants]**

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

Friends! Let us meditate on the Lord Supreme,
 I am sacrifice unto Him for a glimpse. (1)

Meditating on Whom the sufferings are annulled,
 How can one distance oneself from Him? (2)

I would sell myself for the Holy, my friend,
 Who could unite me with the Lord. (3)

Waste are the delights of decorating oneself,
 Which my mother, I have come to discard. (4)

Shedding lust, wrath and avarice, my friend,
I come to the care of God. (5)

Those who are devoted to the Master, my friend,
They have no limit at all. (6)

He who has had a taste of the Lord's love,
He is ever fully fed and satiated. (7)

Holding the hand of the holy,
Nanak was ferried across the ocean dreaded. (8) 1.3

When one comes to be devoted to the Lord friend!
From the torment of transmigration one is relieved. (1)

My Preceptor; Charming, Accomplished and Noble
With the grant of a glimpse may He be pleased! (2)

Those alienated from Him, my friend!
Caught in transmigration, on poison themselves they feed. (3)

He meets whose meeting He brings about,
I would love to venerate His feet. (4)

The joy one has in beholding Him
The tongue cannot relate indeed. (5)

P-432

True love never dies, dear friend!
From age to age it may proceed. (6)

What you please is pleasant, friend!
Deathless remains ever Your deed. (7)

Nanak is dyed in the divine colour, friend!
And merged spontaneously in the creed. (8) 2.4

The torture of transmigration is annulled.
 Lord! You are aware of my plight,
 Whom shall I go and repeat? (1)

You are the Provider of all the creatures
 What You give I wear and eat. (2)

Weal and woe are in Your command,
 There is no other seat. (3)

What you ordain I do, my Lord,
 I know no other feat. (4)

The days and nights are pleasant,
 When the Lord God I entreat. (5)

I keep engaged in the task assigned
 Which from the Above is indicated my beat. (6)

He alone pervades all over
 In every heart one can meet. (7)
 Pray pull me out of the well of the world,
 Nanak has fallen at Your feet. (8) 3.22.15.2.42

Raga Asa I (Acrostic)

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

Sassa stands for S that says that He who created the universe,
 Of all of us He is the Lord.

Those who have taken to His service,
 Their life in itself is a reward. (1)

Man! Why are you misled, stupid?
 You'll be reckoned learned
 When your reckoning you record. (1)

Refrain

E*evadi* stands for E meaning Ever-living God is the Bestower.
 He is the True Lord.
 The devotee who has insight into these letters,
 He has nothing in his account to record. (2)

O*oda* stands for U, meaning unto Him you should laud,
 He whose extent has not been known.
 Those who serve Him receive reward,
 Who have the truth sown. (3)

N*gan* stands for KN meaning enlightened is he who is educated.
 He who sees the *One* in all,
 With ego he is not inflated. (4)

K*akka* stands for K meaning *kesa** which, when turn grey,
 Appear clean without the use of soap.
 The minions of Yamaraja come,
 With the chains of Maya they tie and elope. (5)

K*hakha* stands for KH and denotes that Khuda** is the Lord of the world
 Who has purchased us all and provided.
 In whose ties the entire universe is tied,
 With none else it is divided. (6)

G*agga* stands for G meaning God's laudation who has given up,
 With arrogant tall talks seeks to please the Lord.
 He who has fired the kiln for the moulded pots to bake,
 Him in it He would cast. (7)

* The Sikh call their hair Kesa.

** Khuda is the Islamic name for God.

Ghagha stands for Gh denoting ghost-like service who undertakes,
 Remaining in the Holy Word involved.
 Good and bad who treats alike,
 And thus is in the Lord absorbed. (8)

Chacha stands for CH signifying the chain of four *Vedas*,
 Four services of life and four ages that He created.
 He Himself is a *yogi*, indulging hedonist,
 And also a scholar highly rated. (9)

P-433

Chhachha stands for CHH spelling *chhaya* meaning ignorance around.
 It is your doing that the world is in delusion drowned.
 You yourself mislead people.
 Those you are gracious have the Guru found. (10)

Jajja stands for J spelling *jnan* meaning enlightenment.
 Which around four and eighty *lakh* incarnations I've averred.
 You alone give, You alone take.
 Other than You none I have heard. (11)

Jhajha stands for JH spelling *jhoor* meaning pine,
 Why must pining one die?
 What is one's due He gives.
 He gives as ordained and as the provisions lie. (12)

Jnjha stands for YN *from which should one understand*
 If He is gracious one learns
 That other than Him there is none.
 He pervades all over in the hearts that yearn. (13)

Tatta stands for T, *which teaches*
 Why must you be petty, in a moment you have to depart?
 Don't you lose your life in gambling;
 Rush and seek the shelter of Lord. (14)

Thatha stands for TH spelling *thand* signifying peace;
 Their hearts are at peace who are attuned to the Guru's feet.
 Those attuned are liberated,
 Blessed by Your grace in the peace-retreat. (15)

Dadda stands for D, delude yourself not man!
 Whatever happens you cannot evade.
 If you serve Him, you'll be rewarded with peace,
 All over He does appear to pervade. (16)

Dhadha stands for DH spelling *dhak* meaning destroy.
 He it is who destroys and also makes,
 Does the way His fancy takes.
 He does, runs His writ,
 Takes kindly whom He wishes to liberate. (17)

Nranra stands for NR teaching who in himself is contained,
 He lauds the Lord in the divine strain.
 The Creator Himself brings about the union.
 The devotee doesn't have to be born again. (18)

Tata stands for T denoting treacherous is the ocean of *existence*
 Its limit is not known.
 I know neither swimming nor have a raft,
 Pray save me my Saviour before I drown. (19)

Thatha stands for Th stating that He is here and there,
 Who created us all.
 Illusions and Maya are hardly a disturbance
 For him who accepts the divine call. (20)

Dadda stands for D saying that don't you blame others,
 You should blame your misdeeds.
 What you sowed you reaped,
 Blaming others it hardly needs. (21)

Dhadha stands for Dh spelling *dhor* meaning establish.
 He who has established His rule,
 And given everything His colour,
 Everyone gets what He gives
 According to the *karma* He dispenses His favour. (22)

Nanna stands for N, never have I enjoyed His bed,
 Nor have I known Him or Him contemplated.
 I am a happily-wedded in a way of speaking, sister!
 I have never my spouse mated. (23)

Pappa stands for P denoting, He is *Padshah* and Preceptor
 Who has raised the show His might He hails.
 He sees, understands, knows it all.
 Within and without He prevails. (24)

Phapha stands for Ph spelling *phahi* meaning noose.
 In the noose the entire world is caught,
 Tied with Yama's chain.
 With the Guru's blessings they are saved,
 Who readily the shelter of their Guru claim. (25)

Babba stands for B spelling *baji* meaning game.
 He plays the game of chess.
 His chessboard being the Ages Four. P-434
 All the creatures are His counters,
 And Himself He casts the throw to score. (26)

Bhabha stands for Bh spelling *bhale* meaning seek.
 He who seeks, the reward he would bear.
 With the Guru's blessings would remain in fear.
 The self-possessed goes about remembering not God.
 The stupid is caught in four and eighty lakh year.* (27)

* Transmigration.

Mamma stands for M spelling *mauh* (attachment), *maran* (death) and Madusoodan (Krishna).

They remember them only when the warrant of death they get.
They treat the body as an instrument of pleasure,
The alphabet M they altogether forget. (28)

Yayya stands for Y, you shall never again be born
If the truth you come to realise.
The devotee lives it and understands
Of the One the devotee is wise. (29)

Raara stands for R, resides He in every heart.
In all those He creates.
He creates and engages them in tasks.
Only he, vested with grace to His Name takes. (30)

Lalla stands for L, locked the world in various tasks,
He it is also the attachment for Maya who infused.
Treating alike eating and drinking,
With His will and ordinance imbued. (31)

Vavva stands for V, Vasudeva the all-pervading Lord
Wished to view His creation.
He views, experiences, knows it all
Within and without is all His vision. (32)

Rharha stands for Rh spelling *rharh* meaning contention.
Why create contention man?
On Him who is Eternal meditate.
Meditate and in truth be absorbed.
Sacrifice yourself unto the Lord-in-State. (33)

Haha stands for H, He alone is the Bestower
Who created and provided sustenance.

Meditate on Name, get absorbed in Name.
Day and Night Name Divine is the profit in utterance. (34)

Airra stands for A, all the creation is by Him created,
Whatever He wishes He does.
He does, makes us do, knows it all
Nanak, the bard has this to profess. (35) 1

Raga Asa III (Acrostic)

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

*Ayo angai** denotes that in the world he was created.
*Kakhe ghangain** says that he was undone and cremated.
*Riri Lalli** means that he took to evil ways,
Doing misdeeds the good he evaded. (1)
Man! What a reckoning you have sought!
In the reckoning itself you are caught. (1)

Refrain

*Sidhong gnaiye** signified that he meditated not.
Nanna reminds that neither did he the Name sought.
Chachha warns you churlish, day and night you disintegrate.
How would you be released when by Yama caught? (2)

Babba, believe you not foolish, in delusion is your life lost.
You style yourself as a teacher, with other's load are you fraught. (3)

Jajja affirms that your *jyoti*** is dimmed,
The stupid, you will regret in the end.

* Meaningless terms used as symbols by those giving sermons.

** Divine light.

You meditate not on the Holy Word.
Yourself to the transmigration you'll lend. (4)

Pandit you better study first what is in store for you,
Before you put others on the vicious path.
In the first instance would the teacher be hanged P-435
And would then the noose be around the neck of the taught. (5)

Says *Sassa*, stupid! You've broken discipline
In accepting an offering undeserved.
The daughter in your parish is like your own daughter.
Accepting offering on her account,
The prospects of your salvation are blurred. (6)

Says *Mamma*, mistaken is your understanding, mad!
You are caught in ego, a malignant melody.
Deep in your soul you've realised not the Lord
You've handed yourself into Maya's custody. (7)

Kakka castigates lust and wrath which have deluded you, fool!
Given to attachment, no more with the Lord you are bound.
You read, learn discourse and shout about.
Bereft of understanding you will be drowned. (8)

Tatta points to wrath in which you burn.
Thatta thoroughly defiled is the spot you happen to turn.
Ghagha ghoulish is the way you go from door to door,
Dadda denying yourself of the Divine mana. (9)

Pappa points to the shore which the ignorant you would arrive,
Caught as you are in deceit.
The True Himself has had you accursed.
As you were destined the treat. (10)

Bhabha points to *bhavjal* meaning ocean in which would you drown.

In Maya as you are engrossed.

Blessed by the Guru if you realise the One,
In an instant You would have the ocean crossed. (11)

Vavva vouches, its your turn to go, stupid,

And yet you remember not the Lord.

This moment will not come your way again.
You will again be bound with Yama's chord. (12)

Jhajha spells *jhoor* meaning pine.

Stupid, never would you whine,

Were you to listen and try the Guru's sermon.

There is no Guru other than the True Guru,
The one without the Guru has the Name uncommon. (13)

Dhadha points to *dhawat* meaning wandering.

Do restrain your wandering mind.

There is a treasure in your heart you'll find.

A devotee may sip the essence of Divine
Which for the ages is laid by the Kind. (14)

Gagga, God you should meditates on,

Ignorant! None has realised Him by mere sermon.

Lodge the Guru's Lotus Feet in your heart

Your past sins He may pardon. (15)

Haha, hear and cogitate on the Lord's discourse.

Stupid, this is the secret of peace.

The more the self-possessed needs the more unhappy he gets.

Without the True Guru there is no release. (16)

Says *Rara*, Rama you should be attuned to;

They in whose heart He is lodged

Blessed by the Guru they come to realise Him.
And they arrive at the Attributeless Lord. (17)

Lord! Your limit nobody knows.
Indescribable! Nobody can describe you.
Their reckoning is annulled,
Says Nanak, those who are blessed by the True Guru. (18) 1.2

Raga Asa I Lyrics Score I

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

Intoxicated with youthful beauty, lass!
My Lord too is a fond lover.
Were you to give loving devotion,
Gracefully would He His affections shower.

P-436

The lover and the beloved meet
When the Master Himself takes kindly.
The bed is warm with the Spouse in it,
Pour the seven pools* with ambrosia vastly.
When the True Preceptor in His benign grace is kind,
Absorbed in the Holy Word His praises they chant.
Says Nanak, the Lord beholds, feels happy and accepts, (1)
As the bride in ecstasy herself does grant. (1)

You of debonair beauty, pay heed to my testament in the Name of God.
I long for my love, in His love I am lost.
I am lost in His love and pray that with Name Divine in peace I abide.
Appreciating His virtues is realizing the Lord.

* Seven pools are the five senses, cogitation and comprehension.

One cherishes the good and would evil deride,
 I can live not for a moment in His absence
 Mere talking or hearing gives me not solace.
 Nanak shouts for love aloud, his tongue repeating it ever in pace. (2)

Sister-friends, my love trades in Lord's Name,
 He deals in Name of which the essence is beyond the value-frame.
 Beyond any value He lives in the abode of truth.

If He pleases I too would be acceptable.
 There are those who enjoy in the company of Lord,
 Here I wail at the doorstep utterly miserable.
 The Creator does make us do, Himself he accomplishes.
 Says Nanak if He blesses she has a happy matrimony,
 the Word Holy administers. (3)

We have great rejoicing true.
 Come home is my cherished Lord.
 Dyed in the divine dye He enjoys,
 By giving and taking the heart.
 I surrendered myself and gained the Lord, Spouse.
 Let Him employ me the way He wants.
 Dedicated to Him is my body and mind.
 Wedded to the Holy Word I have within me the Amrit he grants.
 Neither learning nor recitals,
 Nor the clever devices help Him attain.
 He is gained by my loving devotion and His favours.
 Says Nanak, the Master is my old comrade,
 We are no strangers. (4) 1

Asa I

Lord! There are reverberations of the unstruck melody.
 My mind is engrossed in the cherished Deity.

My love-lorn heart is devoted to Him day and night,
 In the void of it He has come to stay.
 The Primal Lord, Inaccessible Beloved,
 To the unknown has the True Guru carved my way.
 The Eternal Lord is my abode, my seat,
 With Him my thinking mind is attuned.
 Says Nanak, the ascetic remain devoted to Name
 They enjoy the unstruck melody, reverberation sound. (1)

Lord! How do we go to the Inaccessible Unrealised Abode?
 With truth, utter discipline of the Guru,
 And living the Holy Word in Master's fold.
 Living truly the Holy Word one arrives at home.
 And achieves the treasure of virtue.
 That which has no branches, no roots, no leaves,
 Of this supreme status are You.
 Exhausted with recitations austere and discipline
 Nor the *Hath Yoga* is of merit.
 Says Nanak, it is in poise that the Creator is realised.
 The True Guru reveals the secret. (2)

The Guru is the ocean of pearls, my Lord!
 Bearing far too many precious stones.
 Taking the holy bath in the seven pools,
 Lord! My mind fully atones.
 One has a holy bath in the sacred pool if ordained
 And in the company of the elders* contemplates.
 Shedding lust, wrath, deceit and vice
 On the True Name the heart gravitates.
 As the tides of ego, greed and avarice recede,
 One realises the Compassionate Lord.
 Says Nanak, there is no shrine like the Guru.
 The True Guru is the Benign God. (3)

P-437

* The five elect of the village, panchayat.

I have gone around the jungles,
 Having witnessed every leaf, my Lord!
 The Three spheres are Your creation,
 The universe in relief, my Lord.
 It's Your creation, You are Eternal,
 Like You there is no other.
 You are the Provider of the entire creation
 Barring You whom do I adore?
 Pray endow even the unasked, Gracious!
 Your treasures are full of devotion.
 Without the Name there is no liberation
 Says Nanak, after contemplation. (4) 2

Asa I

My mind, this mind of mine is devoted to the Beloved Lord.
 The True Master, the Primal, the one beyond reach lodged in my heart.
 The Inaccessible, the Unknowable, the Transcendent,
 The Lord Preceptor is Supreme.
 He was here in the Primal times and earlier
 He is here now and will be here hereafter.
 All the rest is of false character.
 My mind knows not *karma* or *dharma*,**
 How would it know about liberation?
 Says Nanak, the devotee knows the Name
 Day and night he is devoted to meditation. (1)

My mind, this mind of mine is attuned with the Master,
 No more ego and attachment with Maya follow me after.
 Mother, father, brother, progeny and shrewdness,
 Also wealth and wife, none does ever last.
 Lakshmi, the goddess of wealth, was abandoned,

** Rituals

Under feet the daughter of ocean was cast.
 The Primal Lord has worked a miracle,
 Wherever I turn Him I see.
 Says Nanak, don't you give up devotion to the Lord,
 It happens the way He would let it be. (2)

My mind, this mind of mine has been cleansed
 Contemplating on the True.
 Effaced are my misdeeds,
 I take to the goodness of my Guru.
 Misdeeds effaced, my doings are virtuous.
 I'm truthful at the Portal of the True.
 I am free from transmigration,
 By contemplation at the guidance of the Guru.
 You are my Benefactor, Friend and Noble Comrade.
 Pray bless me with the exaltation true.
 The Name has illumined Nanak's jewel
 Such a guidance he has gained from his Guru. (3)

Truth is the collyrium.
 With its essence I am attuned to the Immaculate.
 My mind and body are absorbed in the Life-Force-Incarnate.
 The Life-Force-Incarnate lodges in every heart;
 If He pleases it is a spontaneous meeting
 In the company of the holy and their congregation.
 Blessed by the Guru it is feasting.
 The love-lorn devoted to the Lord's devotion,
 The attachments and desires forsake.
 Says Nanak, they kill their ego and feel content.
 Some consider themselves slaves of the slaves. (4) 3.

Raga Asa I Chhant Score 2

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

I find You there, wherever I repair,
You are the True Creator.
Of all Bestower, the Karma Purveyor,
Messiah of the sufferer.
Messiah of the sufferer, You are the Master!
Whatever You desire takes place.
Millions and millions of misdeeds,
In an instant You efface.
Swans as swans and storks as storks,
Of everyone You take care.
I find You there, wherever I repair.
You are the true Creator. (1)

Who meditate with single-mind, peace they find,
Few are such in the world.
Devoted to the Holy Word, of Yama they've never heard,
Not have they ever defeat incurred.
They incur not defeat, the Lord's Name who repeat,
They are out of Yama's beat.
They are free from birth and death,
Who fall at the Lord's feet.
Guided by Guru they gain the Divine joy and reward
With the Lord's Name lodged in their heart,
Who meditate with single-mind, peace they find,
Few are such in the world. (2)

He who created the universe, and put it to work,
I am sacrifice unto Him.

Him, I serve and reward I earn,
 I am exalted at the Portal Divine.
 He alone is exalted at the Portal Divine,
 Who realises the Lord of all time
 And attains the nine treasures.
 Guided by the Guru, meditates on the Seer,
 And ever His laudation chimes.
 Day and night on His Name I meditate,
 He who is the Lord Supreme.
 He who created the universe and put it to work.
 I am sacrifice unto Him in esteem. (3)

Those who meditate are lauded, with joy awarded,
 And over all they prevail.

Of their reward there is no decrease
 As the Lord may please,
 Age after age may pass,
 Age after age may pass, Lord!
 There is no decrease in their reward.
 They fear not getting old, death or hell,
 Who meditate on the Name of God.
 Those who utter the Name of God,
 Know no ill or travail.
 Those who meditate are lauded, with joy awarded,
 And over all they prevail. (4) 1.4

Asa I Chhant Score 3

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

Listen O black buck! The orchard you cherish,
 Tastes sweet for four days and then it would perish.

The fruit you are enamoured of,
 Without the Name must decay and turn into trash.
 Like the ocean in tide with the lightning flash.
 There is none other than the Lord who protects,
 And Him from your memory you've struck.
 Meditate on Him or else you'll die,
 Nanak reveals the truth to the black buck. (1)

The humming bee going around the flower
 Would land in trouble forsooth.
 I have asked my Guru, Who has told me the truth.
 After due consideration the True Guru revealed,
 Your friend humming bee is embroiled.
 As the day dawns, its body would disintegrate,
 In the cauldron of oil it would be boiled.
 Like a goblin unacquainted with the Holy Word,
 It would be bound, beaten and taken on Yama's road high.
 Nanak tells the truth, Man! You must remember,
 Like the humming bee you must die. (2)

My wandering self, why are you lost in layers?
 Meditate on the Lord lest you are caught in Yama's snares.
 As the fisherman cast the net, separated from water the fish cried.
 That the world is deluded in the sweet love Maya, in the end it realised.
 Shedding all illusions one should devote oneself single-minded to God.
 Nanak tells the truth, my wandering self, contemplate on the Lord. (3)

The streams going their way meet only by chance.
 That every age has its sweet-bitterness, only a *yogi* knows this stance.
 They who are devoted to the True Guru they attain poise and realise God.
 Bereft of Name they are deluded, the stupid go astray forgetting the Lord.
 Those who meditate not, nor have the True in their heart, in the end they shed
 bitter tears.
 Nanak tells the truth, the Holy Word unites the long-separated peers. (4) 1.5

Asa III

Chhant Score 1

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

Because of the Holy Word the chanting in our house is turned a communion.
The Love has met the Love, the Lord has brought about the union.
The Lord Himself brought about the union, with truth lodged in the heart.
The beloved has gone in a poise of mind.
Decked with the Holy Word truth as her make-up,
She remains ever dyed in the colour of the Kind.
Shedding ego one gains the Lord Spouse,
And the Essence Divine comes to lodge in the heart.
Says Nanak, the Holy Word is her make-up,
Her life makes success of every part. (1)

Deluded in duality, she attains not her Spouse, the Lord,
Wanting in virtue, her life is a waste, without reward.
Her life is waste, the ignorant egotist, full of faults she pines.
Serving her True Guru, she gains eternal joy and finds company of the Divine.
She is delighted to meet the Lord, her heart in blossom,
And the Holy Word she imbues.
Says Nanak, without Name she is deluded,
Meeting the Lord for peace she sues. (2)

As the Guru brought about the union,
Her spouse she cultivated.
Their hearts by the Holy Word came to be united.
On their own were her yearnings satiated.
Satiated by the Holy Word, her mind was at peace.
In a state of poise she tasted the joy Divine,
And ever engaged life in the company of her beloved.
Engaged in the dialogues fine,

P-440

The learned and the sages got sick of their studies.
 The Bhekhis* found not liberation.
 Says Nanak, bereft of devotion, the world is wild.
 The Holy Word alone with Lord effects union. (3)

Meeting the beloved with the grace of the Lord, her mind is in bliss true.
 She is absorbed in the Essence Divine with the wondrous words of her Guru.

The wondrous Word brings about the union,
 And the Eternally Virtuous comes to lodge in the heart.
 The bed is pleasant in the company of the Spouse,
 Meeting the beloved demerits depart.
 The house where the Name is meditated day and night,
 With the paeans of joy eternal is seized.
 Says Nanak, dyed in the Name is bliss ever,
 Meeting the Lord the objectives are achieved. (4) 1.6

Asa III Chhant Score 3

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

Dear my friend, contemplate on the Lord,
 Serve your Guru ever, gaining the Name as reward.
 Contemplate on the Master which the Beloved Spouse approves.
 If you do the way you please, Your Master will reprove.
 Arduous is the path of meditation,
 Which tread only a few blessed by the Guru.
 Says Nanak, he whom He blesses,
 He contemplates on the Master True. (1)

* A specific sect of recluses.

Taken to renunciation, Man!
 Whom do you deceive with your self-denial?
 The Lord's laudation is limitless,
 He alone knows who is on trial.
 Aspire for Him, giving up the false show,
 The Omniscient Lord is ever in the know.

He prevails on the earth as on the ocean,
 The devotee carries out His decree.
 He who carries out His command remains in accord,
 Says Nanak, the renunciate true
 Day and night remembers the Lord. (2)

Wherever your mind wanders, it is observed.
 Give up being clever and take to the Guru's *Shabad*.
 The Lord God is ever with you;
 If you were to remember Him for a moment,
 Your sins of many a life will be washed.
 You'll attain the supreme seat in the end,
 Cultivate you the True Guru.
 The Guru-conscious does so.
 Says Nanak, you may wander wherever but mind,
 The Lord God around you must find. (3)

Meeting the True Guru, wandering is contained,
 One comes to live in one's own frame.
 You deal in the Name, you utter the Name,
 And then you happen to merge in the Name.
 Wandering stopped, having met the True Guru
 You arrive at the Tenth Door*.
 Where you sip Amrit and create the melody called *Sahaj*
 And the *Shabad* that supports the core.

P-441

* The stage where one experiences meeting with the Divine Entity.

Where so many instruments reverberate in abandon,
 identifying with the Master.
 Says Nanak, wandering ends on meeting the True Guru
 And one comes to live in one's quarter. (4)

Man, you are the image of the Divine.
 You should forget not your identity.
 Man! The Lord is ever by your side;
 Living the Guru's way enjoy the life in plenty.
 Marking your identity, you'll know the Lord,
 And gain the secret of immortality.
 Blessed by the Guru, when you realise the Supreme,
 You will be rid of the curse of duality.
 Your mind at peace with joy all around,
 Acceptable you will stand.
 So says Nanak, you are the image of the Divine,
 Your identity you must understand. (5)

Man, you are afflicted with conceit.
 Loaded with conceit you depart.
 Ensnared by the bewitching Maya,
 In the cycle of life and death you are caught.
 Stupid, you go soiled with conceit,
 And come to grief in the end.
 Afflicted with ego and avarice,
 A meaningless life you spend.
 Egocentric fool, you remember not God.
 You will repent hereafter at the past.
 So says Nanak, you are afflicted with conceit,
 Loaded with conceit, you depart. (6)

Man, never be proud that you know it all.
 The Guru-conscious should be humble and mean.
 Your pride is your ignorance,

The Divine *Shabad* washes it clean.
 You should be submissive before the True Guru.
 Don't you ever be vain.
 You disintegrate with conceit,
 Let yourself not be slain.
 You should do what the True Guru desires,
 Submit yourself to the True Guru.
 So says Nanak, peace lies in quitting conceit,
 Man, you must your ego subdue. (7)

Blessed is the hour when I met the True Guru
 And on the Lord God I contemplated.
 I attained the supreme joy in poise,
 My mind and body exhilarated.
 Remembering the Lord I enshrined Him in my heart,
 Discarding evil from my mind.
 Blessed by Him I became virtuous,
 The True Guru Himself was kind.
 Those who remembered the Name were accepted,
 And were rid of duality inflated.
 So says Nanak, blessed is the hour when I met the True Guru
 And on the Lord God contemplated. (8)

They are deluded who forget Him;
 The Lord Himself makes them do so.
 Afflicted with duality,
 Their misdeeds are a reflection of their ego.
 Those forgotten and misled by the Master are ill-fated.
 Their lot is known only by Him
 Who has this cosmos created.
 Your command is too tall to carry
 The Guru-conscious only have met.
 So says Nanak, what can the poor mortal do
 When you yourself delude and forget. (9)

My True Lord! True is Your glory.
 You are the Supreme, Limitless Master,
 It's difficult to tell Your story.
 Your glory indeed is true;
 Those whom You bless with meditation,
 They sing Your praises their life through.
 They sing Your praises as You please
 And remain devoted to the True Deity.
 Those whom You grant audience, they meet.
 So says Nanak, my True Lord, true is Your glory. (10)

Raga Asa IV Chhant Score 1

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

I have found life,
 Life I have found in loving devotion of the men of God.
 They impart the Lord's Name,
 The Lord's Name they impart which has come to lodge in my heart.
 With the Lord's Name lodged in my heart,
 Of illusions and suffering I am relieved.
 As advised by the Guru, the Invisible, Unknowable I meditated,
 And the Supreme state of sanctity, I've achieved.
 The unstruck melody is daily struck,
 I chant the Holy Word of the Guru.
 Says Nanak, the Lord Bestower has been gracious,
 My light has merged with the Light True. (1)

The egotists here or there, asserting possession of lucre perish.
 It comes and goes in an instant, the stupid are attached to stinking flesh.

Attached to stinking flesh is like the glow of *kasumba* flowers,
 Turning now to the east then to the west, frail shadow of the potter that hovers.

It is painful in consumption, painful in use and hoarding the pain does ever increase.

Says Nanak, one may easily swim across the arduous ocean if one sits at the Guru's feet. (2)

My Master, the Master mine is Superb, Inaccessible, Unfathomable Lord.
I seek Him as capital, as capital Him I seek from the True Guru,
the banker as reward

I seek Him as capital to purchase Name that I should love His virtues and laud,
My sleep and hunger I quit and in the cosmos void I get absorbed.
There is a string of traders, they make profitable bargains of Name.
Nanak, offered his mind and body to the Guru, he who is destined would gain. (3)

With jewels of various sorts is the ocean laid,
Those who are devoted to the Word Holy, it is they who raid.
Devoted to the Word Holy, they raid the invaluable, wondrous jewel.
They attain the Name Immeasurable of which Your divine treasures are full.
Having churned the ocean I looked within and came across something utterly new
That the Guru is God and God is Guru, there is no difference between the two. (4)1

Asa IV

It rains ambrosia in gentle showers Lord!

Guided by the Guru, by the Guru guided I behold my cherished God. P-443

My cherished God, the Saviour of all, Whose Name is an exaltation,
The Lord's Name is the boat in *Kaliyug*, the Guru's guidance ferries to the
other station.

The life here and hereafter is felicitated, the Guru's guidance lends virtuous Deeds,
Says Nanak, in His grace the Lord bestows, Name to liberation leads. (1)

Meditating on the Lord's Name,
Of my sins and sufferings I was relieved.
Meeting the Guru into the Name I was initiated,
the Master in my heart I conceived.

With the Lord in my heart, I achieved the supreme status,
 As I came seeking guidance of my Guru.
 My boat of greed and misdeeds sank,
 As with Name I was inculcated by the True.
 The Accomplished Guru blessed me with the help divine,
 And in the Lord's Name I was absorbed.
 The Lord compassionate in His grace blesses,
 Says Nanak, who come to Him for reward. (2)

As I listened the Lord's Name,
 All my problems were meaningfully solved.
 With every bit of my body, the devotee in me,
 In the Name of the Lord was absorbed.
 Purified was I absorbed in the Name,
 That has no features or form.
 With the Lord and none else lodged in the heart,
 All my thirst and hunger were gone.
 A peaceful mind and body were my frills,
 The enlightenment the Guru True gave.
 Says Nanak, He Himself was benign,
 I am slave of the slave of His slave. (3)

Those who remember not the Name of the Lord,
 They are egotists, ignorant and unfortunate.
 With attachment to Maya in their heart,
 Every moment they are in this state.
 Soiled by Maya the ignorant are unfortunate,
 Those who to the Lord's Name are not devoted.
 In their egoism they perform many a ritual,
 From the Name of the Lord alienated.
 Extremely arduous is Yama's painful path,
 Darkened by the ignorance of their mind.
 As guided by the Guru, Nanak meditated on Name,
 The door of liberation he came to find. (4)

The Lord's Name can be attained from the Lord,
 Or from the Guru it can be gained.
 The mind wavers up and down every moment,
 For constancy it has to be trained.
 It has to be trained for constancy and introduced to the ways divine,
 That it enjoys the pleasure of Name.
 The Lord's Name vindicates his devotee's honour.
 In His grace, to Prahlad's rescue He came.
 The Lord's Name that we meditate upon is very high,
 It is difficult to find its extent in laudation.
 Says Nanak those who are absorbed in it in contemplation,
 They get merged in the Lord in meditation. (5)

Those who have the Lord's Name lodged in their heart,
 From all their worries they are relieved.
 They gain all the wealth and all the merits of *dharma*,
 Whatever they cherish and happen to be pleased.
 They gain whatever they wish,
 Meditate and the Lord's Name they laud.
 Rid of foul thinking and folly,
 Awakened, in the Lord's Name they are absorbed.
 Blessed is his birth and body,
 Who is enlightened with the Lord's Name.
 Says Nanak, one should meditate on the Lord day and night,
 As guided by the Guru in His frame. (6)

Those who have cultivated loving devotion to God,
 To none other they are attached.
 Should the entire earth turn into gold,
 Other than Name to none else they are latched.
 Attached to the Lord's Name, they enjoy supreme peace,
 Which till the end by them abides.
 They garner the wealth of the Lord's Name,
 That sinks not, nor ever subsides.

The Lord's Name is the raft in the world
 That Yama would never assail.
 As guided by the Guru, Nanak took to Name,
 His grace came out to bail. (7)

The Holy Name of God is the essence of truth
 Which, guided by the Guru, one would realise.
 The devotee employs himself in Guru's service,
 And his body and mind would he sacrifice.
 Sacrificing his mind and body in utter devotion,
 The Guru's devotee is united with the Guru.
 From the Guru Accomplished is found
 The Protector of the poor, the Bestower of life true.
 The Guru and the Guru's devotee are untied in spirit.
 They subscribe to the same teaching.
 With the spell of the Lord's Name lodged in the heart,
 Says Nanak, spontaneous is their meeting. (8) 2.9

Asa Chhant IV Score 2

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

The Lord Creator is the Reliever of suffering.
 Reformer of the fallen is the Lord's Name.
 Engaging the Lord's service is attaining the supreme bliss,
 And whatever one does is a super-game.
 It is a super-game meditating on the Name,
 Meditation makes one's mind steadfast.
 It relieves from the suffering of birth and death,
 And spontaneously is one in a peaceful mind cast.
 Master! Pray do be kind to me
 That on the spiritual Lord I meditate.
 The Lord Creator is the annuller of pain
 For the fallen His Name is the bail. (1)

In *Kliyuga* Name is the coveted boon,
 Which one should utter as a loving devotee.
 Guided by the Guru we read and as guided we listen,
 While reading and listening the sufferings flee.
 Meditating on the Name the sufferings were shattered.
 To the bliss supreme the Name led.
 The True Guru brightened the heart's glow,
 The darkness of ignorance dissipated and fled.
 They alone meditate on the Name
 Who have it written in their lot
 The Lord's Name is the coveted boon.
 Which one should utter with loving thought. (2)

As one is devoted to the Lord, one attains the supreme bliss,
 And liberation from transmigration as reward.
 He who cultivates the Lord, the Name becomes his guard,
 No more in the cycle of birth and death he is snarled. P-445
 Freed from the fear of transmigration,
 He is devoted to Lord's laudation.
 Rid of the sins and sorrows of many a life,
 In the Name is he qualified for absorption.
 He who takes to meditation has it allotted in his lot,
 His life is a success and approval he gains.
 Meditating on the Name he attains the status supreme,
 And freedom from transmigration attains. (3)

Those who have found devotion for the Lord are superior,
 Among their people they are pre-eminent.
 The Lord's Name is their superiority and nobility,
 With the Guru's Holy Word they exalt in the joy Divine-sent.
 They enjoy the Joy Divine-sent and remain supremely uninvolved.
 And the fortunate are with the Joy-Divine sate.
 They are blessed, truly superior
 Who as guided by the Guru come to meditate.

Nanak, the humble, asks for the dust of the feet of the holy
 So that he is free from worries and anxious moments.
 Those who cherish devotion for the Lord are superior
 Among their people they are pre-eminent. (4)

Asa IV

In the *Satyayuga* everyone was content,
 The society steadfast on four pillars, every being was engaged in meditation.
 They lauded the Lord with heart and soul,
 And attained bliss with His virtuous illumination.
 The boon of Guru's enlightenment ingratiated them,
 And the Guru-devoted were hailed.
 Inside and outside the Sole Lord prevailed,
 There being none other to be availed.
 Devoted to the Lord, Name in their heart,
 At the Lord's Portal they earned exaltation.
 In *Satyayuga* everyone was content,
 The society steadfast on four pillars, every being was engaged in meditation.(1)

Then came the *Tretayuga* with power as its potential,
 When they laid stress on restraint and discipline.
 The fourth pillar having collapsed, on the three pillars it came to stand,
 With wrath in the heart serving as firebrand.
 With wrath in the heart, a curse of vice,
 The rulers knocked about fighting and came to grief.
 Obsessed with attachment and greed, ego and arrogance on the increase.
 My Master took kindly and the Name relieved of the vexation.
 Then came the *Tretayuga* with power as its potential
 When they laid stress on restraint and discipline. (2)

Ushered in the *Dwaparyuga* misled by illusions,
 When Gopis and Krishna were created.
 They underwent austerities and took to rituals

And many a time sacrificial-feasted.
 With sacrificial feasting its two feet slipped.
 It came to rest alone on the two feet.
 There came many a mighty warlord
 With ego and arrogance surfeit.
 The Compassionate Lord brought about union with the Holy Guru,
 And all the impurities retreated. P-446
 Ushered in the *Dwaperyuga* misled by illusions
 When Gopis Lord Krishna were created. (3)

Then the Lord created *Kaliyuga* when the three pillars of *dharma* collapsed,
 With the fourth foot alone it was sustained.
 People took to the Guru's Holy Word that served as cure,
 In the Lord's laudation was the peace gained.
 It was the wave of Lord's laudation, the Name became Supreme,
 In the field the Name came to be sown.
 In *Kaliyuga* who sowed the crop with other than the Name,
 He lost his capital and also its gain.
 Nanak the slave, realised his Accomplished Guru
 With the Name in the heart contained.
 Then the Lord created *Kaliyug* when the three pillars collapsed,
 With the fourth alone it was sustained. (4) 4.11

Asa IV

Having taken to the Lord's laudation, the supreme status I gained,
 In my mind and body, He came to be adored.
 I enjoyed the joy of the Lord's Name, meditated on it as guided by the Guru
 In the manner in the Primal Time implored.
 Blessed from the Primal Time, the Name is my Spouse,
 With the Name as I lauded the Lord.
 The jewel of love on my forehead brightened,
 The Name of the Lord earned me the accord.
 My light merged with the Divine light,
 My mind to the Lord was restored.

Having taken to the Lord's laudation, the supreme status I gained,
In my mind and body He came to be adored. (1)

Those who laud the Lord gain the supreme status.
They are noble, among men they are pre-eminent.
I venerate their feet, wash them every moment,
Those who cherish my Lord Proficient.

Cherishing the Lord, gaining the status supreme,
With glow of bliss on their face,
Lauding the Lord as guided by the Guru and lodging Him in the heart,
With the Name around my neck as necklace,
Everyone around appears to be alike.
In everyone I find the Master prevalent.
Those who laud the Lord gain the Supreme status,
They are noble, among men they are pre-eminent. (2)

Those who take to the holy company, their tongue is sweet
In the company holy, joy in the Lord prevails.
Meditating on the Name the Holy Word becomes manifest,
None other than the Name avails.
None other avails, He alone is the ambrosia,
He knows who has it tasted.
Blessed is the Accomplished Guru who united with the Lord,
In the holy company with the Name manifested.
Venerating the Name, meditating on the Name,
Other than the Name nothing avails.
Those who take to the holy company, their tongue is sweet,
In the holy company joy in the Lord prevails. (3)

The Lord was kind, ferried across the stone-blind.
Pulled me through with the Holy Word as a wand.
Caught in the mire, He gave me His helping hand.

With His helping hand, I gained the sense of nobility
 And I came to be devoted to the Guru's feet.
 I meditated and repeated the Name of the Lord
 With blessings on my figure and face replete.
 The Guru was gracious to Nanak, the slave,
 The Name became his sweet errand.
 The Lord was kind, ferried across the stone-blind
 Pulled me through with the Holy Word as a wand. (4) 5.12

Asa IV

Meditating on the Name, one comes to cherish the Lord,
 The devotee's heart is ever in ecstasy.
 He who dies and has found life, enjoys Amrit,
 Guided by the Guru he is committed to the Almighty.
 Committed to the Almighty with the Guru's grace,
 He attains liberation in life and felicity.

With the Lord's Name both life and death for him become pleasant,
 His heart is ever devoted to the Divine Entity.
 The Lord lodged in the heart, its joy with Guru's guidance
 The generous drops he quaffs in plenty.
 Meditating on the Name one comes to cherish the Lord,
 The devotee's heart is ever in ecstasy. (1)

None likes to die, they would try to hide,
 Lest Yama catch hold and take them away.
 Inside and out the Lord prevails,
 None dare escape Him in any way.
 How can one escape when He seeks?
 He to Whom one belongs must take one away.
 The egotist attempts in many a manner to mislead,
 With a number of remedies tries to play.
 He to Whom one belongs, the Master must possess.

One is saved with the Holy Word to pray.
 None likes to die, they would try to hide,
 Lest Yama catch hold of them and take away. (2)

One is destined to die, which the devotees do gladly comply.
 It is through meditation that one is saved.
 One earns Name with Name as exaltation,
 At the Lord's Portal is one lionised and craved.
 They are lionised at the Lord's Portal and liberated with meditation.
 With the Lord's Name they gain felicity.
 They are free from the torture of life and death
 And merge in the spirit of the Divine Entity.
 The Lord's slave meeting the Master becomes alike,
 The Lord and the slave in each other fade.
 One is destined to die which the devotees do gladly comply.
 It is through meditation that one is saved. (3)

The world is created and destroyed, destroyed and dissolved.
 Coming in contact with man-of-God stability it attains.
 The Guru inculcates the *mantra** and blesses with joy,
 And the ambrosia seems to flow in the veins.
 Sipping the Amrit the dead become alive,
 One does not have to die and depart.
 The Lord's Name imparts the life eternal,
 One gets in the Name absorbed.

Nanak has the Name as his anchor and support.
 Other than the Name there is none to sustain.
 The world is created and destroyed, destroyed and dissolved. P-448
 Coming in contact with man-of-God stability it attains. (4) 6.13

* The Divine Spell

Asa IV Chhant

My Lord is Supreme, Inaccessible and Unknowable.
 He was there in the Primal Time, Immaculate and without any form.
 His extent cannot be related, immeasurable is His exalation.
 My Lord is mysterious and of wondrous charm.
 The Lord is mysterious with wondrous charm,
 Limitless, about Himself He alone knows.
 What could the poor creatures do?
 How on You could any light throw?
 He on whom You are gracious,
 The God-devoted takes to contemplation as a norm.
 My Lord is Supreme, Inaccessible and Unknowable.
 He was there in the Primal Time, Immaculate and without form. (1)

You are the Primal Being, beyond extent Creator,
 Your extent cannot be appraised.
 You lodge in every heart, pervade all over.
 In everyone around You can be espied.
 In every heart lodges the Supreme Master.
 None knows His extent.
 He has no form, no features, Invisible and Unknowable He is,
 Of His secret only the devotee has the scent.
 He is in the bliss of poise day and night,
 The Name Divine is his guide.
 You are the Primal Being, Unapproachable Creator
 Your extent cannot be appraised. (2)

You are the True Lord, Eternal Master.
 God Almighty, Treasure of Virtue.
 You are Pre-eminent without a match,
 There is none knowledgeable like you.
 None knowledgeable like You, You are Pre-eminent.

There is none as Great as You.
 You are primed of Your ordinance.
 What You please must come true.
 The Lord prevails among us all.
 The God-devoted does the Name pursue.
 You are the True Lord, Eternal Master,
 God Almighty, Treasure of Virtue. (3)

You are the Creator, it is Your eminence.
 The way You please, You do.
 We do the way You wish us do,
 Everyone must carry Your ordinance true.
 We carry Your ordinance the way You please,
 Your word is ever supreme.
 By the guidance of the Guru one gains knowledge and sheds ego,
 And remains with the Holy Word in tune.
 Your Holy Word is unknowable, known only by the Guru's guidance.
 Nanak is absorbed in You.
 You are the Creator, it is Your eminence.
 The way You please You do. (4) 7.14

Asa IV Chhant Score 4

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

Your Divine Excellency! My eyes are wet with ambrosia,
 My heart is cast in the devotional mould.
 The Lord has tested it with His touchstone,
 It is found to be purest gold.
 Guided by the Guru, I am dyed in deep red,
 And my mind and body are drenched.
 Nanak, the slave, is dipped in musk,
 His life is totally blessed. (1)

Your Divine Excellency! With piked arrows of love is struck my heart.

He who suffers from this agony of love,
 He alone knows this unbearable dart.
 He is said to have found life in death,
 Who dies in life with ego on his part.
 Nanak was united by the True Guru,
 The arduous ocean of life he could cross. (2)

Your Divine Excellency! I was stupid, ignorant, came to Your shelter,

And I was dyed in Your colour.
 The Guru Accomplished helped me realise.
 I had asked just for the Lord's prayer.
 My mind and body were in bloom with the Holy Word,
 Meditating in many a mood and layer.
 In the company of the holy he realised
 Nanak has been in congregation there. (3)

Your Divine Excellency! Kind and Compassionate!

Pray pay heed to my supplication.
 I ask for Your shelter
 With Name in my mouth for repetition.
 It is Your wont to succour the supplicant,
 Do please give my honour Your protection.
 Nanak, the slave came seeking Your anchor,
 The Name helped him swim across the ocean. (4) 8.15

Asa IV

Your Divine Excellency! Seeking under the guidance of the Guru,

I realised my noble Lord.
 In the golden fort of my frame,
 I had a glimpse of God.
 My Lord is my jewel, my diamond.
 In Him my mind and body are engrossed.

It was great good fortune that he gained,
Nanak in the ecstasy of Name was absorbed. (1)

Your Divine Excellency! A charming belle, day after day I watch Your path.
The Guru makes me meditate on the Name
And has Your Divine way sought.
The Name is the succour of my mind and body,
The vice of ego it has put to torch.
Nanak, the slave was united by the True Guru.
This is how he realised the Forest Lord.* (2)

Your Divine Excellency! Pray do come and meet me.
We have been separated for years.
I feel fiercely forlorn,
With my eyes brimming with tears.
My Guru has initiated me to my Beloved Lord,
By Him alone My heart now swears.
Stupid I was, He put me on the job,
Nanak now keeps occupied there. (3)

Your Divine Excellency! My body is soaked in ambrosia,
I sip Amrit in drops.
Those who take to the Guru's Word
They quaff Amrit a lot.
One gets it with the Lord's grace,
No more has one the doors to knock.
The Lord and the Lord's slave are identified.
Nanak is in his Master absorbed. (4) 9.16

Asa IV

Your Divine Excellency! Of the ambrosial devotion there is a treasure,
Which is held by the Guru.

* Vishnu who is said to wear a garland of wild flowers.

The Guru is the honest banker
 Who offers the capital to the devotee true.
 Blessed is the trader and his trade,
 Blessed is the Guru and the banker too.
 Says Nanak only they realise the Guru
 Who had it inscribed in their lot by the True. (1)

Your Divine Excellency! You are our True banker.
 The entire world is a trader.
 You create all the vessels
 And fill them with what You favour.
 The vessel can produce only what You've put in it.
 The man may make tidy endeavour.
 Nanak, the slave has been blessed
 With the Lord's devotion as a treasure. (2)

P-450

Your Divine Excellency! How do I adore You, O Master?
 You are beyond all praise.
 Day and night I recite Your Name,
 This is the hope and succour I crave.
 Stupid as I am, I know not
 How do I arrive across the enclave?
 Nanak is the slave of the Lord,
 The water-carrier of his slaves. (3)

Your Divine Excellency! Save me how You may,
 I have come in Your care.
 Day and night I falter,
 Dear Lord! Vindicate my name fair.
 I am a child, You are my father, Guru
 Pray show me the way and with me do bear.
 Nanak is known as His slave,
 The Creator must listen to his prayer. (4) 10.17

Asa IV

Your Divine Excellency! He who has in his lot inscribed,
 The True Guru he comes to imbibe.
 The darkness of his ignorance is banished
 And the Guru's wisdom in his heart lighted.
 He gains the jewel of Divinity,
 No more has he to be born twice.
 Nanak, the slave meditated on the Name
 The meditation brought about the union *as a prize*.
 He who doesn't meditate on the Name,
 Why had he to be born in the world?
 Born to be human is rare indeed,
 Without meditation it is all absurd.
 He who sows not the Name at the sowing hour,
 How would he have his hunger annulled?
 The conceited are born again and again,
 Says Nanak, as mentioned in the Divine Word. (2)

Your Divine Excellency! O Lord! All that exists is Yours.
 By You alone has it been created.
 None may do what he likes,
 It works the way You have fated.
 They alone do find the union,
 With the blessed ones You are related.
 Nanak, the slave, propitiated the Guru,
 The Name ferried him across as slated. (3)

Your Divine Excellency! They adore Him with songs through music and
 scriptures.
 In many a way they do but He isn't pleased.
 Those with guile and malice in their heart,
 It's no use their wailing, nor if they plead.

The Creator is aware of all that is there;
 To Him should they hand over their ailing conceit.
 Says Nanak, the Guru-conscious with their hearts pure,
 Do in the Lord's devotion succeed. (4) 11.18

Asa IV

Your Divine Excellency! Those who've cultivated loving devotion for the Lord,
 They are wise and genuinely accomplished.
 They may appear to speak false,
 But otherwise they are truly cherished.
 The men of God have nowhere to go,
 The Lord God is their honour merited.
 Says Nanak, Name is their seat for justice,
 The power of powerless and the rejected. (1)

Your Divine Excellency! Where my True Guru goes and sits,
 Blessed is the place.
 The Guru-conscious adore the spot
 With its dust on their face.
 The labours of the Guru-conscious are rewarded,
 Those who meditate on His grace.
 Nanak, the slave worshipped the True Guru,
 He Himself created the base. (2)

Your Divine Excellency! The devotees dote on You.
 They love You and Your Name.
 Serving You my True Guru,
 It helps me and does my hunger tame.
 It also tames the hunger of the devotees,
 Albeit they have more of the same.
 Nanak, the slave, has sowed virtue of the Name;
 There is no loss, it's all gain. (3)

Your Divine Excellency! I greet the Guru-conscious
 Who has had a glimpse of my Lord.
 He who mentions my Master's Name,
 Such a devotee is sweet, in short.
 They are lionised in the Divine Court
 Who have been blessed by the Lord God.
 Nanak, the slave, has become the Creator;
 The Creator has come to dwell in his heart. (4) 12.19

P-451

Asa IV

Your Divine Excellency! Those who emulate my True Guru,
 He makes them meditate on the Name.
 All their thirst and hunger is quenched,
 Who take to the Name-remembering game.
 Those who reflect on the Name deep,
 How could Yama dare them frame?
 Pray! Do be gracious to Nanak,
 He should remember and have others do the same. (1)

Your Divine Excellency! The Guru-conscious who meditate on the Name,
 They come never to harm.
 Those who adore my True Guru,
 They must everyone charm.
 Those who serve my Beloved Lord,
 They are found ever in form.
 Says Nanak, those who propitiate the True Guru,
 They are united with Lord Rama. (2)

Your Divine Excellency! The Guru-conscious who are devoted,
 They have Him as their protector.
 Who can dare deride them,
 Those who love their Master?
 Those who are attached to the Creator,

Their detractors come to disaster.
 Nanak, the slave, meditates on the Name,
 The Name is his benefactor. (3)

Your Divine Excellency! From time immemorial has the Lord raised the
 devotees
 And protected them ever and ever.
 God vanquished Hiranyakashyapa, the tyrant
 And showed Prahlad His favour.
 Turning his back to the conceited and the slanderer,
 He received Namdev with honour.
 Nanak, the slave, has served such a Master
 Who would in the end take him in His care. (4) 13.20

Asa IV Chhant Score 5

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

Dear my stranger self come back to your homestead.
 Come and meet the Guru dear, and get with the Lord wed.
 Make merry as much as you please with His favours fed.
 When the Lord is gracious, the union will be consummated. (1)

Dear, I have not cultivated my love with devotion,
 My mind remains unassuaged in daily expectation.
 The youth slips every instant with Yama's breath confiscation. P-452
 Blessed is the bride who has her Lord in her heart for veneration. (2)

Dear! My eyes yearn for the Lord the way *chatrik* thirsts for rain drop.
 My mind is quenched, dear, with a drop from the Lord *as sop*.
 My body bristles in separation, the sleep would never hop.
 Nanak found his love it was the Guru's drop. (3)

Dear, it is the month of *Chet*, the cherished season of Spring.
 In the absence of my love, my courtyard is with lust afling.
 My mind lives in hope, my both the eyes in swing.
 Beholding Nanak I am happy the joy a son to the mother does bring. (4)

Dear, my Lord's legends for me has my True Guru narrated.
 I am sacrifice unto the Guru my dear, who has me to the Lord related.
 All my desires are fulfilled, I fared myself for which I was fated.
 The Lord has been benign my dear, Nanak in the Name Divine is sated. (5)

Dear, I love not anyone other than God.
 How do I gain the Guru who would lead me to behold my Lord?
 The Lord Compassionate brought about the union, I found Him in the Guru's Word.
 Nanak realised the Cherished One, as was scribed in the primal record. (6)14.21

Raga Asa V Chhant Score I

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

I am blessed, greatly blessed,
 I have had a glimpse of God.
 I have tasted, I have quaffed
 The sweet elixir of my Lord.
 The sweet elixir of Lord I have tasted.
 The Guru True has been gracious, in divine poise I reel.
 He has come to lodge in my heart, I sing His paeans.
 The five evils have taken to their heels.
 I am at peace, fully quenched, pierced with the arrow of ambrosia.
 With meditation of the Lord I am in accord.
 Says Nanak, I have taken to the Preceptor,
 I have had a glimpse of God. (1)

The portals of my house are pleasing, Lord.
 My guests and invitees are the cherished men of God.
 Cherished men of God have solved their problems fine.
 As I salute them I take to their service,
 They are guests and also hosts,
 Themselves they are seekers divine.
 They attend to their tasks themselves,
 And keep everything in shape.
 Says Nanak, come to lodge in my house is God.
 The portals of my house look pleasing sort. (2)

I have attained the Nine Treasures in my mortal frame.
 I have gained all that I wished as I meditated on the Name.
 I meditated on the Name of the Cherished One
 And spontaneously I got absorbed in the Lord.
 My reckoning undone, freed from knocking about,
 Never I find the times hard.
 Chanting the glory of the Lord, the unstruck melody is struck.
 It is indeed a wondrous game.
 Says Nanak the Lord lodges in my heart.
 I have attained the Nine Treasure in my mortal frame. (3)

P-453

Lord! Happy, very happy are my brothers and friends.
 A hard task with my Guru's help I have been able to fend.
 Fended with the Guru, meditating on the Lord.
 My doubts dissolved, illusions were shed.
 I gained the treasure full of occult riches,
 He came, stood by my side and led.
 He is enlightened, he is supreme,
 Whom the Lord His grace does lend.
 Says Nanak, he who has Lord on his side,
 Happy are his brothers and friends. 4.1.

Asa V

Untold is the story of my Lord, inexpressible,
 It cannot be told.
 The gods and humans, the holy and sages
 Have on their own tried to unfold.
 Unfold on their own, the ambrosial legend
 And they got dyed in the dye of His Lotus Feet
 Meditating on the Inaccessible and Immaculate Preceptor,
 They gained for what they entreat.
 Discarding ego, attachment and misdeeds
 The light gets merged with the light.
 Says Nanak, it is with the blessings of the Guru
 That one enters the eternal delight. (1)

Lord! Godmen, the holy are my friends and helpers.
 I am fortunate, blessed indeed in the company of fellow-travellers.
 The blessed gain the company, meditate on the Name,
 They are rid of their sufferings and sores.
 Come to the Guru's shelter, their fears and illusions flee,
 Themselves they shed their ego at the core.
 In His grace He brings about the union,
 Never again to retreat.
 Nanak pleads to be Your slave,
 Ever to remain at Your feet. (2)

Lord! Your dear devotees come to Your door,
 Your door they come to adore.
 I am sacrifice unto them, indeed sacrifice,
 Hail them a hundred times, propitiate them,
 Meeting whom one comes to realise the Lord.
 He who lodges in every heart, everywhere,
 My Ever Accomplished Creator God!

They who meditate on the Name gain the Endowed Guru,
 They lose not in their life's stake.
 Prays Nanak, I come to You,
 Do kindly in Your shelter take. (3)

Lord! Endless are Your merits, without limit,
 How do I chant?
 The dust of Your feet is a blessing,
 Which pray do me grant.
 A bath in the dust of Your feet removes impurity.
 Frees also from the suffering of transmigration.
 One finds the Lord within and without
 And remains ever in the Lord's association.
 Annulled are sufferings, laudation lends liberation,
 One doesn't have to be born again.
 Says Nanak, come to His service one swims across,
 Only if one can His pleasure claim. (4) 2.

Asa V Chhant Score 4

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

Your Divine Excellency! My heart is incensed with Your Lotus Feet,
 Nothing else seems to be sweet.
 I meditate in the company of the holy, P-454
 And in every heart my Lord I meet.
 I meet my Lord in every heart, soaked in ambrosia,
 I am rid of the suffering of getting born and to die.
 Lauding the Treasure of Virtue, freed from pain,
 My knot of ego I untie.

I meet my Lord in a spirit of poise, no more His going away,
 With His red colour I am totally replete.

Your Divine Excellency! Nanak is incensed with Your Lotus Feet,
Nothing else seems to be so sweet. (1)

Your Divine Excellency! The way fish to water is attached,
I am attached to my Lord.
As my Guru Accomplished guided,
In the Knower of the secret of life I'm involved.
In the Knower of the secret of life, Reader of hearts,
Himself He attached me to His apron.
The Lord is a manifest boon, the jewel perfect,
Never does He abandon.
The Master is endowed, pleasing and noble,
There is no end to His rewards.
The way fish to water is attached
I am attached to my Lord. (2)

Your Divine Excellency! The way *chatrik* yearns for a drop of rain,
The Lord is my life's mainstay.
Your Divine Excellency! property, wealth, progeny, brother and friends,
He is dearer to me than they.
Dearer than they, He is a Wondrous Lord.
Nobody knows the secret of His heart.
May I forget not my Preceptor for a moment, a morsel,
And indulge in life without the Holy Word of God.
The Preceptor is the sustainer of life whose elixir the holy sip,
Meditating on Whom the torture of illusion and attachment one can allay.
The way *chatrik* yearns for a drop of rain
The Lord is my life's mainstay. (3)

Your Divine Excellency! Meeting the Lord is gaining what is in one's heart.
Your Divine Excellency! The wall of doubt is dismantled.
It is propitiating the Guru of many parts,
Realising the Guru Accomplished as destined.

The Compassionate bestows all treasures.
 He was there in the beginning, He would be there in the end,
 He is there in the Middle,
 My Creator, charming beyond measure!
 There is peace, poise and plenty of bliss,
 The dust of the feet of the holy purifies those in default.
 Meeting the Lord, says Nanak, is gaining what is in one's heart. 4.1.3

Asa V Chhant Score 6

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

He to whom he is gracious, he meditates on the Lord.
 Says Nanak, those devoted to the Preceptor,
 Serve Him in the company of men of God. (1)

Chhant

The way water loves milk and would not let it be oppressed,
 I love my Lord.
 Like bumble bee involved in the fragrance of lotus,
 Not for a moment it would part.
 Part not for a moment, slacken the love,
 Dedicate to Him all one's embellishment.
 Where there is trouble on the path of Yama
 Fear not the holy company as punishment.
 Laud the virtuous Lord and sins and sufferings discard.
 Says Nanak, sing songs of the Lord in His love,
 Give Him devotion of this sort. (1)

P-455

Like the fish loves water, not for an instant is at peace without it,
 Let me the Lord God adore.

Like the *chatrik's* thirst, every moment craves for raindrop,
 And is pleased when the rain drops pour.
 Adore God, dedicate yourself to Him,
 Give your heart to the Lord of Might.
 Don't be ever egoist, come to His shelter,
 To sacrifice yourself at His sight.
 When the Guru is pleased and meets the separated spouse,
 In a soulful supplication she would implore.
 In the words of Nanak, to laud the limitless Master in love,
 Let me the Lord God adore. (2)

Chakwi in love with the Sun longs passionately,
 When she can meet her love in the day.
 Like *koel* fond of mango sings songs sweet,
 Let me be with the Lord God play.
 Play with the Lord God as guest of the night
 Shedding my ego.
 With all the love-plays and passionate display,
 When naked one comes and naked does go?
 Safe in the Lord's shelter, lodged at His feet,
 One is rid of all attachments one suffer may.
 Nanak sings the Kind Lord's praises with devotion
 So that he can meet his love in the day. (3)

Like the deer listening the musical call at night is enamoured,
 One should love the Lord.
 The way a youthful damsel incensed with her spouse, serves him,
 One should be devoted to God.
 One should be devoted to God, relish His company
 And regale in all sorts of joys.
 Thus realise the Love and get dyed in His dye
 And gain the long-lost poise.
 When the Guru became the witness, I beheld my Lord in essence,
 There is no one like my Lord God.

Says Nanak, singing the Kind Lord's praises one should hold His feet,
And this way should one love the Lord. (4) 1.4

Asa V Sloka

I was sick of going about in jungles in His quest,
When Nanak came across men of God, he found Him in his chest. (1)

Chhant

He on Whom innumerable monks and ascetics meditate,
Millions of Brahmas and the enlightened contemplate.
Recitation, penance, discipline, rituals,
Worship, purification in many a way and prayer,
Going on pilgrimage and taking holy baths there,
Human beings, jungles, leaves, beasts and birds Whom propitiate;
From the compassionate Lord the Supreme Master learned Nanak,
That in the company of the holy only one does liberate. (1)
Millions of Vishnu incarnations and Shivas with matted locks
Seek after You, the Gracious Lord, with longings in their heart.
Limitless, Inaccessible, my Master Lord,
Provider of all and of wealth no end.
Angels, ascetics, divine musicians and their accompanists
With *yakshas**, *kinras***, themselves to your laudation lend.
Countless Indra and many a deity
Meditate and hail the Lord.
Helper of the helpless, the Compassionate, says Nanak. P-456
Is met in the company of the men of God. (2)

He Whom millions of goddesses with Lakshmi# serve in many a way
Meditate on Whom visible and invisible, air and water night and day.

* A class of deities

** Dancers with human body and head of horse

Goddess of wealth.

Constellations, the Moon and Sun contemplate on Whom
 While the earth and sky propitiate,
 All the forms of creation in their various tongues ever meditate.
 Talk about Whom the *Puranas* the four *Vedas*,
 And the six *Shastras* Whose Name repeat,
 The Reformer of the fallen, Friend of the devotee,
 Says Nanak, in the holy company one can meet. (3)

The creation the Lord has created, my tongue has narrated.
 Those who serve beyond my comprehension, I have not stated.
 Beyond comprehension, computation and limit, Master!
 You pervade in all and yet are distinct from the rest.
 For the beggars You are the Bestower.
 You are not remote but ever manifest.
 You are in the discipline of your devotees and grant them union.
 Their praise cannot be recounted.
 Nanak asks for this boon and honour
 That his head be on the feet of the holy mounted. (4) 2.5

Asa V Sloka

The blessed ones get going and on the Divine King meditate.
 Meditating on Whom, says Nanak, bestows peace,
 And suffering, pain and illusions dissipate. (1)

Chhant

Never should you show sloth while meditating on the Lord.
 Serving the holy one doesn't have to go to Yama's ward.
 One is not afflicted with suffering, pain and fear.
 Contemplating the Name one is ever in felicity.
 Meditating on the Name every instant,
 One remains attuned to the Supreme Deity.

The Lord Compassionate, gracious, repository of joy and treasure of virtue,
 Pray take me in Your service as a favour on Your part.
 Says Nanak, propitiating His feet,
 Never should you show sloth while meditating on the Lord. (1)

The Name of the Immaculate Lord is holy and reforms those gone astray,
 Dissipates the darkness of doubt with the collyrium of His enlightened ray.
 The Guru's collyrium of enlightenment and the Immaculate Preceptor
 Prevail on the earth and ocean.
 He in whose heart He comes to lodge for an instant,
 He is rid of his anxious notion.
 Unfathomable is the wisdom of the Accomplished Lord,
 Everyone's illusion and fears He does allay.
 Says Nanak, propitiating His feet,
 The Name of the Immaculate Lord is holy, reforms those gone astray. (2)

Lord Compassionate, Bestower, Treasure of Grace, I come to You.
 Your feet are my anchor, Your shelter is my fulfilment true.
 The Lord's feet are facilitators, reformer of the those gone astray,
 He ferries across the ocean of life, meditating on Name many have swum
 across to the bay.
 There is no end of those in quest in the beginning and end.
 It is in the company of the holy one finds the liberation true.
 Says Nanak, holding Your feet,
 Lord Compassionate, Bestower, Treasure of grace I come to You. (3)

It is said in Your devotee Your love You invest. P-457
 Whenever the devotee invokes, You must manifest.
 You adopt the devotee on Your own and fulfil his tasks,
 Forgetting all his sorrows in Your bliss and joy divine he basks.
 Though Your refulgence is all over and yet the sole Lord You manifest.
 Says Nanak, holding Your feet,
 It is said in Your devotees Your love You invest. (4) 3.6

Asa V

Ever happy is the matrimonial bliss of the holy,
 Their spouse dies not, nor would ever depart.
 She who has the Spouse Lord at home,
 Ever in bliss is her heart.

Immortal and Eternal, the Lord is youthful and immaculate.
 Never far, ever close, the Master is in the ten directions in-state.
 Lord of life who imparts wisdom and deliverance,
 Cherishes those who to Him dedicate their heart,
 Says Nanak as conceived by the Holy Word of the Guru,
 Ever happy is the matrimonial bliss of the holy;
 Their spouse dies not, nor would ever depart. (1)

She is in utter bliss who has the Lord as her spouse.
 She is ever happy, spoken highly of in every house.
 Honour and distinction, liberation and laudation,
 And the company of the noble Master,
 She enjoys all the occult powers and the Nine Treasures.
 Nothing in her house that she hankers after.
 Sweet of tongue, beloved of the Spouse,
 Immutable is her matrimonial house.
 Says Nanak, as conceived by the Holy Word of the Guru.
 She is in utter bliss who has the Lord as her Spouse. (2)

Come sister-friends, let's go to the holy and in their service engage.
 Grind their grain, wash their feet, and thus our ego efface.
 Ego shed are sufferings fled, no more ourselves should we flaunt.
 Seek their shelter, accept their favour and find peace in what they grant.
 Discarding cynicism, become their slaves with folded hands day and night awake.
 Says Nanak, as conceived by the Holy Word of the Guru
 Come sister-friends, let's go to the holy and in their service engage. (3)

He who has inscribed in his lot, His service he gains.
 His desires are fulfilled who the holy company attains.
 In the holy company, dyed in His colour, he meditates on the Lord,
 Doubts, attachments, misdeeds and duality does he discard.
 With mind in peace, and poise and cool temper,
 He takes to laudation in divine strains.
 Says Nanak, as conceived by the Holy Word of the Guru
 He who has inscribed in his lot, His service he gains. (4) 4.7

Asa V Sloka

Meditating on Name, death does not bother,
 Mind and body are in peace and in the end one meets the Lord Father.

Chhant

I come for the company of the holy, do please take me in Your care.
 With folded hands, I beg to be blessed with Name, it's my prayer.
 I ask for Name at Your feet so that I should shed my ego with Your grace.
 Nowhere should I stray, at Your feet should I stay.
 My Compassionate Lord! Take me kindly in Your care.
 You are Accomplished, Inexpressible, Wondrous and Immaculate,
 Pray pay heed to my prayer.
 With hands folded Nanak asks for a boon P-458
 From birth and death relieve me here. (1)

I am a stupid sinner, meritless, helpless and poor, Sire!
 Hard-hearted, dull, low-born, caught in the attachment mire.
 Soiled with illusions, ego and worldly love, death I remember not.
 Pleasure of damsel company, joy of wealth and in utter ignorance I am caught.
 Youth is slipping away, old age is creeping in, death waits for the day.
 Prays Nanak, You are my hope, keep the low in the company of the holy if
 You may. (2)

Many a life I have wandered and undergone crises of many an incarnation,
Caught I was with gold and its sweet fascination.

I come loaded with endless weight of sins,
After having gone around many a place.

I now seek Your shelter my dear Lord,
Your Name is the only solace.

The Master-Protector, my dear Preceptor!

I have never done, nor can I do.

In peace, poise and bliss,
Nanak with Your favour will swim through. (3)

Saved are even those who merely subscribe to the Name.

The devotees need have no fear.

In whatever manner it is possible

The Name of the Lord you must listen with your ear.

Listening the Holy Word the enlightened gain the treasure of devotion,

Dyed in the colour of the Lord Creator, they take to laudation.

Should the earth serve as paper, vegetation as pen,

And the air sat to write on the sheet,

Yet would not be known the limit of the Limitless,
Of Whom Nanak seeks to sit at the holy feet. (4) 5.8

I have sought shelter of the Lord Creator.

I have become fearless, my worries are over.

I find in Him mother, father, progeny, friend, neighbour and relative fine.

He held and clasped me to His bosom, united me with the Guru

Whose sacred laudation the holy chime.

His virtues are endless, beyond count His honours,

Whose value cannot be caught.

The Sole Lord is Immeasurable and Inaccessible Master,

Whose shelter Nanak has sought. (1)

In the ocean of Amrit that is the world when the Lord Himself came to my aid.
Lodging the Name of God in my heart, my days of vice did fade.

I was rid of illusions, attachment, misdeeds and transmigration wrath,
 The ocean of fire became cool as the apron of the holy I grasped.
 Lord, Creator, Compassionate, Accomplished You are by Your devotees hailed.
 Nanak meditated on the Perfect Master and the status supreme availed. (2)

Wherever I look, I find Him pervading all over.
 That He lodges in every heart, of this not many are aware.
 He is there on earth and ocean, equally in the elephant and worm.
 He was there in the beginning, at the end and in the middle,
 Only those blessed by the Guru can confirm.
 The Preceptor is all pervasive, it is all His play,
 Known by the devotees as the treasure of virtue.
 Meditating on the Lord, privy of the heart,
 Him alone Nanak does pursue. (3)

P-459

Pleasant are days and nights, I meditate on the Name of the Lord.
 I cherish His Lotus Feet, annulled are my sins and vice I discard.
 I am relieved of pain, poverty and penury, to the highroad I am led,
 In the company of the holy, dyed in His colour what I ask I am fed.
 A glimpse of the Lord and my wish is fulfilled, the whole lot are ferried across.
 There is bliss day and night as we meditate on the Great Boss. (4) 6.9

Asa V Chhant Score 7

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

Blessed are the thoughts, contemplation of God,
 And company of the taintless men of God.
 Nanak must forget not the Name for a moment,
 Do me this favour, my Lord.

Chhant

The night is fragrant and the stars twinkle in swarm.
 Those who adore God are awake, the beloved of Rama.
 Those whom God loves are ever awake,
 Contemplating on the Name day and night.
 With their mind set on His Lotus Feet,
 They forget not the Master for a trice.

Shedding conceit, attachment and evil thought,
 Their suffering and sorrows forsake.
 Nanak venerates the Holy who remains ever awake. (1)

My bed is done up with lavish care.
 I am gladdened to learn of His arrival here.
 I met my Master, the pilgrim of peace,
 Overflowing with joy and ecstatic release.
 As the limb touched the limb, all sorrows fled,
 My breath, mind and body were in a moment refreshed.
 My wish fulfilled, I remembered God at the auspicious hour.
 Nanak prayed and met Sridhar* in a rapturous bower. (2)

My friends now ask for the features of my Spouse.
 Delirious with pleasure, I can open not my mouth.
 The virtues of the Creator are deep-rooted, endless and disguised,
 Even the *Vedas* cannot their extent realise.
 Give the Master loving devotion and His praises due accord.
 Accomplished and enlightened if you are a favourite of God.
 Lost in His devotion prayerfully, says Nanak,
 You will merge into the Lord. (3)

When I took to singing the Preceptor's praises,
 Friends were happy and foes were in blazes.

* Vishnu — Hari, God

My comforts multiplied, I was devoted to the Name,
 The Lord God gracefully deigned to claim.
 As I came in His protection, I was ever awake
 And met Vishnu of the wild flowers.
 It was the advent of the auspicious times,
 I attained all the treasures in their own hour.
 Prayerfully says Nanak, the devotees hasten to the Lord in His bower. (4)

Asa V

Get up and go you trader, why this delay?
 Your time is over, it is false overstay.
 False overstay, misled by Maya you do evils untold. P-460
 Your body will be ashes, hunted by Yama and by death scored.
 Your wealth and youth will be left behind,
 And your indulgence in eating and dressing up well.
 Says Nanak, your deeds alone would accompany you
 What one does must one's future spell. (1)

You are caught like the deer in moonlit night.
 Committing sins ever, your felicity turns into fright.
 Committing sins you'll not be let off, held by the neck you'll be led.
 Misled by the mirage of a city enjoying a false bed,
 Lost in avarice, greed and ego, to pride you are given.
 Says Nanak, the man like a deer dies in ignorance,
 his transmigration not forgiven. (2)

The bee caught in the honeycomb, how can she fly?
 The elephant fallen in the pit can't swim even if he were to try.
 Swimming across becomes arduous in an instant
 For them who remember not the Lord.
 The count of punishment for misdeeds is endless,
 One suffers for one's deeds ever hard.
 What one does in secret comes to be known,

One is humiliated here and hereafter.
Says Nanak, in the absence of the True Guru's guidance,
The egoist is defeated and faces disaster. (3)

The Lord's devotees find life at the Preceptor's feet.
The Master clasps them to His bosom in His retreat.
He confers on them strength, wisdom, meditation
And makes them contemplate.
Himself He becomes the holy company for them,
Himself the world He liberates.
The Saviour saves ever with good deeds,
Says Nanak, they don't have to go to hell
The Lord's devotees find life at the Preceptor's feet. (4) 2.11

Asa V

Shedding sloth, I propitiate the Lord.
And enjoy my Spouse in utter accord.
In utter accord day and night my Spouse enjoys
Meditating on Whom every breath I live,
I laud Him in His employ.
Separation itself felt ashamed, I had the Lord's glimpse
And with His ambrosial sight I was surfeit.
Says Nanak, prayerfully, his prayer was heard,
He whom he sought He came to meet. (1)

Scare yourself woes! The Creator is at home to rest.
Dead are the messengers of mischief, the Lord is manifest.
Manifest is the Lord Beloved who is discoursed in holy congregation.
I witnessed the Wondrous, like a shower of ambrosia.
With the Guru's grace I cultivate His association.
I am now at peace, hailed all around,
His limit cannot be known.
Says Nanak prayerfully, union is a spontaneous happening.
Which the Lord Himself has shown. (2)

Meditating on the Lord there is no going to hell.
 It is the victory of righteousness and the agents of evil are pell-mell.
 Those who in *dharma* and contentment, poise and peace,
 Meditate on the Lord in the holy company,
 He saves them in His grace.
 Their attachments and possessiveness are no more a worry.
 He clasps them to His bosom, brings about union with the Guru.
 Meditating on the Lord verily satiates. P-461
 Says Nanak prayerfully, one should meditate on the Master,
 Meditation provides all one awaits. (3)

The feet possessing Nine Treasure and occult powers I've clasped.
 I fear no disaster.
 He who is all-powerful,
 He is my Master.
 He held me with His arm,
 Blessed me with Name
 And put his hand on my forehead,
 So that no harm comes to me in the ocean of life.
 The ambrosia of the Lord's essence I tasted,
 In the company of the holy with the Name I was dyed,
 And the contest I won.
 States Nanak prayerfully, no more I'm bothered by Yama,
 Since in the Guru's shelter I've come. (4) 3.12

Asa V

What you do day and night is writ in your lot,
 From Whom you try to conceal, is aware of the plot.
 When the Creator accompanies and watches,
 Why must you commit evil?
 One should be grateful, meditate on the Lord
 And no more fear hell or devil.
 Day and night one should contemplate on the Name

Which ultimately gives you company.
Says Nanak, your accumulated sins determine your destiny. (1)

You stupid, good-for-nothing with guile yourself you feed,
Forgetting that it is the Bestower who meets every need.
The Bestower is ever Compassionate Master, why must you forget?
Lauding Him, fearless in the company of the holy, across the shore you get.
The occults, the adepts, the holy and the monks find Name as their power.
Says Nanak prayerfully, we should meditate on the One who is the
Only Doer ever. (2)

Don't you do evil,
The Lord is aware and at pain.
Those who live false and deceitful lives,
They are born again and again.
They swim across the ocean of life
Who meditate on God.
Discarding lust, wrath, sycophancy and slander,
Who come to the care of the Lord.
The Master prevails on the land and water,
All-high, Inaccessible, with Him no one can compete.
Says Nanak prayerfully, the devotees' support are
The Lord's Lotus Feet. (3)

Treat the world as a mere mirage.
Nothing in it lasts.
Maya has many colours,
Not one of them is fast.
The Lord alone is your constant companion,
He should be cherished day and night.
There is none other than the Lord,
Duality should be set aside.
Treat the Lord alone as your friend in mind.
Youth, wealth and other pleasures will last not.

Says Nanak prayerfully, it's with great good luck that
 one attains peace and poise,
 And gets in the Lord absorbed. (4) 4.13

Asa V
Chhant Score 8

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

Maya is a wall of make-believe,
 Indeed of make-believe.
 It's intoxication is sharp and deep.
 Involved in it, life goes waste and cheap.
 It's a thick jungle,
 The world is a thick and dreadful jungle
 Where thieves come to burgle
 Day after day the Sun does the life smuggle.

P-462

The Sun smuggles away every day in the absence of the Divine,
 The Lord Compassionate, pray do take pity and meet.
 Many a birth and death have gone
 Without the Lord there is no arriving at the Retreat.
 Devoid of lineage, beauty, lustre and enlightenment,
 Who is my protector other than You?
 With hands folded, Nanak comes to You for shelter,
 My Beloved Lord, my Narhar Master* for liberation supreme I sue. (1)

Fish without water,
 Bereft of water the fish gives life.
 Without love how can one live?
 Facing the arrow-shot.

* The man-lion avtar of Vishnu.

The shot of arrow coming from front,
 From the front coming shot of arrow
 The deer dedicates his mind, body and breath,
 Pierced with the melody his life he gives.
 Love! I am infatuated, pray do meet the forlorn fated
 Accursed is living for an instant without You.
 Not a wink of sleep, I am in love deep.
 Day and night my mind seems to scout You.
 Dyed in the Lord's colour, in the Name absorbed,
 I have shed all my fears and illusions.
 Pray, do be gracious, my Accomplished Bestower,
 Your loving devotion to Nanak accord. (2)

Intoxicated with the fragrance of flower
 The humming bee is humming.
 Humming in love with the lotus, it's engaged.
Chatrik is thirsty,
 Thirsty is *chatrik* for a drop of water from the gathering cloud.
 Wondrous is its longing.
 With rain drop alone its thirst is assuaged,
 Thirst assuaged, its sufferings depart.

Pray do meet me, I am in dire love divine.
 My charming Master, clever and noble,
 How do I Your glory define?
 Pull me with Your arm and bless me with Name,
 Your glimpse and my sins are washed.
 Says Nanak, redeemer of the fallen is the Lord,
 Seeing Whom all the sufferings are squashed. (3)

I meditate on You from the core of my heart, Master,
 From the core of my heart I meditate.
 Pray, take the helpless into Your shelter,
 I am in fond infatuation with You.
 I contemplate on your fancy figure,

On your fancy figure I contemplate,
 My mind is longing for Divine love.
 You respect the search of Your seekers true.
 Lord! You fully, redeem the suffering
 And fulfil all the desires.
 Blessed are the moments,
 When the Lord clasps to His bosom,
 Meeting the Spouse in the bed one aspires.
 The Lord was gracious, I met the Master
 All my sins were annulled.
 Says Nanak prayerfully, my dream came true
 I met my Lord, a treasure of virtue heard. (4)1.14

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.

Asa I

Var with *slokas* including those of the First Guru in the measure of the ballad
 of Tunda Asraja,
 I hail my Guru hundred times a day,
 He who turned men into angels
 Without delay. (1)

P-463

II

Should there appear a hundred moons and a thousand suns embark,
Despite all their light, without the guidance of Guru, it remains pitch dark. (2)

I

Those who meditate not on the Guru, says Nanak,
And remain self-possessed,
They are like the seedless sesame plants
Standing in the field harvested.
Left over in the field, says Nanak, they have a hundred masters.
They may blossom and flower,
The poor are destined for disaster. (3)

Pauri

Himself He enacted the universe and Himself gave it name.
He then created the cosmos.
Sitting on the throne He enjoys His game.
You are the Bestower and Creator,
In Your grace You give and enhance Your fame.
You are omniscient.
You give life and order it back from the frame.
Sitting on Your throne You enjoy the game. (1)

Sloka I

True are Your continents
Of Your true firmament.
True are Your people,
True their form.
True what you do,
True is Your norm.

True is Your decree,
 True is Your count.
 True is Your ordinance,
 True its import.
 True is Your grace,
 True Your support.

The True One! Millions and trillions propitiate You,
 With the might and prowess of the Lord True.
 True is Your honour, true is Your glory.
 True is the creativity of Your Majesty.
 Says Nanak, the true ones meditate on the True,
 Those who are born and die remain in blue. (1)

I

Great is His fame, His Name is great.
 Great is His fame for justice straight.
 Great is His fame for immutable state.
 Great is His fame, the caller to accommodate.
 Great is His fame to know what is one yet to narrate.
 Great is the Bestower's fame for consulting no mate.
 Great is His fame for being ever in-state.
 Says Nanak, no one can know His way.
 He does whatever He may. (2)

II

The world is the abode of the True,
 The Truthful in it lives.
 Some as per His ordinance He saves,
 Others are killed as He wills.
 Some he redeems in His grace,
 Others in Maya subsist.

It is difficult to surmise
 What in His scheme of things would fit.
 Says Nanak, he is God-directed
 Whom He blesses with enlightened wit. (3)

Pauri

Says Nanak, after creating the human being,
 The Lord installed in him the sense of justice to record his deeds.
 Nothing but fair play is administered there,
 And the malice of untruth is segregated like weeds.
 The false have no place there.
 With their blackened face to the hell they lead.
 Those devoted to the Lord's Name come out with flying colours,
 Defeated are those who mislead.
 The Lord has set up the matrix to record one's deeds. (2)

Slok I

Wondrous are the tongues, wondrous the scripts.
 Wondrous the creation, wondrous the way it's split.
 Wondrous are the forms wondrous their variety.
 Wondrous are the nudes not caring for impropriety.
 Wondrous the air, wondrous the water. P-464
 Wondrous is the fire playing with disaster.
 Wondrous is the earth, wondrous the sources of creativity.
 Wondrous are the pursuits in which involved is humanity.
 Wondrous is the union, wondrous separation.
 Wondrous is the hunger, wondrous its satiation.
 Wondrous is praise, wondrous is laudation.
 Wondrous is wilderness, wondrous glorification.
 Wondrous is the proximity, wondrous the distance.
 Wondrous is finding Him in one's presence.
 Wondrous indeed are the ways in which He is involved.
 Says Nanak, it is with good fortune that this mystery is solved. (1)

I

It's Your creation that we see, it's Your creation that we hear,
 It's Your creation that is peace, joy and fear.
 The nether world and the sky are Your creation.
 It is Your creation, the entire manifestation.
 Your creation are the *Vedas*, *Puranas* and the Semitic scriptures.
 It's Your creation all their contemplation.
 It's Your creation eating, drinking dressing and passion.
 It's Your creation that reflects in species, castes, colours and creatures of the world.
 Your creation are the good, Your creation are the evil,
 Your creation are those honoured and in ego hurled.
 Your creation is air, water and fire.
 Your creation is the earth and its dust
 It is all Your creation, You are the Creator
 You are called Holy, Holy You be must
 Says Nanak, the creation operates under His command
 He watches, tries and then does trust. (2)

Pauri

Enjoying life the way he did,
 He turned unto ashes and left.
 A big name in the world,
 And yet he was chained in the neck and handcuffed.
 Hereafter they examined his deeds,
 His reckonings explained and impressed.
 He finds no place to hide.
 Who would listen to the distressed?
 His life blind the ignorant has messed. (3)

Sloka I

It is in the Lord's fear that the winds blow.

It is in His fear that rivers flow.
 It is in His fear that fire functions perforce.
 It is in His fear that the earth remains on its course.
 It is in His fear that Indra flies headlong.
 It is in His fear that the Dharmraja at His door throngs.
 The Sun and Moon fear Him,
 They move about millions of miles without end.
 The ascetics, sages and savants live in His fear.
 The span of sky is stretched in His fear.
 It is in His fear live multitudes of warriors
 And heroes who have glory won.
 Everyone lives in His fear destined for Him.
 Says Nanak, it is the Formless alone who fears none.

I

Says Nanak, it is the Formless alone who is Fearless,
 The rest are the dust of the Lord's feet.
 There are ever so many legends of Krishna,
 No less who the Vedic lore treat.
 There are ever so many professional dancers,
 Who time and again repeat.
 The way the professionals always do,
 They come and perform in the street.
 Even the kings and queens join them,
 Singing in rhythm and out of beat.
 With earrings and necklace of lakhs of rupees,
 Says Nanak, those who wear, in the end forfeit.
 Divine understanding is attained not with words,
 It is a difficult task indeed.
 It's one's *karma* that helps one gain,
 All the rest endeavour is effete. (2)

P-465

Pauri

Were the Lord to be graceful,
 With His grace you gain the True Guru.
 Yourself had suffered many a life
 When the True Guru revealed to you the Word True.
 There is none as great a Bestower as the True Guru,
 This should everyone imbue.
 Meeting the True Guru you meet the True.
 You are rid of the ego in you.
 The truth manifest itself to the true.

Sloka I

The moments are like *gopis*,*
 And the hours like Krishna, the cowherd.
 The ornaments are air, water and fire,
 The Sun and Moon Vishnu reincarnated.
 The entire earth serves as property *of the play*,
 And the wordly happenings as the plot created.
 Says Nanak, without his knowledge
 The world is a morsel of Yama fated. (1)

I

The disciples play on the instruments and their gurus dance.
 They give tune with their feet and their heads prance.
 The dust thus raised in their hair falls.
 It makes the people in their houses laugh.
 All this is done to earn a living.
 Themselves they on the ground swing.
 They sing acting as *gopis* and Krishna.

* Lord Krishna's Milkmaids.

They sing acting as Sita and Rama.
On the other hand, the Fearless, Formless of the True Name,
 Who does the entire universe claim,
 The devotees serve such a Lord with ritual passion,
 In the dew-drenched hours with devotion true.
 And learn this lore from their Guru.
 That it is His grace that grants liberation.
 While their oil press the quern, spinning and the potter's wheels,
 Together with innumerable whirl winds reel.
 Tops, churning rods and grain-treaders,
 The birds wheeling around without pause altogether,

The living being whirled on the pike,
 Their whirling about without an end,
 All are bound by bonds of their deeds.
 They dance according to their cultivated trend.
 Those who dance for fun have to regret in the end.
 They rise not, nor achieve their goal.
 Dancing and prancing is the mind's passion.
 Says Nanak, those who fear God
 They alone give Him loving devotion. (2)

Pauri

You are called Formless
 Hailing Your Name, Yama doesn't assail.
 This body and life belong to You.
 I receive what You give, no argument with You does avail.
 If one were to seek good for oneself,
 One should do good, but in a humble pale.
 One may try to ward off death,
 Old age must come in another veil.
 Nobody lives after the filling of the pail. (5)

Sloka I

The Muslims are devoted to the *Shariat*,*
 Which they study and which they contemplate.
 The real devotees are those who for a glimpse
 Undergo a host of restraints.
 The Hindus laud the laudable Lord,
 And as revealed in *Shastras*, in many a form they paint.
 They have holy baths, make offerings and worship.
 With aloe fragrance no more faint.
 The *yogis* meditate in poise
 With Alakh** as their patron-saint.

P-466

He who is formless, whose Name is Immaculate,
 Him in embodied form they celebrate.
 The charitable should feel content with the fact of charity,
 Instead they expect hundred times more and acclaim by small and great.
 Thieves malcharacters, liars, lechers and evil-doers,
 Whatever they had earned they spend and go a waste.
 There are living creatures in water and land, crowds upon crowds,
 What they ask You alone know, what You desire they can state.

Says Nanak, the devotees hunger for laudation
 The Name True is their prop and fate.
 They are ever happy day and night
 Making themselves the dust of the feet of the virtuous great. (1)

I

The dust of Muslim corpse is by a potter kneeled.
 He moulded it into vessels and bricks, in flames it squealed,
 The dust wails as it burns, in cinders it is peeled.
 Says Nanak, the Lord who has created, to Him alone is the secret revealed. (2)

* Islamic Code

** Inaccessible.

Pauri

None without the True Guru's guidance,
 Without the True Guru's help has the Lord attained.
 What the Lord has installed in the True Guru's heart,
 He has come out and proclaimed.
 Meeting the True Guru is gaining liberation,
 Who from attachment has *Refrained*.
 It is a noble decision indeed.
 Who have themselves to the True One aimed,
 And thus the Bestower of boons gained. (6)

Sloka I

In ego he came, in ego he left.
 In ego he was born, in ego he eternally slept.
 In ego he gave, in ego he got.
 In ego he earned, in ego he lost.
 In ego he is truthful, in ego he is false.
 In ego the issues of evil and good he solves.
 In ego in the hell and heaven he dishes.
 In ego he laughs, in ego cries.
 In ego he is nasty, in ego he is nice.
 In ego he loves his caste and species.
 In ego he is stupid, in ego wise,
 Of liberation would not himself apprise.
 In ego it is Maya, in ego it is illusion.
 In ego it is the produce of the species creation.
 He who understands ego,
 He can upto the Portal go.
 Bereft of enlightenment its argument that goes to and fro.

Says Nanak, it's the Divine ordinance that does operate,
 The way He views one should simulate. (1)

II

Ego is inherent, in ego does one function.
 Ego is a bond that leads to transmigration.
 Where does ego originate? And what is its destination?
 Ego is ordained by the Lord, it leads to transmigration.
 Ego is a malignant malady, its cure also lies in its formation
 If He is gracious one takes to contemplation.
 Says Nanak, pay heed, you men of God,
 This is the way to get rid of this affliction. (2)

Pauri

Those who have devoted themselves to truth alone
 Have served well and attained contentment. P-467
 They never make a false move.
 They do good and get into the divine involvement.
 They break all worldly ties.
 They have scanty nourishment.
 The Lord, You are highly gracious,
 What You bestow makes for enhancement.
 It is the virtuous who attain the compliment. (7)

Sloka I

Of men, trees, places of pilgrimage, river banks, clouds and crops,
 Of islands, continents, planets, the universe and cosmos,
 Of those born from eggs, placenta, atmosphere and sweat,
 Says Nanak, He keeps record.
 Of oceans, mountains and of the human assets.
 Maintains Nanak, that after creation He sees that their needs are met.
 The Creator who creates, He has for them to frown and fret.
 The Lord must take care Who has the world created.
 To Him I bow, Him I hail, His Court is ever felicitated.

Says Nanak, bereft of Name what worth is the sacred thread and
the forehead pasted. (1)

I

A million good deeds and virtues,
A million acts of approved philanthropy,
A million austerities at shrines of pilgrimage,
Practising *Sahaj yoga* in out-of-way place,
A million heroic deeds fighting and attaining *Nirvana*,
A million acts of absorption, learning and recitation of the *Puranas*,
With the Lord who has brought this about the world and ordained transmigration,
Says Nanak, of little avail are arguments, His grace alone gains true liberation. (2)

Pauri

You are the True Lord alone who has brought about truth.
He whom You bestow acquires and takes to it forsooth.
Meeting the True Guru one imbibes truth, and truth in the heart comes to roost.
The ignorant of truth remains unaware and wastes his life uncouth.
He came to the world for what fruit? (8)

Sloka I

You may read and read, and load yourself like a cart,
You may read and read, and equip yourself like a mart,
You may read and read, and yourself commit,
You may read and around you dig a pit,
You may read for years,
You may read for months and months,
As long as you live you may read,
You may read as long as you breathe,
Says Nanak, only one thing will be reckoned in the end,
The rest is all vanity and vexation in blend.

I

The more one reads and writes,
 The more with anxieties one blights.
 Going about many a place of pilgrimage
 Is like chasing a mirage.
 Changing many garbs
 Is torturing the body with barbs.
 Suffering with what one has ever absorbed,
 Abjuring a feast is forfeiting a treat.
 Suffered a lot, in duality caught,
 Going without clothes, the life one loathes,
 Lost in stubborn silence,
 How can he be enlightened without the Guru's guidance?
 Walking bare feet, one himself has sown what one reaps.
 Eating junk food is like dirt in one's heart let loose.
 The stupid purblind has forfeited his respect,
 Without the Name he has no shelter left.
 Living in wilderness and cremation grounds,
 In the end he is ignorant with regrets profound.
 Should he propitiate the True Guru, he has peace as reward,
 With the Lord's Name in his heart,
 Rid of anxieties and illusions,
 And the ego to discard. (2)

P-468

Pauri

You cherish Your devotees, Lord!
 They come to Your Portal to laud.
 The unfortunate like Nanak get about and knock.
 There are others, not realising their identity,
 Who flaunt their non-existing stock.
 I am a musician, low by caste,
 Others of high caste are called.
 I seek company of those who meditate on God. (9)

Sloka I

False is the ruler, false are the ruled.
 The entire world is false.
 False are the mansion, false are the minarets,
 Those who reside in them are false.
 False is gold, false is silver,
 Those who wear them are false.
 False is the figure, false is the wear.
 The wondrous charm is false.
 False is the husband, false is the wife,
 What they hanker after is false.
 It is falsehood indulging in falsehood
 If it is in the absence of the Lord.
 Whom shall one make friend?
 The entire world is false.
 False is candy, false is honey,
 Falsehood drowns the boatful.
 Says Nanak prayerfully,
 Other than You, it is all false in total. (1)

I

You will be truthful if you are true at heart;
 The filth of falsehood washed away, your body is clean and smart.
 You will be truthful if you love the True One;
 Hearing His Name you will go in ecstasy
 And qualify for salvation.
 You will be truthful if you are aware of the true way of life;
 Treating this body as the seed-bed, you sow His Name in it.
 You are truthful if you follow true advice;
 A heart full of compassion, you take to giving charity.
 You are truthful if you live in the sanctum of your soul in parity,
 Taking instructions from the Guru, you abide by them.

Truth is the remedy which washes away sin.
Nanak is supplicant to the truthful Kin.

Pauri

I seek dust of the feet of the holy;
Should I get it, I would my forehead plaster.
Forgetting the false greed,
I'd meditate on the Inaccessible Master.
One receives for one's reward
What one has been after.
If it is inscribed in the Primal Time,
One is blessed with the dust of their quarter.
It is narrow-mindedness that leads to disaster. 10

Sloka I

There is dearth of truth, falsehood is rife.
The falsehood of *Kaliyuga* has turned people into louts.
Since the kernel from the seed is removed,
How will it sprout?
It would have been different had it been unsplit and the season suitable.
Says Nanak, without the proper ground,
The plain cloth doesn't take dye of the chemical.
In the vat of God's fear the mind should be steamed,
And the leaven of modesty applied.
Says Nanak, no shade of falsehood would remain,
Should the mind in devotion be dyed. (1)

I

Greed and evil are the king and counsellor,
Falsehood is their treasurer.
Lust is the aide available for advice.

They get together to confer and conjure.
 Their subjects are purblind and unenlightened,
 Straw-stuffed carcasses they appear.
 The enlightened dance, play on instruments
 And deck themselves in many a figure.
 They sing ballads of battles
 And the heroic deeds of their peers.
 The stupid scholars who relish arguments,
 This is what they amass and endear.
 A man of God wastes his life lived in *dharma*
 Asking for liberation, a reward and fare.
 He calls himself a celibate but knows not the way,
 From family and home himself would tear.
 None does make a modest claim,
 Everyone considers himself great.
 Says Nanak, had he been weighed against his merit,
 He would be recognised of adequate weight. (2)

I

Says Nanak, what the Lord wills must happen,
 The True keeps a watch.
 Everyone makes an endeavour,
 What the Creator wishes comes to pass.
 Caste and prowess have no consideration hereafter,
 A different set of values they toss.
 Those who are reckoned respectable there,
 They are honourable in the eyes of the Boss. (3)

Pauri

Those who have been bestowed by You Above,
 They take to meditation.

Man can do not much,
 Your universe is of utmost variation.
 There are some You united in Your grace,
 Others are left in desolation.
 It is with Guru's grace that one realises You.
 Those whom You accord imagination,
 They merge in truth on their own for its fascination. (4)

Sloka I

Suffering is the remedy; comfort the malady,
 When there was comfort, You were not there.
 I dare not do anything, You are the Creator.
 Even if I tried, I may not succeed.
 I am sacrifice unto You
 Who is reflected in Nature indeed.
 Your extent can't be known. (1)
 You are in the universe like a candle,
 The candle that enlightens.
 You prevail all over the artless Artist!
 You are the True, Praiseworthy Lord.
 He who adores You finds salvation.
 Says Nanak, the Creator has His own ways,
 He does whatever suits the situation.

Refrain

II

The creed of *yogis* is enlightenment.
 That of Brahmins is following the *Vedas*.
 The Kshatrias' creed is heroic deeds,
 Of the Sudras is serving others.
 Of all the creeds, there is One Supreme.
 If one were to know the secret card.
 Nanak is His slave
 He is the Immaculate Lord. (3)

II

Krishna alone embodies in Him all the gods
 And also beings other than gods.
 His spirit is all-pervasive, only if one were to know the secret.
 Nanak is His slave, He is the Immaculate Lord. (4)

I

The vessel contains water,
 Without water the vessel is of no use.
 The mind keeps concentrated with enlightenment,
 Without the Guru enlightenment is diffuse. (5)

Pauri

Should a literate be found sinful,
 Why the illiterate holy be rejected?
 What a man tries to do,
 In the same light he is projected.
 One should play not a losing game
 Which at the Lord's Portal is reflected.
 The difference between the literate and illiterate
 For consideration is subjected.
 The self-opinionated is hereafter dejected. (12)

P-470

Sloka I

Says Nanak, the world is a chariot;
 It has a charioteer at its crest.
 He keeps changing from age to age.
 The devotees understand it best.
Satyayug was the age of contentment,
 It had *dharma* as its charioteer.

Tretayug was the age of continence,
 Its charioteer was a warrior.
Dwaparyug was the age of penance,
 Its charioteer was truth.
Kaliyug is the age of fire,
 Falsehood is its charioteer forsooth. (1)

I

Sam-Veda maintains that the Lord is clad in white,
 In truth He evolves, in truth He abides.
 Everyone is in truth absorbed.
Rig Veda states that all over pervades the Lord.
 Rama's name like the Sun is supreme amongst gods.
 Meditating on Name rids of sins.
 Thus does Nanak obtain liberation.
 In *Yajur Veda* is mentioned the seduction of Chandraval.
 And appearance of Krishna, the Yadav on the stage,
 Who brought a belle out of caste and in Brindaban became a rage.
 In *Kaliyuga*, *Atharva Veda* appeared.
 When God came to be known as *Allah* by name.
 People took to wearing blue since Turks and Pathans did the same.
 All the four *Vedas* reflected the truth of their time.
 Those who study them know what is mundane and what is sublime.
 He who in loving devotion adopts a humble appellation,
 Says Nanak, he does in the end gain salvation. (2)

Pauri

I am sacrifice unto the True Guru,
 Meeting whom I remember the Lord;
 Who enlightens with the sermon
 And I realise the truth of the world.
 Forgetting the Master who takes to others,

Sunk is such a merchant, Lord.
 The True Guru is the boat.
 Only a few have contemplated on the Word.
 In His grace He ferries across. (13)

Sloka I

The wool-tree that stands erect is thick and verdant.
 Those who come to it with hope return disappointed.
 Its fruit is tasteless, flowers are bland,
 The leaves would no purpose serve.
 Says Nanak, humility is sweet,
 Of all the virtues it is the nerve.
 He whom everyone pays reverence,
 Who would not give others their due,
 Weighed in the balance, he who is humble
 Proves superior of the two.

Like those stalking to hunt deer the evil-doers bow a lot.
 What use is bowing one's head if with impurity is littered the heart? (1)

I

They recite scriptures and prayer texts and yet engage in contentions.
 They worship stones and like herons go in false absorption.
 Uttering falsehood, they project their base-material ornaments as of gold.
 And yet three times a day the *Gayatri* they unfold.
 A necklace of beads around their neck and paste-mark on the forehead,
 Two *dhotis* and a piece of cloth they have for their head.
 He who is aware of godly ways,
 No attention to all these he pays.
 Says Nanak, it's best to meditate on the Lord with faith.
 But without the Guru's guidance this path one can't take. (2)

Pauri

Your fine wear you'd leave here.
 Good and evil that you do,
 Its consequence must you bear. P-471
 You may command as you would *in this world*,
 In the next it's the narrow path you must fare.
 When you leave naked, as you'd do, you would be a nightmare.
 The misdeeds that here you do, you would have to regret there. (14)

Sloka I

With compassion as cotton, contentment as yarn,
 Contenance as knot and purity as twist,
 This is the True sacred thread for one.
 O Pandit! If you have the like of it,
 Let me be blessed.
 Such a one neither snaps, nor is soiled.
 It is neither singed nor lost.
 Blessed are those, says Nanak,
 To wear such a one around their neck who have sought.
 Bought for four *cowries* and worn in the purity of cooking space,
 Then something whispered in the ear,
 The Brahmin wielding the Guru's mace,
 The moment one dies the thread falls apart.
 One goes to the other world sans any thread-trace.

I

With countless thieving and floundering,
 Millions of falsehoods and foul tongue,
 Endless deceits and deeds done in secret
 That day and night *with one are clung*,
 The sacred thread of cotton spun, twisted by the Brahmin,

Then a goat is slaughtered, cooked and eaten
 When everyone exhorts that it should now be worn,
 When it gets old, it is thrown,
 And another is brought to adorn.
 Says Nanak, if the sacred thread had any power,
 It would not snap nor be torn. (2)

I

Meditating on Name bestows faith,
 His laudation is the true yarn.
 Worn at His Portal,
 Such a sacred thread never comes to harm. (3)

I

There is no sacred thread for sex organ,
 Nor there is one for women.
 Every morning it is the dirty phenomenon.
 There is no sacred thread for feet or hands,
 None for tongue or eyes to scan.
 Himself *the Brahmin* goes about without this sacred thread,
 He twists and keeps others duly fed.
 Charging the fee the people he marries,
 Consulting his record, meets their queries.
 Listen, you men of the world, it is strange.
 His mind is blind and he is declared sane. (4)

Pauri

Should the Master be compassionate and gracious?
 He makes one do what He approves.
 He whom He induces obedience,
 He alone His service pursues.

He who carries out His ordinance is approved,
 To the Lord's Mansions he concludes.
 He who does what the Lord ordains,
 Whatever he wishes the fruit he receives.
 And thus to the Lord's Portal he proceeds. (15)

Slok I

On one hand you tax the cow and Brahmin,
 On the other, your kitchen with cow-dung you plaster.
 On one hand you wear *dhoti* and rosary with forehead pasted,
 On the other, you eat with those said to be rascals.
 You perform *pooja* and read the *Qura'n* on the sly,
 But in the open you've adapted the discipline of alien masters.
 Give up this hypocrisy.
 Meditating on the Name alone you'll gain Eternity. (1)

Those gobbling human beings perform the Muslim prayer.
 Those wielding the dagger, the sacred thread wear.
 In their home the Brahmins would the conch blow,
 They indulge in vice as much anyhow.
 False is their capital and false their deals.
 What they talk is false and false what they eat as meals.
 Far from them is the abode of modesty and righteousness.
 Says Nanak, falsehood is all-pervasive.
 With paste-mark on the forehead
 And *dhoti* around their waste with its loose end to tuck, P-472
 They have dagger in their hands with which the whole world could be struck.
 Wearing the blue garments, favour of the ruler they seek.
 They worship the *Furanas* with the money from the *mlechhas** they wreak.
 They eat meat of the goat slaughtered with Islamic grace,
 And allow not anyone enter their cooking space.

* The opprobrious term the Hindus of the time used for Muslims.

Having plastered the cooking space with cow-dung they draw a line,
 Then come the hypocrites to sit on it and dine.
 They fear lest their food may be soiled,
 Its ingredients spoiled.
 They make hypocritical noise with their bodies dirtied with sins.
 Their minds are impure, yet their mouths they try to rinse.
 Says Nanak, on truth ever should one meditate.
 If he is pure, the Truthful he would cultivate. (2)

Pauri

He takes care of everyone.
 Under His care their activities He directs.
 Himself He glorifies and makes them truthfully act.
 He is the Lord Supreme, His creation to various tasks He sets.
 Should He be unkind, the kings with misfortunes are met.
 Were they to go begging they would find them among the reject. (16)

Sloka I

A burglar having burgled a home,
 Were he to give it in charity in his ancestor's name,
 In the hereafter it would be detected and his ancestor would come to blame.
 Justice demands that the mediator's hands should be maimed.
 Says Nanak, in the hereafter one is rewarded for what one earns hard and
 shares the same. (1)

I

Like a female having her periods again and again,
 A liar has lies on his tongue which he repeats and comes to shame.
 They are not pure who keep their bodies clean.
 Says Nanak, they are pure, who have in them the Lord's esteem.

Pauri

With horses fully dressed running as fast as air,
 And their harems decked with beauties of all sort,
 Their houses, halls and mansions in whose grandeur they are absorbed,
 Indulging in pleasure their hearts' content, remembering not the Lord,
 They eat whatever they please, in their might the fear of death they have lost.
 As the old age creeps in, the youth gets lost. (17)

Sloka I

Should you believe in *sutak* impurity,
 Then everything is impure.
 Your cow-dung and wood, the worms are there.
 No grain of cereals is without the life here.
 In the first instance water has life which it imparts everywhere.
 How can *sutak* impurity be controlled, in the kitchen it would stare.
 Says Nanak, *sutak* can't be got rid of, only enlightenment can it scare.

I

The *sutak* of mind is avarice,
 Of the tongue telling lies.

The *sutak* of eyes is
 Staring at others' wealth and wives.
 The *sutak* of ears is listening to slander.
 Says Nanak, the swan of man is caught and Yama derides. (2)

I

Sutak is sheer illusion
 Which leads to duality.
 Birth and death are ordained by Him,

One comes and goes accordingly.
 Eating and drinking is all pure,
 The food is created for the humanity.
 Says Nanak, the devotees who realise it,
Sutak is no more their anxiety. (3)

P-473

Pauri

One should laud the Lord Supreme,
 Who is endowed with virtues great.
 Were the Master graceful, one would be able to discriminate.
 As it pleases the Lord, He does the mind stimulate.
 Ordained by the Lord with His hand on the forehead,
 He casts out the evil innate.
 One attains the Nine Treasures
 If the Lord in His pleasure were to grant in-state. (18)

Sloka I

He should be pure himself before he occupies a seat in the clean cooking space.
 He is made a pure offering which none dared first taste.
 Having eaten the pure meal, the scriptures he recites.
 But when he execrates at the foul spot whom should one spite?
 Cereals are a deity, water is a deity, fire is a deity and so is salt.
 To them is added *ghee*,
 Which makes everything pollution-free.
 The body which is polluted is subjected to spitting spree.
 The mouth that remembers not the Lord,
 And eats delicacies without the Name,
 Says Nanak, it should be understood,
 That mouth must come to blame. (1)

I

Conceived in woman's womb, from woman one is born,
 With woman is one engaged and then with woman is married.
 With woman one makes friends,
 And thus the creation is carried.
 If the woman were to die, one looks for another.
 The woman keeps man in discipline.
 Why talk ill of her who gives birth to the sovereign?
 From man is born woman,
 Outside the woman there is none.
 Outside the woman, says Nanak,
 There is only the True Lord One.
 The tongue that lauds the Lord's Name is blessed.
 Its face is radiant and red.

Pauri

Everyone claims Him to be his,
 Point out the one who does not.
 One has to take care of one's deeds,
 And also the reckoning one has wrought.
 If one doesn't have to abide in this world,
 Why then go about strutting that lot?
 Don't again talk ill of others.
 From learning is this to be sought.
 With stupid in argument don't get caught. (19)

Sloka I

Says Nanak, the unpleasant talk turns unpleasant both body and mind.
 The one unpleasant is called as such, and such a reputation he finds.
 The one unpleasant is thrown out of the Portal and spat on the face.
 The one unpleasant is known as stupid, he is beaten with shoes in disgrace. (1)

I

Those who are false at heart
 But maintain the poise of virtue for the world,
 Were they to take holy bath at sixty-eight places of pilgrimage,
 Their impurity would not desert.

Those who are soft like silk within and rough without,
 For the world they are alright.
 They are devoted to the Lord
 Intent on His Divine sight.
 They laugh here, cry there,
 And take to silence somewhere.
 Other than the Name of the True
 None else they seem to care.
 Squatting at the threshold, they ask for their provision.
 Only when He offers would they eat the fare.
 There is one Court, only one, where all the sundry meet
 At the time of reckoning on the Portal sufferings are shed,
 Like the oil from the seed is squeezed. (2)

Pauri

P-474

You have created it all yourself.
 With your might you have set.
 You watch all your handiwork,
 The weak and strong must you vet.
 He who has come must go,
 Everyone has his turn intact.
 He who has bestowed life and breath,
 How come, such a Lord you forget?
 With one's own hands one sets one's job correct. (20)

Sloka II

What sort of love it is
 That one can think of other than the Lord?
 Says Nanak, the true lover is he
 Who day and night in God is absorbed.
 He who treats good as good, bad as bad
 And is given to mundane discrimination,
 He is no lover who is caught in such calculation.

II

He who is subdued on one hand and rude on the other,
 Is undone, leaves no trace.
 Says Nanak, either response is false,
 With the Lord he finds no place. (2)

Pauri

Serving Whom is peaceful,
 One should contemplate on that Lord.
 For the doing one has to suffer,
 Why do such a deed at all?
 One should never do evil,
 Ever take a look hard.
 That one loses not in the game with the Master,
 One should play such a part.
 For profit should one throw the dart. (21)

Sloka II

He who is engaged in service,
 And yet egoistically gets into argument;
 He who talks too much,

Never enjoys the Master's compliment.
 He who forgets himself and serves the Lord,
 He is felicitated.
 He who realises the one he is devoted to,
 He is celebrated. (1)

II

What is in mind bears fruit,
 Mere blabbering is playing with air.
 He sows evil and expects Amrit,
 It is not fair. (2)

II

Friendship with the immature is never blessed.
 He does what he is capable of, one may test.
 One can accommodate something somewhere
 When the earlier one is no more there.
 There is no commanding the Master,
 What helps is the prayer.
 He who practises falsehood remains false,
 Laudation, says Nanak, brings cheer. (3)

II

Friendship with the immature and loving the superior
 Is like a line drawn in water,
 Which is neither here nor there. (4)

II

Should the immature do something, he would never succeed.
 If he is a success here, there he would face defeat.

Pauri

He is success as its servant who follows the Master's direction,
 He is respected a great deal and gets double the remuneration.
 He who presumes equality with the Master faces humiliation,
 Loses all his respect and suffers persecution.
 One should be gratified to Him who is the Provider,
 Says Nanak, what works with the Master is not command but prayer. (22)

Sloka II

One type of achievement is what one arrives at with one's endeavour.
 Says Nanak, the other is the boon one receives at the Lord's pleasure.

II

P-475

What use is the service which relieves not of the Lord's fear?
 Says Nanak, they are the true servants who to the Lord's command adhere. (2)

Pauri

Says Nanak, there is no knowing His end
 And the ways He employs.
 Himself the world He creates
 And Himself He destroys.
 Some have chains around their necks,
 Others have horses to mount and enjoy.
 He does and makes others do,
 What use making noise?
 Says Nanak, what has happened is done by Him.
 The Lord cherishes His *toys*. (23)

Sloka III

Himself He makes vessels,
 And fills them as He desires.
 Some contain milk
 Others are hauled onto the fire.
 Some have a peaceful sleep,
 Others keep a vigil,
 Says Nanak, blessed are they
 To whom he takes kindly, the Sire.

II

Himself He creates and brings about.
 Himself He allots respective stations.
 After having created the creatures,
 He is responsible for their existence and annihilation.
 Says Nanak, whom to blame?
 All power is in His possession. (2)

Pauri

The Almighty is Supreme,
 His greatness is beyond description.
 He is the Creator, the Maker in grace,
 He exhausts His stores while providing his creation.
 One should do only that what is His primal ordinance.
 Says Nanak, excepting His shelter there is no sustenance,
 It happens what is ordained by the providence. (24) 1

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.

Raga Asa
Compositions of Bhaktas: Kabirji, Namdevji, Ravidasji

Asa
(Sri Kabirji)

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

Prostrating on the Guru's feet, I crave to find out,
 Why was I born?

What for is the world created and destroyed?

Pray, do reveal to me this charm.

Lord, show me the way in Your grace

That my dread of entanglement is shattered. (1)

Refrain

I am relieved of the agony of birth and death.

Good deeds lead me to liberation as a token.

On my own I cannot be relieved of the snare of Maya

And attain the Absolute State.

I haven't realised the unalloyed truth of the self.

That explains why I am afraid of my fate (2)

I understood not the world which is Your creation,

And distinguish not between good and bad.

I am not aware of the secret of birth and death,

And live not in the state of poise that I ever had. (3)

The way the reflection in the pitcher merges with the water
 When the pitcher happens to disintegrate,
 Says Kabir with the grace of the Guru,
 My illusion is broken
 And I have merged in the Absolute State. (4) 1

Asa

Wearing three and a half yards *dhotis*
 And ritual threads of three plies,
 With rosaries around their necks
 And in their hands jugs, polished with white dye,
 They are no godmen; they are thugs, the Varanasi guys. (1) P-476
 I don't much care for such men of God
 Who would swallow branches with tree and odd (1) Refrain

Scrubbing utensils they place them on fire,
 Even the firewood they would wash and not tire.
 Digging the earth, they have a twin fireplace,
 But they eat even men, leaving no trace. (2)

They are sinners, they go about committing misdeeds,
 Though they call themselves recluse.
 Afflicted with ego, they lead the entire tribe in noose. (3)

One does what He ordains.
 Says Kabir, those who are devoted to the True Guru
 They don't have to be born again (4) 2

Asa

My Father has come to my rescue,
 A comfortable bed with nectar in my mouth too.
 How can I forget such a Father?

Even in the next world, He looks after. (1)

My mother is dead, I am relieved.

I wear no shirt, nor with cold I am seized. (1)

Refrain

My Father who brought me forth, I am pleased,

He had me from the five evils released.

Having vanquished the Five on them I tread,

Contemplating on the Lord my mind and body are fed.(2)

My Father is a mighty Master,

Whom nobody can take after.

Meeting the True Guru, the manner I am told,

I am now in the Lord God's fold. (3)

I am Your son, You are my Master.

Both of us have the same quarter.

As Kabir, the humble has Your acquaintance gained

With the grace of the Guru, he has everything attained. (4) 3

Asa

Laid on one side is roasted chicken,

On the other the aqua clear.

Around it sit the four *yogis*,

And amidst them the noseless peer. (1)

She goes about with great fanfare,

Her nose was chopped by a seer. (1)

Refrain

The noseless abides in every living creature,

Everyone around her she has vanquished and trounced.

Sister of the one and niece of the other,

But handmaid of the one in wedlock bound. (2)

My brother is a man of many parts.
 He is known as a great recluse.
 As long as he is my saviour,
 None may dare me push and squeeze, (3)

Deprived of nose and then of ears,
 Decimated and done away in tears.
 Says Kabir, she is hostile to the holy
 But a beloved of the three spheres. (4) 4

Asa

He may be a *yogi*, celibate, ascetic and recluse,
 Or a much-travelled pilgrim with a vow,
 He may be a monk, a *bairagi*,* taken to silence or with matted hair,
 In the end the must go. (1)

Therefore, one must serve the Lord Rama.
 He who has taken to contemplation on the Name,
 Yama can do him no harm. (1)

Refrain

He who has read *Shastras* and *Vedas*,
 Knows astrology and grammar high,
 Acquainted with spells, incantations and drugs,
 In the end he must die. (2)

Enjoy royalty with umbrellas and throne,
 And charming women around,
 Chewing betel leaf, with fragrance of camphor and sandal,
 In the end to death he is bound. (3)

Delved into the *Vedas*, *Puranas* and *Smritis*,
 None could assure salvation.

P-477

* Recluse.

Says Kabir, one must contemplate on the Lord,
From life and death who accords liberation. (4) – 5

Asa

The elephant plays on the *rabab*,
The bullock drums *pakhawaj** and the crow gives time,
Wearing costume the donkey dances,
And the he-buffalo enacts the temple-mime. (1)
Lord Rama has fried cookies of *aak?***
Which he who knows the secret can only pluck. (1)

Refrain

The tiger is at home to prepare betels,
And the dormouse to offer mouthfuls.
The mice sing songs of felicity,
And on the conch the tortoise has a pull. (2)

The barren woman's son sets out to marry
With golden canopies overhead.
He has enamoured a charming girl
While the hare and tiger with paeans of praise led. (3)

Says Kabir, listen ye men of God,
A mountain has been eaten by an ant.
The tortoise wishes to burn cinders,
I've given a mysterious story a slant. (4) 6

Asa

There is one pouch with seventy two stitches
And an opening of a sort.
Asking for nine continents,
There is a *yogi* much too smart. (1)

* A percussion Instrument

** A wild shrub of sandy region.

Such a *yogi* attains Nine Treasures,
Emerging from the lure of Maya he soars up high for pleasure (1)

Refrain

His patched quilt is enlightenment,
Devotion a needle and the Holy Word the thread.
His prayermat, the five elements,
Which enables him the Guru's path tread. (2)

Compassion is his ash-roller,
His body the pile of fire,
In which the energy is that of fairplay.
With the Lord's love in his heart,
In the eternal *samadhi* he must stay. (3)

The essence of all *yoga* praxis is the Lord's Name
Who created this body and soul.
Says Kabir, if He is gracious,
He shows the true path to reach the goal. (4) 7

Asa

Wherefrom have the Hindus and Turks come?
Who has cast this spell?
Think over it you disputant,
Who has created heaven and hell? (1)
Kazi, what scripture you seem to mouth?
The like of you have died reading and exploring.
None of them arrived at the truth. (1)

Refrain

I don't believe in circumcision for the pleasure of sex.
If the Lord would like me to be a Turk,
It would on its own axe. (2)

If circumcision makes one Turk,
 What about the women, I pray?
 I can't leave my better half,
 I would rather remain a Hindu, if I may (3)

Fool, forget the scriptures and remember the Lord,
 It's no use continuing to be afflicted.

Kabir had the Lord God as his support.
 And the Turks looked on discomfitted (4) 8

Asa

So long there is oil in the lamp and the wick at its mouth,
 Everything can be seen around.

When the oil is burnt out, the wick extinguishes,
 Nothing in the house is found. (1)

Stupid, none will bear with you for a moment,
 When you are no more.

The Lord God you must adore. (1)

P-478

Refrain

Who is whose mother, father or spouse?
 When the pitcher breaks none will spare you care,
 Not for a moment would they have you there. (2)

The mother would wail at the door
 When the brothers carry the hearse.
 With dishevelled hair the wife would weep,
 Alone would the man his journey traverse. (3)

Says Kabir, listen ye men of God,
 In this ocean of dread the man must suffer as decreed.
 The god of death would pay not heed (4) - 9 (couplets)

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

Quartets and Couplets

Sanak and Sanand* could measure not Your extent.
Studying the *Vedas*, the Brahmin wasted his life and went. (1)
Brother, churn the milk of God's Name.
Churn in a poise so that the essence would remain. (1) *Refrain*

Your body is the vessel and the churning done in your mind,
The Word of God in the vessel you'll find. (2)

Churning of God's Name and contemplation to team,
With the grace of the Guru one finds Amrit flow in a stream. (3)

Says Kabir, if the Master were to be kind,
With God's Name on the shore across yourself you'll find (4) 1-10

Asa

The wick has dried, the oil is no more.
The drum is silenced, lies down the dancer to snore. (1)
The fire is extinguished, no smoke is found.
To Him alone I am devoted, none else is around (1) *Refrain*

The string is snapped, sounds not the *rabab**.
Forgetful, I have ruined my job. (2)

Chattering and jabbering, asking and cringing,
As the realisation came, I forgot even the singing (3)

* Brahma's sons

** A string musical instrument

Says Kabir, he who would the five evils mar,
For him the supreme state is not much far. (4) 2, 11

Asa

The son commits many a misdeed,
The fond mother would seldom heed. (1)
Lord, I am Your child,
Do forgive my going wild. (1)

Refrain

Should in a temper I abscond,
The mother would mind not, nor reprimand. (2)

I am lost in a mental dross,
Without the Name how to go across? (3)

Pray, bless me with the gnosis,
Kabir would ever sing Your praises. (4) 3.12

Asa

My place of pilgrimage is Gomti, the river of song,
The place my Divine Master is said to belong. (1)
What a wonderful melody prevails!
The Lord's Name my heart assails. (1)

Refrain

Narad and Sarad are there to serve
With Madam Maya sitting beside in reserve. (2)

Rosary around my neck and the Lord's Name on my tongue. P-479
I repeat it a thousand times, my head in homage flung. (3)

Says Kabir, the Lord's praises do I sing,
To Hindus and Turks this is what I bring. (4) 4.13

Asa

Quintets 9, Duets 5

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

The garden-girl plucks flowers; in every petal life abides.
The stone-image she culls them for
Is known to be without life. (1)
Deluded is the garden-girl,
Her Lord, the True Guru is ever alert. (1)

Refrain

The petal is Brahma, the twig Vishnu and the flower Shiva.
Having destroyed the three deities,
Whom does she the offerings give? (2)

The image is chiselled out of a stone
With a foot on its chest.
If he is a living deity,
He should devour the sculptor first. (3)

Rice, lintel, sweet pudding and fried flour
Are enjoyed by those who eat.
While the image is left with ashes
In its stony mouth for a treat. (4)

The garden-girl is misled, so is the world,
I refuse to be deluded.
Says Kabir, I have been sheltered by the Lord
In His mercy is grace exuded. (5) 1.14

Asa

Twelve years lost in childhood,
 Twenty gone without discipline.
 In another twenty solicited no god. (1)
 Thus regretting, the old age set in.
 In ego and avarice the life is lost. (1)

Refrain

The ocean dried, its strength of the arms is a thing of past.
 It's like damming a dried pond and fencing a harvested field.
 The thief came and sneaked away
 With what the stupid considered his shield. (2)

With head and feet trembling
 And eyes in unrestrained flow,
 The tongue unable to be coherent,
 For *dharma* he takes the vow. (3)

Its God's grace that grants devotion,
 And the Lord's Name as fruit.
 It's God's grace that one meditates on Name,
 Which accompanies the man en route. (4)

Says Kabir, listen ye men of God,
 No one carries with him wealth and stores of grain.
 When there is a call from the Lord God,
 The money and mansions behind remain (5) 2-15

Asa

Some are bestowed with silks to wear,
 Others have cosy beds.
 Some don't have warm quilts,
 Others live in straw sheds. (1)
 Man, envy not any other,
 Accept in gratitude what is offered by the Father. (1)

Refrain

The potter kneaded clay and gave it many frills,
 Some were done with strings of pearls
 While others afflicted with ills. (2)

The miser was entrusted with wealth,
 He claimed it to be his own.
 With the baton of death on his head,
 The truth in an instant would be shown. (3)

The men of God are known for their goodness,
 They live in His discipline.
 They accept as truth what is offered
 And pursue in truth His mission (4).

P-480

Says Kabir, do listen me, ye men of God,
 All possessiveness is a false froth.
 Breaking the cage the bird is swooped
 Life is merely a loincloth. (5) 3-16

Asa

I am an humble man, O God,
 Fond of Your laudation.
 You are the Supreme Lord, Saviour of the helpless
 Who approves not aggression. (1)
 To the *kazi* it is best to make submission. (1)

Refrain

Observing fasts, saying prayers and repeating *kalma*
 Do not qualify you for heaven.
 You have seventy *kaabas* in your heart,
 Only if you were to look within. (2)

The prayer should reflect the fairplay,
 And *kalma* acceptance of the Lord.
 Vanquishing the five evils is like spreading the prayermat,
 Only then does one comprehend God. (3)

Foster acquaintance with the Master,
 Cultivate compassion and banish the petty conceit.
 He who imbibes Him and helps others realise,
 He is certainly in the heaven received. (4)

The clay is the same in multiple figures,
 In them I spotted the Divine.
 Regrets Kabir, ignoring the heaven
 To hell he has been inclined. (5) 4.17

Asa

Not a drop of rain in the town celestial?
 Where does the melodious sound rest?
 The Lord God, the Supreme Master came
 And along with King the swan left. (1)
 I say, where have you gone,
 The One who spoke and lived in this figure?
 You danced in my consciousness,
 One or the other discourse you'd trigger (1)

Refrain

Where is the Composer who created this tune?
 I understand not the truth of the *Shabad*.
 From all the sheen who has rendered me immune? (2)

Ears hear not, senses conceive no more,
The feet stagger, not a word would the mouth pour. (3)

Exhausted are the five evil minions,
Who like thieves moved about.
Tired is the elephant of mind,
Also the heart who treaded with Master's power and clout. (4)

Friends and relatives gone, all the ten outlets are shut.
Says Kabir, he who meditates on the Lord,
Even in life his worldly ties are cut. (5) 5-18

Asa Couplets 4

Asa

There is none mightier than Madam Serpent,*
She who has everyone deluded
And made Brahma, Vishnu and Mahdeo repent.
Vanquishing and precluded, (1)
The pure waters of enlightenment she has claimed.
She who has bitten the three worlds,
By the Guru's grace is tamed. (1)

Refrain

Why be afraid of Madam Serpent, brothers?
Those who've realised Truth they make her serve others. (2)

None is as feeble as Madam Serpent.
If she is vanquished, Yama must relent. (3)

Madam Serpent is His creation,
He who does the strong and feeble fashion. (4)

* Maya

As long as she stays in the body, she is the boss,
With the grace of the Guru, Kabira swam across.(5) 6-19

P-481

Asa

What use reading *Smritis* in a dog's ear?
What use praising God in front of one
Who believes not in the Seer? (1)
One should remain merged in the Lord ever,
To the retrobate mention it never. (1)

Refrain

Treating a crow with camphor is in vain,
The way feeding a serpent with milk is no gain. (2)

The company of the truthful enlightens the mind,
As iron in contact with *paras*** turned into gold will find. (3)

The non-believer and the dog do what is for them ordained.
Their deeds as logged in destiny are maintained. (4)

Says Kabir, even if you were to irrigate with Amrit a *neem* tree,
Yet from its nature it will not be free. (5) 7-20

Asa

Sri Lanka, a virtual citadel,
With the ocean as the moat around,
Ravana who lived in such an abode
Is nowhere to be found. (1)
What shall I ask?
Nothing seems to last,
As one sees

The world around disappears fast. (1)

Refrain

** The philosopher's stone

With a lakh of sons,
 And lakh and a quarter of grandsons to fight,
 In the house of Ravana,
 There was no lamp, no light. (2)

The cooking in whose kitchen
 Was the charge of the Moon and Sun,
 And the laundering of whose clothes
 By fire was done. (3)

He who by the Guru's guidance,
 Is devoted to the Name Ram,
 He is imperishable,
 He suffers no harm. (4)

Says Kabir, to his spouse Loi,
 Do pay me heed —
 Without the Name of Rama
 No one does ever succeed. (5) 8-21

Asa

First came the son and then was born the mother.
 The Guru sat at the feet of the follower. (1)
 Brother, let me tell you about a marvel fine —
 I noticed a tiger tending kine. (1)

Refrain

A fish on a tree spawned,
 I saw a cat with a dog abscond. (2)

With branches below and roots as cover,
 The trunk of the tree bore fruit and flowers. (3)

Riding the horse, the buffalo went to graze,
 Before the bullock, the sack arrived at its place. (4)

Says Kabir, he who solves this quiz,
Contemplating on the Lord he would prove to be a wiz. (5) 9.22

Asa Kabirji
22 Quartets and 5 Quintets
Eight Triptychs, Seven Duos, One Couplet

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

Asa

He created you out of a sperm,
And installed in an oven of fire.
Retained in the mother's womb for months ten,
And then sent you Maya to roll in mire. (1)
Man, why waste this gem of life in greed?
Gained with good deeds in the previous birth
Why not sow now virtuous seed? (1)

Refrain

The child you have grown to old age,
It has happened what was to be.
When the messenger of death comes and holds your tuft,
Why must you wail and make plea? (2)

You make plans for life,
While Yama is keeping the breath count.
This world is a juggler's show, says Kabir,
Take care in every attack you mount. 3-1-23

Asa

My body is the dyer's vat in which I dip again and again, P-482
The groom's party are the virtues five.

I tie my knot with the Lord God,
 And get dyed in His love and thrive. (1)
 Let us sing the wedding songs of felicity,
 Come to my house has the Lord God, my Deity. (1)

Refrain

The wedding altar being the navel lotus,
 Hymns of the divine illumination are chanted.
 With the Lord God as the groom,
 I've got what I wanted (2)

Come to witness this wondrous spectacle are
 Three and thirty crore saints and ascetics in their plane.
 Says Kabir, I go as a bride in wedlock
 With the Lord Supreme in His train. (3) 2-24

Asa

Nagged by the mother-in-law,
 I found favour with the father-in-law.
 My husband's elder brother I spurn.
 Enchanted by husband's sisters, dear friends,
 For the younger brother of my husband I yearn. (1)
 Stupid as I was, I forgot the Lord God.
 How do I live to learn?
 He is in my bed and yet I see Him not.
 With whom do I share this concern? (1)

Refrain

My stepfather must quarrel with me,
 Maya has turned my head.
 When I lived with the elder brother
 I am adored by Him I wed. (2)

Says Kabir, it is the mischief of the five evils,
 With which I have wasted my life.

Maya, the false has the world in grip.
I meditated on the Lord and was free from strife. (3) 3-25

Asa

We have that yarn carded in our home everyday,
Of which the sacred thread around your neck you wear.

You just read the *Vedas* and *Gayatri*

In our heart abides the Peer. (1)

On my tongue is Bishan, in my eyes Narayan,

And about my heart lies Gobind.

When questioned by Yama at the portal,

How would you fare Mr.Mukund? (1)

Refrain

We are the kine, you are the cowherd,

Our guardian for ever and ever.

I say, what sort of a Master you are,

You cruised us across never? (2)

You are the Brahmin, I am only a weaver of Kasi,

Try and learn my lore.

You ever beg from the worldly kings,

I have my eyes on the Divine door. (3) 4-26

Asa

Life in the world is like a dream,

To the dream does the world accord.

Taking it to be real with a knot I've secured,

Discarding the Lord God. (1)

Friends, with the love of Maya I am attached,

She who from the gem of Lord has me snatched. (1)

Refrain

The moth attracted by flame sees not the fire,

The fool forgets the noose of death
for wealth and women's desire. (2)

Forget the rest, contemplate on Him,
Who is the Master of liberation.
Says Kabir, there is none else,
He alone is the Conceiver of the creation. (3) 5.27

Asa

I've tried many a garb, no more can I deceive. P-483
The string is snapped, the instrument mute,
In the spell of Lord's Name I conceive. (1)
I know not how to dance any more,
No more is the drumbeat in my scorecore. (1) *Refrain*

Having burnt lust, anger and Maya
The pot of avarice is broken.
Worn is the cloak of passion,
Doubt is left not even as a token. (2)

No more do the arguments remain,
All around I see my Lord.
Says Kabir, I've attained the Perfect
By the grace of the Lord God. (3) 6-28

Asa

You observe fasts and propitiate Allah.
Yet for the pleasure of the tongue you slaughter living creatures.
Conceited, you treat not anyone the like of you.
Why engage in pursuits of wasteful features? (1)
O Kazi! The same Lord dwells in us all,
You never pay heed.

Insane, you have no respect for your *dharma*,
You have wasted your life indeed. (1)

Refrain

Your Allah's holy books declare,
Man and woman are the same.
It's no use your reading and remembering, crazy!
If your heart remains untamed. (2)

Allah, the Invisible, lives in us all,
You must realise it in your heart.
He is the same both in the Hindu and Turk,
Says Kabir, after due thought. (3) 7-29

Asa Triptych and Couplet

To meet Him I dressed up best,
But the Master Creator of the world I never met. (1)
He is the groom, I am only a wee bride.
The Lord God is an ocean, I am a mere tide. (1)

Refrain

The husband and wife live in the same house,
The bed is common, but the spouse never meets the spouse. (2)

Blessed is the bride who is beloved of her Master,
Says Kabir, she does not have to be born hereafter (3) 8-30

Asa Kabirji Duos

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

Asa

The diamond has cut the diamond.
 The restless breeze of the mind is in poise.
 This gem has concentrated the entire effulgence,
 With the Word by the True Guru, I come to realise. (1)
 The Lord's discourse is the unstruck sound,
 Like the swan does a pearl, it has to be found. (1)

Refrain

Says Kabir, I've seen a jewel which pervades the entire field.
 The hidden gem is known
 When by the True Guru it's revealed.(2) 1-31

Asa

The earlier one was unsightly, low-caste and ill-mannered,
 Both at parent's house and in-laws she was reckoned poor.
 The new one is comely, shrewd and good-mannered,
 With baby in her womb she has the poise of a doer. (1)
 Good that the earlier one died.
 May that age after age the new one survived! (1)

Refrain

Says Kabir, when the younger one arrived,
 The knot of the elder one was untied.
 The younger one now gives me company,
 Some other home has the elder one occupied. (2) 2.32

P-484

Asa

My wife was called Dhanya,
 I have renamed her Janya. (1)
 The ascetics have done me grave harm.
 They had my son propitiate Ram. (1)

Refrain

Says Kabir, mother, do pay me heed,
The ascetics have disparaged my creed. (2) 3-33

Asa

Listen daughter-in-law, those who put on veil,
In the end they find it does not avail. (1)
The earlier one has gone with the veil.
Who put you on her trail? (1)

Refrain

The veil has only one merit,
For a few days people give you credit.
The veil you wear will become of you,
If you sing and dance for the Divine Beau.
Says Kabir, the daughter-in-law earns her wages
If she spends her life singing His praises. (4) 1-34

Asa

I would rather be sawed than accept Your disaffection,
Come hug me Lord and heed my supplication. (1)
I am sacrifice unto You, pray turn this side.
I feel like dead if from me You hide. (1)

Refrain

If You were to tear me into pieces,
I shall not resist.
Should my body perish,
From Your love I won't desist. (2)

Between You and me there is no strife,
You are the husband, I am the wife. (3)

Kabir tells his spouse Loi –
You are no more other than He. (4) 2.35

Asa

None has realised the secret of the Weaver Divine.

The entire world has He woven fine. (1)

When you listen to *Puranas* and *Vedas*,

I do a bit of weaving as laid (1)

Refrain

I make the sky and earth my carding comb,

The Sun and Moon then work the loom (2)

With his feet joined in operation the weaver has realised.

As he looked within he found the Lord he prized (3)

Says Kabir, I have my loom smashed;

I find the thread of the weaver

With the Divine thread mashed (4) 3-36

Asa

With heart polluted if one were to bathe at a place of pilgrimage,

Into heaven one would not enter.

It helps not cheating the people,

Not so innocent a child is the Mentor. (1)

One should propitiate only the Lord

True bath is the service of God. (1)

Refrain

Should bathing in water obtained salvation,

The frog does it so.

Like frog is the man,

He must come and go. (2)

If the hard-hearted were to die at Benaras,

He would avoid not going to hell.

Should the man of God die at Heramba,
Felicity for the entire tribe he would spell. (3)

Where there is no day and night, the *Vedas* and *Shastras*,
There lives the Formless Lord.
Says Kabir, meditate on Him alone,
The world is only the lunatics' ward. (4) 3-37

P-485

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

Asa
(Namdevji)

He is one, all pervasive and inclusive,
Wherever I cast my look Him I find.
Caught in the sinuous spell of Maya,
Few do themselves with Him bind. (1)
It is all Lord, Lord is all over,
Bereft of the Lord there is no kind.
Like millions of buds strung in a thread,
Right and left, up and down twined.

Refrain

Like the tide foam and bubble
Cannot be distinguished from water.
The world is a play of the Lord
On consideration, it is no other. (2)

Myth, delusive and dreamlike,
I treated as true.
With its realisation I was at peace,
As the Guru imparted the secret of virtue. (3)

Says Namdev, all this is Lord's creation,
One must realise it in the heart.

The all-pervasive who lives in every being
It is my only Lord God. 4.1.

Asa

I got a vessel, filled with water
To bathe the idol of my God.
Forty-two lakh creatures dirty the water,
How do I bathe my beloved Lord?
Wherever I go I find my beloved Master
Disporting in joyful play and laughter. (1)

Refrain

I get flowers and make a garland
To offer in worship to my God.
The humming-bee has smelt them and smeared.
How do I offer it to my Lord? (2)

I get milk and make rice pudding,
My Lord God to woo.
The milk has been sucked and savoured by the calf first,
My beloved Lord what shall I do? (3)

The Lord is here, the Lord is there,
Without Lord there is no place in the world.
Having looked around says Nama humbly,
You are pervasive in every heart. (4) 2

Asa

My mind is the yardstick, my tongue the scissor,
The noose of Yama I snap at every measure. (1)
I've little use for my caste and fraternity,
Day and night I meditate on my Deity. (1)

Refrain

I dye myself in His colour, so do I stitch,
Without my Lord not for a moment I live. (2)

Devoted to Him, I adore my Lord,
Day and night I remember my God. (3)

With the golden needle and the thread of silver,
Nama's heart is stitched to the Creator. (4) 3

Asa

The snake casts off its skin,
Its venom it doesn't shed.
Like heron in water,
Its mind *on fish* to be fed. (1)
What use is meditation and recitation of the holy text
As long as one's mind is not pure and at rest? (1)

Refrain
P-486

He who, like the tiger, lives on meat.
He is known all over as cheat. (2)

Nama's Master has the problem solved.
The cheat should quaff the exilir of Amrit and be absolved. (3) 4

Asa

He who seeks the Lord Supreme
Has no use for other desires.
Devoted to the divine contemplation,
There is nothing that he aspires.
Man, how would you swim across the ocean of vice?
You are deluded by Maya that appears nice to the eyes. (1) *Refrain*

He gave me birth in a dyer's home,
 But I was blessed by the Guru's sermon.
 By the benign grace of the holy
 Nama took to the Lord's devotion. (2) 5

Asa
(Sri Ravidasji)

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

The deer, fish, humming-bee, moth and elephant,
 Because of a single vice are undone.
 He who suffers five incurable evils,
 What hope is there for such a one? (1)
 Lord, I am inclined to be ignorant
 My lamp of understanding is not proficient. (1)

Refrain

There are creeping creatures devoid of understanding,
 With no sense of good or bad,
 Yet with the rare human incarnation
 The worthless company you have had. (2)

Wherever there are living beings,
 They are subject to their deeds.
 They must submit to the unavoidable noose of death,
 No other effort would ever succeed. (3)

Ravidas, the slave, you should shed alienation from the Lord together with illusions,
 And take to severe austerity under the guidance of the Guru.
 He, the dispeller of the fears of the devotees
 Should grant you the supreme joy, my Lord True. (4) 1

Asa

The holy are the like of You,
Their company is my life.

By the True Guru's teachings have I realised
That the holy are supreme among the odds. (1)

May I be granted company of the holy, joy in listening to their sermon.

I should cherish their love of the Supreme among the gods. (1) *Refrain*

Let me adapt the way of the holy, follow their path
And serve as their scavenger. (2)

In addition I ask for the wish-fulfilling jewel of devotion
That I should see not the evil-doer and the sinner. (3)

Ravidas is convinced, others may believe what they please,
That there is no distinction between the holy and the Limitless Master. (4) 2

Asa

You are the sandal tree, I am the mean castor plant;
I live by Your side.

From a poor plant I have turned a noble tree,
In perfume pleasant I reside. (1)

Lord, I come to Your holy shelter
I am evil-incarnate

You are the gracious do-gooder. (1)

Refrain

You are the coiled skin of pale silk,
I am the poor worm.

Lord, let me live in the company of the holy,
The way a bee lives in the honeycomb. (2)

Low of caste, low of rank and low of birth,
Says Ravidas, the *chamar** having not served the Lord, *I am of little worth.*(3) 3

Asa

It matters not if this body is torn to bits.
Were I to lose Your love, your slave would be in splits. (1)
Your Lotus Feet are my mind's den,
Adoring them I've attained the wealth of divine devotion. (1) *Refrain*
P-487

Money and misfortune are the veils of Maya,
To them Your slave is not given.
I have tied You with the love-chord.
Says Ravidas, how would You relieve Yourself my Lord? (3) 4

Asa

Hari, Hari, Hari, Hari, Hari, Hari, Hare,
By repeating Hari's Name many became free. (1) *Refrain*
Because of Hari's Name Kabir became known.
His reckoning of multiple birth was foregone. (1)

Namdev propitiated with milk the deity;
He escaped the travail of birth as an entity. (2)

Ravidas, the slave, got in the Lord's colour dyed –
The Guru's grace and no more for the hell he was tied. (3) 5

Asa

A marionette of clay how he dances about!
Glances around, listens, speaks and rushes in and out. (1) *Refrain*

* Cobbler

When he gets something he feels proud,
 Having lost Maya he wails aloud.
 With his mind, words and deeds in pleasure he is involved.
 Once dead, nobody knows what is he to be called. (2)

Says Ravidas, it is all His play.
 I've cultivated the player of the day. (3) 6

Asa
(Compositions of Bhakta Dhannaji)

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

Many a life is lost in wandering,
 Yet body and mind with wealth are not content.
 Involved in the vice of avarice and lust
 The mind forgets the pearl Provident. (1)
 The insane mind tastes the fruit of poison as sweet,
 With little discrimination between noble and the misled.
 Other than the virtuous my mind became attached,
 With the warp and woof of transmigration spread. (1)

Refrain

Cultivated not the way of liberation,
 Caught in the flaming snare of Yama,
 Gathering the vicious fruit made such a collection,
 I forgot the Supreme Lord Rama. (2)

As the Guru granted me the riches of enlightenment,
 With meditation I got merged with the Lord.
 In loving devotion I was at peace,
 Fully satisfied I became absolved. (3)

He who is enlightened realises the True Lord.
*Dhanna** has gained the wealth of the prop of the earth,
 In the company of the holy in such a wealth he is absorbed. (4)

V

Namdev's heart with Lord was absorbed
 The dyer of half a cowry become a big landlord. (1)

Casting off weaving and carding Kabir adored his Guru's feet,
 The low-caste weaver became with virtue surfeit.
 Ravidas who carried carcasses, Maya he came to discard,
 Became prominent in the holy company and attained the Lord.
 Sain, the barber, ran errands, as is known to all,
 With the Lord in his heart became the godman no small. (3)

Learning this the plebeian to meditation himself addressed. P-488
 The Lord manifested Himself to Dhanna, the blessed. (4) 2

My self, why don't you contemplate on the Lord Compassionate
 Beside Whom there is none other?
 You may go around the entire universe and beyond,
 Only what the Creator wishes does occur. (1) *Refrain*

In the water of the mother's womb,
 Who created your body with ten apertures?
 Then nourished it in fire
 Such is my Master!
 The mother tortoise remains in water,
 With her offsprings on the shore.
 She can give them protection neither of wings nor feed with milk,
 It is the Lord Perfect, the charming Master of supreme bliss alone.
 You should observe and understand at the hearts core.

* Wealth

The worm exists hidden in stone without an outlet,
Says Dhanna, He is perfect, you need not fear and fret. (3) 3

Asa
Sheikh Farid's Compositions

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

There are True devotees who from their heart love the Lord.
Those whose hearts belie their tongue are inconsistent sort.
There are those who are given to Lord's love, longing for His glimpse in-state,
And those who forget the Name, on the earth who are a virtual weight. (1)
Refrain

Those whom He attaches to Himself are devotees and soulful.
Blessed is the mother who bore them, their life is fruitful. (2)

The Lord Provider, Wondrous, Unfathomable and Limitless are You.
Those who have realised the truth, I kiss their feet and woo.(3)

I come seeking Your shelter, pray grant Your pardon
And bless Sheikh Farid with the alms of Your devotion. (4) 4.1

Asa

Says Farid, dear ones come to God.
This body of yours will be reduced to dust,
And end up in a humble graveyard. (1)
Maybe it is the day of the union;
I must restrain the swallows *of desires*
Clamouring for communion. (1)

Refrain

If one were to understand that one must die
 And come not back,
 One would waste not life in the World's false track. (2)

One should speak the truth as *dharma*,
 And *Refrain* from the untruth.
 The path laid out by the Guru,
 The follower must adopt forsooth. (3)

Yonder goes a charming youth –
 It gives a tug at the heart of the belle.
 Those given to lucre and luxury
 Have a saw awaiting them like hell. (4)

O Sheikh, to live for ever no one in this world is fated.
 The seat that you occupy, by many has already been vacated. (5)

The swallows in *Kartik*, fires in *Chet*, lightning flashes in *Sawan*,
 And the pleasing spectacle of arms around the neck of the lover in winter. (6)

Everything passes along with its passion.
 It takes six months to form
 And not a moment to splinter. (7)

The earth asks the sky,
 Where have the oarmen disappeared?
 They waste in graves
 And suffer reproaches ugly and weird. (8)

P-489

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.

Raga Gujri Quartets Score I

Had my mind been a rubbing slab,
The sandalwood I would make Your Name.
Mixing it with the saffron of deeds,
In my heart I'd play the worship game. (1)
Worship the Lord, meditating on Name,
All other worship is verily tame. (1)

Refrain

Giving bath to the idols serves,
If the mind too has been cleaned.
As the mind is free from waste,
For liberation it is redeemed. (2)

The cattle earn praise,
They eat grass and Amrit of milk they yield.
The man without Name,
Accursed is his life, accursed his every deed. (3)

The Lord is ever close, consider Him not apart.
Day in and day out He takes care.
We eat the Master's fare.
Says Nanak, He is the True Lord. (4) 1

Gujri I

Born from the naval of Vishnu, an outcome of lotus,
Brahma recited the *Vedas* in his tongue melodious.

Yet he could not realise His extent,
And remained coming and going in utter darknes. (1)
Why make me forget You, my Beloved Sustainer of life?

Whom the accomplished worship,
And the monks serve with their inspired treatise. (1)

Refrain

Whose three worlds are enlightened by the Sun and Moon,
Whose divine refulgence is spread all over,
Whose devotees are immaculate day and night,
The self-possessed in darkness hover. (2)

The ascetic try hard in meditation
For the Divine glimpse with their eyes.
The moment they are enlightened with the Word Holy
The True Guru settles their hows and whys. (3)

My celestial Lord, Limitless, Unincarnate,
Residing in an eternal, unsurpassed mansion,
Says Nanak, the life-force is attained in poise,
With His grace, one is accorded liberation. (4) 2

P-490

Raga Gujri III

Score I

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

Accursed is the life without God's love,
The activities that distance from the Lord

And to others masters shove. (1)
 Man, you should propitiate the True Guru
 Who cultivates in you the love of God,
 And makes you forget the untrue.
 Attached to the Lord, you fear not age
 And you are granted liberation in life too. (1)

Refrain

The love of the Lord leads to poise
 And also to devotion,
 Which rids one of ego,
 Cleansing the mind and merging into God
Like a rivulet into the ocean. (2)

It's only the fortunate who find the True Guru,
 Though everyone for Him yearns.
 When the wall of untruth is demolished,
 Perennial peace is earned. (3)

What should the devotee do,
 Asks Nanak, for such a Guru?
 He should dedicate himself
 And accept His decree.
 Thus would pleased be the Beau. (4) 1.3

Gujri III

You should serve God,
 Serve no other lord.
 Serving God you gain what you like,
 Serving others is a waste of life. (1)
 God is my way of love, God is my story.
 Devoted to the Lord I am satiated,
 A gift of the divine journey. (1)

God is my *Smriti*, God is my *Shashtra*,
 God is my friend, God is my brother,
 God is my collateral,
 Who in the end is my only helper. (2)

Other than God everything is false,
 It accompanies you not in the end.
 God is my treasure which abides with me,
 He goes the way I wend. (3)

He is false who associates with the false
 And indulges in false ways.
 Says Nanak, whatever happens is ordained by God;
 Man is nobody to have his way. (4) 2.4

Gujri III

The Name in the world is hard to obtain;
 The Guru-conscious only can help it gain.

There is no emancipation without the Name;
 All other ways are tried in vain. (1)

I am sacrifice unto my True Guru,
 I am sacrifice unto Him a hundred times.
 Meeting the True Guru you imbibe God,
 And the bells of *sahaj* begin to chime. (1)

Refrain

When He inculcates His fear in mind
 It gives birth to dispassion.
 Dispassion in turn leads to the Master Divine,
 And one arrives at one's destination. (2)

He is liberated who disciplines his mind;

He is no more afflicted with lure.
 Stationed at the exalted Tenth Door,
 He has the Three Worlds in his care. (3)

With the grace of the True Guru, Nanak became Guru;
 It's a strange phenomenon.
 The Creator does many such miracles,
 And the river merges into ocean. (4) 3.5

Gujri III

Everyone repeats the Name of God. P-491
 Uttering the Name alone doesn't please the Lord.
 With the blessing of the True Guru
 If He comes to dwell in the heart,
 Only then one gains the prescribed reward. (1)
 He who loves Him from the core of his heart,
 The Lord God never forgets him,
 And the devotee remembers Him on his part. (1)

Refrain

With malice in their heart,
 Who are known as holy of a sort,
 Their greed is never quenched,
 They regret it in the end. (2)

They may try many a temple,
 The ego of their heart is banished never.
 He whose duality is not quelled,
 By the Divine Judge he is punished ever. (3)

He who is of good *karma*, eventually scores.
 Says Nanak, who kills his ego,
 To the territory of Lord God he goes. (4) 4.6

Gujri III

He is ever at peace and contented,
 Who is rid of his conceit.
 He is immaculate who cultivates the devotee
 And remains devoted to the Lord's Feet. (1)
 O man, meditate on the Lord even when unconscious,
 You'll attain what you cherish.
 With the grace of the Guru you gain the divine elixir
 Sipping which the life you would relish.(1)

Refrain

He who propitiates the True Guru becomes *paras*.*
 He who has the qualities of *paras*, he is respected.
 He who respects him is rewarded
 With gospel and truth reflected. (2)

Without the qualities of *paras*
 One is not respected.
 Unenlightened who tries others to teach,
 The misled purblind assumes to be a teacher.
 How on earth can he preach? (3)

Says Nanak, without His grace nothing can be had.
 He attains whom He favours.
 With the blessings of the Guru he is exalted,
 And the Holy Word he savours. (4) 5.7

Gujri III
Quintets

One is neither enlightened at Kasi,
 Nor one remains there ignorant.

* Philosopher's stone

Meeting the True Guru awakens the gnosis,
 And the ignorant becomes refulgent.
 Man, you must heed God's discourse
 With the *Shabad* in your heart.
 It will steady your mind,
 And your misgivings will depart. (1)

Remembering the Lord's Lotus Feet,
 You will be rid of your sins.
 When you discipline your five senses,
 You will live with the Lord within. (2)

The ego-incensed is stupid,
 He knows not how to fend.
 Unaware of the Lord's ways,
 He regrets in the end. (3)

The mind is Kasi and all other places of pilgrimage together with the *Smritis*,
 The True Guru has it inculcated.
 The sixty-eight temples live with the one
 Who is with the Name sated. (4)

Says Nanak, meeting the True Guru one learns to follow His command,
 And the Preceptor comes to live in one's heart.
 What the Lord approves is truth;
 The truth should be the ultimate resort. (5) 6.8

Gujri III

P-492

Name is the only treasure –
 O Pandit, bear this truth in your mind.
 Whatever else you read,
 Your reading and imbibing will ever lead to pain you'll find. (1)
 You should remain devoted to the Lord's feet,

The Guru's Word would give you a glimpse of the Divine.
 Tasting the Elixir of the Lord's Name
 Your mind will come to be refined. (1)

Refrain

Meeting the True Guru the mind is at rest,
 Desires and longings are abated.
 Having attained the treasure of Name,
 Going to another's house isn't contemplated. (2)

He who indulges in mere talking,
 The self-possessed is utterly uneducated.
 When guided by the Guru he is enlightened,
 With the Name of the Lord he is satiated. (3)

Despite listening to *Shastras*, you have realised not the Lord,
 You'll have to come and go uncouth.
 He is stupid who realises not himself
 And has faith not in truth. (4)

Deluded by the True Himself, whom to complain?
 Says Nanak, He does what He pleases,
 As He Himself ordains. (5) 7.9

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

Raga Gujri IV Quarters, Scole I

To the True Guru! My Immaculate Master! a man of God, I come to beseech;
 A tiny worm, I come seeking Your refuge.
 In Your benign grace do me with the Name imbue. (1)
 My Friend, my Guide, enlighten me with the Name true.
 Let the Name bestowed by the Guru be my sustenance
 And the Lord's adoration my maintenance. (1)

Refrain

Supremely fortunate are the devotees
 Who cherish and thirst for the Lord.
 As they imbibe the Name, they feel quenched.
 And in the company of godmen
 They are bestowed the nobility of God. (2)

Those in whose lot it is not to relish the Name,
 The unfortunate are in Yama's noose caught.
 Those who come not to the True Guru's refuge,
 Cursed is their life, cursed is their lot. (3)

Such as are blessed with the holy company,
 From the primal hour they have been therein cast.
 Blessed manifold are those who relish the holy company,
 Meeting Nanak they are in the Name engrossed. (4) 1

Gujri IV

Gobind, my Beloved, my Guru Master,
 He is met in the holy company
 And with His word He charms.
 One should utter His Name and repeat it
 Everyone He bestows it and warms. (1)
 Fellow travellers! I am enamoured by Lord God.
 I sing His praises chanting Gobind, Gobind.
 And in the company of the holy I laud. (1)

Refrain

The Lord's devotion is an ocean of peace,
 Guided by the Guru the occult powers touch his feet.
 The Lord's Name is the support of the devotee,
 He is exalted, with the Name to repeat. (2)

P-493

The unfortunate misled of meagre intellect,
 Hearing the Name they go into rage.
 The way a crow, rather than Amrit, shit would prefer and get. (3)

The True Guru is the pool of truthful living,
 A bath and the crow his wings like a swan would beat.
 Says Nanak, blessed are those of great good fortune.
 Guided by the Guru who wash their hearts clean and neat. (4) 2

Gujri IV

Blessed are the holy, blessed are their utterances;
 What they speak is for everyone's weal.
 Those who hear them with devotion and reverence,
 The Lord in His grace must listen to their appeal. (1)
 Pray, grant me the company of godmen.
 The beloved True Guru is my accomplished life-force,
 The sinners, the Guru is said to heal.

Refrain

The devotees are blessed with great good fortune,
 Who have the Name as their seal.
 They mix the Divine elixir into the Lord's Amrit,
 In the treasure of Guru's spiritual deal. (2)

Those who did not have a glimpse of the True Guru,
 The unlucky before Yama reel.
 They get in the incarnation of dogs, hogs and donkeys,
 The way the Lord does murderers deal. (3)

The Lord Compassionate, be kind to Your slave,
 In Your grace pay heed to his appeal.
 Nanak, the slave, has come to Your protection,
 The Lord may liberate Him if He so feels. (4) 3

Gujri IV

Pray, do be gracious that day and night
 To the Lord's meditation I take.

Lord, You are the treasure of peace and virtue
 Meditating on Whom the suffering and hunger forsake. (1)
 The Name is my comrade and the kin namesake.
 Guided by the Guru I chant paeans of Name,
 Which in the end my liberation at the Divine Portal would make. (1) *Refrain*

Lord, You are the Bestower, Knower of heart;
 With Your grace the yearning divine in my mind is awake.
 My mind and body long for the Lord;
 May this longing be fulfilled in the True Guru's wake. (2)

The incarnation human is gained through good deeds,
 Without the Name it goes waste to break.
 In the absence of Name the pleasures turn pain,
 A faceless face and the mouth filled with tasteless intake. (3)

He who comes to Lord's protection,
 The Lord exalts him at the Divine Gate.
 He is blessed and lionised by the Lord,
 Says Nanak this is how the Divine bliss he partakes. (4) 4

Gujri IV

Guru-devoted my sister-friend! Bless me with the boon
 That the Lord God becomes my life's support.
 I should be the slave girl, hand-maiden of the devotees
 Day and night who their Lord do court.
 My mind and body long and yearn
 With my hands the Guru's feet to hold.
 Pray tell me, my friends of life, my fellow-travellers,
 How I meet the Lord and get in the fold? (1)

Refrain
 P-494

Should it please the Lord one comes across a devotee
 Who has endeared himself to the Holy Word of the True Guru.

Blessed are the fond devotees of the Guru
Who from the Truthful have gained the status true. (2)

Those who are fond of the holy company of the Guru,
Relish the sweet Name of the True.
Those who have cultivated not the holy company of the Guru True,
They are the accursed sinners whom Yama would subdue. (3)

If the Kind Himself takes kindly,
He gets a devotee meet the holy.
Nanak repeats the Word of the Guru,
The Word of the Guru helps merge in the Divine Entity. (4) 5

Gujri IV

The True Guru who has realised the Preceptor,
May guide me how I relish the Lord.
My mind and body should be at peace and refreshed,
Fortunate, I meditate on God. (1)
Brother! May I come across someone
Who would the Name Divine to me impart.
To such a beloved I'd dedicate my mind and body
Who would relate to me the story of my Lord. (1)

Refrain

I've cultivated poise and righteousness at Guru's instance,
And am ever devoted to Name and the Master.
The True Guru's utterances are Amrit,
He who imbibes quaffs the nectar. (2)

The Name is immaculate which takes no impurity,
Guided by the Guru I meditate and concentrate.
He who has not been blessed with the boon of Name,
The unfortunate is dead would certainly obliterate. (3)

The Source of Bliss, Bestower of Boons, pray do be gracious,
 That everyone should with the Name be excited.
 You are the Creator, all are Your creation,
 Nanak, the slave, should be pardoned and united. (4) 6

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

Gujri IV Score 3

The mother, father and progeny are God's creation.
 Among all of them the Lord Himself has carved relation. (1)
 We remain helpless, my brother, (1)
 The body and mind are under the control of the Master. (1) *Refrain*

Himself He blesses the devotees with devotion,
 They combine being a family with passion. (2)

One who is devoted to the Lord at heart,
 Whatever he does pleases God. (3)

Whatever task ourselves we engage,
 We do whatever He does envisage (4)

Those with whose devotion my Lord is pleased,
 Says Nanak, they are devoted to the Lord indeed. (5) 1.7.16

Gujri V Quartets Score I

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

Why must you feel anxious
 When your Master is at the helm of affairs?
 He provides for those embedded in rocks
 With their feed ever ready there.

Dear my friend, he who cultivates the Holy attains salvation.
 With the Guru's grace he arrives at the top,
 Like the dry woods in the course of afforestation. (1)

The mother, father, friends, son and wife,
 Nobody comes to one's aid.
 The Master provides for everyone,
 Why must you be afraid? (2)

She flies hundreds of *kos* leaving chicks behind.
 Who does feed and nourish them?
 She remembers them only in her mind. (3)

All the treasures, mystic powers, the Lord keeps in His hand,
 Nanak is sacrifice unto Him a hundred times.
 He cannot fathom His content, nor untangle His strand. (4)

Gujri V Quartets Score 2

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

Involved in rituals and prescribed six acts of good conduct,
 The worldly-minded remain absorbed,
 The filthy ego not shed,
 In the absence of Guru's guidance the game of *life* is lost. (1)
 My Master! I have Your favour sought.
 One in millions there is a true devotee,
 All the rest are a trading lot. (1)

Refrain

I have studied *Shastras*, *Vedas* and *Smritis*;
 All of them have this taught.
 Without the Guru there is no deliverance,
 One must bear it in one's heart. (2)

Holy bath at sixty-eight places of pilgrimage,
 And wandering about in the entire world apart,
 With cogitation day and night,
 Without the Guru it is nothing but dark. (3)

Having knocked about the entire world,
 At the Guru's door I am cast.
 Effacing evil and illuminating thinking,
 Guided by the Guru the ocean of life has Nanak crossed. (4) 1.2

Gujri V

My meditation, asceticism and ever sustenance are the wealth of Name.
 I put it out not for an instant from my mind,
 Which in the company of the holy I obtain. (1)
 Mother, your son having earned much has returned.
 Walking and sitting, awake and asleep
 The Name alone I have chimed. (1)

Refrain

The Name has been both my enlightenment and meditation,
 The Name is my raft and boat.
 The Name ferried me to the destination. (2)

The Name relieved me of my anxiety,
 The Name dispelled my doubts.
 The Name earned me the Nine Treasures,
 The Name won me bouts. (3)

I eat and spend, there is no end.
 Here and hereafter with me it abides
 It is treasure that Guru Nanak is bestowed,
 In the colour Divine he is dyed (4) 2.3

Gujri V

Meditating on Whom one is freed from sins and ancestors liberated,
 Remember that Lord day and night Whose extent is not estimated (1)
 The son is thus blessed by his mother,
 Forget not the Lord for a moment.
 Ever should you His Name utter. (1)

Refrain

May the Lord be gracious to you,
 And the holy company you cultivate.
 Your robes be the Divine protection,
 And the Lord's laudation what you ate (2)

May you sip Amrit and live long,
 Contemplate on God and enjoy the bliss ever.
 Enjoy fun and frolic with desires fulfilled,
 Afflicted with anxieties never. (3)

May your mind be a humming bee,
 Going around His Lotus Feet in a strain.
 Nanak, the slave is devoted to Him
 Like the *chatrik* blooming with a drop of rain. (4) 3.4

Gujri V

You decide to go west, He may take you to the east.
 In a moment He makes and unmakes,
 He knows which way to treat. (1)
 No cleverness ever helps.
 The way my Master has destined.
 It must inevitably happen.

Refrain

Planning to go abroad to earn wealth,
 He may suddenly breathe his last.
 Leaving behind *lashkars*, deputies and elite,
 With Yama he may cast his lot. (2)

Considering himself firm, he makes a stubborn decision.
 Condemns and rejects that which is not to be condemned.
 Yet he comes back to the same provision. (3)

He on whom the Lord takes kindly in His benign grace,
 His noose is snapped.
 Says Nanak, he who propitiates the Accomplished Guru,
 A householder, he is accepted unattached. (4) 4.5

Gujri V

He who contemplates on the treasure of Name,
 His bonds are snapped.
 Lust, wrath, attachment with the vicious Maya,
 From the evils of the sort, he is detached. (1)
 You should take to laudation of the Lord in holy company.
 Blessed by the Guru the mind gets immaculate
 The life becomes a peaceful symphony. (1)

Refrain

Welcoming the Lord's Will should be the discipline of your devotion,
 Treating friends and foes alike be the symbol of your yoga perfection. (2)

You'll find the Lord Accomplished prevail all over; none else ever,
 Every heart enjoying His presence and dyed in his colour. (3)

When the compassionate Lord is kind, fearlessness is the award.
 Sufferings are annulled in an instant, says Nanak,
 and in poise you are absorbed. (4) 5.6

P-497

Gujri V

Whomsoever I go with plaint,
 Him I find with his own complaint.
 He who meditates on the Lord in his heart,
 He crosses the dreadful ocean of life unrestraint (1)
 Without the Lord no one can the sufferings alleviate.
 He who serves other than the Preceptor
 His honour, respect and repute he would forfeit. (1)

Refrain

Of little avail are the Maya-formed ties,
 The Lord's devotee of the low lineage is high.
 His company awards whatever one tries. (2)

Enjoying millions of passion-inducing dishes slake not the thirst.
 Meditating on Name enlightens million-fold,
 The Divine secret comes to burst. (3)

Knocking about I come to Your door, my shatterer of fear, Lord!
 The dust of the feet of the holy, pray to Nanak do accord. (4) 6.7

Gujri V
 Quintet Score 2

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

To start with you were lodged in the mother's womb,
 Giving up which you came to the earth.
 Your art galleries and palaces with orchards,
 While returning will be of no worth. (1)
 All the rest is wasteful covetousness and greed.

The Guru Accomplished blessed you with Name that you need. (1) *Refrain*

Your loving friends, relatives, progeny, brother,
 And the spouse in whose company you are pleased,
 When the last hour arrives, in their very presence you are relieved. (2)

You hoarded wealth with malpractices, gold, silver and copper coins,
 The labour received his wages alone, the rest went to the aliens. (3)

Horses, elephants, chariots and all that you cling to as your property,
 Where the long, long trek starts not one with you will accompany. (4)

Name is your wealth, Name is your supreme felicity.
 Name is your family and your friend.
 Nanak is blessed with the Name
 Which never dies nor would ever end. (5) 1.8

Gujri V **Triptychs Score 2**

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

Sufferings stopped, peace prevails.
 Extinguished is the fire of desires.
 The True Guru has bestowed the treasure of Name,
 Which is neither lost nor expires. (1)
 The bonds of Maya are snapped by meditation.
 My Lord Benign took kindly.
 The company of the holy has earned emancipation. (1) *Refrain*

Day and night I laud the Lord lost in His divine love. P-498
 I am above both weal and woe, I have known the Creator Above. (2)

He to whom I belonged, he took care.
 Every strategy has worked.

Says Nanak, the Lord is ever compassionate,
His greatness cannot be assessed. (3) 1.9

Gujri V Duos Score 2

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

Those gone astray You retrieved,
Everyone gave them regard a lot.
No one cared for their caste or creed.
The dust of their feet was reverently sought. (1)
Lord, such is *the sanctity of* of Your Name,
He is known as master of the entire universe.
Whose fancy You have caught. (1)

Refrain

Nanak gained awareness in the company of the holy,
With Lord's laudation as his prop.
What to speak of Namdev, Tralochan and Kabir,
Even Ravidas, the cobbler, was lifted aloft. 2.1.10

Gujri V

No one has the gift to know
How He can be realised.
Shiv, Brahma and all the sages
Of His secret aren't apprised. (1)
The Lord's legend is inaccessible, impenetrable in stride.
He is heard different, He is found different.
For speech and discourse He is far too wide.

Refrain

Himself He is the devotee, Himself the Master,
In Himself He remains imbibed.

Nanak's Lord prevails all over,
Here and there He can be espied. (2) 2.11

Gujri V

Understanding, advice, expedience,
Your slave knows not.
Whenever I came across a problem,
I have Your succour sought. (1)
To love His devotees the Preceptor ought.
Must tend them like children
And cherish them a lot (1)

Refrain

*The devotee in return should meditate, undergo austerities, observe discipline
And chant the praises of Lord.
Nanak sought the shelter of his Master,
Fearlessness and a gift of peace he got. (2) 3.12*

Gujri V

Meditate on the Lord day and night,
Without a moment's delay.
Serve the holy with devotion,
Giving up pride and stubborn display.
My Lord, my life force, my pride and joy,
You lodge in my heart and charm with Your play.(1)

Refrain

Meeting Whom one is in bliss; the rust of mind would no more stay.
The glory of union with the Lord cannot be described
It is beyond Nanak's capacity, pray! (2) 4.13

Gujri V

The monks, yogis and those adept in *Shastras*,
All of them under Your discipline lie.

The Three gods and thirty-three crore deities

Are wonderstruck as on You they espy. (1)

They are all under the sway of Maya high.

None of them is primed of Your secret,

With the grace of Guru they do try.

P-499

Refrain

Maya has vanquished everyone around

And captured as many on the sly.

Says Nanak, she has ever avoided the holy,

Yet like a handmaid at their feet comes to lie. (2) 5.14

Gujri V

With folded hands I made my supplication,

Meditating on the Master.

He extended His hand protecting me

And all my failures to plaster. (1)

The Master was benign,

I was liberated; became an image of bliss

And was saved by the Lord kind. (1)

Refrain

The ladies got together and sang songs of joy,

Hailing the Master.

Says Nanak, I am sacrifice unto my Guru,

Who does everyone look after. (2) 6.15

Gujri V

Mother, father, brother, progeny and relatives others,

Frail is their support

Many manifestations of Maya I've known,
 Not one seems to hold. (1)
 Master! Other than You none is my forte.
 Helpless, meritless, without any virtue
 I come to Your benign port.

Refrain

I propitiate Your feet time and again,
 Here and hereafter You are my Court.
 Nanak had a glimpse of You in the company of the holy,
 No more need he clamour for support. (2) 7.16

Gujri V

Ridding of doubts, illusions and attachments,
 It drives towards the Lord.
 Inculcating the sermon
 That one should laud the Master in the heart. (1)
 My Lord is verily of many parts.
 Propitiating Whom the bonds of Maya are broken
 Never for a moment He should be lost (1)

Refrain

Having tried many a measure,
 I have arrived at the accord.
 One should laud the Lord in the company holy
 And, says Nanak, cross the ocean of life hard. (2) 8.17

Gujri V

In an instant He locates and dislocates,
 His status can't be assessed.
 The kings He turns beggars in a moment,
 And the low with light are blessed. (1)
 One should remain with the Lord possessed.
 Why entertain any misgiving
 When your stay here is for an hour at best? (1)

Refrain

My Lord Accomplished! You are my anchor,
 I come seeking Your behest.
 An untutored ignorant child,
 Pray Nanak seeks to be caressed. (2) 9.18

Gujri V

You are the Bestower of boons to all,
 Pray, abide by me.
 Your Lotus Feet I lodged in my heart,
 From the darkness of illusion I am free.
 Master wherever I contemplate I find Thee.
 Do be gracious, the Sustainer of all!
 To the Preceptor I ever make my plea. (1)

Refrain

I contemplate on Your Name every breath,
 And You alone I see.
 Nanak adopted the Creator as his anchor,
 Let no other support there be (2) 10.19

P-500

Gujri V

In Your grace, pray, bless me with a holy glimpse,
 That day and night Your praises I chant.
 I should dust off the feet of the holy with my hair,
 This is what I want. (1)
 Master! Nothing else You may grant.
 In my mind I contemplate You, with my tongue You I laud,
 My eyes towards Your path ever slant. (1)

Refrain

Benign Master of boons for one and all,
 With folded hands a prayer I chant.
 Nanak, the slave, should meditate on Your Name
 And salvation in the twinkling of an eye I want. (2) 11.20

Gujri V

Descending from Brahma and Shiva's domain,
 Maya charmed Indra's estate.

But the Holy Company she dare not assail,
 Instead she washes their feet with utter faith.

Here she has now come to my gate.

She is a simmering fire who has singed so many

My True Guru about her had this to state: (1)

Refrain

She has embroiled occults, ascetics, choristers and *yakshas*, their mate.

Nanak, the slave, was protected by the Creator

Who has hundreds of such on Him to wait. (2) 12.21

Gujri V

Redeemed from ill-fame with enhanced repute in the world,

I have a seat in the Divine Court.

The dread of Yama lost in an instant,

The life is virtually a veritable sport.

No effort goes ever overboard,

If one were to meditate day and night,

With heart and mind in the Master's fold. (1)

Refrain

My Reliever of suffering, I come seeking Your shelter,

What You offer I gratefully hold.

Nanak is attached to Your Lotus Feet

Pray, do give Your slave the support. (2) 13.22

Gujri V

The Creator, Provider of the living creatures

Whose devotees suffer no want,

Whose service never goes waste,

In an instant liberation Who grants. (1)

O man, remain devoted to His Lotus Feet
 He who is revered by all the living,
 To Him you should entreat. (1)

Refrain

Nanak has come for your protection, Creator!
 You are the Preceptor of my life, the anchor.
 He whom You protect in Your grace,
 With him the world dare not tamper. (2) 14.23

Gujri V

Of His devotee the Lord Himself protected honour.
 He prescribed the remedy of Divine Name,
 That relieved the patient of fear and fever. (1)

Refrain

The Preceptor saved* Hargobind in His grace,
 Rid of the malady; it's all peace.
 By lauding the Lord, the Saviour
 My Guru Accomplished, cherished,
 He is indeed bountiful.
 Guru Nanak had laid an eternal foundation.
 It must succeed and be more successful. (2) 15.24

Gujri V

Never my Lord have I remembered and applauded.
 Wasted my life in the affairs of the world.
 Never Name, the mine of virtue I have lauded. (1)

P-501

Refrain

With wile I've collected cowries after cowries,
 With many a malpractice have I frauded.

* It refers to Guru Arjan's son who was afflicted with small pox.

In forgetfulness of the Lord suffering can't be counted,
By Maya, the mighty temptress, one is swallowed.

Pray, do be gracious my Kind Master,
My failures may not be recorded.
Lord Compassionate, Bestower of ocean of peace
Nanak has come to You *to be rewarded* (2) 16.25

Gujri V

With my tongue I repeat Name of the Lord.
Giving up wasteful pursuits I meditate on God. (1) *Refrain*
Nanak is the only prop of the holy here and hereafter,
Bestowed by the Lord and enlightened by Guru, the Master. (1)

The Lord Almighty, Doer and making others do,
I seek Your protection.
Liberation and success is the dust of the feet of the holy
Nanak has obtained this treasure as benediction. (2) 17.26

Gujri V Score 4 Quartets

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

Ridding yourself of clever means,
You should seek God's protection.
The Preceptor is the Lord Supreme,
Sing His praises, Who is the symbol of Perfection. (1)
O man, meditate on the Lotus Feet,
You will be blessed with peace and felicity
And all your misfortunes would retreat. (1)

Refrain

Other than the Lord, mother, father, progeny and brother,
 None belongs to you.
 Here and hereafter He is your life-companion,
 He pervades all over true. (2)

Million of means and efforts are false,
 Not one is of any value.
 Coming under the protection of the holy cleanses,
 His Name ferries you through. (3)

Inaccessible, Gracious, the exalted Lord!
 He is anchor of the men of God.
 Only they realise Him, says Nanak,
 Who from the Above have been inscribed by the Lord. (4) 1.27

Gujri V

Serve your Guru and meditate on the Lord ever.
 Contemplating, every breath rids your mind of every fever.
 O man, meditate on the Lord's Name,
 You'll be accorded peace, poise and bliss,
 And find place in the immaculate frame. (1)

Refrain

Elevate your mind in the holy company,
 And remember the Lord day and night.
 You will be rid of lust, wrath and pride,
 Together with ill omens and their fright (2)

Eternal, Inaccessible, Impenetrable is the Lord!
 Come to His protection.
 Your mind *intent* on the Lotus Feet,
 And in Him alone absorption. (3)

The Preceptor took kindly and Himself liberated,
 He blessed with Name and peace pervasive,
 And thus was Nanak consecrated. (4) 2.28

P-502

Gujri V

Blessed by the Guru I meditated on the Lord,
 My doubts were all dissolved.
 My sufferings, dark fears and dread ended,
 Of all my sins I came to be absolved. (1)
 I cherish the Name of God.
 In the words of the holy I contemplate on the Lord,
 Which is the supremely exalted path. (1)

Refrain

Amongst recitations, rigours of austerities and rituals,
 Meditation verily leads.
 The Lord saved me in His grace.
 My objectives have been achieved. (2)

My Accomplished Lord! Let me forget You not even for a moment.
 How can my tongue recount Your virtues?
 They are innumerable and ever beyond comment. (3)

Helper of the helpless, Compassionate Liberator, Gracious God!
 Your meditation bestows eternal status,
 Nanak is assured a permanent seat of devotion at the feet of his Lord. (4) 3.29

Gujri V

Egotistic understanding and deep involvement with Maya,
 These are maladies malignant.
 The Lord presented the remedy of Name
 Which is fully proficient. (4)

One should yearn for the dust of the feet of the holy,
From heart and soul.

It washes the sins of millions of lives,
The Lord helps achieve the goal. (1)

Refrain

Desire like a beastly bitch chases,
In the beginning, middle and end of life here.
Enlightened by the Guru, the Lord's laudation and meditation
Help snap Yama's snare. (2)

Lust, wrath, avarice and attachment
Lead to unending transmigration.
Love, devotion and Lord's meditation
Assure its termination. (3)

Friends, progeny, spouse and the good-hearted,
All of them suffer from the three maladies*.
Reciting the Lord's Name relieves suffering
And facilitates holy company. (4)

Everyone goes about wailing that they have no other source of liberation.
The Lord's feet are a wondrous seat where Nanak has firm confirmation. (5) 4.30

Raga Gujri V

Score 4 Duos

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

Contemplate on the Lord, a glimpse of Whose Accomplishment is a manifestation.
Lauding Whose virtues, hearing Whose wondrous praises
Does away with alienation. (1)
O man! You should propitiate the Lord's feet.
Meditation frees from affliction,
And the fear of Yama's noose would retreat. (1)

Refrain

* These are *aadh* (mental malady), *biadh* (physical ills) and *upadh* (psychological suffering).

To annihilate the enemy, Name is prescribed,
 Nothing else avails.
 Lord God! Do be gracious,
 To Name alone Nanak is ascribed. (3) 1.31

Gujri V

You are the Accomplished Bestower of those who seek Your shelter,
 Reliever from suffering and Provider of felicity.
 Shattered are afflictions, doubts are dissolved
 Where takes place the holy laudation of the Deity. (1)
 Lord! There is none other than Your company.
 Pray, do be kind and let me remain in harmony.

P-503
Refrain

Serving the True Guru, I came to be devoted to God,
 The lotus blossomed in the holy company
 And my foul-thinking I was able to discard. (2)

Day and night I lauded the Lord and meditated on the Compassionate.
 I was liberated myself and liberated my company,
 All the entanglement came to dissipate.
 Master! Your feet are my prop, my support here and hereafter
 Nanak has come seeking Your shelter, pray give me Your Hand, my Master! (4)2.32

Gujri I Octets, Score I

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

In this village there live five thieves,
 They go and rob despite restraints.
 He who can guard himself from the thirteen temptations,*

* Three qualities and ten passions

Salvation in the end he must attain. (1)

Keep the Creator, wearing forest green as garland, in your heart.

Remembering Rama is true meditation on your part. (1) *Refrain*

He who has roots going upward and the four *Vedas* as leaves,
He is realised in poise when the Preceptor one conceives. (2)

I have the wish-fulfilling tree in my courtyard
Whose branches, leaves and flowers are reflection of the Lord.
I cherish the Refulgent, Immaculate and Self-existent,
All other entanglement I discard. (3)

Listen you seeker, what Nanak has to say,
Forget the involvements of Maya's snare.
Contemplate in your mind and get attuned,
You will again not have to be born here. (4)

Like a physician who understands the ailment of the sick,
The Guru knows the needs of the devotee.
He doesn't have to involve himself with entanglements of the world,
He keeps himself from entanglements free. (5)

He discards lust, wrath and avarice,
Also greed, attachment and Maya factor.
He remains attuned to the Lord
And with the Guru's grace attains the Preceptor. (6)

Enlightenment and meditation are the blessings divine.
With which the agents of evil turn pale in terror.
Such a one tastes the honey of the Lord's Lotus,
And remains awake, would not sleep ever. (7)

The Divine Lotus is deep-rooted with its leaves in the netherworld.
Says Nanak, with everyone it is involved.

He who follows the Guru's sermon is not born again,
Discarding poison, Amrit is his reward. (8) 1

Gujri I

The Lord Bestower! How many look up to You?
Their's is no count of number.

You feed them according to their hunger,
You are the proficient Fount. (1)

Repetition of Name, austerities and discipline are the props of truth.

Pray bestow me the Name which brings felicity
Your treasures of devotion are full forsooth. (1)

Refrain

There are some remaining absorbed in cosmic meditations,
Concentrating on the Holy Word.

The earth, ocean and sky have no meaning for them,
They have none other than the Creator Lord. (2)

Beyond the snare of Maya and shadows of illusion,
Also the wondrous illumination of the Sun and Moon.

They develop an eye which can view everyone,
In a single glance with the worlds three they are in tune. (3)

P-504

You have created air, water and fire,
Also Brahma, Vishnu and Shiva in manifestation.
All are beggars, You are the Bestower.
You bestow as per Your perception. (4)

Thirty three crores seekers seek Your favour,
Lord God! There is no end to Your treasure.
The upturned vessel remains ever empty.
The vessel turned up takes Amrit any measure. (5)

Absorbed in Him, *siddhas* seek occult powers and His glory assert.
Depending upon the thirst one has the sort of drink one gets. (6)

It's great good fortune that one serves one's Guru,
There is no difference between the Guru and the Lord.
Death and Yama seek them not
Who in the Holy Word are absorbed. (7)

Now or ever I ask not from the Master
Excepting the Name Immaculate with love.
Nanak, the *chatrik*, begs for a drop of Amrit
Pray bless him with laudation of the Lord Above. (8) 2

Gujri I

I say, man is born, dies, comes again and goes,
Without the Guru he attains not salvation.
God-directed is devoted to Name,
The Name obtains salvation and exaltation. (1)
I say, you should take to Lord's devotion.
With the Guru's blessings, the Preceptor is realised.
The Name begets lionisation. (1)

Refrain

I say, man adopts many a guise to ask for doles
Merely for his belly's satisfaction.
Without devotion of the Lord there is no peace, man!
One is free not from ego without Guru's guidance. (2)

I say, death is ever poised on our head,
A foe of many an incarnation.
They are saved who are devoted to truth,
The True Guru has bestowed this realisation. (3)

In the Guru's shelter none dare cast his glance at you,

No messenger may try oppression.
 Devoted to the Unknown, the Immaculate,
 In the Fearless Lord one is assured absorption. (4)

I say, you should contemplate and meditate on the Name,
 The True Guru has bestowed you this succession.
 It happens what He ordains,
 Your doings beget no remission. (5)

I say, I am lucky to have sought the Guru's shelter,
 I have no other bastion.
 Now and ever I shout for Him.
 Ever since Primal Time, He alone has been my Scion. (6)

I say, pray do give quarter to Your Name,
 For You alone I've cultivated affection.
 Let me have a glimpse in Your benign grace
 My ego with the Holy Word has been undone. (7)

I say, what shall I ask? Nothing seems to last.
 The world is like a transit station.
 Nanak seeks Name as a divine boon
 Which he would wear like a necklace as a fashion. (8) 3

Gujri I

I say, I am neither good, nor bad, nor in between.
 Under His cover, I am the Lord's slave.
 Devoted to Name, I am a recluse,
 Sorrow, sequestration and sickness I stave. (1)

P-505

Fellow travellers! Blessed by the Guru I took to meditation.

With the Lord's Holy Word in the heart,
 I am afraid of neither Yama nor Yama's intimidation. (1)

Refrain

The tongue lauding the Lord remains in the Lord's company,
 As is the norm of the Lord.
 Without the Name life is a waste,
 Every moment comes to be abhorred. (2)

I say, the malcharacter has no place at home or abroad,
 The slanderer has no respite.
 They are admonished but are not denied the favour,
 Day after day it multiplies. (3)

I say, the Lord unites those who seek His protection,
 He takes not a moment to decide.
 Even the slaves of slaves enjoy the essence of bliss,
 If the True Guru were to unite. (5)

I say, the ever kind has come to lodge in my heart in His grace,
 My wandering is over with Guru as my guide.
 Coming in touch with *paras** I have turned gold,
 What the company of the holy does provide (6)

I have a bath in the salubrious water of Lord's Name,
 A bath which the True Guru prescribes.
 I'll not have to be born again
 As does the holy company provide. (7)

You are a lofty, inaccessible tree
 We, the birds, in Your branches hide.
 Nanak asks for the holy Name
 That he should ever and ever to the Word subscribe. (8) 4

Gujri I

Score 4

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

The devotees meditate on the Lord with love
And cherish thirst for the Kind.
They pray, wail and beg
For their well-being and peace of mind. (1)
O man, you should contemplate on the Name in Guru's presence.
The Lord's Name ferries across the life's ocean
In its munificence. (1) *Refrain*

O man, meditating on the Lord as guided by the Guru,
Even the death wishes well.
The mind is endowed with the essence of Name and the treasure of weal,
When the Name Divine in the mind comes to dwell. (2)

Lost in worldly attachments, the mind wanders and wavers.
It becomes stable with meditation when the Guru with His Word favours. (3)

By knocking about one is free not from doubt,
The world ever since its beginning suffers from this malady.
Immutable alone is the Lord's person,
Which one should yearn truly with mind in the Name steady. (4)

The world is engrossed in attachment
And suffers from birth and death affliction.
In the Guru's shelter one is saved with the mind in devotion. (5)

He who follows his Guru is stable and in poise would comment.
His mind is immaculate with truth and the jewel of enlightenment. (6)

* Philosopher's stone

With fear, love and devotion one swims across the ocean
 With mind fixed on Lord's feet.

With Name in my immaculate and pure heart I come to Your Retreat. (7)

Pray, release me from greed and avarice
 And bless me with the wealth of Name Divine.
 Do subdue my mind, my Immaculate Lord,
 Nanak has come to Your Shrine. (8) 1.5

P-506

Gujri III

Score I

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

Let me dance with my mind and heart,
 Blessed by the Guru, my ego to abhor.
 He whose mind is stable, he is liberated,
 He receives whatever he sought. (1)
 O man, you should dance before the Guru.
 He who dances for the Guru, attains felicity,
 He doesn't have the fear of death to rue. (1)

Refrain

He is the true devotee whom the Lord makes to dance,
 In whom He inculcates His devotion.
 Himself He sings, Himself He listens,
 And the mind deluded is given direction. (2)

Dancing day and night one is freed from Maya,
 He who remains absorbed in the Lord knows no sleep.
 The world dances and makes merry enchanted by Maya,
 The egoist cannot his mind in meditation keep. (3)

Dance the divines, recluses and those devoted to the rituals performance,
Also the monks who seek enlightenment.

The occults and ascetics absorbed in the Lord dance,
Guided by the Guru who give them knowledge content (4)

Dance the continents, cosmos and the Three Qualities,
Who are absorbed in the Lord.
Dance all those created and the four fold source of life apart. (5)

They alone dance whom You favour,
The devotees who in the Holy Word remain absorbed.
They are devout enlightened with the core of truth
Who abide by Your award. (6)

Absorption in the True is real adoration.
In the absence of service there is no devotion.
He who dies in life and delves on the Holy Word
Truth is his marked destination. (7)

Many a people dance for Maya,
Rare is the one who cogitates on the truth.
He alone gets with blessings of the Guru
Who is favoured by You forsooth. (8)

The breath when one forgets the True goes waste.
If He is remembered with every breath one takes,
He forgives in His grace. (9)

They alone dance whom You favour
Under the Guru's guidance who contemplate on the Word Holy.
Says Nanak, they attain poise and peace
Whom You take kindly (10) 1.6

Gujri IV

Score 2

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

I can live not without my Lord,
The way a baby without milk can't live.
Directed by the Guru, devotees realise the Unknown and the Inaccessible,
For such a Guru I would my life give. (1)
O man, lauding the Lord the ocean of life you could swim.
The Guru-devoted gains the ambrosial Amrit,
Whom in His grace He comes to give. (1)

P-507
Refrain

Sanak, Sanandan and Narad along with monks serve You,
Day and night contemplates on You the Lord Shiva.
Devotees like Prahlad come seeking Your shelter,
Your protection to them You give. (2)

Inaccessible, Immaculate, Pervasive,
All over Your light appears to live.
All are beggars, You alone are the Bestower,
They extend their arms submissive. (3)

Noble are the observations of the holy,
They utter the unutterable ever in a manner successive.
Their life is a success,
They liberate themselves with their people inclusive. (4)

The self-possessed is lost in duality,
He who is given to attachment as adhesive,
He gives not ear to the words of the holy,
And thus drowns with his family inclusive. (5)

The slanderer washes other's filth,
Himself he becomes filthy as Maya-possessive.
Engaged in traducing the holy,
He isn't active here nor there passive. (6)

It is all the game-plan of the Creator,
The Creator's might is excessive.
The Lord's own thread prevails all over,
He pulls it as a divine missive (7)

I sing Your praises with mellifluous tongue,
The tongue is with the Lord's love aggressive.

Nanak asks for nothing but the Lord,
It's Lord's love for which he is ever possessive. (8)

Gujri V Score 2

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

Among the *rajas*, You are a *raja*.
Among the landlords, a landlord.
Among the elders, You are the eldest,
And amongst the nobility, the Noble You are called.

My Father is much too rich and exalted.
How can one praise the Creator?
Seeing Him one is flabbergasted. (1)

Amongst the happy, You are happy;
Amongst the benevolent, You are benevolent;
And among aesthetes, You are indulgent. (2)

Amongst heroes, You are a hero,
 And among the pleasure-loving, the One who loves pleasure.
 Amongst householders, You are an ideal family man,
 And among the recluses, ever a Seer. (3)

Amongst the doers, You are a doer,
 And among men of character, You are known for Your character.
 Amongst money-lenders, You are a true money-lender,
 And among traders, You are a trader. (4)

Amongst those who hold court, You are the court.
 You are a shelter to those who seek Your refuge.
 Your treasures cannot be counted,
 I find them much too huge. (5)

Amongst the celebrated, You are a celebrity,
 And among the learned, You are a scholar.
 Amongst the men of wisdom, You are wise,
 And among those who take ritual baths, You are the bather. (6)

Among ascetics, You are known for asceticism,
 And among performers of rituals, You are a past-master.
 Everyone is under Your charge,
 You are the Supreme Commander. (7)

I speak the way You ordain.
 I have no other status.
 Nanak adores You in the company of the Holy
 Which is dear to You as a practice. (8) 1.8

P-508

Gujri V

Score 4

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

Mighty Master, Helper of the helpless, Redeemer of the fallen, Lord!
Annuler of fear, Compassionate, Treasure of Virtue,
Rewarder of service, God! (1)
Provider of the universe, my Guru, my Guide,
I come for shelter at Your Feet, my Bestower of Bewitching Tresses,*
Pray, ferry me through the ocean of strife and stresses. (1) *Refrain*

Reliever from lust and wrath, destroyer of the dizziness of ego, honey sweet!
Grant me freedom from transmigration, Sustainer of the earth!
My Lord Supreme with tenderness do me treat. (2)

Save me many onslaughts of Maya with the Guru's sermon in my heart.
Puncture my pride, my Benign Preceptor! Free me from anxieties my Limitless
Lord (3)

I contemplate the Accomplished every moment, mind attuned to the Serene.
He helps the helpless ever pleased, dust of His feet the devotees glean. (4)

Pray, free me from false attachments, foul proclivities, vice and misdeeds.
My Formless Lord! With faith in *dharma*,
Free from illusion and liberation I plead (5)

The unclad without a strip of cloth have become fabulously rich
Because of the Lord's treasure.
A glance of the Preceptor, and the utterly stupid becomes virtuous,
Enlightened and poised seer. (6)

* Vishnu

One should meditate on Him who liberates in life and let
Him in the heart stay.

With pity and compassion in the mind,
Finding Him All-pervasive is the enlightened way. (7)

This is how He reveals Himself,
The ears listen His laudation and the tongue His Name chants.
The Preceptor comes ever to live by one's side
And, as testified by Nanak, to the fallen liberation He grants. (8) 1.2.5.1.1.2

Var Gujri III (To be sung in the strain of Sikandar Ibrahim Var)

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

The world lost in the filial love,
Knows not the essence of life.
He who takes to the Guru's path
Earns credit in the strife.
He lives for ever and ever
Who is devoted to the Lord's feet.
Says Nanak, if He deigns to dwell in his heart,
The Guru-conscious glides into His retreat. (1)

Sloka III

One is afflicted with doubts
And burdened with loads of tasks.
Those given to duality awaken not,
They are misled by the Maya's masks.

P-509

They remember not the Name, dwell not on the *Shabad*,
Which is the way of the conceited.

They who gain not the Name, live in vain.
Says Nanak by the Yama they are much ill-treated. (2)

Pauri

When the Lord revealed Himself in His creation
There was none else.
He took His decisions and carried them out on His own.
There was no sky, no nether world,
Nor the three spheres.
The Formless alone was there
And no one yet to rear.
He did what He pleased,
But for Him there was none else here. (1)

Sloka III

Eternal is my Master,
Revealed by living according to the *Shashtra*.
He knows not death,
Neither he arrives nor He makes departure.
He must be served ever,
He who pervades every quarter.
Why serve another
Who is born and dies thereafter?
Waste is their life
Who realise not their spouse.
And opt for other pasture.
Nanak knows not the mind of the Creator,
He would inflict what disaster. (1)

III

One should abide by truth,
The True pervades over all.

Says Nanak, he who does what he is ordained is accepted,
 And receives truth as a reward.
 One may go on saying and doing what one may,
 If he follows not the command,
 He is insincere and false. (2)

Pauri

With union and separation
 Was brought about the world's creation.
 With His command it came into being
 When light found in the light its fusion.
 His light enlightens the entire world
 With the Word of True Guru's intrusion
 Brahma, Vishnu and Shiva
 Find in the Three Qualities a solution.
 In Maya He provided the root
 As well of the Fourth State's conclusion. (2)

Sloka III

Of merit is meditation or asceticism if it finds favour with the Master.
 If the True Guru is pleased one is exalted *and looked after*.
 Says Nanak, free from ego one merges with the Guru faster. (1)

III

It is rare that the Guru's guidance one follows.
 He does, says Nanak, whom the Lord thus honour bestows. (2)

Pauri

Weakness for Maya is ignorance, hard to get over.
 Loaded with stones of sins, how can one the voyage cover?

Absorbed in meditation day and night, the Lord would ferry you there.
 Cleanse your mind with the Guru's Word and free it from ego and evil fare,
 Meditate on the Name of the Lord, the Lord is committed to take you there. (3)

Sloka

Says Kabir, narrow is the entrance of Eternity,
 As narrow as one-tenth of the sesame grain.
 With mind bloated into an elephant,
 Trying to pass through it is in vain.
 Were I to come across a Guru
 In His grace who would provide a lane,
 The entrance of Eternity would be widened,
 One can go in and come out without strain. (1)

III

Says Nanak, the entrance of Eternity is narrow to the extreme,
 You have to be small to cross.
 How can you do so
 When in ego your mind is gross?
 Meeting the True Guru one is free from ego,
 The divine light comes to pass.
 One is liberated for ever and ever,
 In the state of poise one goes across. (2)

P-510

Pauri

The Lord created the world
 And kept it under His sway.
 No calculations help realise the Preceptor,
 It's in mere duality one goes astray.
 Meeting the True Guru is finding liberation in life.
 Realising the Lord is merging in truth, *they say*.

The Holy Word frees from ego,
 And in company Divine one comes to stay.
 He knows it all, He does it Himself,
 He enjoys this cosmic play. (4)

Sloka III

Devoted not to the True Guru,
 With Name not lodged in your heart,
 Accursed is such a life,
 What have you gained in the world mart?
 Maya is a false capital,
 In an instant it departs.
 When one is dead, the face turns ashes
 And the body withers into parts.
 He who is devoted to the True Guru,
 He has peace prevailing in his heart.
 Dyed in the divine colour he meditates on Name
 And in the Name he remains absorbed.
 Nanak was bestowed capital by the True Guru
 That has becomes part of his part.
 It is a fast colour
 Which grows faster and blazes aloft. (1)

III

Maya is a she-serpant
 Who has caught the world in her coil.
 He who serves her,
 Him she would sting and spoil.
 The devotee is a snake-charmer
 Who under his feet would have her moil.
 Says Nanak, only they are saved
 For the truth who are prepared to toil. (2)

Pauri

The bard asks for alms,
 The Lord does respond.
 With poise in his heart
 One meets, the Lord Grand.
 Whatever is inscribed in one's lot,
 One must carry out the command.
 If the Master is gracious,
 One finds the Mansion as one's haunt.
 The Lord is Supreme,
 The Guru-directed may come to understand. (5)

Sloka III

He is the loving Lord of all,
 He is everywhere.
 Says Nanak, who heed not His ordinance,
 Living in the house
 They are not there.
 They alone abide by His ordinance
 Whom He takes kindly.
 She listened and followed
 And enjoyed the matrimonial felicity. (1)

III

She spent here the entire night in pangs,
 Who didn't her Lord cultivate.
 Says Nanak, they enjoy conjugal bliss,
 Who give loving devotion to their Mate. (2)

Pauri

I've looked around the entire world,
 He is the Sole Bestower.
 He is attained not with any effort,
 It is the deeds which find His favour.
 With the Guru's Words,
 He comes to live in the heart
 When enlightenment is a spontaneous affair,
 The fire of desire subsides.
 It is like an ambrosial bath of a seer,
 That the Lord is Supreme,
 Of which realisation the devotee comes to share. (6)

Sloka III

What attachment has the spirit with the body P-511
 That it forsakes it lying prostrate?
 What use feeding it on evil
 If it accompanies not when one has departure to make?
 The body is like the blinding dust,
 Ask the wind when would it take?
 He who is deluded by Maya,
 He comes and goes in the transmigration wave.
 Nanak didn't follow the Master's command,
 Which with truth would have him partake. (1)

III

Name is the only everlasting wealth,
 All other riches come and go.
 No robber can rob this wealth,
 Nor a thief sneak somehow.
 This wealth pertains to the self alone,

With the self it's used to grow.
It is obtained from the Guru True;
The self-possessed remains bereft of it though.

Blessed are the merchants, says Nanak,
The Name as their profit who show. (2)

Pauri

My Lord is Supreme, Solemn and Profound,
Everything is in His compass, He holds the ground,
Peace of mind is with the Guru's grace found.
With blessings the Lord lodges in heart, with the Mighty one is bound.
The virtuous come to laud the Lord, Eternal, Stable, Ever Sound. (7)

Sloka III

Accursed is their life who, ignoring joy in devotion,
Are engrossed in ego and commit misdeeds.
The misled self-possessing are lost in love for Maya,
To enlightenment they pay no heed.
They have no peace here and hereafter,
And regret in the end for their creed.
Blessed by the Guru, if one meditates on the Name,
In shedding ego one does succeed.
Says Nanak, he who has inscribed it in his lot from the primal time,
He finds a seat at the Guru's feet. (1)

III

The self-possessed is like a shrivelled lotus,
Wanting in devotion and meditation.
Acting under Maya's influence,
False is his mode of operation.

His heart is not dedicated,
 His mouth utters profanation.
 He has nothing to do with *dharma*,
 With falsehood he has a fixation.
 Says Nanak, such is the Lord's dispensation,
 The egoists drown in untruth, the devotees swim across in veneration. (2)

Pauri

Unenlightened, caught in the whirl of transmigration,
 One comes and goes.
 Having not served the True Guru,
 In the end one is in regret's throes.
 If He is graceful one comes across the Guru,
 No more ego his face shows.
 Thirsts and hungers are annulled,
 The mind is in peace and repose.
 One lauds the Lord ever
 With the heart attuned in a devotional pose. (8)

Sloka III

He who serves the True Guru,
 He is revered by one and all.
 Of all the ways the best is
 If one comes across the Lord.
 The heart is at peace and contented
 Devotion does joy and felicity impart.
 One eats Amrit, one wears Amrit,
 Says Nanak, of the Name it is a reward. (1)

III

O man! Listen to the Guru's advice.
 You gain the treasure of virtue.

The Lord comes to lodge in the heart,
 The path of ego you no more pursue.
 Says Nanak, you realise Him if He is benign,
 Day and night you are attuned to the Beau. (3)

Pauri

The true devotee is a true image of truth and contentment,
 Free from foul thinking and conceit.
 The victory of his self is his achievement.
 He is enlightened and blessed,
 His misdirections find annulment.
 He lauds the Lord day and night,
 With his virtue's fulfilment.
 He is the Sole Provider of all, the only Beneficient. (9)

Sloka III

He is Brahmin who has realised the Lord
 And day and night to Him is attuned.
 Guided by the True Guru practises self-control and truth,
 His malady of ego is pruned.
 Lauds the Lord and garners virtues,
 His light with the Divine light gets perfumed.
 In this age rare is the Divine enlightened,
 His ego who has subsumed.
 Says Nanak, it is ever a bliss meeting someone
 Whose days and nights in devotion are consumed. (1)

III

With conceit in his mind, the misled egoist
 Utters falsehood with his tongue.

No conceit does please the Lord,
 It's an everyday experience sung.
 He who conducts himself in the world in duality,
 He remains in the vice of Maya hung.
 Such action ever spells suffering
 One is born, dies, is born again in death to be flung.
 His illusions are never dissolved,
 He is engrossed in filth and dung.
 He whom my Master favours,
 With the Guru's treasures he is strung.
 He meditates on Name, lauds Name,
 The Name in the end gets his liberation sung. (2)

Pauri

Those who come to abide by His ordinance,
 In the world they are accomplished.
 They serve their Master,
 Meditating on the Holy Word established.
 Serving the Lord is an assignment
 Truthful, holy and cherished.
 They come to the Lord's mansion,
 Who have their ego savaged.
 With meditation and Name in their heart,
 Says Nanak, the devotees are united. (10)

Sloka III

The devotee attuned to the True Name
 Enjoys the melody of poise in meditation.
 The devotee remains dyed in the divine colour day and night,
 With Lord's Name in utter devotion.
 The devotee sees the Lord, the devotee hears the Lord,
 Remaining ever with Him in communication.

Says Nanak, the devotee gets enlightened
 With the darkness of ignorance in abdication.
 He who is blessed by the Lord at the Primal Time,
 The devotee takes to the Lord's propitiation (1)

III

He who has served not the True Guru
 And cherished not the Holy Word,
 Meditated not on the Name in poise,
 What use He came to the world?
 He goes in incarnations again and again,
 Languishing ever in filth absurd,
 Lost in false involvement,
 He is neither eastward nor westward.
 Says Nanak, the devotees are saved
 If the Lord Himself has them heard. (2)

P-513

Pauri

The devotees are glorified at the True Portal,
 By the True Word sustained.
 They cherish fondness for the Lord.
 In loving devotion maintained.
 They remain dyed in the Divine dye ever,
 With the joy Divine on the lip of their tongue retained.
 The devotees who have realised, their life is a success,
 With the Lord in their heart contained.
 They wail about without Guru's guidance
 With duality those who are baned. (11)

Sloka III

In Kali age the devotees earn the spiritual treasure,
 And the status supreme gain.
 They serve the True Guru with the Divine in their heart,
 And day and night meditate on the Name.
 As guided by the Guru, they are recluses living in the family,
 And the love of ego they resign to flame.
 They are liberated and liberate their clan,
 She who bore them, blessed is the dame.
 He alone comes across such a True Guru,
 Who from Time Prime with the inscription came.
 Nanak, the slave, is sacrifice unto his Guru
 Who brought the misled into the right lane. (1)

III

The world is deluded by Maya of Three Qualities,
 As the moth by the lamp is smothered.
 Time and again the pastor pries at the offerings,
 How much, who has offered?
 Given to duality their daily studies are vicious
 With the Name they are not bartered.
 Yogis, mendicant-on-legs and recluses are misled,
 Their ego with pride empowered.
 They accept not ordinary eats and garments as holy alms,
 In sheer obstinacy their life is soured.
 Of all these he alone succeeds,
 The devotee who has himself to the Name offered.
 Says Nanak, the slave, to whom should all this be attributed
 When the Creator Himself has this proffered? (2)

Pauri

The weakness for Maya is evil
 Also lust, wrath and pride.
 All these are a *ryot** of Yama
 By whom they are chastised.
 The self-possessed walk the path of death,
 With duality who are allied.
 They are bound and beaten by Yama,
 No one would listen when they cried.
 He whom He favours, he meets the Guru,
 The devotee is ever with liberation prized. (12)

Sloka III

Ego and attachment are a temptress,
 She eats up the self-possessed.
 Those who are tempted by these,
 She keeps them in her coils pressed.

Consumed with the Guru's Word carefully,
 One is no more with it obsessed.
 The body and mind become pure,
 The heart with the Name is possessed.
 Name is the antidote of Maya, says Nanak,
 With which the devotees are addressed. (1)

III

The mind has wandered many an age.
 Never steady, it wavers ever.
 The Lord tempts it to wander
 And makes it play His game-clever.

* Tenant

When the Lord is gracious, one finds the Guru.
 The mind gets steady and attuned.
 Says Nanak, as guided one comes to have faith.
 Neither one dies nor is subsumed. (2)

Pauri

The body is a wondrous citadel
 Attained by a happenstance.
 The Lord Himself lodges in it,
 Himself He plays the romance.
 Himself He is a recluse, unattached,
 The Lord's a *yogi* albeit *yoga* sans.
 What He pleases He does,
 It happens what the Lord wants.
 When the devotee meditates on the Name,
 Of separation remains no chance. (13)

Sloka III

Himself He prompts to hail Him,
 The truth is contained in the sayings of the Guru.
 Singing His praises is hailing Him,
 Only a devotee catches this cue.
 Hailing the scripture is search for the truth.
 The truth helps meet the True.
 Nanak realised the Lord as he hailed Him,
 His grace brought him to the Guru. (1)

III

Hailing the Lord the tongue by the Holy Word is restrained,
 Through the Holy Word union with the Lord is attained.
 Fortunate are those who have hailed the Lord and the Holy Word reframed.

Those who hail are charming, in reverence by the Word maintained.
Hailing the Lord was a gift of God, Nanak from the True Portal obtained. (2)

Pauri

Barred by the doors adamant,
The citadel of body has falsehood, evil and pride.
Deluded the man notices them not,
The self possessed is utterly purblind.
He is realised with no strategy,
Many a manner have been tried.
The door opens with the Guru's Word
And the Lord's Name applied.
The Preceptor is the tree of nectar
He who sips it, he is satisfied. (14)

Sloka III

Hailing the Lord the night passes in dream sweet.
Hailing the Lord one lodges in the Lord's pleasure retreat.
He who is graced hails and makes others repeat.
Hailing the Lord one is with glory replete.
Says Nanak, he who hails His wishes he meets. (1)

III

Laudable is the Word Holy
Which after much search the devotee does find.
He hails the Holy Word
And retains it in his mind.
As he hails he attains the Lord,
In poise he comes across the Kind.
Blessed are they, says Nanak,
Who keep with the Lord God aligned. (2)

Pauri

O man, you are highly greedy,
 Ever in greed lost.
 Deluded by Maya, the temptress,
 Day and night in her charm engrossed.
 Your name and caste will not help you hereafter,
 Self-possessed, you will suffer a lot.
 Your tongue hasn't tested the essence holy,
 What you utter has its grace lost.
 Those who have tasted Amrit,
 They do get whatever is sought. (15)

Sloka III

P-515

He should be hailed who is truly Deep and Profound.
 He should be hailed who bestows virtue and is ever sound.
 He should be hailed all over who pervades.
 He should be hailed everyone who assuages.
 Says Nanak, He alone should be hailed
 Who with the True Guru my contact has made.

III

The devotee hails the Lord ever,
 The self-possessed swallow poison and die.
 They pay heed not to hailing the Lord,
 In one suffering or the other they do lie.
 The devotee drinks Amrit,
 He hails and with the Lord Himself would tie.
 Says Nanak, they are immaculate who hail the Lord,
 Knowledge of the Three Worlds is their standby.

Pauri

If the Preceptor so provides,
 The devotee meets and serves the Guru.
 If the Preceptor so provides,
 The Lord lodges in the heart and in poise one sips the celestial brew.
 If the Preceptor so provides,
 One is in peace and has daily profits due.
 He is seated on throne in the Divine Court,
 And in his own house he has felicity true.
 They alone abide by the will of the Preceptor
 Who have realised their Guru. (16)

Sloka III

They hail Him ever
 Whom the Lord Himself inspires.
 Hailing the Lord one becomes immaculate,
 And the element of ego from the inside expires.
 The devotee who hails the Lord daily,
 He attains whatever he desires.
 Pleasant are the people who hail the Lord,
 Pray, let me meet the sires.
 Let my heart take to laudation
 And with my mouth hail the Master.
 Says Nanak, who hail the Preceptor,
 My body and mind to them I offer. (1)

III

I hail the True Master,
 Who is the dispenser of nectar.
 He who serves Him, he is rewarded,
 May I be sacrifice to the Benefactor?

Hail the treasure of virtues
 He whom He offers, he receives.
 Hail Him who prevails over land and ocean,
 Whom the devotee alone perceives.
 Fellow travellers, hail Him day and night,
 The Guru Accomplished feels pleased.
 Says Nanak, he who hails the Lord with heart,
 By Yama's minions won't be squeezed. (2)

Pauri

The Lord is Truth Incarnate.
 The Holy Word is true indeed.
 Truth is realised through the True Guru
 And one merges on one's own in the true creed.
 He then remains awake day and night, sleeps not,
 Awake would his night recede.
 Those who taste essence of the spiritual joy,
 They are the people of accomplished deeds.
 No one ever realised the Lord without the Guru True,
 The misled come to concede. (17)

Sloka III

Hail the Holy Word of the Formless,
 There is nothing as great.
 Hail the Inaccessible and Unfathomable,
 Hail the True-in-State.
 Hail Him Who does do and create.
 Hail Him Whose Name is immortal
 On which the devotee of the Lord contemplate.
 Hail Him Who is realised by the blessed,
 Himself in His grace does He placate.

Says Nanak, the devotees come to hail day and night
And to the Lord themselves dedicate. (1)

P-516

III

Peace and quiet is not obtained without the Guru's service,
There is no other recourse.
One may long for it much as one may,
Without His grace there is no other source.
Those who are smitten with greed and misdeeds,
They are lost in duality perforce.
There is no end to the cycle of their life and death,
In ego they suffer, of course.
Those who are devoted to the True Guru,
They need no support no other force.
They are summoned not by Yama,
Nor to any torment would Yama take recourse.
Says Nanak, the devotees are saved,
As the True Word they conceive and endorse. (2)

Pauri

He is the real bard who loves the Lord,
Waits at His Portal
And contemplates on the Holy Word.
The bard would gain admittance,
If he has devotion in the heart.
The bard's status is high,
Committed as he is to the Lord's Word.
The bard's duty and service is meditation
And thereby gaining liberation as reward. (18)

Sloka III

The milkmaid of the so-called low-caste
 As she realises her Master,
 She contemplates on the Holy Word day and night.
 She who comes across the True Guru cultivates fear
 And thereby becomes of noble lineage bride.
 She abides by the wishes of her spouse,
 Whose the Creator Himself takes the side.
 She is ill-mannered, ill-omened,
 Who is cast off by her husband in snide.
 In fear one becomes pure, free from filth,
 The body gets immaculate and sound.
 The mind enlightened, understanding is exalted,
 Meditating one cultivates virtues profound.
 He who lives in fear, remains in fear
 And in fear acts.
 He enjoys felicity and glory here
 And hereafter liberation gets.
 Fear attains the Fearless,
 The light infuses with the wondrous light of the Lord.
 Says Nanak, she alone is virtuous with whom the Spouse is pleased,
 She who has been forgiven Himself by God.

III

The Lord should be lauded ever,
 I am sacrifice unto the True.
 Says Nanak, he who forsakes Him and adopts another
 That tongue would be burnt *and ever rue*.

Pauri

With a shade of divinity,
 Some incarnations of God were given to duality.

They ruled like sovereigns
And suffered sorrow and enjoyed felicity.

Shiv and Brahma, despite their devotion,
Have found not the limit of Almighty.
The Lord is Fearless, Formless and Inaccessible,
Revealed only to the Guru's devotee;
Who suffers not sorrow and separation,
He is there unhinged till eternity. (19)

Sloka III

Whatever is created must come and go,
He who realizes this truth,
To him the Lord His acceptance would show.
Says Nanak, he who takes airs,
He is ignorant who beats his brow. (1)

III

Mind is the elephant, the Guru its trainer
Enlightenment the goad whereby it is driven away.
Says Nanak, the elephant without the goad
Must again and again go astray. (2)

Pauri

I pray to Him Who had me created.
Serving my True Guru with reward I've been satiated.
Immortalising is the Lord's Name
On which I've ever meditated.
In the company of the holy,
My sufferings are mitigated.

P-517

Says Nanak, they become free from fear
 With Name who have been perpetuated. (20)

Sloka III

With paths carved in the field,
 I look upto the heavens for rain.
 Should she be truly devoted,
 Her Love's visit she must gain.
 If it is going to rain, let it be in showers.
 What use if it comes late?
 Nanak is sacrifice unto them,
 The devotees who have the Lord as their mate. (1)

III

What pleases the heart is sweet,
 Who is helpful is a friend indeed.
 Says Nanak, he is truly devoted,
 Whom the Lord Himself with light would lead. (2)

Pauri

The humble comes to the True Lord with prayer –
 You are the Protector ever and ever.
 I meditate on You and swear –
 It is all Your creation.
 You are everywhere.
 He who slanders Your servants
 You destroy and tear.
 Says Nanak, free yourself from fears
 Worshipping His feet here. (2)

Sloka III

The world is destroyed in the grip of desires.
 But desires don't die, nor quit.
 Says Nanak, His desires are fulfilled,
 He who would to the True Lord submit.

III

All desires should die.
 He who creates them, He alone can tame.
 Says Nanak, nothing shall last,
 Except the Preceptor's Name. (2)

Pauri

He created the world Himself with its elaboration,
 Himself He is the banker, Himself the trader.
 Himself every sales-station.

Himself He is the sea, Himself the boat,
 Himself He is the helmsman of the ocean.
 Himself He is the Guru, Himself the disciple.
 Himself He leads to the destination.
 Says Nanak, you should meditate on the Name
 From all the sins you will get redemption. (22.1)

Var Gujri V

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

* (correct)

Remembering the Guru at heart and repeating with tongue His Name,
 Seeing Him with eyes and hearing with ears the same,
 Devoted thus to True Guru, you fit into the Divine frame.
 Says Nanak, with His Grace on whom He bestows this lead,
 There are only a few who attain this honour indeed. (1)

The Saviour must save; Himself He sustains.
 If you fall at His feet, The Lord must retain.
 In His mercy, He would never let you complain.
 In the company of the Holy, He will cruise you across the ocean.
 The misled, the revilers, the foes are in an instant undone.
 Nanak has faith in such a One in his heart,
 Remembering Whom it gives comfort and all sorrows depart. (2)

Pauri

P-518

You are beyond the bonds of tribe, Immaculate and Inaccessible Lord!
 Born out of truth, You are True and the Truthful Loving God.
 Nothing appears to be false in Your formation.
 You provide for all Your creation.
 Knitting them with a thread, You infuse them with light.
 Some are lost in the sea while others go across the dike.
 Only he remembers You who is blessed with Your Grace.
 I am sacrifice unto You whose extent I cannot trace.

Sloka V

If You are gracious, imperceptibly You come and lodge in the heart.
 If You are gracious, the Nine Treasures at the house You award.
 If You are gracious, the Guru's *mantra* You impart.
 If You are gracious, says Nanak, one gets in truth absorbed.

V

Many sit on seats of authority and get themselves famed.
Says Nanak, without the Name True, no honour is gained. (2)

Pauri

Those who subscribe to *Vedas* and *Smritic* scriptures,
Meditate on You with due regard.
There is no count of those
Who would at Your Portal call.
Brahma meditates on You and Indra on His throne too.
Shiva and numerous incarnations of Vishnu with their tongue woo.
Pirs, prophets, *shaikhs* and the Muslim holy on You meditate,
The Formles Lord in each being You pervade.
You destroy the false and the righteous You respect,
Whatever task you assign we must accept. (2)

Sloka V

Slow in doing good and ever ready for evil deed.
Thoughtless, know for certain
In a day or two the snare'll be around your feet. (1)

V

My deeds may be evil, Your love for me remains not concealed.
Says Nanak, You are my True Lord,
Like a true friend in my heart revealed.

Pauri

My Gracious Lord! I beg to be made slave of Your slaves.
I should live uttering Your Name

And attain Nine Treasures in a sovereign state.
 Treasure of the immortalising Amrit the slave should have plenty.
 Listening to Your Name, I should be blessed in the holy company.
 I should serve them and purity of body gain.
 I wave fan for them, wash their feet with water and grind the grain.
 Myself I can do nothing, Lord do be kind.
 I am meritless, pray allot me a seat where the holy I find. (3)

Sloka III

Lord! I cherish the dust of Your feet ever.
 Nanak has sought Your shelter,
 And finds Your presence everywhere.

V

Millions of sinners have become saints sitting at the feet of the Lord.
 The Lord's Name is holy bath at eight and sixty places of pilgrimage
 For him who has inscribed it in his lot. (2)

Pauri

With every breath, every morsel, let me meditate on the Lord,
 He whom He favours, He forgets him not.
 He is the Creator Himself, Himself He destroys all.
 He knows it ever, He considers and weighs, *big and small* P-519
 Many a guise in a moment He can call.
 He whose side He takes, knows no fall.
 His Court is eternal with solemnity I recall. (4)

Sloka V

Give up lust, wrath and greed,
 And consign them to flames.

As long as you live, says Nanak,
Meditate on the True Name. (1)

V

Meditating on the Lord, you are rewarded.
Nanak meditated on the Name and with the Guru Accomplished was united.
(2)

Pauri

He who is guided by the Guru is liberated in the world.
He is free from woes and his fears are no more heard.
His glimpse, and the world is blessed,
Blessed in the company of the holy and the impurity of sins shed.
The immortalising True Name is in their company meditated.
The mind gets at rest and the hungers are satiated.
He who comes to meditate on Name, his bonds are snapped.
Few are blessed by the Guru who have this wealth tapped. (5)

Sloka V

I make up my mind that I shall be ever alert,
In laudation of the Lord, Nanak's true friends assert.

V

Saved by the Lord's glimpse, my body and mind in the Divine Essence are absorbed.
Says Nanak, were the Lord so ordain, not by the thorns I would be harmed.

Pauri

Whatever your heart desires, you should pray to the Lord.
Quitting all cleverness, dedicate your body and mind to God,

Propitiating the Lord's feet, foul-thinking you should discard,
 And in the company of the holy swim across the ocean hard.
 Serve the angel of the True Guru and do not fear the next world.
 In an instant He blesses, filling to the brim the empty pots.
 The mind is at rest by meditating ever on the Lord.
 He alone takes to the True Guru's service who is graced by God. (6)

Sloka V

I am attached to the right spot;
 The Maker of Unions has brought about the union.
 Says Nanak, let there be ever so many tides,
 The Divine Beloved would not let me drown.

V

In the frightful forest, I have come across a fellow-traveller
 Who relieves suffering and bestows the Lord's Name.
 I am sacrifice unto the dear saint
 Who to Nanak's rescue came. (2)

Pauri

Dyed in Your colour, I have gained every treasure.
 Meditating on You one need have no fear.
 He who has Your support, no one dare him vie.
 Blessed is the Accomplished Guru, meditating on Him is felicity.
 If He is graceful, the treasure of Guru's laudation one gains.
 If the True Guru is kindly inclined, one is born not again.
 The compassionate Lord looks after those in His service whom He takes.
 Listening His Name the prop of life makes. (7)

Sloka V

To protect my honour, I offer the 'scarf' of love to You.
 You are my wise, wide-awake Master
 Nanak has yet not caught Your cue. (1)

V

Meditating on You I attain everything,
 I see nothing beside.
 He whose honour the True Lord protects.
 Says Nanak, none dare deride. (2)

Pauri

Meditating on the Lord, enjoyments abound;
 One is free from sufferings acute.
 Lauding the Lord sound,
 Peace prevails in the mind.
 Were the Lord God found,
 What you long is met,
 With the Name if you are bound,
 No harm will come to you.
 Out your ego if you hound;
 The boon of enlightenment and wisdom
 With the Guru True is found.
 He receives whatever he seeks,
 With Lord who is abound.
 Lord! You are the Master of all.
 You sway over and surround. (8)

Sloka V

Drowned in Your love, while swimming in the stream,
 I am struck not in mire.

My heart is bound with Your feet, Master,
You are the raft of my boat Sire. (1)

V

Serving Whom one is free from foul thought,
He alone is my friend *kind*.
I have gone around looking the world over,
Says Nanak, not many do I find. (2)

Pauri

Meeting Your devotees, You I remember,
My impurity of mind is shed in the holy chamber.
The terror of transmigration is annulled meditating on the Holy Word.
The holy relieve the bonds, Yama's is no more heard.
I take to the One Whose is this creation.
Inaccessible, Unapproachable, Highest is His station,
Day and night with every breath and folded hands on Him I meditate,
When the Lord God is gracious with the holy I mate. (9)

Sloka V

In the wilderness of jungle, there is lot of commotion,
And howling on the way.
His mind attuned with You,
Nanak in bliss goes about as he may. (1)

V

Their's is the sacred company wherein one meditates on Name
One should meet them not, self-interest alone is whose aim. (2)

Blessed is the hour when the True Guru you meet.
 Meeting the holy no illwill would dare you cheat.
 No more lodging in the womb, you will gain the immortal seat.
 And you will see Him Who is all over replete.
 Absorbed in the Resplendent True, you will concentrate and *greet*.
 It's all the Lord's laudation from Your mouth what you repeat.
 Blessed is he who follows His command with the life sweet.
 He is tested and enters the Devine Treasury no more spurious beat. (10)

Sloka V

The torture of separation is like the excruciating pain of pincers.
 Were I to meet my Banker Lord,
 Nanak will be blessed with all the true pleasures. (1)

V

P-521

Earth on water rests, in wood exists fire.
 Says Nanak, He who is the support of one and all, you should love the Sire. (2)

Pauri

My Lord! What You do only You can do.
 It happens in the world what in the Heaven occurs to You.
 Seeing Your might, I am struck with wonder.
 Your slave seeks Your shelter, do take care.
 With You is the treasure, You give him with whom You are impressed.
 He to whom You are kind, with name he is blessed.
 Inaccessible, Unknowable, Limitless, Your extent is not conceived.
 He whom You favour, meditate on Your Name he would indeed. (11)

Sloka V

Ladies stir the dish but enjoy not the taste, and remain sterile.
 Only they appear happy, says Nanak, who to the Lord their mind apply. (1)

V

From the searcher I learnt the secret who my crop ravaged.
Lord! You provided the fence, my crop is no more savaged. (2)

Pauri

Contemplate on the True, of all Who is the Master.
He is the chief here and hereafter, in an instant averts disaster.
Giving up other devices, come to His care.
Meditating under His protection, all pleasures you share.
In the company of the holy one gains virtues, *dharma* and enlightenment.
Contemplating on the immortalising Name, one faces no impediment.
He to whom He is gracious, He comes to lodge in his mind.
One attains all treasures, were the Lord to be kind. (12)

Sloka V

By the grace of my Beloved, I've found Whom everyone can find.
He alone is the Creator, says Nanak, no one else comes to my mind. (1)

V

With the arrow of righteousness evil you kill.
Meditate on the Guru's *mantra*, says Nanak, and you'll suffer no ill. (2)

Pauri

Hail the Creator who provides peace galore.
Gracious on all the creatures, Him alone you adore.
When the Accomplished takes kindly, one finds nothing sore.
Shed are sufferings, pain and ailments at the Accomplished Guru's door.
Cherisher of the poor, He gives His protection and more.

Himself He has us liberated, snapping the bonds we bore.
 Quenched the thirst, desires fulfilled, there is peace at the heart's core.
 He is the Supreme Lord, good and bad who keeps no score. (13)

Sloka V

He on whom the Preceptor is gracious, on the Lord contemplates,
 Says Nanak, who has cultivated the Lord in the holy company he meditates. (1)

V

You the blessed! Contemplate on the Lord.
 He prevails on land and water.
 Says Nanak, meditating on Name
 You'll experience no disaster. (2)

Pauri

What the devotee says is accepted.
 It is honoured at the Portal of the Guru.
 The devotee has the Name as his prop,
 He is dedicated to the True.
 He to whom the Lord is gracious, P-522
 He suffers no blue.
 The devotees are Yours, my Compassionate Lord!
 With mercy You must imbue.
 Let them suffer not with pain and malady,
 From Maya You must rescue.
 The devotees have the only prop,
 Lauding the Lord True.
 Day and night, and ever and ever
 They contemplate alone on You.
 They sip the nectar of immortalising Name,
 This pleasure they pursue. (14)

Sloka V

Those who forget the Name suffer a million impendiments.
Says Nanak, they wail day and night like a crow in deserted hutments.

V

Blessed is the season when one meets the Lord.
Says Nanak, forget Him not for an instant, He should be ever in your heart.

Pauri

No brave fighter or hero could humble
The horde of wicked force of five evils assembled.
Even the anchorites were with ten females* bundled.
Those who could join them for them they fumbled.
With Three Qualities in their control they never tumbled.
How the citadel of illusion and the moat of Maya could crumble?
Meditating on the Guru Accomplished the wicked horde can be humbled.
With folded hands day and night before Him I stand and tremble. (15)

Sloka V

Lauding the Lord day and night all the sins are swept.
Says Nanak, they suffer a million pangs the Name who forget.

V

Says Nanak, propitiating the Accomplished Guru fulfils the mission.
Laughing and playing, dressing up and feasting, one finds liberation. (2)

* Source of ten sensations

Pauri

I hail the True Guru who demolished my citadel of illusion.
 I hail the True Guru who brought about the Divine union.
 Name is inexhaustible treasure offered by the Guru as a remedy,
 Which relieved me of the dreadfully malignant malady.
 From His inexhaustible treasures I had Name as a booty,
 I succeeded in the wonder of life, realising my identity.
 His praise is beyond expression; the Guru is the Accomplished identity
 The Preceptor is the Supreme Lord, Mighty and Imperturbable Deity. (16)

Sloka V

O man, endeavouring and earning you enjoy felicity.
 Meditating, you meet the Lord and you are free from anxiety. (1)

V

I should have noble thoughts, meditate on the Master in holy
 company of the men of God.
 Says Nanak, I should forget not the Name for a moment,
 this is what the Lord I asked. (2)

Pauri

If it is Your doing why should I fear?
 In whose company I meditate, by Him I swear.
 As the Lord lodges in the heart, my joy knows no bound.
 Who dare harm him, who for His favour can on the Formless count?
 Everything is in His control, nothing is outside.
 He comes to lodge in the heart of His devotees and does abide.

Your slaves meditate on You, You are the Protector
 You are at everybody's head, the Benign Master! (17)

P-523

Sloka V

Pray rid me of lust, wrath, ego, avarice and attachment,
Together with evil desires.

My Lord, save me in Your mercy,
Nanak is sacrifice unto You, my Sire! (1)

V

Eating ever, my mouth and wearing clothes my limbs are worn.
Says Nanak, accursed is their life with truth who have no relation borne. (2)

Pauri

As You command, one must obey.
Where You station, one must go and stay.
Absorbed in You, the foul-thinking keeps away.
Meditating on the Formless fears the illusions stray.
Dyed in Your colour, transmigration is no more in the way.
Within and without, on You alone their eyes stay,
Those who follow Your command never regret what they may.
Says Nanak, the Name is a boon, for the heart is to pray. (18)

Sloka V

He contemplated not on the Lord when alive.

After death in the dust he became dust.
Says Nanak, this is how he lived through,
The reprobate, stupid, a foul crust!

V

While alive he contemplated on the Lord and died remembering the Lord.
He achieved the boon of life in the company of the men of God. (2)

Pauri

Since the Time Primal and beginning of the time cycle,
 You provide sustenance.
 Creator, Your Name is True,
 Here and there I see Your Presence.
 No corner is left uncared for.
 Everywhere You provide maintenance.
 Compassionate and Accomplished!
 You make us do for existence.
 The mind You come to occupy,
 It is ever full of exuberance.
 You create the creation Yourself
 And then attend to its maintenance.
 You prevail everywhere.
 Without an extent, without limitation.
 Support of the Guru Accomplished is Nanak's sustenance. (19)

Sloka V

In the beginning, in between and towards the end,
 The Preceptor gave us protection.
 The True Guru blessed with the Name,
 We had Amrit as delectation.
 Day and night with wondrous company of the holy I laud the Lord.
 My objectives achieved, no more I wander in transmigration ward.
 Everything is in the Creator's hand.
 He does what is in His heart.
 Nanak asks for charity,
 Dust of the feet of the men of God. (1)

V

Lodge in your heart Him who brought you about.
 Those who meditate on the Master they enjoy no doubt.

Their birth is welcome, their life bears fruit.
 His command be carried as the Lord does moot.
 He on whom He is gracious, he is never in doubt.
 Whatever is bestowed by the Lord brings peace, its fruit.
 Says Nanak, on whom He is gracious, he comes to realise.
 He whom He forgets, he is born and dies. (2)

Pauri

The traducers were undone instantly,
 Not for a moment were they allowed to stay.
 The Preceptor would not bear His devotee's suffering,
 Of transmigration the traducers became prey. P-524
 Held from the forelock into Yama's lair were they pushed away.
 They wail in pangs, in the hell they stay.
 Clasp to His bosom His slaves, says Nanak, is the Lord's way. (20)

Sloka V

The blessed! You should contemplate on the Lord
 Who over earth and ocean prevails.
 Says Nanak, meditating on the Name
 No impediment ever assails. (1)

V

They suffer a million impediments, the Name who forget.
 Says Nanak, they wail day and night like a crow in a house shut.

Pauri

Contemplating on the Bestower, objectives are achieved,
 Desires are fulfilled from anxieties is one relieved.

One finds the treasure of Name which one seeks.
 The light merges in the Divine Light, there are no more aches.
 Peace, poise and bliss visit the house.
 Their transmigration ended, they die nor are born in course.
 The Master and the devotee become one in accord.
 With the blessings of the Guru in the Name is Nanak absorbed. 21.1.2

Raga Gujri Compositions of Bhaktas

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

Revered Kabir Quartet, Score 2

With four feet, two horns, a mute mouth,
 How would you then laud the Lord?
 Kicked while sitting, kicked while standing,
 Hiding your head you would find it hard.
 Torn nostrils, battered shoulder, eating the straw coarse,
 You will be called a stray ox disowned by God. (1)

Roaming in the jungle the whole day through,
 You would find yourself much starved –
 Listening not to the men of God,
 Suffering on your own accord. (2)

Sunk in delusion with pleasure and pain,
 With many a birth and death as award,
 Remembering not God lost the gem of life,
 Finding an opportunity of the sort is hard. (3)

Going round and round like the oil-presser's bullock,
 It's losing the night of life without reward.

Says Kabir, without the Name of God,
Your hair pulled, you'll regret it hard. (4) 1

Gujri
Score 3

Sobs Kabir's mother in despair,
Lord, how would these children he rear?
Carding and weaving Kabir has quit,
With God's Name he would quietly sit.
Says Kabir as through the bobbin I pass the thread,
Away from the Lord God I am led. (2)

I am mean, of weaver tribe,
The Lord's Name I would not imbibe. (3)

Kabir tells his mother dear,
God is mine and our common Peer. (4) 2

Gujri Revered Namdeva
Couplets Score 1

P-525

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

Were You to make me a king, what is there to be elated?
What difference would it make for begging if I am fated?
O man, you should meditate on the Lord the Supreme to gain.
You will not have to come and go again. (1)

Refrain

O Lord, You have created the world in illusions involved,
He whom You bless gets informed. (2)

Meeting the True Guru the doubts flee.
Whom shall I worship, none else I see? (3)

Here a stone you propitiate *and dread*,
There a stone under feet you tread.
If this is a deity that too is God.
Says Namdev, I serve alone my Divine Lord. (4) 1.

Gujri Score I

He is not tainted nor any stigma to Him does stick.
Like fragrant scent, in Himself fixed He remains.
No one has seen Him coming,
How could anyone acquaintance with Him claim? (1)
How do I realise Him? The Master belongs not to the tribe same. (1) *Refrain*

The way path of a bird cannot be traced in the sky,
The way the course of fish in water one can't espy, (2)

The way the heavens are a vessel full of valleys,
Nama's Master is illustrated with these three similies. (3) 2

Gujri Sri Ravidas Couplets Score 3

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

The calf having sucked milk from teats of the cow,
The flower by humming-bee and water by fish fouled *I know*.
Mother! How do I propitiate my Lord?
To find untainted flowers it is hard. (1)

Refrain

Malayagiri* is infested with serpents,
Poison and Amrit are both its habitants. (2)

Incense, lamplight and food offerings I have not,
How does Your slave worship You my Lord? (3)

I offer my body and mind, and propitiate,
With the Guru's grace I realise the Immaculate. (4)

To You I have not been able to dedicate.
Says Ravidas, what will be my fate? (5) 1

Gujri Sri Trilochan Couplets Score I

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

The impurity of the heart uncleaned,
You have put on an anchorite garb.
You have sought not Lord in the lotus of your heart,
How can you be a recluse called? (1)
Jai Chand, deluded is the world at large,
He who is the source of joy it has not sought (1)

Refrain
P-526

Fed on alms collected from various houses and weight reared,
Wearing patched robe and false earrings,
With ashes of the crematorium smeared,
Without the guidance of the Guru
No one has attained the essence of truth, it is feared. (2)

* Mount of sandalwood

**Why repeat texts? Why undergo austerities?
Why churn water?**

He who has created four and eighty lac species,
You should contemplate on the Immaculate Master. (3)

Why wear saffron robes?

Going eight and sixty places of pilgrimage with begging bowl is in vain.

Says Trilochan pay heed to me, man!
Why harvest straw without the grain? (4)

Gujri Trilochan

He who remembers Lakshmi* at the hour of death
And dies in this pain,
He is incarnated a serpent time and again. (1)

He who remembers his wife at the hour of death
And dies in this anxiety,
He is incarnated courtesan of the society. (2)

He who remembers his sons at the hour of death,
And dies in this worry,
Swine is the incarnation in which he has to scurry. (3)

He who remembers his house at the hour of death,
And dies in this concern,
As a ghost he is reborn. (4)

He who remembers the Lord at the hour of death,
And dies in this thought,
Says Trilochan, he is liberated, the Lord comes to live in his heart. (5) 2

* The Goddesses of Wealth

Gujri Sri Jaidev Couplets Score 4

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

In the beginning there was the Lord Eternal, beyond compare,
Who in truth was absorbed.

Wondrous, Supreme amongst the creation,

When contemplated liberation was one's reward. (1)

One should cherish the Name of the Lord, utter the Name ambrosial, essence of
all existence,

And relieve oneself of fear of birth and death,

Old age and eventual extinction. (1)

Refrain

He who wishes to discomfit Yama and his lot,
He should laud the Lord, offer Him obeisance and do good deeds.
In the present, past and future, the Lord Eternal is joy indeed. (2)

He should look not at others with avarice and lust,
Rid himself of evil deeds and foul thinking,
And seek protection of Lord Vishnu he must. (3)

Also devote himself to the Lord in deed and word with a pure heart.
Yoga, ritual sacrifice, charities and austerities play no part. (4)

O man, meditate on the Name alone.
Jaidev has seen for himself,
He who in the past and present with liberation has come to atone. (5)

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.

Raga Devgandhari IV

P-527

Score I

Those who take to Your service,
With Master's absolute devotion they are blessed.
Those who laud You under the Guru's guidance,
Good fortune in their lot they have fetched. (1)
Their bonds of Maya are snapped,
With Lord's Name enmeshed.
The Lord God has charmed my heart,
I am most deeply impressed. (1)

Refrain

The entire night of life I slept in ignorance,
With Guru's grace, I am redressed.
You are the beautiful Beau of Nanak, the slave,
None else has ever him impressed. (2) 1

Devagandhari

Tell me, in which street can I meet my Beau?
The Lord's devotees, pray show me the way,
I shall follow as led by you. (1)
I have come to cherish the utterances of my Love,
It is a path true.

Refrain

The Master fancied the short statured with dishevelled hair,
Thus she met her charming Beau. (1)

He is the only Groom, all others are brides,
The one whom He blesses, she meets the True.
What else can Poor Nanak do?
The path prescribed he must pursue. (2) 2

Devgandhari

My self with my tongue I repeat the Name of God.
Guided by the Guru I am dyed in the deep red,
My garment is drenched in the love of my Lord. (1) *Refrain*
Like mad I move about, upset, unhinged,
In search of my Divine Bard.
Someone should bring about my union with my love,
Like a slave of his slave I shall serve him *from my heart* (1)

I propitiate my Accomplished Guru,
And in quaffing the ambrosial drink take part.
With the Guru's blessing Nanak found
He whom he was looking for hard. (2) 3

Devgandhari

To my Master I submit,
I come seeking shelter of my Lord.
You may reject, you may admit. (1) *Refrain*
The people's praise for my cleverness
I consign to flames *and resist*.
They may call me good, they may call me bad,
To You I'm dedicated every bit. (1)

Refrain
P-528

Lord, who comes under Your protection,
 In Your grace You have him set.
 Nanak, the slave is at Your service Master,
 Lord God! Pray do his honour protect. (2) 4.

Devghandhari

Unto him I am a sacrifice, he who sings praises of God.
 His sight is my source of life, he who has the Name in his heart.

You are Pure, Immaculate, Divine Master,
 How does a defiled meet You, Lord? (1) *Refrain*
 In my heart I've something and on my face something else,
 I am unfortunate, false. (1)

My looks are holy, my Lord; my heart is that of an evil-doer hard.
 Save me the way You please Master, Nanak has sought Your award. (2) 5

Devghandhari

Devoid of the Name Divine the one comely is hideous,
 Like a son born by a harlot is considered spurious. (1) *Refrain*
 He who bears not Name of the Lord in heart, he is deformed and leprous.
 One without a Guru may talk too much, at the Portal Divine he is ludicrous. (1)
 He on whom the Lord is gracious, at the holy feet he is solicitous.
 Says Nanak, the fallen are redeemed and liberated by the holy if the True Guru
 is gracious. (2) 6

Devghandhari V Score 2

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

Mother, let us devote ourselves to the feet of the Guru.
 If the Lord is gracious, the lotus blossoms.

One adores Him day and night through.
 He is inside, outside is He.
 He abides in us all.
 Pervading every heart and soul
 Is my many-splendoured Lord. (1)

Many an ascetic sing Your praises;
 Your extent they find not true.
 Bestower of comfort and reliever of pain,
 Nanak, the slave, is sacrifice unto You. (2)

Devgandhari

Mother! What has to happen must come to pass
 He prevails in His creation; here it is gain, there it is loss. (1) *Refrain*
 At times it is bliss, at others it's vicious sorrow.
 Here you cry, there they laugh.
 Sometimes soiled with the dirt of pride,
 At others in the company of holy awash. (1)

Nobody can undo what the Lord has done, none else I may ask.
 Says Nanak, I am sacrifice unto the Guru
 With whose grace a peaceful night I pass. (2) 2

P-529

Devgandhari

Hearing stories of life hereafter mother,
 I am stricken with fear.
 Forgetting mine and thine and ego,
 I come seeking the Master's shelter (1) *Refrain*
 Whatever He says, I accept and follow.
 I dare not demur.
 I lose Him not for a moment from my heart,
 I forget and death incur. (1)

The Creator is Accomplished, Source of Peace,
 He ignores when I falter.
 Nanak is meritless, uncomely, of low caste,
 My Master is an image of divine pleasure. (2) 3

Devgandhari

O man, ever you laud the Lord.
 Those who sing, listen and recite are liberated,
 Maybe of low or high caste. (1)
 That they must merge from where they evolved,
 They realised this secret *at their cost*.
 Whosoever assumed this body,
 Never it did with him last.
 One gains peace, one's fears and illusion are shed,
 Were the Lord His favours to accord.
 Says Nanak, all my objectives are fulfilled,
 As in the holy company my ego I discard. (2) 4

Refrain

Devgandhari

O man, do what would please the Lord.
 You should be humblest of the humble and humble of the lowest cadre,
 In humility the Master you recall. (1)
 Waste are all your endeavours for Maya,
 The Lord's proximity they stall.
 What with the Master finds favour,
 Only that would you exalt. (1)

Refrain

You should be slave of His slaves,
 With the dust of their feet You should serve all.
 You will have all the peace and all the glory,
 Says Nanak, if you utter the Name of God. (2) 5

Devghandhari

Lord! Blessed by You, my doubts are dissolved.
 Your grace and I've endeared all.
 Millions of sins are washed at Your call, (1)
 With Your glimpse my problems are solved,
 Meditating on the Name I have joy supreme,
 All my anxieties and ills depart. (1)

Refrain

Lust, wrath, greed, falsehood and slander,
 In the company of the holy part.
 Bonds of Maya are snapped by the Benign Himself,
 And Nanak comes to be absolved. (2) 6

Devghandhari

All the cleverness of my mind is at rest.
 The Master who is the Doer Supreme,
 His shelter Nanak has wrest. (1)
 Surrendering myself, I've sought His protection,
 The Holy has me blessed.
 Conceding the Lord's command, I am at peace
 The darkness of my doubts has left.
 You are Excelling Omniscient Master,
 For Your care I am in quest.
 You make and unmake in an instant,
 Immeasurable, Your value is beyond test. (2) 7

Refrain

Devghandhari V

Lord! You are my life breath, bestower of felicity,
 It's with the Guru's blessings that one realises Your Divine Entity. (1) *Refrain*
 The holy are Yours; You are their Beloved,
 From death they have immunity.

They are dyed in Your colour red of solemnity.
And with the Name have merged their identity. (1)

Lord! Your glimpse and *I find* destroyed
Mighty sins, millions of evils and their malady.
Nanak, contemplated on the Lord, sleeping and awake,
Fallen at the feet of his Guru, the Deity. (2) 8

Devghandhari V

Here, there and everywhere I behold my Lord
Bestower of peace, Amrit is Whose every Word. (1) *Refrain*
The holy freed me from the darkness of ignorance,
And the life-force did the Guru accord.
In His grace He made me His own,
The one who was burning, is now cool at heart. (1)

My *karma* and *dharma* helped me not,
Nor the good deeds on my part.
Nanak shed all the shrewdness and rituals,
At the Guru's feet he became His ward. (2) 9

Devghandhari V

Meditating on the Name is the only gain
You are liberated, attain bliss, snapped is Yama's chain. (1) *Refrain*
I have looked around and come to realise,
It is with the holy that the Divine could obtain.
Only they who have it inscribed in their lot
Happen this treasure to gain. (1)

They are fortunate, they are glorified,
They alone can ordain.
They are of pleasant bearing and clever
Who have the Lord as their capital main. (2) 10

Devghandhari V

O man, why in ego have you a swollen head?
 It is foul, impure and unholy within.
 What you see must soon be dead. (1)

Refrain

Meditate on Him who has created you,
 And with life-force has fed.
 Leaving Him, if you cling to others,
 Stupid fool, to transmigration you'll be led. (1)

Blind, dumb, maimed and senseless,
 Lord, save the one You have wed.
 You are the Accomplished Doer,
 Nanak, the poor, can only dread. (2) 11

Devghandhari V

The Lord is ever by your side.
 You should contemplate, meditate and laud Him day and night. (1) *Refrain*
 Your precious life will improve in the holy company,
 If the Lord's Name you recite.
 Delay it not for an hour, moment or an instant,
 Death has you all the while in sight. (1)

Lord Creator! Pull me out of this dark dungeon,
 What is it that is beyond Your might?
 Pray, bestow Nanak with Name as prop
 That fetches bliss and immense delight (2) 12

Devghandhari V

O man, in the company of the holy
 You should devote yourself to Name.

With the essence of peace, poise, joy and delight,
You should start your life's game. (1)

Refrain

In His grace He would make you His slave,
And would free you from Maya's frame.
You would chant praises of the Lord with devotion,
And thereby the minions of Yama you will tame.
When the Lord is gracious, resistance subsides,
And you attain the priceless gift you aim.
Nanak is sacrifice a million times.
Unto his Master Inaccessible, beyond any frame. (2) 13 P-531

Devghandhari 5

Mother! He who lauds the Lord
His coming to the world is fruitful; he remains attuned to God (1) *Refrain*
He is beautiful, accomplished, heroic and enlightened,
In the company of the holy who takes part.
He chants the Lord's Name from his tongue
No more is he in transmigration cast. (1)

He has the Supreme Preceptor prevail in his body and mind,
Never has he anyone else sought.
He is not inflicted the torture of hell,
Says Nanak, who has His apron caught. (2) 14

Devghandhari V

The restless mind is in the dreamworld caught.
Remembers not he may have to go any hour,
In Maya he remains cast. (1)

Refrain

Devoted to the colourful and evanescent like a flower,
It is to poison that he is lost.

Greedy, where he hears of pleasure,
 He rushes there very fast.
 Knocking about he is dead tired
 And comes to the men of God.
 The Preceptor takes kindly to him,
 And Nanak in the Lord is absorbed. (2) 15

Devgandhari V

Every felicity is found at the feet of the Guru.
 The sins are annulled and mind purified.
 Their support and one swims through. (1)
 I worship, propitiate, serve and pray,
 This is what I do.
 I get blossomed, my mind gets enlightened,
 No more into wombs I've to rue. (1)

Refrain

To have the blessed glimpse of the holy,
 This is what I pursue.
 The Master was gracious to Nanak,
 At the feet of the holy he came to. (2) 16

Devgandhari V

To your Lord you should prayers offer.
 And obtain the four boons— bliss, the treasure of pleasure,
 Poise and the occult power. (1)

Refrain

Shedding ego, seek the Guru's shelter,
 To clasp His apron you should hover.
 You will come not to grief in the fiery ocean of life,
 If the Master's shelter is your bower.
 Untold sins of a confirmed ungrateful,
 Many a time does the Lord gloss over.

Image of Compassion and Accomplished Lord,
Nanak has sought refuge under His tower. (2) 17.

Devghandhari V

I have my Guru's feet installed in my heart.
My ills, sorrow and suffering are annulled
And all my afflictions depart. (1)
Sins of several incarnations are washed,
It is as if I have millions of holy baths.
From the treasure of Name I chant praises
And my mind is attuned to the Lord. (1)

Refrain

In His grace He made me His slave,
And my bonds were snapped in a trice.
I utter His Holy Word, my source of life,
Nanak, the slave, is a sacrifice. (2) 18
[Third Canto of six closes]

Devghandhari V

Mother, let me have a glimpses of my Lord's feet.
Pray do be gracious, my Master!
That from this position I never retreat. (1)

Refrain
P-532

With the dust of the holy feet smeared on my face and forehead,
The poison of lust and wrath I beat.
Consider myself lowest of the low,
Let this thought in my mind repeat. (1)

I chant praises of my Lord Eternal,
And thereby all my ills I defeat.
Nanak asks for the treasure of Name,
Clasp it and accord it in my heart a seat. (2) 19

Devghandhari V

Lord! I long to have a glimpse Divine.
 Let me be attuned to Your charming figure day and night,
 Dearer to me than self and life of mine. (1)
 I've studied the *Shastras*, *Vedas* and *Puranas*,
 And the essence of *Smritis* I've tried to define.
 Helper of the helpless, Master of life,
 He who ferries across the ocean saline (1)

Refrain

Since The time Primal and before that devotees serve You,
 In the poison of Maya, You are their support prime.
 Nanak seeks the dust of the feet of those
 To whom the Preceptor has been kind. (2) 20

Devghandhari V

Your servant with the alchemy of Name is charmed.
 He who has been blessed with the wealth of love,
 Nowhere else can he be farmed. (1)
 He utters the Name while waking, he utters the Name while sleeping,
 Uttering the Name is the eating in which he is involved.
 It is like bathing at eight and sixty places of pilgrimage,
 Or the dust of the feet of the holy bath. (1)

Refrain

The life of the Lord's devotee is blessed
 Who has given Him a son of many parts.
 He is liberated with all along,
 He who with the Lord Accomplished is informed. (2) 21

Devghandhari V

Mother, there is no enlightenment without the Guru
 In many a manner they wander about wailing,
 But they never meet the Master True. (1)

Refrain

They suffer from attachments
 And sorrow in several incarnations through.
 Without the holy company there is no peace,
 Before whom should they go and rue? (1)

If my Master takes kindly,
 The feet of the holy one would imbue.
 In an instant would mighty afflictions resolve,
 Says Nanak, if the vision Divine you pursue. (2) 22

Devghandhari V

The Master Himself has been kind
 It has been bliss all over in the form of rejoicing,
 His children He came to mind. (1)

Refrain

With folded hands I prayed and meditated on Him in the heart,
 He came to save with His own hands and all my sufferings were resolved.
 The happily-married sang the songs of joy glorifying the Lord.
 Says Nanak, I am sacrifice unto the devotee
 Who brings liberation to one and all. (2) 23

Devghandhari V

P-533

To the True Guru I prayed,
 Kind was the compassionate, killer of suffering,
 All my fears He allayed.
 Sinner, hypocrite and avaricious,
 My failings the Lord stayed.
 With His hand on my forehead He exalted me,
 All my enemies were dismayed. (1)

Refrain

Do-gooder, Benevolent to everyone,
 His sight alone has in poise paid.

Says Nanak, He obliges even those who merit not,
His Lotus Feet in my heart I've laid. (2) 24

Devgandhari V

Helper of the helpless are You my Preceptor,
I come seeking Your shelter.
Pray protect me from every quarter,
In future, in the past and at the ultimate hour. (1)

Refrain

It is You alone I harbour.
Cherishing You does me inspire. (2)

Listening the Guru's Word I laud You every hour,
I am sacrifice unto the Holy Sire. (3)

Only one support in my heart I share
Says Nanak, the Lord is my Creator. (4) 25

Devgandhari V

I ask for just one favour Lord!
Kind and Benevolent Master!
Make me a devotee of the men of God.
I should sit at their feet early in the morning,
And remain in their presence night and day.
Dedicating my mind and body I serve them
And sing their praises as I may. (1)

Remembering God with every breath
And living in the company of the men of God;
The Name be my succour and support,
Nanak yearns for pleasure of this sort. (2) 26

Raga Devgandhari V
Score 3

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

Fellow traveller! I have realised such a Lord,
Who forsakes me never.
Him I laud in the company of my Guru, my Bard. (1) *Refrain*

I've met my Charmer, Provider of Pleasure,
He leaves me not to depart.
I have gone around and seen many more,
Nobody compares with the aura of God. (1)

Blessed is the home, bright the portal,
With an unstruck melody in accord.
Says Nanak, the life I enjoy ever,
The Lord Beloved to my home I've brought. (2) 1.27

Devgandhari V

I yearn for His glimpse, my heart for the Name longs.
Having gone all over,
At the gate of the holy I came to belong. (1) *Refrain*

Whom shall I serve and whom propitiate,
It is all alike a swan song.
I come to the feet of the holy,
For the dust of their feet I throng. (1)
Without any virtue, I know no device, *P-534*
It is an arduous ocean of Maya wrong.
As Nanak came and fell at his Guru's feet,
Gone were his evil desires strong. (2) 2.28

Devgandhari V

My love! Sweet are Your words,
 melodious and beautiful!
 You are like everyone and yet You are elite.
 I ask not for raj, nor for salvation am I solicitous,
 I long for the love of Your Lotus Feet.
 Maybe there are Brahma, Shiva, Vishnu and Indra,
 I yearn alone for Your sight as my meat. (1)

The humble comes at Your door, my Master!
 Exhausted, he seeks Your light.
 Nanak has now met his Enchanter,
 His heart is full of delight. (2) 29

Devgandhari V

Uttering the Lord's Name, the devotee to the other shore is delivered.
 The compassionate Lord takes kindly,
 No more is he with transmigration severed. (1) *Refrain*

He chants praises of the Lord in company of the holy,
 His gem of life is not wasted.
 Lauding the Lord he swims across the ocean of vice,
 His tribe too is wafted. (1)

The Lotus Feet come to lodge in his heart.
 Every breath, every morsel the Lord's Name is related.
 Nanak sought shelter of the Lord of universe,
 Time and again to Him he is dedicated (2) 4.30

Raga Devgandhari V
Score 4

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

They go about in various guises,
The Lord charming doesn't take them to His heart (1) *Refrain*

They read and listen sermons, sing sweet songs,
But their hearts remain ever dark. (1)

They are pretty and clever
With a tongue marked for eloquent spark. (2)

But the path doesn't permit pride and possessiveness,
Walking on it is like razor-edge sharp. (3)

Says Nanak, he swims across the ocean of life
Who has the Lord's grace as his mark. (4) 1.31

Raga Devgandhari V
Score 5

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

I've looked around, the Divine Charmer is Supreme overall.
No one else compares with Him,
I have examined big and small. (1) *Refrain*

He is without limit and much too deep,
He is taller than anyone tall.
He can't be weighed, nor can He be evaluated.
How to attain the Beloved of Heart? (1)

Countless are in His quest, many have undergone austerities,
 Without the Guru no one has ever attained the Lord.
 Says Nanak, whom the Master took kindly,
 I tasted essence Divine in the company of men of God. (2) 1.32

Devghandhari V

P-535

I have tried many a device to find, there is none other.
 He prevails in planets and continents.
 He is seen in every quarter. (1)

Refrain

He is Inaccessible among the inaccessible, beyond glory,
 I abide by His order.
 In the four periods of life, men of the four castes
 Serve Him and are liberated by the Master. (1)

Concentrating on the Guru's Word, I attained the supreme status,
 Freed from duality I live in peace and laughter.
 Says Nanak, as I swam across the ocean of life,
 The treasure of Name came on its own in water (2) 2.33

Raga Devghandhari V Score 6

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

He is alone, treat Him as Sole.
 Guided by the Guru, you will arrive at this goal. (1)

Refrain

Why do you doubt? Doubt you should flout.
 He is everywhere about. (1)

Like fire in wood, without device is no good,
 Without the Guru, there is no arriving at Lord's Portal understood.
 Free yourself from ego in the holy company ever,
 This is the way, says Nanak, to get at the ultimate treasure. 2.1.34

Devghandhari V

It's difficult to know His Nature.
 I may try any device.
 Those who discourse on Him and listen,
 Wonderstruck they make conjecture (1)

Refrain

Celestial attendants and choristers, occults and ascetics,
 Angels of men, gods, Brahma and those alike,
 Day and night contemplate on the four *Vedas*' charter.
 Yet the Master remains inaccessible of unrealised stature.
 Nanak sings His praises ever,
 And still he hasn't been His proximity capture. 2.2.35

Devghandhari V

I meditate, laudation of the Creator is my goal.
 Unafraid, I am in peace, poise and bliss
 He is many; He is single, He is sole. (1)

Refrain

The symbol of success the Guru's hand is on my forehead.
 Wherever I see, I find Him ahead.
 His Lotus Feet are my life and soul. (1)
 Accomplished, Unlimited, Mighty is my Lord.
 He is lodged in every heart.
 Nanak has sought His shelter,
 My Preceptor who has limitless role. 2.3.36

Devgandhari V

Turn away, do turn away,
 From the company of the reprobate turn away.
 False is the friendship of the false,
 If it snaps it brings liberation.
 Friendship with the reprobate would never stay. (1)

Refrain

Like the house full of black soot,
 He who enters it must come out dark grey.
 He would avoid it from distance,
 He who has been blessed with the Three Qualities lay. (1)

I seek a boon from the Lord Compassionate,
 I should never come in the reprobate way.
 Nanak, the slave, should be the slave of Your slaves.
 On the path of holy should he stay. 2.4.37

P-536

Raga Devgandhari V
Score 7

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

Lord! Your path is eternally sound,
 I am sacrifice unto You.
 I cherish chanting of Your devotees,
 Their feet I wish to woo. (1)

Refrain

My Glorious Lord, disporting in poise and compassion,
 You are without limit, wondrous is Your abode true (1)

Pray, do be compassionate and show grace to Nanak,
 I live on Your exaltation they woo. 2.1.38 6.44

Raga Devgandhari IX

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

The mind would listen to me not for a moment,
I've tried to restrain it much,
From evil I could not prevent. (1)

Refrain

It is mad with intoxication of Maya,
For Lord's laudation it has no intent.
Deceives the world with conceit,
In its own interest fervent.
Like the dog's tail which can't be straightened,
To no advice it would its ear lend.
Says Nanak, day and night one should meditate on the Lord,
It meets all that you meant. 2.1

Devgandhari IX

It is for the living all the fuss in life.
Mother, father, brother, progeny, friends,
Even back at home the wife (1)

Refrain

The moment one stops breathing,
They call it ghost or wraith alike.
Would not let you remain in the house for half an hour,
Push you out in strife. (1)

One should consider it in one's mind,
The making of the world is like a mirage rife.
Says Nanak, day and night meditate on the Lord
Who gives you the wherewithal of life. (2) 2

Devghandhari IX

The worldly love is all insincere.
What to speak of wife and friends,
Everyone seeks his own pleasure. (1)

Refrain

Everybody is given to avarice,
Their minds to their own interest adhere.
It is a strife, way of the world,
In the end one finds no one near. (1)

My foolish mind refuses to listen,
Advising it, I am in tears.
Says Nanak, they cross the ocean *of life*
In their heart who Lord's laudation bear 2.3.6. 38.47

P-537

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.

**Raga Bihagda
Quartets Score 2**

As evil I commit,
It's living in a serpent pit.
I do my bit, (1)
In meditation I sit.
I'm in peace and poise fit. (1)

Refrain

In a false course,
Considering other's as yours,
It's whirlpool at source. (2)

Like fellow travellers
Under a tree gather,
And get attached in many a manner. (3)

The holy company lives for ever,
Where they laud the Master
Nanak seeks its shelter. 4.1

Raga Bihagda IX

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

No one knows the Lord's mind.
Yogis, celebates, ascetics are exhausted,
And many of wit refined. (1)

Refrain

In an instant He renders the king a pauper,
And the paupers He makes kings.
The empty He fills, and those that are full, He empties,
That is His way of doing things. (1)

He has created the world which He Himself beholds,
He assumes many a form and colour;
And yet He remains away from the fold. (2)

Byond count, Wondrous, Inaccessible and Immaculate,
He has the entire world charmed.
Says Nanak, free yourself from all illusions
Your heart at His feet warmed. 4.1

Raga Bihagda
Chhant (Lyrics) IV
Score 1

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

Meditate on God, dear me,
His Name gained under the Guru's guidance is beyond value. P-538
Entangled by the essence divine, devoted to the cherished Name,
Your heart should remain drenched in the Name True.

You should abide by the Guru's teaching, my dear,
 And don't be in the minds two.
 Nanak gained whatever he desired
 By uttering the Word of his Guru. (1)

Guided by the Guru my mind has come to cherish Amrit, my dear
 My tongue utters the Ambrosial Word.
 Ambrosial is the Word of the Holy.
 I listen and my mind gets absorbed.
 Long separated I meet my Lord,
 In His grace He clasps me to His heart.
 The slave Nanak is in a state of bliss,
 Struck is the unstruck melody of God. (2)

Dear my sister-friends of life,
 Pray get me to meet my Lord.
 I would sacrifice my body and mind to the one
 Who would recite for me the Holy Word.
 If one does meditate on the Lord as guided by the Guru,
 Whatever one desires one gets as reward.
 Says Nanak, one should contemplate under the Lord God's care.
 He is fortunate who is devoted to God. (3)

Pray, come and meet me in Your grace, my love!
 And let me by the Guru's Word abide.
 Ever waiting for my Lord I am frustrated,
 Like lotus without water is dried,
 The Guru Accomplished has brought about my union,
 My Lord, the true friend is ever by my side.
 Blessed is the Guru who introduced me to the Name Divine,
 Says Nanak, the Name has blessed me with joy wide. 4.6

Raga Bihagda IV

The Lord's Name is Amrit, my dear,
 It is obtained by the guidance of the Guru.
 Ego and Maya are vicious, my dear,
 Their poison is annulled by the holy brew.
 My shrivelled mind has blossomed, my dear,
 By meditating on the Name True.
 By great good fortune I realised the Lord,
 Nanak, the slave is identified with the Name of the Guru. (1)

My heart is entangled with the Divine,
 The way a breast-fed child hungers for milk of the mother.
 I have no peace without the Lord,
 The way the *chatrik* wails in the absence of rain water.
 You should seek the shelter of the True Guru.
 The Guru will tell you the virtues of the Master.
 Nanak met his Lord God.
 Many a note of the Holy Word were heard in his quarter. (2)

The self-possessed is alienated in ego,
 Engrossed in the vice he is in ego consumed.
 Like a bird which makes its nest in the air,
 The egoist is consigned to death to be entombed.
 Those who are attached to Maya,
 They are stupid, self-possessed like goblins groomed.
 They come to the Lord pleading for shelter.
 Says Guru Nanak, the Lord is ever Protective found. (3)

P-539

Those devoted to the Lord are saved.
 It is great good fortune and they realise God.
 The Lord's Name is the boat, my dear,
 The boatman is the Guru's ward.
 The Lord Supreme is Compassionate, my dear,

It is the Guru True who takes to the Lord.
 In His grace He listened to the supplication,
 Nanak, the Lord's slave, in the Name is absorbed. (4) 2

Bihagda IV

My dear, the world is for contemplation in gratitude.
 One should remain in laudation absorbed.
 The Lord's Name is holy,
 Meditating on the Name gains success as reward.
 All the sins, evils and sufferings are annulled, my dear,
 The Name helps the devotee wash the dirt of the world.
 It is great blessing meditating on the Name
 Says Nanak, we the foolish and stupid are absolved. (1)

My dear, those who meditate on the Name,
 The five evils they subdue.
 They have in them nine treasures of Name
 Revealed to them by the Guru True.
 The Guru grants all one longs for.
 Meeting the Lord no hunger is a problem too.
 If it is inscribed by the Lord at the Primal Time Above,
 Says Nanak, one takes to laudation of the Guru. (2)

I am a sinner and a crook,
 Malevolent thug and a robber.
 By a stroke of luck I came across the Guru,
 The Accomplished Guru obtained me liberation and ardour.
 The Guru fed me with drops of Amrit,

I was dying, it infused me with vigour.
 Says Nanak, he who meets the True Guru,
 All his problems the Lord does cover. (3)

The Name is Supreme, my dear,
 Meditating on which all sins are atoned.
 The fallen are redeemed by the Lord, my dear,
 In all the four quarters and the four ages they are known.
 The dirt of ego is washed,
 It is like a holy bath in the pool of nectar in Amritsar town.
 Criminals and sinners are saved, my dear,
 Says Nanak, if for a moment the Lord God they own. (4) 3

Bihagda IV

I am sacrifice unto them, my dear,
 Those who have Name Divine as their anchor.
 The True Guru inculcates Name, my dear,
 In the ocean of vice, it ferries to the other shore.
 Those who meditate on the Lord with single mind,
 They are glorified by the holy galore.
 Nanak attained peace in contemplation on the Lord,
 Who takes care of all the suffering and more. (1)

P-540

Blessed is the tongue, my dear,
 That lauds the Lord.
 The ears are solemn and praiseworthy, my dear,
 Which listen to the glorification of God.
 The head is noble, pure and holy
 Which to the feet of the Guru gives regard,
 Nanak is sacrifice unto his Guru, my dear,
 Who made him meditate hard. (2)

The eyes are worthy and welcome, my dear,
 Which the saintly godmen behold.
 The hands are clean and pure, my dear,
 Which the Lord's virtues record.
 His feet should be worshipped, my dear,

Who on the holy path would start.
 Nanak is sacrifice unto them, my dear,
 Who listen the Name Divine and give it due regard. (3)

The earth, nether region and sky, my dear,
 All on the Name Divine meditate.
 The air, water and fire, my dear,
 Day and night the Lord's glory relate.
 The forests, blades and other forms of life, my dear,
 With them together the Name Divine state.
 Says Nanak, he is lionised at the Lord's Portal,
 The devotee who in meditation remains sate. (4) 4

Bihagda IV

They who remember not the Lord, my dear,
 They are stupid, conceited and ignorant.
 Those whose heart is engrossed in Maya, my dear,
 They must come to grief in the end.
 They want support in the Lord's Court, my dear,
 The egoist to sin must themselves lend.
 Says Nanak, the slave, they are retrieved by the Guru, my dear,
 Meditating on the Name, in the Name they blend. (1)

All of them may meet the True Guru, my dear,
 They who meditate on the Name deep.
 Waste not a moment remembering God, my dear,
 The next breath you may or may not heave.
 The time, the hour, the moment, the split second is blessed, my dear,
 When my heart for my Lord God leaps.
 Nanak, the slave, meditated on the Lord, my dear,
 Far from him the poor Yama has to keep. (2)

The Lord sees daily and hears, my dear,
 He is afraid who commits misdeeds.
 He whose heart inside is pure, my dear,
 From all the fears he is freed.
 The fearless who takes to the Name, my dear,
 In vain his foes strive indeed.
 Nanak propitiated the profound Guru
 Who brought them all to sit at His feet. (3)

P-541

Meditate on Him alone, my dear,
 Who is the Lord Superior.
 Those who concentrate on Him, my dear,
 They don't have anyone else to fear.
 Serving the Guru gains access to His Mansion, my dear,
 Despite the graceless slanderers.
 Nanak, the slave meditated on the Name
 As destined by the Lord up there. (4) 5

Bihagda IV

All the creatures are Yours.
 You prevail all over.
 You are aware what goes in our mind.
 The Lord is ever with us inside and out
 He is primed of it all, my dear,
 We may try to deny and rescind.
 The Lord remains away from the self-possessed, my dear,
 All their effort goes waste, they find.
 Says Nanak, the devotee who lauds the Lord, my dear,
 He experiences the presence of the Kind. (1)

They are true devotees and servitors, my dear,
 Who are by my Lord cherished.
 They are housed in the Divine Court, my dear,

Ever with the truth they are wedded.
 Their company frees from dirt, my dear,
 Dyed in His colour, His favour and they are blessed.
 Prays Nanak, my dear,
 Let me in the company of the holy be caressed. (2)

O my tongue! Utter the Name Divine,
 Meditating on the Name, my dear, rids you of avarice.
 He on whom the Preceptor is gracious, my dear,
 He comes in his heart to live.
 He who realises the True Guru, my dear,
 Him the treasure of Name He gives.
 It's great good fortune attaining the holy company,
 Nanak with the Lord's laudation lives. (3)

He prevails all over and in between, my dear,
 The Lord Supreme is the Bestower.
 It's difficult to know His extent, my dear,
 He is the Accomplished Creator.
 He nourishes every creature, my dear,
 The way a baby is fostered by father and mother.
 He is not met with thousands of clever devices, my dear,
 Says Nanak, the devotee alone meets the Maker. 4.6.1
 *[First canto closes]

Bihagda V Chhant Score 1

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

*as recorded in the original

I have known secret of the Lord, my dear,
 What He does is *dharma* and fair.
 People make their entries and exits,
 The Lord provides the theatre square.
 The entries and exits are controlled by Him,
 He who has organised the fair.

P-542

Some are invited to the Mansion and received,
 While others knock about, deluded and dissipated.
 You alone know your extent,
 You prevail everywhere,
 Listen, ye fellow travellers, Nanak tells the truth,
 What the Lord does is just and fair. (1)

Let's get together my cherished sister-friends
 And meditate on the Name.
 Serve the True Guru, my cherished friends.
 Who would soften for us the Yama's lane.
 It is an arduous path, but the devotee under the Guru's guidance
 Attains glory in the Divine Court.
 Those who have it inscribed in their lot at the Primal Time,
 Day and night to the Lord themselves they devote.
 They are free from ego and attachment
 When they come to the holy company,
 Says Nanak, the slave, who was liberated
 Meditating on the Name solemnly. (2)

Let's get together with folded hands, my cherished friends,
 And worship the Eternal Lord.
 We have tried many a way of worship, my cherished friends,
 Let's now devote our body and mind to God.
 Body, mind and wealth all belong to the Lord,
 What on earth could one offer in worship?

He on whom the Compassionate Master is kind,
 He considers him for kinship.
 He who has it in his lot,
 He cherishes his Guru.
 Says Nanak, the slave, in the company of the holy,
 One should meditate on the True. (3)

I sought around all the ten quarters, my cherished friend,
 And I found Him in my house.
 The shrine *of my body* He created Himself , my cherished friend,
 In it itself I found my Spouse.
 The Master prevails all over,
 It is to the devotee that He reveals.
 The darkness dispels, sufferings flee,
 The Nectar of the essence of the Name Divine reels.
 Wherever I cast my look, I find the Lord,
 The Preceptor is all over.
 Says Nanak, the slave, I met my True Guru,
 I found Him in my own bower. (4) 1

Raga Bihagda V

Dear Beloved, Enchanting, Captivator of heart,
 The Lord is my life's prop.
 The glory of my Cherished Bestower is bewitching,
 He is the wonder of wonders at the top.
 My Lord Bestower, Cherished Master,
 Pray do meet Your humble mate.
 My eyes long for a glimpse,
 In sleepless nights I wait.
 Your awareness my collyrium, Your Name my spice,
 Those being my attractions,
 Nanak supplicates meditating in the holy company,
 Pray, my Spouse, the union do consummate. (1)

A million faults they found in me,
 As long as I met not my Lord.
 I make my efforts to meet You,
 Without success, without reward.
 In the absence of love, my clever mind,
 Not for moment is at rest.
 Waste are eating delicacies and dressing,
 Without one's love, how can there be rest?
 Given to longing day and night,
 I can live not for a day.
 Says Nanak, servant of the holy,
 Let me meet my Master, I pray (2)

P-543

Lying on the same bed and yet I see not my Lord.
 My ills are many, how to the Mansion can I be called?
 Sans merit, helpless, I humbly pray for union with the Kind,
 Demolish the wall of doubt, sleep in peace.
 In an instant the Master of Nine Treasures you'll find.
 When the Cherished One comes home, it is living in Mansion.
 In the company of the holy one should laud the Lord.
 Supplicates Nanak, in the shelter of the holy
 He may have a glimpse of God. (3)

Blessed by the holy, I realised the Sage.
 My desires met, my mind at peace,
 My heart is fully assuaged.
 My day is fruitful, my night pleasing,
 There is rejoicing and much flutter.
 The Lord God, the cherished Master has revealed Himself,
 With what tongue His merits do I utter?
 Free from illusions, attachments and misdeeds,
 In the company of sister-friends I laud the Lord.
 Says Nanak, only he sings His praises
 Who has the union inscribed in his lot. (4)

Bihagdra V

My Guru Accomplished, the Lord Supreme, do be gracious,
 That I chant Your Name day and night.
 I should recite the Ambrosial Word
 And in Your sweet will take delight.
 Lord God, pray do me a favour in Your kindness,
 Master, I have none other than You.
 Lord Almighty, Inexpressible, Without Limit and Accomplished,
 My life and my body are Yours,
 My substance and mind are Yours too.
 Stupid, dull helpless and cunning,
 I am feeble, mean and ignorant.
 Says Nanak, I come to Your shelter,
 Pray save me, between birth and death being a migrant. (1)

Let me seek shelter of the holy
 And laud the Lord day and night.
 With dust of the feet of holy smearing my body and mind,
 I become pure and pious alright.
 I turn tidy and holy in their company,
 Who the Creator have come to realise.
 Absorbed in Name, the bestower of life,
 Their bounty ever enhances in size.
 They attain occult powers and Nine Treasures,
 Who have their mind disciplined.
 Says Nanak, one attains in great good fortune
 The holy as fellow traveller and friend. (2)

Those who trade in truth are merchants true.
 They have a rich treasure.
 Laudation of the Lord they pursue.
 With lust, wrath and ego they are not afflicted
 Who in the Lord are absorbed.

They know One, they subscribe to One.
 They are inebriated with the Lord.
 Coming to the feet of the holy they gain the Divine shelter.
 Their body and mind are in ecstasy.
 Says Nanak in humility, who meditate on the Name
 They are truly wealthy (3)

Says Nanak, meditate on the Lord
 Who has this world engineered.
 The devotee forgets not the Name from his mind,
 He is the Immanent Creator, the Lord revered.
 They are afflicted not with pain, suffering and fear,
 Those who take to meditation.
 Blessed by the holy they swim across the ocean of life,
 As mandated by Divination.
 There is rejoicing, there is peace of mind,
 One meets the wondrous Lord.
 Says Nanak, meditate on the Divine
 Fulfilment of desires is the reward. (4) 3

Bihagda V

There is but One God.
 He is realised through the grace of the True Guru.
 May the night pleasant be lengthened, when I am with my love!
 May the sleep of suffering be shortened, ever His feet I serve!
 I long for the dust of His feet, yearn for it,
 A sucker of the rapture of Name,
 Devoted to the Love, inebriated in poise,
 My abject foul thinking I disclaim.
 Extending His arm He took me over,
 Excited in His love I tread the path of truth as we meet.
 Says Nanak, pray do be gracious,
 May I remain ever at Your feet. (1)

My sister-friends, let us be devoted to the Lord's feet.
 With heart full of His intense love,
 Let us His veneration seek.
 Having gained His devotion, meditate on the Preceptor
 And go and meet the men of God.
 Shedding ego, attachment and foul deeds,
 Dedicate body, mind and substance to the Lord.
 The Preceptor is Perfection-Incarnate, Embodiment of Virtue,
 Meeting Him the wall of illusion would collapse.
 Says Nanak, sister-friends, pay heed to the spell,
 Day and night in the uttering of Name should one lapse. (2)

Wedded to the Lord is in rejoicing ever.
 Her Spouse is Eternal, she is widowed never.
 She suffers not who meditates on the Lord,
 Blessed is she of great good fortune.
 Free from evil she has a peaceful sleep,
 Inebriated on Name she is in perfect tune.
 Living in love with Name as endowment,
 Cherishing the Holy Words Sweet.
 Says Nanak, my desire is met,
 My long past Spouse I meet (3)

The house resounds with paeans and is blessed no end
 Where the body and mind with the Preceptor blend.
 He is the Eternal Spouse, Kind Master, Redeemer of the fallen.
 My Lord God is gracious who ferries across the ocean.
 He who seeks His shelter, He takes him into His heart's quarter.
 It is the way of the Preceptor.
 Says Nanak, I have found the Spouse
 Who is ever a playful Master. (4) 1.4

Bihagda V

The Lord's feet are a pool where one should go for bath.

A bath in the holy pool and the sins are washed,
Such a bath with the Lord as Friend, ignorance and sufferings flee,
One doesn't have to be born and die, from the noose of death one is free.
Meeting the holy and getting absorbed in Name, one's desires are met.
Says Nanak, pray do be gracious, at the Lord's feet I should be kept. (1)

He is ever blessed with joy eternal and reverberation of the unstruck melody

Who lauds the Lord's glory in the company of the holy.
Lauding the Preceptor in the company of the holy pleases the Lord,
Also getting absorbed in the aroma of His love.
Freeing oneself of ego earns dividend
And union with the long-separated Above.
In His grace He grasped me by the arm
The Lord Unique, Inaccessible, the like of Whom is unheard.
Supplicates Nanak, He is ever Immaculate
Lost in the symphonic lilt of Holy Word. (2)

Listen you of great good fortune, the Lord's Holy Word is nectar,

He who has inscribed in his lot, it lodges in his heart's corner.
He on whom the Lord is gracious he alone has heard the untold story.
He becomes immortal, doesn't have to die, is relieved from suffering and agony.
Come to the Lord's shelter, he quits it not,
His body and mind cherish love of the Lord.
Supplicates Nanak we should ever chant the Holy Word. (3)

I know not what to state, my mind and body are charmed.

He who had me created, in Him I am absorbed.
Merged in the Light Divine like water mixes with water,
He alone prevails over land and ocean, none other can one decipher.
He is found in glades and blades of grass of the three worlds,
His greatness can't be estimated.

Supplicates Nanak, He alone knows,
Who this cosmos has created. (4) 2.5

Bihagda V

Lord, the Anchor of life,
The holy knock about in search of You.
Their stout body becomes slight.
Without meeting the Beloved True.
Lord, do meet them in Your grace,
And kindly have them tucked with Your apron tight.
Grant them Your Name so that they meditate on the Master
And live on His sight.
The Lord Accomplished, Perfection-Incarnate,
Eternal, Lofty, Inaccessible and Without Limit,
Do be gracious and grant them union,
Nanak, the humble, has come to submit. (1)

I underwent meditation, austerities and observed fasts.
Only to have a glimpse of Your feet.
My passion would not subdue,
Unless the Master I were to entreat.
Lord, I come seeking Your shelter,
Free me of my fetters,
And ferry across the ocean of life *in Your way*.
Helpless, sans virtues, ignorant I am,
Judge me not from my merits and demerits I pray.
Helper of the helpless, Beloved Lord, Accomplished who motivates ever.
Nanak, the *chatrik*, asks for a drop
He loves meditating on the feet of the Saviour. (2)

P-546

From the pool of Amrit I quaff the Name of Lord.
Congregating with the holy, fulfil objectives *big and small*.
All the objectives fulfilled, sufferings annulled,
Not for an instant I forget the Lord.

It is bliss day and night with the Ever True,
 The Virtue-Incarnate, the Provider of all.
 Limitless, Lofty, Beyond Computation Master,
 Inaccessible is Whose Abode.
 Supplicates Nanak, my desires are fulfilled,
 I met the Lord with Maya who does sport. (3)

They enjoy rewards of millions of rituals,
 Who listen and chant the Lord's laudation.
 Meditating on the Name Divine,
 All their forbearers are free from transmigration.
 Those who meditate have attractive bearing,
 Their glory is beyond count.
 Pray, let me not forget You, my Beloved as breath
 Ever in my heart Your Image I mount.
 Blessed are the days; He held me by the arm and embraced,
 The Preceptor, Lofty, Inaccessible and Wondrous.
 Supplicates Nanak, I've met my Beloved
 I am all over a success. (4) 3.6

Bihagda V Chhant

Occupied with odds, you have a difficult path to wend.
 Given to evil ways, you will have no friend.
 Without any friend you will ever regret
 Your tongue not lauding the Lord.
 When would you again this incarnation get?
 Leaves fallen from a tree cannot be put back,
 It is lonely the path that you lay.
 Without the Name Divine one remains ever a widow,
 In all Humility does Nanak say. (1)

All the mischief you do on the sly,
 Lord the Omniscient knows.
 At the hour of reckoning at Dharmaraja's
 Like sesame in the oil press you will bear the throes.
 You must suffer for your deeds,
 In many an incarnation you will wander.
 Lost in the attachment of the supreme charmer,*
 You have come this life to squander.
 Excepting meditation on the Lord for everything else you are clever.
 Supplicates Nanak, as inscribed in your lot,
 You are involved in illusions and attachment ever. (2)

As no one may intercede for the one ungratified to Lord,
 The stern minions of Yama
 Come and catch hold of him by the cord.
 Catching hold by the cord he is led as per his *karma*
 Ravished by the supreme shark.*
 Having not lauded the Lord as guided by the Guru,
 He is made the burning pillar to test.
 Given to lust, wrath and ego
 He loses understanding and regrets.
 Supplicates Nanak, he is condemned to go astray.
 With his tongue who doesn't pray. (3)

Other than You Lord, there is none who can protect.
 Redeeming the fallen is the way You are known to act.
 You redeem the fallen who seek Your shelter.
 Compendium of compassion, You are the Bestower.
 Lord, haul me out of the dark depth of the well.
 Each one of the hearts You are said to foster.
 I seek Your shelter, pray free me from the deadly fetters,
 Your Name alone is my support.

P-547

* Maya

Supplicates Nanak, Lord protect me in Your grace,
You are succour of the helpless host. (4)

The day one comes to meet the Lord is gain,
It ushers in every comfort, frees from suffering and pain.
Peace, poise, bliss and rejoicing plenty,
Lie in lauding the Lord every day.
Getting dyed in His colour in the company of the holy,
No more of transmigration one is prey.
He holds close to His bosom on His own,
And thus the seed primal sprouts.
Supplicates Nanak when He Himself meets
One doesn't have to go anywhere to scout. (5) 4.7

Bihagda V Chhant

Pray, pay heed to my supplication, Master!
With millions of my faults I remain Your servitor.
Redeemer of suffering, Charming, Compendium of compassion,
Shatterer of fear of death and its tension,
I come to Your shelter, pray save my honour,
You are the Pervasive, Immaculate Saviour.
As it is heard and as it is seen,
For anyone You are nearest to the near.
Save the servant of Your household,
Says Nanak, pray, Lord lend Your ear. (1)

You are highly Accomplished ever
I am an indigent beggar, Lord,
Lost in the love for Maya
Pray pull me out, my God.
Caught in greed, attachment and foul play,
Many a misdeed we do.

Creator! You are untainted, free from involvement,
 It's our misdeeds what we rue.
 Do be gracious, redeemer of the fallen,
 We are sick of wandering in transmigration.
 Supplicates Nanak, I am a slave of the Lord
 You are the support of my life and breath sustenance. (3)

You are the Almighty Lord.
 I am of little calibre.
 You support even those who are ungrateful
 Your vision is much too wider.
 Unknowable, Unlimited, Creator!
 I am poor with awareness least.
 Giving up gems, I collect cowries,
 I am like an ignorant beast.
 Ever moving, much too strived, Maya I hoarded by evil means.
 Nanak has come to the care of the Accomplished Master,
 Pray save my honour please! (3)

From whom I was separated,
 The Lord Himself has brought us together.
 In the congregation of the holy,
 His laudation I chant and His Name I utter.
 Ever chanting praises of the cherished,
 The Lord of bliss came to manifest.
 It was a warm bed of the Loved,
 The Master Himself had it addressed.
 Shedding anxieties I am free from worries,
 No more any suffering I rue.
 Nanak lives by His sight,
 Lauding the mine of virtue. (4) 5.8

Bihagda V Chhant

Why don't you speak the wayfarer of the path of *dharma*?
 Why have you assumed this silence?
 You have seen with your own eyes
 The way Maya is a nuisance.
 Nothing accompanies you excepting the Name Divine.
 Your territory, your raiments, your riches and charm,
 All are low like spurious dime.
 Neither progeny, nor spouse will give you pleasant company,
 Elephant and steeds will be of use hardly.
 Supplicates Nanak, without company of the holy
 Everything else is myth and worldly. (1)

P-548

Why are you snoozing with sleep-laden eyes?
 Why don't you awake?
 Maya is myth, many cry,
 And wail for its sake.
 They wail for the supreme ravisher,
 But without the Name Divine there is no peace.
 Their thousands of clever devices avail not,
 Where ordained they must proceed.
 In the beginning, at the end and in-between
 The Lord Accomplished is for every heart its need.
 Supplicates Nanak, those who congregate with the holy,
 While returning home with honour they proceed. (2)

Excellency! Understand that all the wise in your household
 Must in the end depart and those attached must regret manifold.
 You are deluded with will-o'-the-wisp,
 How can you be in a tension free state?
 In the absence of the Name Divine,
 Any other pursuit is of the precious life a waste.

Hankering after things one is never quenched,
 Nor the desires fulfilled and enlightenment attained.
 Supplicates Nanak, in the absence of the Name Divine,
 Many came to regret, disdained. (3)

In Your grace You gave me a sense of belonging,
 Holding me by the arm You pulled me out
 And for the company of the holy infused a longing.
 Meditating on the Lord in the company of the holy
 Rid me of suffering and misdeeds.
 Only the utmost righteousness and acts of charity
 While returning with You will proceed.
 The tongue uttering the Name of the Master alone
 And the body and mind in the Name absorbed,
 He whom the Lord brings together
 He is with the supreme virtues armed. (4) 6.8

Var Bihagda IV

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

Sloka III

Peace lies in serving the Guru,
 Seek it not elsewhere.
 The Guru's Word enchants the heart,
 And remains with you everywhere.
 Says Nanak, they attain the Name
 When in His grace He deigns to stare (1)

III

Lord's laudation is a treasure.
 Whom He grants he spends.

Without the True Guru it cannot be obtained,
 They have tried and found it of no end.
 Says Nanak, the self-possessed is starved for this riches here,
 Hungry, what would hereafter he expend? (2)

Pauri

It's all Yours, You belong to all,
 It's Your creation.
 You permeate every one.
 Each one is devoted to Your meditation.
 His devotion alone is found acceptable,
 Who catches Your fascination.
 It happens what You please,
 They do what is per Your ordination.
 I adore the Supreme Lord,
 To the holy who gives protection. (1)

Sloka III

Says Nanak, the enlightened conquers the world.
 Conquering the world is overpowering all.
 Objectives are achieved with the Name Divine,
 Every task on its own is solved.
 Guided by the Guru one is of firm belief,
 Shake it can no one.
 He takes side of the devotees,
 And everything they find well done.
 The self-possessed are essentially deluded,
 Given to avarice, pride and greed.
 Their day and night pass in strife,
 The Holy Word they don't pay heed.
 The Creator deprives them of discrimination,
 What they utter is worthless indeed.

P-549

They are not satisfied with what they receive.
Afflicted with darkness of ignorance and unquenched need.
Says Nanak, it is better broken with the egoist,
Attachment with Maya is whose creed. (1)

III

What has fear and doubt to do with them
Who have the True Guru for their protection?
The Creator has vindicated their honour from the Primal Time;
His creativity is ever in manifestation.
Meeting the Love they are at peace;
It is like True Word's contemplation.
Nanak served the Bestower of joy
Who does make His own estimation. (2)

Pauri

All the living creatures are Yours,
You are their anchor.
He whom You bless, he does receive,
To emulate there is no other.
You are the Lord Bestower of all,
It is to the Preceptor we make prayer.
He whom You cherish, You recognise,
As a result he is lionised here.
It is all a game that You play
Weal and woe are under Your care. (2)

Sloka III

The devotees are beloved of the True.
At the Portal of the True, the truthful are received.

The fellow travellers are blessed,
 Who have the Guru's Word conceived.
 With the holy word in the heart their sufferings end.
 They are enlightened as by the Creator perceived.
 Says Nanak, the Saviour must save
 In His mercy unrelieved. (1)

III

Serving the Guru is an assignment
 Which is to be attended in fear.
 One acquires the way whom one serves
 And goes the way He would steer.
 Says Nanak, He is the Master of the ceremony,
 No one else may interfere. (2)

Pauri

Of Your greatness You alone are aware,
 There is none else as great as You.
 Had there been one the like of You, one would name,
 Of Your stature, it is only You.
 Whom You tender they are all peaceful,
 How can anyone emulate You?
 You make and unmake, Perfect Provider as You are,
 They stand with folded hands to beg of You.
 I can see no Bestower of Your eminence.
 Planets, continent, nether and celestial regions are all provided by You. (3)

Sloka III

He who has cultivated Him not, nor taken to poise,
 Relishes not the Holy Word, his stubborn laudation is mere noise.
 Says Nanak, his coming to the world is welcome
 The devotee who in truth merges his *voice*. (1)

III

The stupid, doesn't realise himself
 And finds faults with others.
 He hasn't forgotten his old ways,
 The alienated blind, knocks hither and thither.
 In the True Guru's scare he didn't break and make himself
 To gain the Divine merger.
 Day and night he sheds not his doubts, P-550
 In the absence of the Holy Word he must suffer.
 Afflicted with lust, wrath and avarice,
 His days pass in worldly affairs.
 His feet, hands, eyes and ears are sick and tired,
 His days over, the end is near.
 He has not relished meditation of the True Name,
 The Name which begets the Nine Treasures.
 He who dies while living, comes not to live again,
 And thus he is free from Yama's fetters.
 He who has not been inscribed in his fate from Above,
 Without good deeds, no good occurs.
 Stupid, you better take to the Guru's Word,
 The Holy Word is the liberator.
 Says Nanak, one attains the True Guru only
 When one is free from the avarice canker. (2)

Pauri

He who has the Master lodged in his heart,
 Why must he entertain any fear?
 The Lord is the happy Bestower of all,
 Meditating on Whom how for even a moment one may forbear?
 He who meditates on the Lord enjoys every felicity,
 Only in the company of the holy he must adhere.
 All the suffering, severities and maladies of the Lord's devotee are shed

Snapped are his bonds and he is clear.
 It's with God's grace that one turns godly,
 A glimpse of the godman would the entire world steer. (4)

Sloka III

The tongue that relishes not the Lord may be undone.
 Says Nanak, he who has the Name lodged in his heart,
 His tongue enjoys meditation as fun.

III

The tongue that forgets the Lord's Name may be undone.
 Says Nanak, the devotee's tongue ever utters the Name,
 With the Lord's Name it is interwoven.

Pauri

The Lord Himself is the Master, Himself the Servant,
 Himself He does and makes us do.
 The Lord sees Himself and is amused,
 What He pleases He makes us pursue.
 The Lord sets some on the right path
 And others in the wilderness too.
 He is the True Master, truthful is His verdict
 He keeps a watch on the doings of His crew.
 Blessed by the Guru, says Nanak,
 One lauds the laudation of the True. (5)

Sloka III

It is a rare recluse who realises what is renunciation.
 He who goes begging from door to door,
 Accursed is his life, accursed his sartorial manifestation.

The devotee who is free from desires and anxiety
 And begs for the Name Divine,
 His feet should be propitiated,
 Says Nanak, sacrifice unto him is everything mine. (1)

III

Says Nanak, there is a single tree with fruit
 On which two birds have come to roost.
 One can watch them not coming and going,
 Nor do they have any wings to boost.
 One is involved in rejoicing, the other is attuned to the Holy Word.
 Says Nanak, they get absorbed in the essence of Divine fruit,
 Who have the banner of His grace unfurled. (2)

Pauri

Himself He is the soil, Himself the cultivator,
 Himself He grows crop and Himself gets the grain ground.
 Himself He cooks, Himself serves in dishes,
 Himself He eats sitting on the ground.

P-551

Himself He serves water, offers toothpick
 And helps rinse the teeth around.
 Himself He gets together the holy,
 Himself taking their leave He is found.
 He on whom He is gracious Himself,
 He is with His ordinance bound. (6)

Sloka III

Karma and *dharma* are ties making man good or bad.
 Filial love and attachment are ties,
 Progeny and spouse get tagged.

Wherever I look I see a noose
 Which Maya ties have bagged.
 Says Nanak, in the absence of True Name,
 All entanglements to a blind deal are dragged. (1)

IV

The blind gains light if the True Guru grants.
 It breaks the bonds, truth prevails.
 No more the darkness of ignorance flaunts.
 Whatsoever you see belongs to Him,
 He who fashioned and created you.
 Nanak has come to the Creator's shelter,
 The Creator is the saviour of his honour too. (2)

Pauri

When the Creator set to organise,
 He asked no consultant.
 Whom should one give and what should one take
 When no other is existent?
 Then the Creator Himself created the world,
 Giving bounties to everyone present.
 Himself He guided how to serve,
 With qualifying Amrit Himself, exultant.
 He Himself is Formless and of Form
 Whatever happens is from Him resultant. (7)

Sloka III

The Guru-guided cherish the True Lord
 Ever in poise and devotion.
 They laud the Lord here, there and everywhere
 With charged emotion.

The love comes to lodge in their heart,
 As inscribed by Divine injunction.
 Says Nanak, Himself He brings about the union,
 In His grace and beneficence.

III

He is not realised by talking and discoursing,
 One should remain in His laudation day and night.
 Without His grace no one has gained Him,
 They may shout and wail with all their might.
 The Guru's Word inspires body and mind,
 Himself He comes to lodge in the heart for sight.
 Says Nanak, it is in his grace that He gives a glimpse,
 When Himself He deigns to unite. (21)

Pauri

Himself He is the *Vedas, Puranas and Shastras*,
 Himself He discourses and inspires.
 Himself the Creator sets to propitiate,
 Himself His show He conspires.
 Himself He is worldly, Himself a recluse,
 Himself into the inexpressible He inquires.
 Himself He makes us do the acts of charity,
 It happens what the Immaculate desires.
 Himself he is the source of weal and woe.
 Himself in His grace He pardons and sires. (8)

Sloka III

Oh Sheikh! Get rid of violence in your psyche,
 With the fear of God in mind you should cast off this insanity.
 Many have been saved in the fear of Guru,
 Living in the fear of God attains the Fearless Almighty.

Permeate your mind with the Holy Word,
 Poise will come to lodge in your heart's territory.
 He who conducts himself in quiet,
 Gains the Master's proximity.
 Says Nanak, lust and wrath never helped gain God.
 The enlightened confirm the probity. (1)

P-552

III

The self-possessed is incensed with Maya,
 He has no predilection for Name.
 He earns falsehood, gathers falsehood,
 Falsehood is his sustenance dame.
 He dies hoarding the vicious Maya,
 Like dust, himself turning the same.
 In *karma* and *dharma* he tries to discipline himself,
 With greed and foul play in the frame.
 Says Nanak, what the self-possessed earns is not accepted,
 At the Divine Portal he comes to shame. (2)

Pauri

Himself He has created the sources of creation, their tongues,
 planets and continents.
 Himself He is the sea, Himself the ocean
 With pearls as their contents.
 On whom He is gracious, he finds the pearls,
 Who to the Guru's guidance is subservient.
 Himself He is the ocean, Himself the boat
 Himself boatman for the shipment.
 Himself He does, Himself He makes us do,
 There is none other with His equipment. (9)

Sloka III

The True Guru's service is a blessing.
 If someone were to perform with devotion,
 He gains Name as his gift.
 On its own, of the heart it takes possession,
 The agony of birth and death ends.
 With pride and attachment submission,
 One attains the premier position,
 With True Lord's spiritual absorption.
 Says Nanak, those who have inscribed in their lot at the Primal Time,
 They have the True Guru for union. (1)

III

In the boat of *Kaliyug* the True Guru is dyed in Name Divine.
 Guided by the Guru one goes across,
 He who has the True in the heart's shrine.
 He meditates on the Name, garners Name,
 With the Name Divine his name does shine.
 Nanak realised the True Guru
 With the grace of the Lord Sublime. (2)

Pauri

Himself He is the philosopher's stone, Himself the metal,
 Himself He turns it into gold.
 Himself He is Master, Himself the servant,
 Himself He washes the sins untold.
 Himself the Master lives in every heart,
 Himself belongs to the Maya fold.
 Himself He is Prudent, Himself Knowledgeable,
 The Guru-guided shatters Maya's hold.
 Nanak is never quenched with Lord's laudation,
 The Creator! You are the supreme source of joy unrolled. (10)

Sloka IV

Without serving the True Guru whatever one does one finds oneself in throes.
 Without serving the True Guru one comes across no anchor,
 One is born, comes and goes.
 Without serving the True Guru what one speaks lacks flavour,
 Name Divine in the heart not shows.
 Says Nanak, without serving the True Guru one is bound and carried by Yama,
 With blackened face one toes. (1)

III

The servant who serves the True Guru, to the Name he gets devoted,
 Says Nanak, it enhances his own life,
 And his family too is promoted.

Pauri

Himself He is the school, Himself the teacher,
 Himself He brings students to teach.
 Himself He is father, Himself mother,
 Himself He succours child each.
 Some He teaches and makes knowledgeable,
 Other He Himself leaves bleak.
 Some he summons to His Mansion,
 As the True One comes to please.
 The devotee whom He exalts,
 He does the Divine Portal reach (11)

P-553

Sloka Mardana I

Your body the still, your ego the wine and your company the fire of desire,
 Your cup of falsehood full of temptations, you quaff until you expire.

Says Nanak, drinking a wine like this,
 It is only misdeeds that you acquire.
 With enlightenment as sweet, laudation as bread,
 And the Lord's fear as your dish of meat,
 Such a meal, says Nanak, is nourishing
 With True Name as your sire (2)

Your body as the still, your ego as wine and with Amrit as distillation fine.
 Drinking in the cup of devotion in the company of the holy
 Pulls you from evil deeds mire. (3)

Pauri

Himself He is the celestial deities, troop of choristers and source of the
 six darshans.

Himself He is Shiva, Shankara and Mahesha,
 Himself as told by Guru, the Lord of untold dimension.
 Himself He is the *yogi*, Himself He is worldly,
 Himself the recluse wandering in odd directions.
 He discourses with Himself and Himself sermonises.
 Himself He is Accomplished of cute discretion.

Himself He watches the miracles He does,
 Himself of all the creation He is a relation. (12)

Sloka III

The prayer in which one remembers the Lord is welcome,
 It fosters love of God and allurements of Maya one shuns.
 Blessed by the Guru, one is free from duality,
 Day and night one contemplates.
 Says Nanak, the egoist says prayer with his mind not in it,
 He is born, dies and in transmigration ridiculed
 And disintegrates. (1)

III

Uttering the Name mechanically world over
 My thirst is not slaked.
 Says Nanak, meeting the True Guru my thirst was quenched,
 I found my Love at my own gate. (2)

Pauri

Himself He is the Element, Himself the Supreme Element,
 Himself He is the master and also the slave.
 Himself He has created the eighteen castes,
 Himself He is Supreme, Himself as sovereign He would behave.
 Himself He kills, Himself liberates
 In His grace does He the *misconduct* wave.
 He is unforgetting, never forgets,
 Ever Just, for justice He does crave.
 Himself He enlightens the Guru directed,
 From his mind would the duality stave. (13)

Sloka V

He who meditates not in the holy company would have the dust flying in his face.
 He who recognises not the One who created him,
 Utter shame is due in his case. P-554

V

He who has His Lotus Feet lodged in his heart,
 And his tongue the Lord's Name repeats,
 Says Nanak, one should meditate on the Preceptor
 Who such a one creates. (2)

Pauri

The Creator Himself has created eight and sixty places of pilgrimage,
 Himself He has His holy bath.
 Himself the Master observes the prescribed disciplines,
 Himself he puts us on meditation path.
 Himself He takes kindly, the Shatterer of Fear,
 And Himself bestows boons He hath.
 He whom the Guru Himself guides,
 In the Court Divine he is held aloft.
 He whose honour protects the True One,
 He should be considered in truth cast. (14)

Sloka III

Says Nanak, without propitiating the Lord, man is misled,
 Dark deeds he commits.
 He takes not to the Holy Word,
 With peace lodged in the heart not a bit.
 He is given to sloth ever,
 Day and night in a burning fit.
 It happens what pleases the Lord
 No one can find fault with it. (1)

III

Thus enjoined the True Guru:
 Go to the holy and meditate on the Beau.
 He is ever present,
 Snapping the shackles of illusion,
 With illumination He does imbue.
 The Lord's Name is Amrit,
 Take it as true.
 Abide by the True One's ordinance,
 Your discipline being true devotion of the Guru.

Says Nanak, He would keep you happy here,
Hereafter you would indulge in love-plays with the Beau. (2)

Pauri

The Lord is Himself the eighteen measures of vegetation,
Himself He is the fruit.
Himself He is gardener, Himself He irrigates,
Himself the fruits He eats.
Himself He is the cultivator, himself the consumer,
Himself with give and take He treats.
Himself He is the master, Himself protector,
In everything Himself He repeats.
Nanak lauds the Lord
Who has not a grain of greed. (15)

Sloka III

A man gets a flask of wine,
Another drinks a cup out of it,
And they get intoxicated.
They can distinguish not between their own and others',
And by the Master they are flouted.
Drinking what is by the Master forbidden,
In the Court Divine they are humiliated.
One should drink never the coarse drink,
Considered and calculated.
Says Nanak, in His grace one gains the true drink
Where the True Guru is supplicated. (1)

III

Were the world to acquire true realisation,
While living it would be dead.

When He puts one to sleep, one sleeps.
 When awakened, he is with realisation fed.
 Says Nanak, when he shows His grace,
 The True Guru would have the union blessed.
 Blessed by the Guru who while living is dead,
 Never again of death he suffers dread. (2)

Pauri

He who is the Creator of all this, He cares for none.
 The Lord, it is You Who feeds everyone,
 All to You are beholden.
 He with whom you are pleased gains everything,
 The Lord Immaculate, Your favour who has won.
 He is truly rich, a true trader
 Whose stock-in-trade is Name *in tons*.
 Fellow travellers! Adore Him alone
 Who has made you the duality shun. (16)

P-555

Sloka

Says Kabir, they keep on dying in the world,
 How to die, they do not know.
 One should die a death
 That no more one has to come and go. (1)

III

How do I know, how I am going to die?
 What would be the death like?
 Were the Master not to be put out of mind,
 It would be easy, death may come in its stride.
 Everyone fears death, longs to live,
 He who is blessed by the Guru dies while living,

He alone by His ordinance abides.
Says Nanak, he who dies such a death,
He lives as long as he likes. (2)

Pauri

When the Mastr is gracious, contemplation on Name He Himself inspires.
The True Guru brings about union with the Lord conferring peace,
For His devotee He Himself aspires.
He protects the honour of His devotee Himself,
Falling at his feet the world he requires.
Dharmaraja is created of the Lord,
Near the Lord's devotees, he may not hover.
He who is the beloved of the Lord is loved by everyone,
The rest knock about, come and go, and tire. (17)

Sloka III

The entire world goes about repeating the Name of Lord,
The Lord is not to be found.
He is Inaccessible, Unknowable, Supreme.
Immeasurable, one can't His measures count.
No one has been able to reckon Him,
Nor anyone purchase Him with his pound.
With the Guru's Word He is entangled,
And this way He gets in the mind bound.
Says Nanak, He is Limitless,
Blessed by the Guru, He may in the mind come to be found.
Himself He meets, remains in touch and ever is around. (1)

III

O man! The capital that spells eternal joy is Name,
There is no loss in it whatsoever, ever and ever there is gain.

It diminishes not by consuming and expending,
 Ever and ever the Lord deigns.
 There is no anxiety about it,
 Nor there is any loss or pain.
 Says Nanak, the devotees possess this capital,
 Who the Lord God's favour obtain. (2)

Pauri

Himself He lodges into every heart,
 Himself He is without.
 Himself He remains in secret,
 Himself He is all about.
 Himself in the thirty-six *yugas* He lay in pitch darkness
 In a constant clout.
 There existed not the *Vedas*, *Puranas* and *Shastras*,
 There alone was the Master no doubt.
 He sat there in devotional trance,
 From everyone cutout.
 He alone knows His measure,
 A Pure Pearl in essence no doubt. (18)

Sloka III

The world dies in ego, in ego it is lost.
 What would they do hereafter?
 As long as they breathe, they meditate not.
 The enlightened is conscious and careful,
 The unenlightened indulges in misdeeds.
 Says Nanak, what one sows one reaps here alright,
 In the hereafter too he must need. (1)

P-556

III

From the Above, the Master has ordained,
 Without the True Guru one cannot contemplate.
 Meeting the True Guru, He lodges in the heart
 And single-mindedly one can meditate.
 One remembers Him every breath,
 Not one breath is allowed to go waste.
 One is free from the fear of birth and death,
 One attains the immortal state.
 Says Nanak, the status is awarded to him
 Whom the Lord God is considerate (2)

Pauri

Himself He is wise, of insight, Himself He is the Supreme Lord,
 Himself He grants His glimpse,
 Himself He makes one in meditation absorbed,
 Himself He goes into silence,
 Himself in the enlightened discourses He sets a record.
 To no one He is unpleasant,
 Everyone He gives his due regard.
 One lauds Him not enough,
 One is sacrifice unto Him in one's part. (19)

Sloka I

In *Kaliyug* demons have come to be born;
 Sons are demons, demons are daughters,
 Their mothers are the prime demons in form.

The Hindus are misled;
 They have forgotten the Primal Lord.
 As stated by Narad,
 They have taken to veneration of idol as gods.

They are blind and deaf, stone-blind indeed,
 Uneducated simpletons, they pick up stones and adore them, alas!
 How on earth can stones that themselves drown,
 Cruise them across?

Pauri

You control it all, You are the True Lord.
 The devotees are dyed in Your colour
 With utter accord.
 The Name Divine is their ambrosial food,
 Which they eat to fill their heart.
 One gains all the boons one desires,
 Its meditation, a reward.
 The devotees are beloveds of the Preceptor Supreme.
 Says Nanak, the Lord is Unknowable,
 To know Him is hard. (20)

Sloka III

Everything comes as ordained and goes as He would please.
 The fool who thinks he has done it,
 The blind himself misleads.
 Says Nanak, it is seldom that one realises His Will,
 It is he whose plea the Lord heeds. (1)

III

He is the *yogi* acquiring praxis who with Name by Guru is blessed.
 Everything obtains in the city of such a *yogi*,
 One becomes not a *yogi* in garb dressed.
 Says Nanak, seldom one comes across a *yogi*
 Who has the Lord in his heart manifest (2)

Pauri

Himself He creates and Himself does provide,
Too subtle to locate, Himself He is far and wide.
Himself He is a recluse, also with family and bride,
Nanak seeks as charity the dust of the feet at the holy site.
He can think of no other Bestower, He alone can abide. 21.1
*[Found correct]

* As recorded in the original text

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.

Raga Wadhans I

P-557

Score I

For an addict there is nothing like dope as for fish the water.

Those dyed in the dye of their Master, they are devoted to every order. (1)

Lord, I am sacrifice, may be made mincemeat unto my Master's Name! (1)

Refrain

My Master is a fruit-bearing tree whose Name is Amrit.

Those who sip it become satiated, I am sacrifice unto them every bit. (2)

I can't have a glimpse while You abide by all.

How can the thirsty be quenched when between him and the pool is a wall? (3)

Nanak is Your trader, You are the Master,

I am Your stock-in-trade.

The mind is free from illusion

When one lauds and supplication is made (4)

Wadhans I

The virtuous enjoys the company of the Spouse,

Why must the one lacking virtue wail?

Were she to acquire virtue

She, too, with the Lord would prevail (1)
My Master is playful; why must she seek pleasure from others? (1)

Refrain

Let good deeds be your magical bead and your mind the thread.
This bead is not the one purchased, it is woven with the heart instead. (2)

I tread not the path outlined and yet claim that I've arrived,
Without any dialogue with the Master, how can with the Lord one abide? (3)

Says Nanak, without the One there is none other,
She who remains devoted, she enjoys company of the Master (4) 2

Wadhans I Score 2

The peahens hum.

Sister, the month of *Sawan* has come.

Your charm is irresistible, my love!

It has my longing heart overcome.

I will die if I see You not

I am sacrifice unto Your Name.

When You are mine, I feel proud.

Without You, what for should I talk aloud?

Woman, smash your bangles against the bed,

That with the armlets and arm are matched.

Here you do all this make-up

Your spouse to someone else is attached.

Neither the bangle-seller, nor the bangles of ivory and glass. P-558

The arms that clasp not the spouse may burn and become ash.

All my friends have left to keep company with their love,

Scorched *with separation* at what door should I go?

O sister friend, I may be accomplished,

But with the Spouse I've little to do.

I have dressed my hair and the parting adorned with *sandhoor*,
 But hereafter all this will not be approved.
 I die worrying in a state poor.
 I wail, and with me wails the whole world along with forests and birds,
 But wails not my sense of separation which has my Lord demurred.
 I saw Him in dream but He disappeared.
 I cry with my eyes swimming in tears.
 Lord! I can come not to You,
 Nor can I send anyone.
 Pray come the blessed sleep!
 Maybe I see my Lord again.
 Says Nanak, what should I offer him,
 He who comes and gives me tidings of my God?
 My beheaded head for a seat I offer,
 And serve Him without my head.
 Why should he not end his life
 He who is found estranged from the Lord? 1.3

Wadhans III Score I

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

If the mind is dirty, everything gets soiled.
 Cleansing the body, the mind doesn't get clean.
 The world is all deluded.

Hardly anyone realises, it seems. (1)
 O my mind, on the Name alone you should contemplate,
 The True Guru has bestowed me this treasure of late. (1) *Refrain*

He who has learnt the postures of *siddhas*,
 And disciplines his instincts,
 The impurity of his mind is still not shed
 And his ego extinct. (2)

The mind has no other discipline
 Excepting to seek the True Guru's precinct.
 Meeting the True Guru one is disoriented,
 Which is quite distinct. (3)

Says Nanak, meeting the True, one dyes with the Guru's Word,
 And then comes to live.
 The impurity of attachment is shed,
 And the mind gets active. (4) 1

Wadhans III

In His grace one comes to serve.
 In His grace one gets in service involved.
 In His grace is the mind controlled,
 And in grace of impurity absolved. (1)
 O my mind, on the True One you should meditate.
 Meditating on the Lord alone gives peace,
 Never again comes any suffering to irritate.

Refrain

In His grace one lives in death,
 In His grace the Holy Word comes to lodge in the heart.
 In His grace one realises His ordinance,
 And in His ordinance one is absorbed. (2)

The tongue that has not tasted the joy of Lord must burn,
 Given to other delicacies one suffers in the duality urn (3)

His grace is common to all, He alone knows the difference. P-559
 Nanak met the True Guru and benefited with the Name's munificence. (4) 1

Wadhans III

Attachment with Maya is like a haze,
 Without the Guru there is no enlightenment.

They realise who are devoted to Holy Word,
 The rest of the world remains in torment. (1)
 O man! You should follow the Guru's ordination,
 Meditating on the Preceptor ever and ever
 You will arrive at the Portal of Liberation. (1)

Refrain

He alone is the Treasure of virtue,
 They get it whom He bestows.
 Without the Name they get alienated,
 The Holy Word of the Guru to the Lord tows. (2)

They get lost in pursuit of possession,
 Nothing do they possess.
 Meeting the True Guru they realise truth,
 And in truth they come to coalesce. (3)

The body is a compendium of longings and desires.
 Light within it the flame of realization.
 Says Nanak, the self possessed gets in bondage,
 The Guru directed attains liberation (4) 3

Wadhans III

The looks of the devoted spouse are ever radiant,
 With poise by the Guru she is blessed.
 Ever she adores her Lord
 With ego from the mind shed. (1)
 My self, you should meditate on the Name ever,
 The True Guru has bestowed me this favour. (1)

Refrain

The deserted stand out and wail
 With no access to the mansion.
 Given to duality they look hideous,
 Hereafter they suffer affliction (2)

The virtuous does good ever,
 With Name lodged in her heart's aisle.
 She who is given to evil,
 Ever suffers and wails (3)

He is the sole Master of all,
 Beyond any frame.
 Says Nanak, Himself He alienates,
 And also unites with Divine Name. (4)

Wadhans III

The Ambrosial Name is ever sweet,
 Which with the Guru's Word one cultivates.
 One is absorbed spontaneously in the Holy Word,
 And the Divine in the heart permeates. (1)
 The grace of the Preceptor and one meets the True Guru,
 And the Accomplished Guru the Name does imbue. (1) *Refrain*

Brahma brought the *Vedas* and yet Maya retained its hold.
 Mahadev* is known to be enlightened,
 And yet he suffers from wrath and pride untold (2)

Krishna** is ever lost reincarnating himself,
 How the world he is going to mould?
 The devotees remain dyed in the Divine enlightenment.
 They are free from attachments hold. (3)

The True Guru's devotion liberates,
 And the devotee across the ocean of life is rolled.
 The Lord's lovers remain absorbed in True Name,
 And they attain freedom from Yama's hold. (4)

* Shiva
 ** Vishnu

Truth alone pervades everywhere.
 He takes one and all in His fold.
 Says Nanak, I know none other than the One,
 The Compassionate Lord of all He is told. (5) 5

Wadhans III

The devotee is truthful, disciplined and with light imbued. P-560
 The devotee is ever to the True Lord cued. (1)
 O my mind! Take to the Name under guidance of the Guru,
 It would ever accompany you. *Refrain*

The devotee can claim high caste, honour and truth.
 The devotee has the Lord in his heart as companion forsooth. (2)

The devotee does what he is ordained.
 The devotee by the Lord with honour is sustained. (3)

The devotee given to the Holy Word does good deeds.
 Says Nanak, the devotee introduces his family to the creed. (4) 6

Wadhans III

Spontaneously has my tongue started relishing the Divine Name.
 Meditating on the Lord my mind is tame. (1)
 Contemplating on the Holy Word, I am in peace true,
 I am sacrifice unto my Guru. (1) *Refrain*

My eyes are content on Him alone set,
 My mind is content, the duality I forget.
 The body is at peace with the Lord's Name,
 The fragrance of *sandal* has come to lodge in my heart's frame
 Says Nanak, he who has inscribed it in his lot,
 In the Guru's Holy Word spontaneously he is absorbed. (4) 7

Wadhans III

The Name is obtained from the Guru Accomplished,
And the Holy Word with the truth embellished. (1)

My mind, you will gain the treasure
If you submit to the Lord's pleasure. (1)

Refrain

The Guru's Word in purity of the heart sheds,
In it the Immaculate comes to lodge instead. (2)

The world is lost in illusion.
Dies and is born and suffers Yama's persecution (3)

Says Nanak, they are fortunate who meditate on the Name of the Lord,
With the Guru's blessings He comes to lodge in their heart. (4) 8

Wadhans III

Ego and devotion are opposed,
They don't exist together.
The egoist cannot even serve,
His mind remains aflutter. (1)

My self, you should remember the Lord
And by the Guru's *Shabad* abide.
If you do as He wishes, you imbibe God,
It will help you rid of pride.
The body is ego-incarnate,
It's born out of ego.
Ego is like a duststorm
In which you can hardly see and know. (2)

In ego you contemplate not on God.
 You cannot even carry out His command.
 You find yourself tied in ego,
 The Name of God remaining far beyond. (3)

Says Nanak, you forsake ego when you meet the True Guru,
 The truth comes to dwell in you.
 You act truthfully, you live truth,
 And you are at the service of the True Beau. (4)

Wadhans IV

Score 1

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

The bed is one as the Sole Lord.
 The devotees meditate on the Ocean of Peace and Accord. (1)
 With love in my heart I long for God.
 The Guru Accomplished can bring about this union.
 I am sacrifice unto my Guru, my Lord (1)

P-561

Refrain

I am foul, my body is full of faults.
 How do I meet my Beloved God? (2)

The virtuous who have realised the Master;
 I have none of their merits, how do I meet Him, mother? (3)

I am tired having tried many a way,
 Lord! Take care of poor Nanak, I pray. (4). 1

Wadhans IV

How charming is my Master! I realised not His value.
 Ignoring my Lord, others I came to pursue. (1)
 Ignorant, how do I meet my Lord True?
 She whom the Lord favours is happily-wedded,
 She alone is proficient enough to meet the Guru (1)

Refrain

With all these faults how do I meet my Lord?
 He has many an admirer.
 How do I captivate His heart?
 She who adores her spouse,
 She is happily-wedded.
 I have no virtue
 What shall I do – deserted? (3)

The happily wedded enjoys His company warm.
 I am unfortunate, when would He take me in His arms?
 You are Virtue Incarnate, I am full of faults,
 Pray pardon Nanak, the meritless, without help of any sort. (5) 2

Wadhans IV**Score 2**

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

I long passionately to meet Him,
 How do I have a glimpse of the Lord?
 I go and ask my True Guru,
 Thereby I counsel my ignorant heart.
 My misled mind listens the Guru's Word,
 It starts meditating on the Lord.
 Says Nanak, he to whom He takes kindly,

He alone can propitiate God. (1)

I'd dress up tastefully for my Spouse,
 Only if my True Lord would please.
 Unless my Beloved Lord takes fancy to me,
 How do I feel at ease?
 For Whom I put on an elaborate dress
 My Beloved is to others inclined.
 Says Nanak, blessed manifold is the bride,
 To the True Lord herself who has succeeded to bind. (2)

I go and ask the happily-married,
 How have you my Lord pleased?
 "The True One took kindly to me," says she,
 "And from duality I was released.
 Offer your body and soul to the Lord,
 This is the secret to meet Him, sister!
 When the Lord looks at you with grace
 The light merges with the light of the Mentor" (3)

He who brings me the tidings of the Lord,
 My body and mind to him I dedicate.
 I would daily wave the fan to serve him,
 And carry water for him to bathe.
 I would ever be at the disposal of the godman
 Who talks to me about my Lord.
 Blessed is my True Guru Profound,
 Who satisfies fully Nanak's heart. (4)

P-562

Lord! Let me meet my Beloved Guru,
 Meeting whom I meditate on the Name.
 I ask the True Guru the secret of God,
 Sharing which we acclaim His fame.
 We sing the Lord's praises every day

And rejuvenate ourselves as we admire.
Says Nanak, the moment I forget the Master,
That very moment I seem to expire. (5)

Everyone wishes to see the Lord,
He alone succeeds whom He favours.
He whom my Master is kindly inclined,
He remembers the Lord God ever.
He remembers the Lord ever and ever
Whom the True Guru happens to urge.
Says Nanak, the godman and God become one,
Remembering God into each other they merge. (6)

Wadhans V Score 1

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

His *Darbar* is much too lofty,
Limitless and beyond the comprehension of mind.
Millions try and make endeavours,
Not clues of the Mansion they find.
What auspicious hour does one meet the Lord so kind? (1)

Him on Whom a hundred thousand devotees meditate,
A hundred thousand ascetics in penance contemplate,
A hundred thousand *yogis* practise *yogic* feats,
A hundred thousand creatures enjoy treats. (2)

In every heart He lives and yet not many realise His presence.
Is there one who has torn this veil of ignorance?
If there is one I'll strive for him,
Why, I will even die for him! (3)

Having wandered I come to the saints
 Who have freed me of my fears and pains.
 He asked me over, I had Amrit to drink,
 Says Nanak, the Lord is above every other thing. (4)

Wadhans V

Blessed is the hour when I have His glimpse.
 I am sacrifice unto the Guru's presence.
 My Beloved Lord, my being He sustains,
 I live only by remembering His Name. (1)

TTrue is His Gospel, His word is Amrit.
 An image of quiet, His sight is blessed. (2)

Eternal are His commands on the throne established.
 He is neither born nor dies, my Immortal Beloved. (3)

He is the generous Master, I am His slave.
 Nanak's Lord God pervades every place. (4)

Wadhans V

You are without limit, of this only a few are wise.
 Blessed by Guru through the Holy Word they realise. (1)

As a slave of Yours I entreat,
 I should live meditating on Your Feet. (1)

P-563
Refrain

My Compassionate Lord! You alone bestow.
 He whom You apprise, he alone does know. (2)

I am ever sacrifice unto You.
 Here and there for Your support I sue. (3)

Without merit I have no virtue,
Finding the holy, does Nanak pursue. (4) 3

Wadhans V

Knower of the heart, He is the Accomplished Deity.
He bestows as charity, dust of the feet of the Holy. (1)
The Lord Compassionate, pray do be gracious
It is Your support my Accomplished Master, I am salacious. (1) *Refrain*

In ocean and land it is Your sway,
You are close, never away. (2)

He on whom You are gracious, he meditates.
Day and night, he lauds and on the Lord contemplates. (3)

All the creatures You succour
Nanak has come seeking You at Your door. (4) 4

Wadhans V

You are the great Bestower, Knower of the heart.
You prevail all over, my Perfect Lord. (1)
My Love! Your Name is my support.
Listening Your Name I live and hold (1) *Refrain*

My Accomplished True Guru, I come seeking your company.
The mind is cleansed with the dust of the feet of holy. (2)

Your Lotus Feet I have lodged in my heart.
I am sacrifice for a glimpse of my Lord. (3)

That I should laud You, do take pity please,
Meditating on Your Name should Nanak live in peace. (4) 5

Wadhans V

If you sip the Lord's Amrit in the company of the holy,
You will die not, nor suffer any malady. (1)
It's with great good fortune one comes across the Accomplished Guru,
And with blessing of the Guru, meditate on the True (1) *Refrain*

The Lord is jewels, pearls and rubies,
Meditating on Whom one is in bliss.
Wherever I see shelter in the holy I find,
Lauding the Lord purifies the mind. (3)

My Master lodges in every heart.
Nanak attained Name, courtesy the Lord. (4) 6

Wadhans V

The Lord compassionate! Pray forget me never,
I seek Your shelter my Perfect Benefactor! (1) *Refrain*

Blessed is the spot where You are contemplated.
The hour You are forgotten is ill-fated.
We are Your beings, You are ever by our side.
Pray, stretch Your hand and pull us from the ocean of life.
Coming and going is Your ordination.
He whom You protect suffers no affliction.
You are the only Master, there are no other wands.
Nanak makes his request with folded hands. (4) 7

Wadhans V

I realise when You make me realise,
 And I meditate on the Name You apprise. (1)
 You are wondrous, an ocean of surprise. (1)

Refrain
 P-564

You do Yourself and make us do indeed.
 We are born as You order, and as You order we proceed. (2)

With Your Name in our body and mind
 It is all Your grace I find. (3) 8

Wadhans V
Score 2

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

My heart longs to meet Him.
 Dear, how do I realise the Guru Accomplished?
 The child may have a hundred funs to engage him,
 With milk he must be fed.
 The hunger inside me is not satiated, my sister friend,
 With a hundred dishes I may be feasted.
 My body and mind are involved in the Lord's Love,
 How without a glimpse I can feel rested? (1)

Pay heed to me, my cherished friend, my brother.
 Pray, let me meet my love, the purveyor of felicity.
 He knows the ailment of my heart,
 Entertains my deity with the discourse of the Almighty.
 I can live not for a moment without him,
 Like *chatrik* for a drop of water does cry.
 How do I tell Your untold virtues.
 You protect me, the one without any quality? (2)

I wait for my Spouse, my dear friend,
 When do I see my Love with my eyes?
 I have forgotten all other delights,
 Waste is everything without His sight.
 My body accepts not those garments,
 I can dress not myself anywise.
 The friends who have enjoyed company of the beloved Spouse,
 My head before them in obeisance lies. (3)

I am dressed up lavishly, my sister friend,
 Without the Beloved it is of no avail.
 If the Spouse doesn't have a word with you,
 All your youth goes waste.
 Many a blessed are there, my sister friend,
 They who with their Love regale.
 I am sacrifice unto them, sister friend,
 I wash their feet a hundred times and hail (4)

As long as I suffered from illusion, my sister friend!
 I reckoned the Lord away.
 When I met my True Guru, my sister friend!
 My hopes and desire were fulfilled in a day.
 I attained the joy of all joys,
 My Beloved has all over His sway.
 Nanak, the slave, had the bliss of Lord, my sister friend!
 As on the feet of his Guru does he lay (5) 1.9

Wadhans III Octets

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

With true text, true tune and true contemplation,

Meditating on the Name day and night is a fortunate fascination. (1)

My self, sacrifice yourself unto the True Name.

If you are slave of the slave

You will attain true fame. (1)

Refrain

TTrue tongue, devoted to truth turns the body and mind true. P-565

Lauding anyone other than the True,

Is sheer waste that one would rue. (2)

TTrue cultivation with true seed and true trade,

Day after day reaping fruits of profit,

In stores of devotion one would wade. (3)

EEating truth, wearing truth with faith in the Name Divine,

He gets whom He grants

And his abode in the Mansion finds. (4)

TThose whose birth is true and true departure,

They are subjected not to transmigration.

The devotees' abode is at the Portal True.

And in the True they find immersion. (5)

WWhose heart is true, true is the mind,

In true adoration they are absorbed.

Who laud the True at the true spot,

By the Guru True they are absolved (6)

WWho adore the True at the true hour and true moment,

What they see is true, true is what they speak,

True is their firmament (7)

SSays Nanak, one meets if the True brings about the meeting,

Himself He consummates the union.

He manages the way He pleases,

His writ must run. (8) 1

Wadhans III

With the mind wandering in ten directions, how may it laud the Lord?

Preoccupied too much with senses,

Lust and wrath play with it hard. (1)

One should lead a virtuous life in quiet meditation.

The Lord's Name is precious.

Guided by the Guru one should sip the essence of divination (1) *Refrain*

Imbibing the Holy Word the mind is purified

And takes to chanting praises of the Lord.

Guided by the Guru one realises oneself,

And He comes to lodge in one's heart. (2)

My self, dyed ever in the Lord's dye,

You should ever laud the Lord.

The Immaculate Lord is the Bestower of peace,

One gets what one longs for as reward. (3)

Low-caste I become superior,

Coming to the Lord's shelter.

A sinking stone was saved

By the Lord God's favour. (4)

Guided by the Guru, vice became virtue

The *akk* turned into sandalwood,

With perfume settled in the inside too. (5)

It is a rare gift being born human,

Obtaining only in the world.

It is great good fortune meeting the True Guru

And taking to meditation in concert. (6)

The self-possessed is misled, addicted to vice,

He wastes his precious life.
 The Lord's Name is an eternal ocean of peace,
 The Holy Word he doesn't imbibe. (7)

Everybody repeats the Name of God by the mouth,
 Not many have it lodged in the heart.
 Says Nanak, those who have imbibed the Name,
 Freedom from transmigration they have got. (8) 2

Wadhans I Chhants

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

What use is a bath if the body with falsehood is smeared?
 The bath is holy if truth is reared.

When truth lodges in heart, the True is endeared.

P-566

Unless inscribed one realises not, uttering the Name one is scared.

Wherever one goes, to the truth one should remain adhered,
 With one's consciousness to the Holy Word geared.

What use is a bath if the body with falsehood is smeared? (1)

I uttered what was to be uttered when You inspired.

The Lord's Name is Amrit that my heart aspired.

With Name endeared in the heart, my sufferings retired.

You came to lodge in my heart when You so desired.

It was Your favour and my prayer which all that acquired.

I uttered what was to be uttered when You inspired. (2)

As per one's deeds the Master determines the turn,

No use talking ill of others and creating heartburn.

Squabbling with the Master is merely harming one.

Alienating Him with Whom one has to live is wailing in return.

Accepting what He gives, making no complaints one must learn,

As per one's deeds the Master determines the turn. (3)

It is all His creation, created in His grace,
 No one asks for ill, everyone longs for a pleasant face.
 Everyone asks for pleasure but what He desires takes place,
 Philanthropy, charity and rituals, none can the Name replace.
 Says Nanak, he who realises Name, it is to Him one can trace,
 It is all His creation, created in His grace. (4) 1

Wadhans I

Pray do me a favour, I should on Your Name meditate.
 You have created it all and all over You pervade,
 Your pervade all over and everyone is assigned a task
 Some You have made kings while others for alms have to ask.
 Avarice and attachment You have cultivated and thus in illusion misled
 Do please show Your favour ever, with Your Name I am wed. (1)

Your Name is true which I hail.
 My sufferings are over and peace does prevail.
 Celestial beings and accomplished seers with Your praises regale.
 Celestial beings and accomplished seers laud whom You highly rate.
 Those incensed with Maya meditate not and their lives forfeit.
 Some utter stupid, remember not in ignorance,
 That the one who comes must follow the trail.
 Your Name is true which I hail. (2)

I cherish the hour when I recite Your ambrosial text.
 Those devoted to You serve You with zest
 The devoted who serve You, the Amrit of devotion obtain.
 Those engrossed in Your Name ever they come to gain.
 Ritual practices and other disciplines have no value for them
 In You who don't invest.
 I cherish the hour when I recite Your ambrosial text. (3)

I am sacrifice unto the True Name.

P-567

Your rule remains ever the same.
 Your word is everlasting,
 It is eternal.
 He is your slave,
 In poise who is found basking.
 Neither foe nor suffering dare touch,
 Sin would never frame.
 I am sacrifice unto the True Name (4)

Age after age You we adore.
 Master! We laud You at Your door,
 Meditate on the Lord and no more.
 We meditate only when You came to lodge in the heart.
 You have created illusions and doubts, You alone can abhort.
 The Guru blessed in Your grace, let Yama not knock my door,
 Age after age You we adore. (5)

My Lord Supreme, Inaccessible and Without Limit
 How do I make my supplication? I know not, I admit,
 In Your grace the truth I commit.
 I commit to the truth when Yourself You guide,
 Hungers and sufferings of the world in an instant You drive.
 Supplicating Name, the doubts dissolve when you admit.
 My Lord Supreme, Inaccessible and Without Limit. (6)

Your eyes are bewitching, Your teeth are luscious,
 Your nose is aquiline, long are Your tresses.
 Your golden figure is cast in likewise presses.
 Cast in golden presses with the Krishna rosary,
 Take to meditation, sister friends!
 You won't have to wait at Yama's gate
 If you acquaint yourself with the trend.
 The swan will turn a superior swan,
 And the crane a better crane,

If the cobwebs of the mind no more mess.
Your eyes are bewitching and Your teeth luscious. (7)

Your gait is pleasing, Your utterance sweet.
Like *koel* You sing, Your youth a luscious treat,
Luscious youth, endearing and self-fulfilling,
Like a caparisoned elephant in measured step moving,
Devoted to the Lord, intoxicated the way waves of Ganga beat.
Supplicates Nanak, the slave of the Lord,
Your gait is pleasing, your utterance sweet. (8) 2

Wadhans III Chhant

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

Oh you deadly darling, dyed in your Lord's love you earn fame,
Attuned to the Holy Word, you deadly darling, with Lord you play the love game.
Involved in true love, cherished by the Spouse,
With the Master you start a romance.
Surrendering the ego one finds love and absorption in the Holy a chance.
She is ennobled by the Holy Word,
Deeply involved in love with devotion in the heart.
Says Nanak, her union is consummated, the True Master Himself does accord. (1)

Oh you of little merit, you should realise the Lord's presence.
Guided by the Guru the deadly darling, you witness His immanence. P-568
The Lord prevails all over, you should behold Him in His essence.
He is known as such from age to age.
The innocent spouse cherishes the Lord spontaneously
And meets Him as her wage.
She who relishes the Lord's essence, imbibes the divine testament.
Remaining in the Divine Pool immersed,
Says Nanak, she endears her Spouse absorbed in the Lord Immanent. (2)

O darling, go and ask the happily married,
 Those who have their ego shed.
 They realise not the Lord's command,
 Away from their ego who are not led.
 Those who shed ego realise Love
 And have a good time.
 Dyed in His colour, ever in poise,
 Day and night His Name they chime.
 She is of great good fortune who to the Lord is attuned
 And is blessed with the Lord's devotion.
 Says Nanak, she remains ever in poise,
 Who has truth as her decoration. (3)

Oh you deadly darling, kill your ego and do what He desires.
 If you meditate on the Lord, you'll settle in the home you aspire.
 Settled in your house, chanting the Holy Word,
 You'll be cast in ever happy conjugal mould.
 Your Spouse playful as you are young,
 Day and night you are adored.
 As destined, yours will be a happily married life,
 Glorified by the Word True.
 Says Nanak, she is ever dyed in the divine dye,
 As she does what her Lord designed for her to do. (4) 1

Wadhans III

All the trade that a devotee undertakes is welcome
 If it is done in a state of poise.
 Discoursing on the Name day and night,
 The profit in the form of bliss one enjoys.
 Enjoy profit in the form of bliss and laud the Lord.
 Discoursing on the Name day and night,
 Garnering virtues and the evil discard.
 Distinguishing between wrong and right,

Guided by Guru gaining the cherished glory,
 And sip the essence of Truth.
 Says Nanak, unique is the devotion of Lord,
 Rare devotees indulge in it forsooth. (1)

The devotee should do the farming in mind
 And grow the crop in the body's posture.
 You will enjoy the divine bliss here
 And also profit hereafter.
 The profit hereafter with Lord lodged in the heart,
 Blessed is the farming and blessed the trade.
 Meditating on the Name, imbibing it in mind
 And understanding what the Lord bade.
 The self-possessed are tired doing the farming,
 Their thirst and hunger is never satiated
 Says Nanak, one should sow the Name in one's heart
 The way in the Holy Word it is stated. (2)

Only they enter the divine trade
 Who have the jewel of luck in their forehead.
 Guided by the Guru their mind comes to settle,
 With the Word Holy to renunciation they are led.
 Luck on their face and forehead and truth their renunciation,
 They take to true contemplation.
 Without the Name the world is crazy,
 The Holy Word subdues ego, unto its climination.
 Devotion to the Holy Word develops wisdom, P-569
 And the devotee attains the bliss of Name.
 Says Nanak, the Holy Word dispels fear,
 And with good fortune inscribed in the forehead meditation he attains. (3)

One takes to farming or trade as ordained,
 Carrying out the ordinance exalts.
 Guided by the Guru one realises the ordinance,

The ordinance union with the Lord imparts.
 The union by ordinance one acquires poise.
 Wondrous indeed is the Word Holy.
 True exaltation is granted by the Guru.
 Truth lends charm and felicity.
 One attains the Annuler of fear by discarding ego,
 The Guru's guidance brings about the union.
 Says Nanak, the Immaculate, Inaccessible and Unknowable
 Is contained in the Lord's communion. (4) 2

Wadhans III

My self, you should ever abide by truth.
 You will live in peace at home,
 And Yama of death would scare you not forsooth.
 Scared not by the snare of death,
 You will be attuned to the Word True.
 The immaculate mind devoted ever to truth,
 The cycle of birth and death you won't rue.
 The self-possessed afflicted by duality and doubt
 Gets caught in the death's trap.
 Says Nanak, my self you should ever nestle in the truth-lap. (1)

My self, there is a treasure lodged in your heart,
 Don't you look for it outside.
 Whatever He offers, you should enjoy,
 And guided by the Guru in His grace abide.
 Guided by the Guru, abide in His grace,
 Lodged in your heart the Name is your mate.
 The blind egotist suffers in ignorance,
 And in duality does disintegrate.
 Without the Name there is no deliverance,
 Everyone has to wear the shroud.
 Says Nanak, there is the treasure lodged in your heart
 Don't you look for it outside. (2)

My self, having gained the boon of human life
 Some involve themselves in truth.
 They serve their True Guru,
 With the wondrous Holy Word lodged in their heart's booth.
 With the Holy Word lodged in the heart and devotion to Name,
 The Name obtains them the Nine Treasures.
 The self-possessed lost in love with Maya,
 Afflicted with duality, ignominy come to bear.
 Those who kill ego, absorb themselves in the Holy Word,
 And remain deeply involved in Truth.
 Says Nanak, the human life is a rare boon
 The True Guru has enlightened me with this forsooth. (3)

My self, those who serve the True Guru are greatly blessed.
 They who subdue their senses,
 Their attachments they have suppressed.
 Attachments suppressed and devoted to Truth,
 Themselves they come to realise.
 Guided by the Guru they chant the Name,
 Their understanding deep they are essentially wise.
 Others are lost in lust for the fair sex and attached to Maya,
 The unfortunate self-possessed remain asleep.
 Says Nanak, those who serve their Guru spontaneously,
 Many blessings on them heap. (4) 3

Wadhans III

One should trade in precious goods as advised by the True Guru.
 The profit lies in devotion to God,
 The virtuous gets merged in the True. P-570
 Merged in the True under the Guru's guidance,
 Devotion is the profit in the world they gain.
 No peace without devotion, there is dishonour in duality,
 Name is the anchor through the Guru they attain.

Name as stock-in-trade is ever profitable
 To him who is put in this trade by the True.
 One should trade in the precious goods ever
 As advised by the True Guru (1)

Attachment with Maya is a malady,
 It is a bad bargain.
 Indulging in untruth is consuming poison,
 It aggravates pain,
 Aggravates pain in the illusionary world.
 Without Name it is ignominy.
 The learned recite and elaborate,
 In the absence of realisation there is no felicity.
 There is no deliverance from transmigration.
 In the attachment with Maya Dame.
 Attachment with Maya is a malady,
 It is a bad bargain. (2)

The spurious and the genuine are tested in the Court True.
 The spurious are thrown out of the Portal,
 Miserable, they lie and rue.
 They lie and rue in misery, the ignorant stupid,
 The egoists, their life they waste.
 The vicious Maya which deludes the world,
 The Name True would let them not taste.
 The self-possessed alienating the holy
 Earns suffering in the world as his due.
 The spurious and the genuine are tested in the Court True. (3)

It's all His doing; whom should one complain?
 None else can anything do.
 He assigns the tasks to whom He does claim.
 The way His Eminence pleases He assigns tasks.
 In himself no one is a hero or a coward.

Bestower of universal life, He who determines what one does,
 Himself He pardons and gives reward.
 Blessed by the Guru one should kill one's ego.
 Says Nanak, with the Name one does fame attain.
 It's all His doing; whom should one complain? (4) 4

Wadhans III

Taking to the Lord's Name is true bargain,
 It is indeed the true trade.
 Guided by the Guru, one should engage in meditation.
 Of great value and weight,
 Of great value and weight, it's a true trade,
 The true trade those of great good fortune take.
 Their body and mind absorbed in the Lord,
 Attuned to the True Name their stake.
 He on whom He is gracious realises truth,
 And on the Holy Word would discourse.
 Says Nanak, those who are devoted to Name attain peace
 And truthful is their trade, of course. (1)

Ego and Maya are impurities with which one is polluted.
 Guided by the Guru, the mind is cleansed,
 And the tongue with the essence Divine is saturated.
 The tongue saturated with essence Divine, the heart drenched,
 And discoursing on the Word True,
 There is a well full of Amrit inside
 The water-carrier maid draws with the help of the Guru.
 He whom He favours takes to truth.
 And his tongue with essence Divine is saturated.
 Says Nanak, devoted to the Name get cleansed,
 The rest with the dirt of ego are polluted. (2)

The learned astrologers shout about their learning,

P-571

What do they try to attain?
 Their hearts are soiled with the love of Maya,
 In Maya they trade and bargain.
 Trading in Maya, in love with the worldly,
 They suffer in transmigration.
 A worm of vice, involved in vice,
 In filth they find emersion.
 What has been inscribed Above must take place,
 No one dare undo.
 Says Nanak, those devoted to Name are ever happy,
 The rest are stupid dying in hullabaloo (3)

Dyed in the dye of Maya your discrimination has disappeared.
 Guided by the Guru you should dye in the dye
 That with duality is not smeared.
 The dye of duality cleared, you get involved in truth,
 Of truth yourself will be filled.
 The devotee who realises the true one is ever skilled.
 When He Himself unites, one meets,
 One knows not His ways.
 Says Nanak, without the Name one is deluded,
 He who is dyed in the Name sways. (4) 5

Wadhans III

My self, the world is caught in transmigration,
 The ultimate deciding factor is truth.
 If the True One were to pardon,
 One doesn't have to be born again forsooth.
 One doesn't have to be born again, the deciding factor being truth,
 The devotee receives honour.
 Those dyed in true colour are in a state of poise,
 And remain in poise ever.
 Devoted to the True, one remains committed to truth.

Dyed in the Word Holy, one is absolved.
 Says Nanak, those devoted to Name Divine are identified with truth,
 They are no more recalled. (1)

Attachment with Maya is sheer madness.
 It fosters duality.
 Mother and father are a mere attachment,
 Attachment is a frailty.
 The frailty of attachment is the consequence of *karma*,
 No one can it undo.
 He who has created the world also fosters it,
 There is none to compare His virtue.
 The purblind egoist is afflicted with anxiety,
 Without the Word Holy there is no felicity.
 Says Nanak in the absence of Name everyone is misled,
 The attachment to Maya is a killer malady. (2)

Finding the world burning, they rushed to the Guru's shelter.
 They requested the Accomplished Guru,
 Pray do save us with honour.
 Give us shelter, Name and glory,
 There is no Bestower like you.
 Those in your service are of great good fortune,
 They are devoted to the Eternal True.
 The celibates, ascetics, those who observe discipline and observe rituals,
 Without the Guru they gain not the supreme quarter.
 Says Nanak, the Holy Word takes care of them,
 Those who come to the Guru's shelter (3)

The realisation granted by God grows,
 There is no other realisation.
 Within and without, it is You alone I find,
 It is You who enlightens.
 You alone enlighten, there is none other I care.

The devoted tastes the essence divine.
 At the True Portal reigns truth,
 The Holy Word inculcates the cogitation fine.
 He who comes to realise the Lord in his own house
 He indeed is exalted by the True Guru. P-572
 Says Nanak, those devoted to Name are admitted in the Mansion.
 Their cogitation is accepted true. (4) 6

Wadhans IV Chhant

There is but One God.
 He is realised through the grace of the True Guru.
 My self, O my self, the True Guru has blessed me with love on His part.
 The Name *Refrain* of 'Hari' has come to lodge in my heart.
 The Name 'Hari' lodged in my heart, with sufferings I am through.
 It is great good fortune I had a glimpse of my Guru.
 I hail my Guru True,
 Standing and sitting I serve my True Guru,
 Serving whom I have peace in my heart.
 My self, O my self, the True Guru has blessed me with love on his part (1)

I live, I maintain myself, seeing my sustaining True Lord.
 He has inculcated the Name Divine in my heart.
 Meditating on the Name I am in perfect accord.
 Meditating on the Name, the lotus *of* my heart has blossomed,
 The Divine Name has blessed me with Nine Treasures.
 Having shed the malady of ego, I'm free from suffering.
 In perfect poise I am in tune with the seer.
 Adoration of the Name from the True Guru I obtain
 Propitiating the True Guru gains peace as reward.
 I live, I maintain myself, seeing my sustaining True Lord. (2)

Let someone, anyone, pray, take me to my Accomplished True Guru.

Many a time I would sacrifice my body and mind unto the True.
 I would cut myself into bits and offer to him again and again,
 Who would the True Guru's Holy Word to me would relate.
 My mind suffers pangs of separation,
 This suffering only after meeting the Guru can abate.
 The Purveyor of Peace! Pray take pity,
 Grant me the dust of the feet of my Guru True.
 Someone, anyone, pray, take me to my Accomplished Guru (3)

No one other is as great, as grand a bestower as the Guru.
 Ever He gives charity, my Immaculate Lord True.
 Those who meditate on Name, they are free from sufferings, illusions and fear,
 They go to the Lord in humility.
 The fortunate have their mind attuned to the Guru Dear,
 Says Nanak, the Lord Himself brings about the union.
 It makes for peace meeting the Guru True,
 No one other is as great, as good a bestower as the Guru. (4)

Wadhans IV

Without my Guru, in the absence of the Master, I feel utterly small.
 Meeting the Bestower of life in Him I dissolve.
 Union with the True Guru I am attuned to the Lord.
 Meditating on the Divine in the Name I am absorbed.
 He Whom I was searching I found the Friend in my heart. P-573
 Attuned to the One I realised the One alone.
 I found Him pervading my inside *behind the wall*.
 Without my Guru, in the absence of the Master, I feel utterly small. (1)

Those, only those who have realised the True Guru,
 He unites them with the Supreme Lord.
 I would propitiate their feet
 And give them utmost regard.
 Propitiate their face who meditate on the True Guru;

You are the Mighty Bestower, primed of my heart.
 Pray, fulfil my desire, my Lord.
 I met the Guru-devoted, my desire was fulfilled,
 Day and night we lauded God.
 True Guru, only the True Guru who have realised,
 They are united with the Divine Bard. (2)

I am sacrifice, sacrifice I am unto the Guru-devoted, my friend dear.
 He recites the Lord's Name, recites and repeats
 The Name of my Beloved who is my Peer.
 The Lord's Name is my life's support,
 I live not without it for a moment.
 Were the Bestower of Peace take kindly,
 Guided by the Guru, I would sip Amrit every instant.
 The Lord Himself inculcates devotion and unites,
 Himself He endears.

I am sacrifice, sacrifice I am to the Guru-devoted, my friend dear. (3)

The Lord Himself is an image of immaculation.
 The Lord Himself unites,
 What He does, finds consummation.
 What the Lord desires happens.
 Nothing else can take place,
 No clever device can gain Him,
 Many have run this race.
 Blessed by the Guru, Nanak, the slave realised,
 There is nothing other than divination.
 The Lord Himself is an image of immaculation. (4) 2

Wadhans IV

Lord! Let me meet my True Guru, my Guru True.
 The True Guru's feet I propitiate.
 I shed the darkness of my ignorance,

The collyrium of the Guru's guidance ingratiates.
 The collyrium of enlightenment was applied by the True Guru,
 The darkness of ignorance was shed.
 Serving the True Guru I attained the prime status,
 With the Lord's Name every breath, every morsel, I was fed.
 Those on whom the Lord is gracious,
 They have an opportunity on the True Guru to wait.
 Lord! Let me meet, my True Guru, my Guru True,
 The True Guru's feet I propitiate. (1)

My adored Guru, my true love, I can live not without my Guru,
 He nourishes me with the Name Divine which in the end comes to my rescue.
 The Lord's Name rescues me in the end, the True Guru has inculcated,
 Where progeny, spouse and friends failed,
 There the Name Divine liberated.
 I hail my Immaculate Guru.
 In whose company I meditated on the True.
 My adored Guru, my true love I can live not without my Guru (2)

Those who have not had a sight, a glimpse of the True Guru,
 Purposeless of little value, they have wasted their life through.
 Having wasted their purposeless life,
 The reprobates regret and die in misery.
 With jewels in their home they store,
 The unfortunate meet not the Deity.
 Lord! Let me not meet them who meditate not on the True,
 Those who have not had a sight, a glimpse of the True Guru, (3)

I am a humble *chatrik*, a starved soul, to the Lord I supplicate.
 Let me meet my Beloved, the True Guru I wish to propitiate.
 I propitiate the Guru True when the Lord favours.
 I have no companion other than the Guru,
 The True Guru is the support of my life ever.
 Says Nanak, the Guru inculcated in me the Name

Of the Lord True, eternally-in-state
I am a humble *chatrik*, a starved soul, to the Lord I supplicate. (4) 3

Wadhans IV

Lord! In Your grace do favour and unite me with the Provider of felicity.

I go and ask, I implore the True Guru about the Almighty.
The True Guru I implore, He who has gifted me with Name.
I propitiate His feet and pray day and night.
My Guru, the True who has put me on the trail,
He is the true devotee who treats weal and woe alike
And is absorbed in the Divine Entity.

Lord! In Your grace do favour and unite me with the Provider of Felicity. (1)

Hearing Name from mouth of the devotee my ills like ego shed,
Repeating the Lord's Name with tongue the world's sufferings fled.

Those who repeated Name of the Lord,
From their sufferings and sins they were free.
The True Guru gave in their hand the weapon of enlightenment,
The minions of Yama were made to flee.
Lord, the Bestower of Peace took kindly,
All the sins and suffering were shed.

Hearing the Name from mouth of the devotee my ills like ego fled. (2)

Repeating the Name ever and ever I am with the Name wed.

Guided by the Guru my tongue repeated,
And all my sufferings fled,
The Guru guided, the sufferings fled.
My body free from ills is sound.
Day and night I am attuned in poise
And meditate on the Lord Deep and Profound.
High caste or low, he who meditates on Name,
To the Supreme status he is led.

Repeating the Name ever and ever I am with the Name wed. (3)

Pray do be kind, do be kind and save us in Your grace.
 We are sinners without virtue who come helpless at Your place.
 Sinners without virtue, helpless come to the Lord Compassionate for shelter.
 You are the shelter of suffering, Bestower of all joy,
 We are stones to be ferried to the shore other.
 Propitiating the True Guru the essence of Name I attained,
 The Name was the anchor in Nanak's case.
 Pray do be kind, do be kind and save us in Your grace. (4)

Wadhans IV **Ghodian* (Prothalamion)**

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

The body is a mare, the Lord's creation.
 Gained through good deeds blessed is the human creation.
 The human creation gained through good deeds,
 The body is radiant like a gold plate.
 The devotee dyes it in deep red,
 Ever in the new divine shade.

The body is elegant with which one on the Lord does meditate.
 Meditating on the Lord it is embellished.
 Says Nanak, the fortunate gains it with Lord's Name as its mate. (1)

Let the mare of body have the saddle of discretion,
 Riding which one can cross the arduous ocean.
 The arduous ocean with tumultuous waves,
 The devotee alone can ferry across.
 The blessed boards the boat divine
 The Guru piloting with the Holy Word *when it would toss*.
 He who lauds the Lord day and night in every mood,

* Songs sung at the start of a wedding procession

And his every colour is the colour divine,
Says Nanak, he gains the state of liberation,
The Lord Supreme, Noble and Fine (2)

The Guru has bestowed enlightenment as bridle-bit in the mare's mouth,
And with the whip of love has disciplined the body uncouth.
Disciplined the body with the whip of love,
The devotee succeeds in disciplining the mind.
The uncouth is softened with the Word Holy,
And he sips the essence of the nectar Divine.
Listening the Holy Word as expounded by the Guru,
The mare of body is dyed in the Lord's dye.
The long journey and arduous path,
Nanak was escorted to the other side. (3)

The mare of body is created by God
With the help of which one realises the Lord.
Blessed is the mare that one must laud.
She is obtained with accumulated good deeds in the Time Primal,
Riding the mare one crosses the arduous ocean *of existence*
And meets the Master of Joy Eternal.
The Lord Accomplished has Himself initiated the wedding,
The holy have collected to form the marriage party.
Says Nanak, the blessed groom has been found in the Lord
All the men of God are due felicity (4) 1.5

Wadhans IV

P-576

The body is the mare dyed in the Lord's fresh dye.
For enlightenment divine to the Guru it applies.
Prays for enlightenment, entertaining discourse,
And realises importance and extent of the Lord.
The Creator Himself makes the life fruitful,
With the Lord's Name in the heart.

Hailing the Name, the holy asks for devotion.
 Says Nanak, listen ye fellow travellers!
 Noblest of all is the Lord's propitiation. (1)

The mare of golden body has also the saddle of gold,
 In which are studded the jewels of Name untold.
 Studded with jewels one realises the Lord,
 Meeting the Lord it is joy in extreme.
 Abiding by the Holy Word, meditating on the Name,
 Blessed are those who dyed in the Name become the same.
 Meeting the Master, knower of the heart,
 The groom is dyed in the dye of the Lord.
 Says Nanak, He who imbibes the Name,
 Name alone he asks from God. (2)

In the mouth of the mare the Guru has put the bridle bit.
 The elephant of mind with the holy word has come to submit.
 Mind in control, one attains the supreme status.
 Such a bride to her groom endears.
 Her heart attuned to the Preceptor.
 Charming in her house she appears.
 Dyed in the divine dye, given to poise,
 She realises her Lord God.
 Says Nanak, the slave, it is the blessed who meditate on the Lord. (3)

The body is the mare which realises the Lord.
 In the company of the True Guru the Preceptor it lauds,
 Lauds the Preceptor, repeats Name in all humility.
 It meets the Lord in His Mansion,
 And gets dyed in His dye.
 Singing the Lord's praises in a fearless mind
 And meditating as guided by the Guru,
 Says Nanak, the Preceptor took pity,
 Riding the mare the groom gained the True. (4) 2.6

Raga Wadhans V

Score 4

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

In the company of the Guru I've found my Beloved Lord.
I've dedicated my body and mind, time and again in regard.
Dedicated my body and mind and swam through the ocean.

I was free from fear of death.

Sipped Amrit, became immortal and forgot transmigration.

I imbibed the state that imparts poise

With Lord's Name as my support.

Says Nanak, I enjoy peace and tranquillity,

On the True Guru I dote (1)

My friend, fellow traveller, pray, pay heed.
The Guru has given me the *mantra*, a holy word of creed.

I repeated the True Word, lauded the Lord,
The illusions of my mind were dissolved.

I arrived at the Lord who never departs.

Ever and ever who remains by my side.

He who submits to the Lord is exalted high.

The Lord blesses him with Name in poise.

Says Nanak, I am sacrifice unto Him

From Whom everyone his dole acquires (2)

P-577

If You so please one is satiated, satisfied,
The mind is at peace and the longings allayed.

The mind is at peace, thirst quenched,

One gains the rich treasure.

The disciples and devotees start partaking.

I am sacrifice unto the True Guru, my Seer.

They became fearless, dyed in the Lord's dye,

The terror of Yama was no more there.
Says Nanak, You are ever by the side of Your devotee
Who meditates on You with fervour. (3)

My expectation are met, my wishes are fulfilled.
I am without merit, You are my Master-skilled.
Virtue Incarnate, my Lord!
How do I sing Your praises?
You cared not whether I am good or bad,
In a trice You pardoned my sins, their wages.
Blessed with nine treasures* and melodies unstruck,
Nanak found his Spouse at home, no more worries of ill-luck. (4) 1

Sloka

Why lend ears to falsehood
Which passes like gust of wind in speed.
Says Nanak, approved are the ears
Which to the True Lord pay heed. (1)

Chhant

I am sacrifice unto them who pay heed to the Lord.
They are in perfect poise who with their tongue utter the Name of God.
In perfect poise with invaluable virtues
They come the world to cheer.
In the dreadful ocean *of existence*
With feet of the Lord many a main they steer.
Says Nanak, I am sacrifice unto them
Who pay heed to the Lord with their ear.

* Blessings named after nine different precious stones

Sloka

I long for a glimpse of His refulgence without which I thirst hard.
Says Nanak, blessed are the eyes who have witnessed the Lord.

Chhant

I am sacrifice unto them who have the Lord beheld,
In the Court True they are with honour held.
They are treated as masters and chiefs,
Who are dyed in the Lord's dye.
They are satiated with Divine ecstasy, in poise engrossed,
In every heart they find their deity.
They are friendly saints, at peace,
By the Master they are endeared.
Says Nanak, those who have had a glimpse of the True Guru,
I am sacrifice unto them, a hundred times revered. (2)

Sloka

Without the Name one is misled to a deserted dark night.
Says Nanak, their life is fruitful who have the True Lord ever in sight.

Chhant

I'll sacrifice, make myself into slices for them who have beheld my Lord.
They are fully quenched, the devotees,
Who have tasted the sweet Amrit of God.
The Lord in His grace has showered the sweet Amrit.
There is peace all over.
Free from sufferings and illusions,
The glory of the Creator of the Universe,
They come to sing with fervour.
Attachments snapped, misdeeds washed,

Company of the Five Evils stalled.
Says Nanak, I'll sacrifice, make myself into slices unto them
Who have beheld my Lord. (3)

Sloka

Those who long for the Lord are His cherished devotees.
Says Nanak, it is truism that the Lord lies not apart from His protégés.

Chhant

The way water in water surges,
The way light in light merges,
So are the Accomplished absorbed in the Creator.
Finding themselves in the image of the Lord,
They are lost in the void spontaneously in stillness,
And get identified with God.
Himself He remains hidden, Himself He is free.
Him He Himself urges.
Says Nanak, shed are my fears, illusions and the Three Qualities.
The water in water surges (4) 2

Wadhans V

Lord! Accomplished to do and make others do,
Pray lend your hand and come to the world's rescue.
Accomplished to take care of those in Your shelter,
You are the mine of money and Bestower.
I am sacrifice unto Your devotees
Who have realised Your unique power.
Your face and features cannot be projected,
You are beyond expression, too.
Supplicates Nanak, pray, pay heed,
Lord! You are accomplished to do and make others do. (1)

They are all Your creation, You are the Creator,
 Their sufferings and ills You are the annuller.
 Their illusions, ills, and pains in an instant You alleviate
 Pray do take care, You are the Compassionate Lord.
 You are the mother, father, master and mate,
 The entire world is Your ward.
 He who comes to Your shelter acquires the treasure of virtue
 He doesn't have to be born again nor die later.
 Nanak, Your slave supplicates
 They are all Your creation, You are the Creator (2)

Day and night on the Lord you should meditate,
 And thereby gain whatever you rave.
 Gain what you crave and on the Lord meditate,
 And thereby the terror of death you stave.
 Lauding the Lord in the company of the holy,
 Whatever one longs for one must have.
 Giving up pride, attachment and misdeeds,
 The Lord you should cultivate.
 Supplicates Nanak, day and night,
 On the Lord you should meditate. (3)

At the Portal Divine the unstruck melody resounds.
 In every heart the Lord God's echoes abound.
 Abound the Lord God's echoes Who prevails all over,
 Inaccessible, Unknowable, and High.
 His countless merits cannot be counted,
 Remaining beyond reach, howsoever one may try.
 Himself He creates, Himself provides
 All the living creations that abound.
 Supplicates Nanak, peace obtains in meditation alone,
 At the Portal Divine unstruck melody resounds. (4) 3

Raga Wadhans
Alahaniyan (Dirgas)
Score 5

There is but One God.
 He is realised through the grace of the True Guru.
 I hail the Accomplished Creator, the True King,
 Who has the world assigned task.
 When the time is up and the cup is full,
 Even the beloved is asked to embark. P-579
 The beloved is asked to embark as per the summons,
 With all the brothers in grievous stupor.
 The swan *of the soul* departs from the body,
 Mother mine, when the allotted days are over.
 One gets what is inscribed,
 What in the previous life one did hawk.
 I hail the Accomplished Creator, the True King
 Who has the world assigned task. (1)

Fellow travellers! Contemplate on the Lord, every one has to depart.
 It is false preoccupation of four days here,
 Eventually you must start.
 There we must go at the end like guests,
 Why should then one be vain?
 Serving Whom one is at peace in the Divine Court,
 One should ever meditate on His Name.
 Nobody is going to pay heed to you there,
Who knows what to us is going to befall?
 Fellow travellers! Contemplate on the Lord
 Everyone has to depart. (2)

What the Accomplished pleases He does, the world is just to cater.
 He is pervasive in land and sea, Lord, the True Creator.
 Lord, the True Creator, Unknowable and Wondrous,

Nobody has known His extent.
 Their arrival is fruitful,
 Who meditate on Him with single-minded intent.
 He demolishes and then builds Himself,
 His command being the enchancing factor.
 What the Accomplished pleases He does,
 The world is just to cater (3)

Says Nanak, he does truly wail who wails out of love.
 Wailing for worldly reason,
 No purpose such a wailing serves.
 Wailing serves no purpose, the world is unconcerned.
 They wail for money,
 They discriminate not between good and bad.
 Their life they lose for a penny.
 He who comes here must depart,

The rest is false pride that no purpose serves,
 Says Nanak, he does truly wail who wails out of love. (4)

Wadhans I

Come my sister friends, let us meditate on the Name True.
 Mourn the separation from Lord
 And propitiate the Master, our Guru.
 Propitiate the Master and survey the path,
 Since we too have to go there.
 He who created, took it back,
 His command alone operates here.
 What He ordered was carried out,
 What can we do?
 Come my sister friends, let us meditate on the True. (1)

Reville not death, oh ye man of the world, should one know how to die?

Were you to serve your Master,
 For you to tread an easy path would lie.
 Treading the easy path, one receives the reward,
 Exaltation is in store.
 Going with offerings one is absorbed in truth
 And is lionised galore.
 Cherished by the Master you go into the Mansion
 And disport dyed in the Divine dye.
 Revile not death, oh ye man of the world, should one know how to die? (2)

Welcome is the death of the hero if he were himself to court.
 They are called martyrs hereafter P-580
 And are lionised in the Divine Fort.
 Lionised in the Divine Fort, they go with glory,
 No harm comes to them ever.
 They meditate on the Lord alone and reap reward,
 Serving Whom the fears stagger.
 One should not throw oneself about, remain in one's fold,
 The Lord knows about it all.
 Welcome is the death of the hero if he were himself to court. (3)

Says Nanak, for whom should one wail?
 Of the universe it is the fate.
 The Master watches His own handwork
 And on His creation does contemplate.
 Contemplates on His creation and takes decisions.
 He who does, He alone knows.
 He perceives, He conceives,
 His ordinances and His vows.
 He who does, He alone knows.
 Wondrous are the ways of His state.
 Says Nanak, for whom should one wail?
 Of the universe it is the fate. (4) 2

Wadhans Dakhni I

We are aware that You are the True Creator, also the Sole Provider.
You have brought about this universe, truly Inaccessible and without limit either.

You unite and disunite the two flanks *in the cosmos*,

Without the Guru it is all dark and pitch darker.

You created the Sun and Moon, day and night of whose movements

You are the Master

You are the True Master, pray bless us with true ardour. *Refrain*

Having created the universe, weal and woe You harbour.
Man and woman too are Your creation who get involved in Maya, the vicious charmer.
The four sources of creation and their tongues are Yours, You are their anchor.
The creation is Your throne where You sit and justice administer. (2)

You have brought about transmigration,

But Yourself, You are the Eternal Creator.

Of birth and death, coming and going, the man of evil is a prisoner.

The unworldly has the Name neglected, when he sinks who would be his rescuer.?

Discarding virtue, he has taken to evil, of evil he is the trader (3)

The loved one's are summoned by the order of the Creator.

The spouses are separated; those separated He brings them together.

Beauty is no consideration for them, Yama has to carry out the order,

He cares not for the young or old, the loving bonds does asunder (4)

As ordained by the True, the nine doors close and the swan of soul to the upper
region soars.

The female of the body deserted, deceived, misled in falsehood,

Lies lifeless in the courtyard within the doors.

The Maya-bound consciousness dead,

At the Portal of Divine Mansion her heart she pours.

The girl-friends of the Master,

If you must mourn, the merits of the True are there to adore. (5)

The dear-departed is then given birth,
 And in the silken sheets gets to roll.
 The bonds of the True One resound,
 And the five evils of the mind are no more.
 The spouse of the body wails, in the absence of my love I am dead,
 Accursed is the life, it is bore.
 She who dies while living,
 She is known her love to adore. (6)

Come to mourn, do wail
 At the world's false shore.
 The True Spouse you have deserted with misdeeds,
 And involved yourself in false concerns galore.
 In every house there are happily-married couples,
 Who with love each other adore.
 I cherished my True Lord
 And remained engrossed in the Divine Lore. (7)

P-581

Meeting the Guru who changes her fashion of dress,
 She is clad in truthful wear.
 My sister-friends, let us get together
 And meditate on the Creator.
 The Name blesses one with conjugal bliss
 And truth does one endear.
 Sing not the songs of sorrow in separation
 Says Nanak, contemplate on the Lord Seer. (8) 3

Wadhans I

He who has created the world and in it pervades,
 He should be known by His creation.
 The True Lord is not far to find,
 In the form of the Word Holy in every heart He has His presence.
 Find Him in the True Word, He is not far.

He who has this world created.
 Those who meditate on the Name are happy.
 Without the Name the game is defeated.
 He who has created, He alone knows its system,
 Who else can it explain?
 He who has created the universe and tied it in the snare of Maya,
 Faith in Him you should maintain (1)

Fellow traveller, he who has come must go,
 The world is only a half-way house.
 Every forehead has luck inscribed by the True,
 Weal and woe are as per the previous course.
 Weal and woe are as per deeds,
 Which must with one last.
 One should do what one is ordained
 And tread no other path.
 Himself He remains detached having the world entangled,
 His ordinance alone can liberate.
 As one vacillates, death overtakes,
 Involved in duality and other mistakes (2)

Yama's path is difficult to follow,
 Deserted, dark and stormy blind.
 No water, no rugs, no bedding,
 Nor eatables of any kind.
 No entertainment with honour, no cold water,
 Nor any garments to dress up for show.
 With chain around the neck and strokes on the head,
 No sight of any home or shelter to go.
 The seeds sown there never sprout,
 One has to regret it ever somehow.
 Without the True One there is no friend,
 This is the truth one has to swallow. (3)

O friend, that mourning is understood
 Which is conducted in the cherished memory of Lord.
 Those who mourn entangled with Maya,
 They mourn for worldly reward.
 Mourning for worldly reward doesn't purify at all,
 The world is a dream, a fancy ride.
 The way a juggler plays tricks,
 One is deluded in falsehood pride.
 He shows the true path, and makes us do right.
 Those devoted to Name are saved by the Guru Accomplished,
 Says Nanak, spontaneously on His own, as He might. (4) 4

Wadhans I

O friend, he who comes must depart,
 The world is an imaginary play.
 One arrives at the True by devotion to the True,
 The True makes one tread the true way.
 There is no room for the false and greed,
 Nor there would be any hereafter.
 They are neither invited nor shown hospitality,
 Like a crow in a deserted quarter.
 Birth and death keep us alienated from the Lord,
 This is how the world disintegrates.
 Deluded in the pursuit of greed for Maya,
 Death makes us cry and supplicate (1)

P-582

O friends, brothers, let us embrace each other and invoke
 For our continued relation with the True benediction.
 Let us invoke benediction of the Beloved Lord,
 Benediction that we take to contemplation.
 But those already united need no union.
 Those who have forgotten Name, know not their state.
 With the Holy Word they play the game of communion.

Those who are devoted to the Holy Word don't have to tread Yama's path,
 From age to age they remain true.
 Friends and relations meet a happy stance,
 Their bonds are snapped by the Guru (2)

O friends, man is born unclad with his destiny recorded.
 What has been inscribed cannot be foregone,
 That at the Prime Time was rewarded.
 The True One sat and inscribed both vice and virtue,
 One takes over what one is assigned.
 Maya, the charmer, plays her charm
 With many a colourful chords she binds.
 With petty thinking one becomes petty,
 And swallows sweets with the flies.
 Man goes from the world unclad,
 As unclad he arrives (3)

O friends, mourn if you must,
 The loved one is bound and led off.
 What has been inscribed cannot be effaced.
 The messenger is at the gate with his staff.
 The messenger has come as ordained,
 The mourners must mourn.
 Progeny, brothers and nephews mourn,
 And loved ones with hearts torn,
 No one dies with the dead.
 But those who mourn in the fear of Lord recounting His virtues forsooth.
 Says Nanak, they are recognised enlightened
 Whose mourning relates to contemplation on truth. (4) 5

Wadhans III

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

Laud the Lord ever who has everything in His power,
 Such a one is widowed never,
 Nor does she have to mourn ever.
 Mourns never, enjoys life ever.
 In the Lord's Mansion she is ushered.
 She realises the Beloved, who determines destiny,
 And is devoted to the Holy Word uttered.
 The virtuous who cherishes virtues and adores her Spouse,
 She never suffers separation.
 One should laud the True Lord
 He is capable of every action. (1)

Realising the Lord through the Holy Word,
 Himself He brings about the union.
 She is dyed in the dye of her Spouse
 Who does her ego shun.
 Shuns ego, she is not swallowed by death,
 Guided by the Guru she realises the Almighty Lord.
 Happily-married, her wish fulfilled,
 Drenched in joy, she is united with the Life Bestower God.
 Dyed in the dye of the Holy Word, intoxicated with youth,
 She collapses in the clasp of her companion.
 The True Master is realised through the Word Holy,
 Himself He brings about the union (2)

Those who have realised their Lord I go and ask the holy. P-583
 "Shedding ego, serve Him,
 The True one is met as a matter of course," *I get the reply.*
 "Meeting the True One and treading the true path
 One is absorbed in the Word True."
 She is never widowed, ever enjoys conjugal bliss,
 Her mind is in a perpetual state of poise attuned to the Beau.
 Attuned to the Beau finding Him prevalent, all over,
 She enjoys the spectacle of life in a poise.

Those who have realised their Lord,
I go and ask the holy their advice. (3)

Those alienated from the Beloved shall meet,
Should they sit at the True Guru's feet.
The True Guru is ever gracious,
Evil thoughts with the world Holy He does annul and treat.
Annuls evil thought with the Word Holy, discards duality,
And in the True is one absorbed.
The True Word lands lasting peace,
And the illusion of ego is abhorred.
The Lord is Immaculate, ever blessing with joy,
Says Nanak, the Holy Word leads to the Divine Retreat.
Those alienated from the Beloved shall meet
Should they sit at the True Guru's feet. (4) 1

Wadhans III

Listen ye happily-married!
Serve the Spouse with the Holy Word in contemplation.
The evil-minded realises not the Spouse,
Bereft of Him she is afflicted with lamentation.
She who wails remembering the Spouse, ever lauding His virtues,
Her Spouse never dies nor ever departs.
The devotee is known, exalted by the Holy Word,
Remains in the love of the True absorbed.
She who is not destined to realise her Spouse,
She is misled by the false into ruination.
Listen ye happily-married!
Serve the spouse with the Holy Word in contemplation. (1)

He has created the world where one comes and goes.
Undone by attachment to Maya,
One gets into the transmigration throes.

Caught in the transmigration throes, misdeeds multiply,
 The unenlightened is misled.
 She can make not for her Spouse without the Word Holy
 And wastes her life in misdeeds and falsehood instead.
 Her Spouse is the spirit of the world, for whom does she wail?
 She wails forgetting her matrimonial vows.
 He has created the world where one comes and goes. (2)

My Lord is true, ever true, neither dies nor He departs.
 The ignorant women wander misled, the widowed in duality smarts.
 In duality the widowed smarts, suffers in attachment with Maya.
 As the age declines, the body disintegrates
 Whosoever comes must go.
 One suffers in duality and frustrates.
 Entangled in Maya, remembering not Yama,
 With greed and covetousness in the heart.
 My Lord is true, ever true, neither dies nor departs. (3)

Distanced from the Lord some wail,
 The blind know not that He is ever by their side.
 Blessed by the Guru, the True One is attained
 And does ever by them abide.
 Abiding by them ever by their side
 The self-possessed consider Him far.
 Their body goes waste, serves no purpose,
 Who treat not the Lord their part.
 Says Nanak, her union is brought about
 Who has herself with Him tied.
 Distanced from the Lord some wail,
 The blind know not He is ever by their side. (4) 2

P-584

Wadhans III

Let those alienated from the Lord wail,
 I have my True One ever by my side.



Those who have accepted departure as inevitability
 Serve the True Guru and by the Name Divine abide.
 By the Name Divine ever abide in Lord God's presence,
 Serving the True Guru brings eternal peace.
 The Holy Word frees them from the fear of death with truth lodged in their heart,
 Transmigration for them does cease.
 The Lord is true, true is His Name,
 He casts His glance of grace wide.
 Let those alienated from the Lord wail,
 I have my True One ever by my side (1)

My Preceptor is Supreme.
 How do I meet my Lord?
 I met the True Guru and found the Preceptor instantly.
 I lodged the Lord in my heart.
 Ever in my heart, in love with the Lord,
 I sight my Lord in the True Guru.
 Frayed is the robe of attachment with Maya,
 Wearing which slip the steps on the path of the True.
 The robe dyed in the Beloved's dye is pure,
 Wearing which are fulfilled my longings of heart.
 My Preceptor is Supreme,
 How do I meet my Lord? (2)

I have realised my True Lord,
 Others are misled with their misdeeds.
 I cherish my Beloved ever
 Because of His True creed.
 True creed, dyed in His dye,
 Meeting the True Guru I realised the Lord.
 My mind attuned, in a state of poise,
 Free from all my woes and suffering is my heart.
 Dedicating one's body and soul to one's Guru
 The mind divinely drenched, the distress of desire recedes.



I have realised my True Lord,
Others are misled with their misdeeds. (3)

The Lord Himself has created the world.
Without the Guru it is pitch dark.
Himself He unites, comes to meet,
Himself He infuses devotion in the heart.
Infused devotion, one conducts oneself in poise,
The Guru-devoted has his life reframed.
Blessed is his birth, his shedding ego,
At the Portal True he is installed.
With the jewel of enlightenment the heart is illuminated,
Says Nanak, the Name becomes his prop.
The Lord Himself has created the world
Without the Guru, it is pitch dark. (4)

Wadhans III

The body is frail, it is prone to disintegrate,
Those protected by the Guru are saved.
The rest are born and die, transmigrate.
Born, die and transmigrate, the rest regret in the end,
There is no peace without the Name.
Those who labour here, earn fruit,
The self-possessed come to shame.
It is pitch dark in the town of Yama,
There is no sister or brother to wait.
The body is frail, it is prone to disintegrate (1)

The body shines like gold when the True Guru would the union accord,
The illusion of Maya is shed, P-585
In the Name True one is absorbed.
Absorbed in the True Name lauding the Lord,
One meets the Beloved and attains peace.

One is in bliss day and night,
 And egotistic thinking comes to cease.
 Those who are devoted to the Name Divine,
 I sit at their feet with regard.

The body shines like gold when the True Guru would the union accord. (2)

One lauds the True truthfully if informed by True Master.

Without the True Guru they are lost in illusions.

What face would they show hereafter?

What face would they show? Regret their misdeeds,

And suffer one setback after the other.

Devoted to the Name one is dyed in red

In the arms of the Beloved does cloister.

There is no one as great as He,

Whom should one go and make the offer?

One lauds the True truthfully if informed by the True Master. (3)

Those who laud the True truthfully, I touch their feet.

They are immaculate; meeting them all the impurities retreat.

Impurities retreat, it is like bath in a holy pool,

One goes into the true poise indeed.

The Name Divine, Unknowable and Inaccessible,

The Guru True makes one heed.

Dyed in the Divine dye they contemplate day and night,

Say Nanak, they are absorbed in True Retreat.

Those who laud the True truthfully, I touch their feet (4) 4

Var Wadhans IV

(To be sung in the tune of Lallan Bahlma)

There is but One God.

He is realised through the grace of the True Guru.

Sloka III

Those devoted to the Holy Word are supreme souls.
 They have True Name lodged in their heart.
 They garner truth, abide by truth,
 And the True Name they regard.
 They are ever immaculate, sans impurity,
 They are blessed by the Creator Lord.
 Says Nanak, I am sacrifice unto them
 Day and night who meditate on God. (1)

III

I took him to be *clean like* swan,
 And therefore I made friends.
 Had I known that he was *a mere* stork,
 I would not my ear lend.

III

Finding the swan swim, the stork too followed suit.
 The stork was drowned with neck beneath and on top the feet (3)

Pauri

You are Yourself alone and cause of everything.
 You are Yourself the Supreme Lord,
 There is no other being.
 You are Accomplished to do and make others do.
 It's all Your creation what we are seeing.
 You bestow bounties unasked
 To all the living.
 Let everyone hail the Lord.
 Who made every tongue the Divine Name sing. (1)

Sloka III

The entire cosmos is in fear, the Preceptor Himself is above fear.
 Serving the True Guru the Lord comes to lodge in the heart
 Of fear it is ever clear.
 No foe, no suffering would approach him,
 And try to overbear.
 The devotee comes to realise it,
 That what pleases Him one must endear.
 Says Nanak, Himself He protects honour
 And attends to all the tasks here and there. (1)

III

Some fellow travellers are about to depart, others have departed,
 The rest are on the journey set.
 Those who have propitiated not the True Guru,
 They come and go, and regret.
 Says Nanak, those devoted to truth never depart,
 Their True Guru who have met. (2)

Pauri

Better cultivate those cherished by the True Guru
 Who have the meritorious Master lodged in their heart.
 Better meet the beloved of the True Guru
 Who had ego from their heart to discard.
 Blessed is many times the Accomplished Guru
 Who with His sermon has all the world absolved.
 Men of God, you must meditate on Name daily,
 To ferry you across the ocean hard.
 My Accomplished Guru gave the guidance,
 I am sacrifice a hundred times unto my Lord. (2)

Sloka III

Service and slavery of the True Guru is joy, the quintessence of pleasure,
 One is honoured here
 And has liberation in the Court Divine there.
 Doing always good, wearing what is worthy,
 By True Name should one swear.
 Truth obtains in the true company,
 And the truth one should endear.
 There is joy ever in the Holy Word
 And bliss at the door of the Seer.
 Says Nanak, only he serves the True Guru
 Who is blessed by the Creator.

III

Waste is any other service, accursed is the life, accursed its living,
 It is discarding Amrit and opting for poison.
 Poison to be earned and poison as capital saving,
 Poison as a meal poison as a wear,
 Of poison the morsels in the mouth sting.
 Undergoing sufferings here one after the other,
 Hereafter in the hall they would fling.
 The self-possessed embroiled in attachment realise not the Holy Word,
 Of lust and wrath are the being.
 In the absence of the Lord's fear,
 Nowhere it happens the right thing
 When Yama catches hold and beats
 There is none to hear their pleading.
 Says Nanak, what is inscribed in the Prime Time must happen,
 The devotee enjoys Divine living. (2)

Pauri

Men of God, serve the True Guru who the Lord's Name has inculcated.
 Worship the True Guru day and night,
 Who the Creator Supreme has had propitiated.
 Look upto the True Guru every moment,
 Who the path divine has delineated.
 Fall at the feet of the True Guru,
 Who the darkness of attachment has dissipated.
 Hail the True Guru ever,
 Who the treasure of devotion for you has created. (3)

Sloka III

Meeting the True Guru one is fully satisfied.
 It happens not wearing garbs to beguile.
 Afflicted with suffering, one goes from door to door
 And hereafter is doubly chastised.
 He experiences not poise in the mind,
 Contentment is its price.
 Asking for anything in a stubborn manner,
 Even the Bestower can't His annoyance hide.
 Better than beguile in the family life,
 Which helps get one multiplied.
 Those devoted to the Holy Word get enlightened,
 Duality and doubts are no more their guide.
 One does as one is destined,
 This can no more be described.
 Says Nanak, they are acceptable whom He cherishes,
 Everywhere are they lionised. (1)

P-587

III

Serving the True Guru is ever peaceful,
 It frees from the suffering of transmigration.

He suffers no anxieties,
 The One without worries takes over the mind's occupation.
 That man has within him the temple of enlightenment,
 The True Guru gives the realisation.
 Free from impurities, the mind is immaculate,
 It's like a holy bath at Amritsar, a pilgrim destination.
 Friends meet friends,
 With the Word Holy realisation.
 Sitting at home they get enlightened,
 Of light, in the light there is infusion.
 The beguiled cannot shake off Yama's knock,
 He must cry after rude intrusion.
 Says Nanak, those devoted to Name are saved,
 With the True they are ever in communion. (2)

Pauri

Go and sit in the holy company where the Lord's Name is repeated,
 Meditate on the Name in poise.
 Let not its essence be depleted.
 Repeat the Name day and night,
 At the Court Divine you'll be greeted.
 He realises the Accomplished True Guru,
 Who has from the Above in his forehead indicated.
 The True Guru should be paid respect by us all,
 Who has the divine discourse recreated. (4)

Sloka III

Fellow travellers meet fellow travellers who are devoted to the Lord.
 They congregate and contemplate on the Beloved
 In true love and accord.
 In their heart of hearts they vouch
 The wondrous spirit of the Word of God.

Such fellow travellers don't part ways,
 Whom the Lord Himself has together brought.
 There are some who have an urge to get the Lord's glimpse,
 For the Holy Word they have little regard.
 Those already alienated cannot be distanced further,
 Given to duality who had to part.
 Friendship with those who are self-possessed
 Is short, not more than four days it does last.
 This attachment takes no time to disrupt,
 This friendship ends in foul thoughts.
 Those who fear not the True,
 Nor do they have love for Name in their heart,
 Says Nanak, why make friendship with them
 Who have been parted by the Creator God? (1)

III

There are some who remain ever dyed in the divine dye.
 I am sacrifice unto them a hundred times.
 I dedicate my body, mind and riches to them,
 And bow and touch their feet sublime.
 Meeting them the mind is at peace,
 All its thirsts and hungers decline.
 Says Nanak, those devoted to Name are ever in peace
 And attuned to the spirit Divine. (2)

Pauri

P-588

I am sacrifice unto the True Guru who for me on the Lord has discoursed.
 I am sacrifice unto the Guru a hundred times,
 Who the manner of service divine has told,
 That cherished True Guru is ever by my side,
 Here and there my bonds to unfold.
 I hail the True Guru

Who has the Divine secret told.
 Says Nanak, I am sacrifice unto the Guru who imparted me the Name
 And satisfied all the hungers I hoard. (5)

Sloka III

Caught in the fire of desire *the world* is burning
 And as she burns, she cries.
 As she meets the Holy Master,
 Not for the second time she burns and dies.
 Says Nanak, without the Name no one is fearless,
 With the Holy Word who would them not apprise.

III

The fire of *desire* is not suppressed by beguiling oneself.
 If the mind is seething with anguish,
 Beating the hole kills not the snake.
 This is how the endeavours of directionless finish.
 Should one serve the Lord Bestower,
 The Holy Word comes the heart to furnish.
 The mind and body get composed,
 The fire of desire gets to extinguish,
 There is ever pleasure after pleasure,
 If the selfsameness comes to finish.
 The devotee takes to renunciation,
 Attuned to truth he becomes an accomplish.
 He suffers no anxiety at all,
 The Name fulfils his anguish.
 Says Nanak, there is no escape without the Name,
 In ego one is otherwise destined to diminish.

Pauri

Those who meditate on Name, all the comforts gain.
 Their entire life is fruitful,
 A longing for Lord's Name who entertain.
 Those who remember the Guru's sermon,
 They are free from all pain.
 They are truly pious Guru's devotees,
 Who suffer not the least their avarice strain.
 Blessed is their Guru
 Who bestows Amrit as fruit in their mouth *profane*.

Sloka III

The brutal Yama is operative in *Kaliyuga*, who acts as ordained.
 They are saved who are protected by the Guru.
 The self-possessed are chastised and detained.
 Yama has the world under control,
 There is no one for him to restrain.
 Let us propitiate Him who created Yama,
 The devotee would suffer no pain.
 Says Nanak, Yama serves the devotees
 Who in their mind the True Lord maintain (1)

III

The body is prone to ills,
 Without the Word Holy one is free not from the malady of pride.
 Meeting the True Guru one is cleansed,
 And the Name of the Lord in the heart comes to reside.
 Nanak meditated on the Name, the bestower of peace,
 Spontaneously were his sufferings set aside (2)

Pauri

I am a hundred times sacrifice unto Him
 Who with His gospel has the world guided.
 May I sacrifice myself in pieces to Him
 Who for me has the Name of Madhusudan* recited.
 May I sacrifice myself to him
 Who had in me my ego blighted.
 It is the True Guru's great gift,
 Who freed us from evil and has virtues excited. P-589
 They alone propitiate the True Guru,
 Who have it on their face and forehead cited (7)

Sloka III

They are real devotees who from the world are completely detached.
 It is the devotee who comes to contemplate.
 They are bestowed the treasure from the Above,
 Which no one may efface.
 They realise the Treasure of Virtues, the True Lord.
 Says Nanak, the devotees remain united, never do they alienate. (1)

III

He who serves not his True Master,
 Who else can he contemplate?
 Realising not the essence of the Holy Word,
 Deluded in vice is the reprobate.
 The misled does many a misdeed in delusion,
 Given to duality with Maya as mate.
 Without merit who poses as virtuous,
 Yama chastises him in utter hate.
 Says Nanak, whom should we blame?
 When the Lord Himself pardons and determines fate. (2)

* killer of evil

Pauri

The Creator! You are primed of everything,
 It is Your creation.
 He whom You cherish, You unite,
 The rest are poor relation.
 You are Accomplished; doing Yourself and making others do,
 In true formation.
 They realise You whom You bless,
 The devotee in contemplation.
 I am sacrifice unto my True Guru,
 Of the Unknowable who has led me to revelation. (8)

Sloka III

A tester of jewels can evaluate a jewel.
 They know nothing about jewels,
 The benighted ignorant fools.
 The wide-awake alone know
 That the Guru's Holy Word is the jewel.
 Those unawakened throw about their weight,
 They are born, die and become Yama's tool.
 Says Nanak, he alone gains the jewel,
 The devotee who with the holy would pool.
 Repeats the Name ever and ever,
 With the Name alone he deals as a rule.
 Should He be gracious,
 I would devote myself to His Name with heart and soul. (1)

III

Those who serve not the Guru and to the Name not cater,
 Don't you treat them as living.
 They are dead as ordained by the Creator.

Ego is a mortal malady, he who conducts himself in duality.
Says Nanak the egoists are dead while living,
Forgetting the Lord they suffer until eternity. (2)

Pauri

He whose heart is pure, he is venerated everywhere.
He who has the treasure of Name lodged in the heart,
I am sacrifice unto him here and also there.
He who has the true consciousness,
He takes to the Lord's prayer.
The True Guru is everybody's friend,
For everyone love He bears.
That the Divine Lord prevails everywhere,
The realisation with my Guru I share. (9)

Sloka III

Without serving the Lord one remains shackled and conducts himself in pride.
Without serving the Lord one finds no anchor.
One is born, dies *and would subside*. P-590
Without serving the Lord it is all false talk,
With the Name lodged not inside.
Says Nanak, without serving the Lord their faces are blackened,
They proceed as by Yama they are chastised. (1)

Pauri

Serve only the Lord God,
Remember only the Sire.
Beg only of Him,
And achieve your heart's desire.
If you look up to another,
You'll die of humility in mire.

Those who serve are rewarded,
 Nothing else they require.
 Nanak is sacrifice unto them
 Adoring Him who never tire.

Sloka III

My Beloved has been gracious to His devotees,
 Had them to Him dedicated.
 He blessed His devotees with kingship,
 With the True canopy over their head situated.
 The Immaculate are ever at peace,
 Who to the True Guru's mission are devoted.
 They are no kings who fight and die,
 And are then transmigrated.
 Says Nanak, they keep on scrambling,
 And are never exalted or felicitated. (1)

III

The devotee enjoys not listening to the Sermon,
 As long as to the Holy Word he isn't attuned.
 Serving the Guru, the Name comes to lodge in the heart,
 From fear and illusions he is immuned.
 One acquires the image of the Lord one subscribes to,
 In the Name True one gets subsumed.
 Says Nanak, the Name gains glory,
 At the Portal Divine one is groomed. (2)

Pauri

The devotees with devotion for the Lord come to the Guru for veneration.
 They bargain for Name in a state of ecstasy,
 And return with Name as their main gain.

The faces of the devotees are radiant,
 Which at the Portal Divine they maintain.
 The True Guru is the grain heap of Name,
 In which the blessed ones their share retain.
 I am sacrifice unto the devotees of Guru,
 Every moment who meditate on the Name. (11)

Sloka III

Says Nanak, the Name is treasure which the devotees obtain.
 The self-possessed realise not the treasure in their home,
 The purblind shout about in vain.

III

The body truly devoted to True Name shines like gold.
 One realises the Lord of refulgence,
 No more does one remain in the fear and illusion mould.
 Says Nanak, the devotees are ever in peace,
 Day and night suffering the pangs of separation untold. (2)

Pauri

Blessed are the devotees who listened the Guru's sermon with their ears,
 The Guru inculcated in them the Name,
 Which ego and duality helped clear.
 Without the Name there is no other friend,
 The Guru's devotees have realised and swear.
 The devotees who have the Divine realisation,
 The True Guru's Word in their mind they bear.
 The devotees who meditate on the Name,
 Dyed deep in the Lord's Name is their wear (12)

P-591

The self-possessed is coward and crude,
 Without Name, he has no respect.
 Day and night lost in his affairs,
 Even in his dream he has no rest.
 Says Nanak, guided by the Guru, he can be retrieved
 Else in bondage he would be oppressed. (1)

III

The devotees dedicated to Holy Word are glory of the Portal of Guru.
 With poise within, they are ever at peace,
 And exalted on the Portal too.
 Nanak, the devotee, acquired the Name
 And was spontaneously merged in the Lord True (2)

Pauri

Prahlad, the Guru-directed, meditated and the supreme state attained.
 Janak, directed by the Guru, came to be attuned and the Lord's Name gained.
 The Guru-directed Vashisht discoursed as by the Lord ordained.
 Brother, without the Guru no one has the Name obtained.
 The Guru Himself has devotion in the disciple sustained. (13)

Sloka III

He who has not realised the True Guru and the Word Holy not cultivated,
 He is never at peace.
 Maybe a hundred times he has to be born and transmigrated.
 Says Nanak, the Guru's devotee gets to meet on his own,
 And with the True Lord is fixated. (1)

III

O man, look for the True Guru serving

whom you are free from the agony of transmigration,
 You suffer no illusion.
 The Holy Word consigns your ego to conflagration.
 The wall of falsehood would collapse
 And truth would in your heart find reflection.
 Your mind tranquil, you will be in peace,
 In your affairs truth would be your moral discipline.
 Says Nanak, it is great good fortune that one meets the True Guru,
 Which is the Lord God's condescension. (2)

Pauri

He who has the Lord's Court located in his house,
 The entire world he overlords.
 He doesn't have to look up to anyone else,
 The Lord's Court gets everyone to pay him due regard.
 From the man's court one can escape,
 But the Lord's Court one cannot defraud.
 Such a Court comes to lodge in the heart of the holy,
 And all the leftovers come to bow before him in accord.
 The glory of Name is acquired by good deeds,
 Rare are the devotees to the Name who resort. (14)

Sloka III

Without devotion to the True Guru the world is undone,
 The life goes waste.
 Given to duality, one suffers many ills,
 One is born, dies and thus rotates.
 It is like living in filth,
 And again and again transmigrate.
 Says Nanak, without the Name Yama must chastise,
 And in the end one regrets in a sorry state. (1)

III

There is only one male figure in the world, the rest are females.

He enjoys everyone under the corner.

P-592

No one knows this mysterious tale.

When the Guru Accomplished enlightens,

The Holy Word comes to regale.

Those who serve the Mighty become heroic,

Their ego with the Holy Word comes to pale.

Such a one has no rival,

Nor any thorn in the vale.

His rule is eternal,

Neither He comes nor goes; ever He prevails.

The devotees serve day and night

And their True Lord hail.

Nanak is in ecstasy

Following the True Lord's trail. (2)

Pauri

Those who have the Name lodged in heart, the Name is their saviour.

The Lord's Name is their father, the Lord's Name is their mother,

The Lord's Name is their friend and helper.

The Lord's Name they consult, the Lord's Name consults,

The Lord's Name is their cherisher.

The Lord's Name is their beloved company,

The Lord's Name is their trade, their family server.

Nanak, the slave, was bestowed Name by the Lord

Which here and hereafter would ever look after. (15)

Sloka III

Those who are dedicated to the True Guru, day and night they laud the Lord,
With the Fearless Lord lodged in their heart,

In the True Word they are absorbed.
 The Lord Supreme is pleased with them,
 The Guru's feet who make their resort.
 Says Nanak, I am an attendant of the Lord,
 Pray, save me in Your grace and exalt. (1)

III

Ego generates anxiety, in egoism is nullified the life's brow.
 Ego is a mortal malady,
 They are born, die, come and go.
 Those who have it inscribed at the Primal Time,
 They realise the Lord as the True Guru shows.
 Says Nanak, one is saved with the grace of the Guru,
 With the Guru's Word the spirit of ego blows. (2)

Pauri

The Lord's Name is our image of the Unknowable,
 Inaccessible, Eternal, Creator Lord.
 The Lord's Name we cherish, the Lord's Name we adore,
 In the Lord's Name our mind remains absorbed.
 We can imagine none other as potent as the Lord's Name,
 The Guru's Name in the end absolved.
 Guru, the gracious Bestower has blessed us with the Name,
 I hail the Guru's Supreme Lord.
 Ever I bow before my True Guru,
 Meeting Whom about the Name Divine I was informed. (16)

Sloka III

The devotee, you have neither served nor cherished the Lord.
 You've interested yourself not in the Holy Word,
 You will whirl in transmigration hard.

The purblind self-possessed who serves not the Guru,
 What for has he come to the world?
 Says Nanak, those whom He takes kindly,
 The devotees are ferried across as reward. (1)

III

The True Guru alone is awake, the world slumbers in attachment and desire.
 Those who serve the True Guru remain wide awake,
 Dyed in the True Name of the virtuous Sire. P-593
 The purblind self-possessed meditates not,
 He is born, dies and expires.
 Says Nanak, only those devotees are attuned to Name
 Who have it inscribed in their lot from the Primal Hour.

Pauri

The Lord's Name is my feast of a variety of delicacies,
 Eating which I am surfeited.
 The Lord's Name is my wear giving me cover,
 With all other dresses I am satiated.
 The Lord's Name is my commerce, my trade,
 With Name the True Guru has my affairs regulated.
 With the Lord's Name I keep my record,
 No more am I by Yama dictated.
 There are few who meditate on the Lord's Name,
 Those who from the Above are gifted. (17)

Sloka III

The world is ignorant, purblind,
 It is given to duality.
 Everything done in the spirit of duality
 Leads to suffering readily claiming the body.

Peace comes with the Guru's blessings,
 Should one the Guru's saying comply.
 Follow what the Holy Word states,
 And day and night meditate on the Deity.
 Says Nanak, one should do what one is ordained,
 The Divine ways remain a mystery (1)

III

In our house we have ever abiding treasure of Name,
 Of devotion our stores overflow.
 The True Guru is the source of our life,
 Ever does He His favours bestow.
 Day and night we chant His praises,
 With the Holy Word of divinity we won't know.
 We recite ever the sayings of the Guru,
 Which hold good for ages in row.
 Our mind is ever in peace,
 In poise about our business we go.
 We have the jewel of enlightenment within
 And freedom from transmigration in tow.
 Says Nanak, he gets whom He favours,
 At the Portal True he is the recognised hero. (2)

Pauri

Blessed is the Guru's disciple who makes obeisance at the True Guru's feet.
 Blessed is the Guru's disciple who from his mouth does the Name repeat.
 Blessed is the Guru's disciple, listening to the Name who finds an ecstatic treat.
 Blessed is the Guru's disciple who serves the True Guru with the Name *sweet*.
 I am ever sacrifice unto the Guru's disciple, the devotee who follows the
 Guru's beat. (18)

Sloka III

O Man, *hath yoga* has never attained anyone the Lord,
Such praxis many have tried.

They delude themselves with postures, and thus suffering many have died.
The occult practices are a pastime, the Name has never such a heart occupied.
The Guru's service cleanses the mind, the darkness of ignorance is dried.
The jewel of enlightenment illumines and in poise one finds oneself arrived. (1)

III

You have cultivated not the Holy Word, nor the Name cherished. P-594
Your utterances are false, for which day and night you are harassed.
Says Nanak, one must suffer for one's deed, no one may prove it invalid.

Pauri

I hail our True One, the True Guru, meeting Whom I attained tranquillity.
I hail our True One, the True Guru, meeting Whom I took to divinity.
I hail the True One, the True Guru, serving Whom I was attuned to the Almighty.
I hail the Enlightened, our True Guru,
between friends and foes who reflected equanimity.
I hail the True One, the True Guru who cultivated in us devotion for the Deity. (19)

Sloka I

With her love away she misses him and suffers in tears.
It takes not an instant to meet, should she at heart be sincere. (1)

I

Says Nanak, without devotion all talk is of no avail.
As long as there is give-and-take, they hail. (2)

Pauri

He who creates the living, the Lord Himself preserves.
 The nectar of the True Name He serves.
 It quenches every thirst, and hunger it cures.
 He prevails over all, not many observe.
 Nanak, the slave, is blessed, come the Lord to serve. (20)

Sloka III

Of the True Guru everyone has a glimpse, the entire world.
 But mere sight doesn't obtain liberation.
 Until one contemplates not on the Holy Word,
 The dirt of ego is not shed,
 And the Name Divine not comes to be revered.
 There are some who are pardoned and united,
 Casting off duality and the evil record.
 Says Nanak, there are some who have a glimpse
 And are united in love with Lord God.

III

Stupid, purblind, thoughtless, you have not served the True Guru.
 You suffer much in duality,
 You cry in pangs and rue.
 The reasons, you forget the Guru,
 Did not in the end come to Your rescue.
 Nanak gained peace under the guidance of the Guru
 And was pardoned by the One Who pardons true. (2)

Pauri

You are yourself the Creator of it all.
 Had there been any one else, one would assail.

Yourself You speak, You make us speak.

On the land and ocean You prevail.

Yourself You kill, Yourself liberate.

My self the Lord God's shelter You should avail.

No one other than the Lord can kill or revive.

No anxiety should in this ambience entail.

Sitting, standing, sleeping, one should meditate on the Name ever.

Says Nanak, the Guru's guidance for the Lord should avail. 21.1 P-595

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.

Sorath I Score I

Quartets

Everyone must die, everyone must separate.

Go and ask the wise, if there is a meeting in the next state.

Those who forget the Master, they share a miserable fate. (1)

One should laud the True Lord,

Whose gracious glance does peace accord.

He is to be lauded as the Supreme Bard

He is,

He will there be ever.

He is the sole Bestower for of us all.

Man can do it never.

It happens what He pleases,

It's no use crying like women clever. (2)

Many had their glory resound with castles and forts.

Those who towered like a sky,

With nose strings they were brought to hold.

If they knew the cross in store for them,

They would not in sweet delicacies unfold. (3)

Says Nanak, man's misdeeds are a noose around his neck.

Good deeds help it snap,

Refrain

Like the near and dear one's check.
Such a one is not recognised hereafter,
Castigated as faithless, he is thrown off the deck. (4) 1

Sorath I Score I

Let your mind be the peasant that does farming
Hard work be water, and your body the field.
Let His Name be the seed and contentment the cover,
And you don the dress of humility *as a shield*.
Then alone will love be born with His favour,
Such a one is blessed ever. (1)
Friend, Maya accompanies one not.
That Maya has bewitched the world,
A rare one has untied this knot.

Refrain

Let the mortal body be your shop,
And the True Name its ware.
Your consciousness and understanding be the shelves
To store the goods there.
Thus you deal with traders
And earn profitable share. (2)

Let study of the *Shastras* be your trade,
And pack-horses of truth to accompany.
Your wherewithal should be your good deeds,
Don't you leave anything to destiny.
When you arrive in the land of the Formless like this,
You will find a place in the palace of bliss. (3)

Let the service you take be devotion,
And the Lord's Name your notion.
Let your labour be eschewing evil deeds,
Only then would the people uphold.
Says Nanak, if He were to be gracious,
Man must flourish in life manifold. (4) 2

P-596

Sorath I Quatrains

The mother and father are attached to their son,
 And the father-in-law to his son-in-law clever.
 The young maiden is fond of her father,
 And a brother of his own brother.
 But when comes the command one quits home and hut,
 In a moment everyone becomes stranger.
 Without the Name, charity to his credit and the holy bath,
 In shame is the self-possessed sufferer. (1)
 I am at peace in the company of the Name,
 I hail the Guru and fall at his feet,
 Who has enlightened me with his kind favour.

Refrain

Entangled in the false love of the world,
 In an argument with the holy you enter.
 Lost to Maya, you crave for it day and night,
 Without devotion what you eat is poison and you suffer.
 Given to foul-thinking, engrossed in it,
 Not giving to the Holy Word your ear.
 Dyed not in the divine dye, unknown to ecstasy,
 The self-possessed brings to himself dishonour. (2)

Experienced not poise in the company of the holy,
 The tongue without a touch of divine fervour.
 Considered the self, body and riches as your own,
 For the Lord's Portal without much bother.
 With eyes closed you tread in dark,
 Brother, you can see not your home or any other shelter.
 Caught by Yama, you know not where to go,
 For your deeds in the end you must suffer. (3)

Should the Lord show grace, one has His glimpse,
 Which is beyond any words that one can utter.

It is listening with the ear the Holy Word to revere,
 And the ambrosial Amrit in the heart to bear.
 Also the Fearless, Formless and Rancourless Lord to endear.
 Says Nanak, without the Guru the illusions don't dissolve,
 Only the Name True does absolve (4) 3

Sorath I Duos

With earth on one side and ocean on the other,
 In between is your multistoreyed mansion.
 You are the Sole Being pervading the four quarters,
 Your mouth the source of all creation. (1)
 Master, Your marvels are great
 You are there in ocean and on earth.
 Here and there, everywhere You pervade.

Refrain

Wheresoever I see I find Your light,
 Lord! What do You look like?
 You are hiding in every one around,
 Yet not one is the other alike. (2)

Born from egg, placenta, sweat and atmosphere,
 All are Your creation.
 I have known Your unique wonder,
 You are found in every formation.
 Your merits are many, I have known not even one,
 Pray, do me a favour Boss!
 Supplicates Nanak, My Lord True,
 Ferry the sinking stone across. (4) 4

Sorath I

I am a foul sinner, an inveterate dissembler,
 You are Immaculate, Formless, Without Blemish.

Those who come under Your care
 Taste nectar and are drunk with eternal bliss.
 God! You are the pride of the humble frame,
 Those who are given to remembering You
 Are proud possessors of Your Name,
 You are Perfect; I am puny and mean.
 You are great; I am small.
 I remember You day and night.
 My tongue utters Your Name at hours all.
 You are Truthful, I am devoted to You.
 Understanding the mystery of Your Word alright
 I have realised the secret of truth.
 They are truthful who remember You day and night .
 Those who are false are born, and die.
 There is none other whom I may try.
 There is none who can equal You.
 Nanak is the slave of Your slaves.
 It's by the dint of the Guru's Word
 That I've known the Lord I crave. (4) 5

P-597
Refrain

Sorath I

My Lord is Inaccessible, Beyond Reach, Limitless and Unknowable.
 Unbound by time and deeds, a clout.
 Cares not for high or low caste,
 Unincarnated, self-existent, fearless and without any doubt. (1)

I am sacrifice unto the Truthful True.
 He has no form, no colour, nor any feature.
 The Word Holy is His only clue.
 He has no mother, father, progeny or relative,
 Neither any urge for sex or female company.
 Immaculate, Unattached to any tribe, Transcendental,
 Manifest light of the Divine Identity. (2)

Refrain

He is hidden in every heart,
Everywhere the Lord prevails.

The adamantine doors are opened under the Guru's guidance,
Unafraid, one is attuned to the Divinity. (3)

He creates the human beings subject to death,
All the infrastructure being under His sovereignty.
Serving the True Guru fetched free gifts,
Living the Holy Word earns eternity. (4)

Truth is best contained in a sanctified vessel.
There are not many with clean identity.
Element is merged with the magna-element
As Nanak sought shelter of the Deity. (5) 6

Sorath I

Like the fish without water,
The reprobate suffers from thirst.
My self, this is how one dies without the love of the Lord Beloved,
Every breath seems to be accursed. (1)

Man, take to lauding the Lord's Name;
It is not to be had without the Guru,
When the Guru bestows it is obtained (1) *Refrain*
The company of the holy is pilgrimage for a devotee,
A glimpse of the Guru is like bathing at sixty-eight shrines of the Deity (2)

The way one cannot be a *yogi* without discipline
And there is no asceticism without continence,
The body is a waste without Name,
And Yama must chastise for one's intemperance (3)

The reprobate gains not the Lord's love,
 It is obtained only with true devotion.
 One meets the Bestower of weal and woe,
 Says Nanak, by getting lost in Lord's laudation (4) 7

Sorath I

You are the Bountiful Lord,
 Given to giving awards.
 I am Your beggar,
 What should I ask for?
 There is nothing that would last.
 Grant me the longing for Your Name.
 Pray, lodge in every heart. (1)

The Dweller of Forests prevails every part.
 You sustain the earth and ocean on the quiet.
 It's in the Guru's Holy Word that one has a glimpse of God. *Refrain*
 You reveal yourself on earth, in the nether world and the sky,
 It is the grace of my True Lord.
 My Lord is beyond birth,
 He is there, He will be there.
 One has only to peep into one's heart. (2)

P-598

The wily world is caught in the cycle of birth and death.
 It makes one forget the Name of God.
 It's only when one meets the True Guru.
 That one gains understanding.
 The non-believer loses this game and feels small.
 The True Guru has unshackled and set me free.
 I am not going again to be born.
 Nanak has gained the jewel of Divine awareness,
 He is merged in the Formless Lord.

Sorath I

The treasure of nectar for which you were born,
 That Amrit with the Guru lies.
 Give up your guise and being clever,
 Duality never such a gift provides. (1)

Man, do remain steadfast, don't you go astride,
 It is sheer agony seeking Him outside.
 The Amrit is in your house, your heart it occupies. *Refrain*
 Give up foul acts and take to good deeds,
 For your bad deeds you must apologise.
 You can distinguish not between right and wrong,
 In mud and mire you ever subside (2)

With your inside dirtied with avarice and lies,
 What good bathing to clean your outside.
 Meditate on the sacred Name under the Guru's guidance ever,
 Which shall certainly enliven your inside. (3)

Give up greed, slander and falsehood,
 You will reap the reward under the Guru as guide.
 Lord, save me the way You please,
 Nanak, the slave lauds with Your Holy Word to recite (4) 9

Sorath I
(Quintets)

You can guard not your own house from the onslaught;
 While on the others' house you have an eye.
 The devotee who takes to Guru's service,
 He can protect his health and home provided he lives an intense life. (1)

Man! In what stupid thinking you are involved?
 Forgetting the Name you are attracted to other pursuits.
 Ill-omened, you will have to regret hard.
 Celebrating gain and mourning loss,
 Weal and woe come in accord.
 Pain and pleasure are the way of life,
 The God-devoted remains uninvolved. (2)

Refrain

He who experiences, he is convinced,
 What could be better than devotion to the Lord?
 Attached to Maya who have missed this joy
 The misbeliever is given to foul thought (3)

Breath is the life-force of mind, the master of body,
 In the body lodges God.
 Were You to bestow I would sing Divine glory
 With my mind attuned to the Lord. (4)

The joy of devotion is obtained in the holy company,
 Meeting the Guru from fear of death is one absolved.
 Nanak, meditated on Name under the Guru's guidance,
 And realised the Lord inscribed in his lot. (5) 10

Sorath I

Everyone has his writ recorded from Above,
 There is no one without a writ.
 He is without writ Who lords over all
 Every one must to His writ submit. (1)

Man, meditate on the Lord, the Bestower of peace.
 Day and night propitiate the Guru's feet.
 He is the Bestower and it is He who receives.
 He who is inside can be reflected outside,
 There is none other than the Lord.

Refrain

Treat everyone alike as guided by the Guru,
In every light his light is found absorbed. (2)

The restless mind should be kept steady,
Meeting the Guru obtains this reward.
See the Unseen and get lost in wonder,
Your sufferings annulled, it would be peace and utter accord. (3)

Dinking the unobtaining Drink you attain supreme joy,
And you come to lodge in your essential heart.
Lauding the One who frees from transmigration,
One doesn't have to be born again in the world. (4)

The Essential, Immaculate Lord pervades one and all
No distance does He maintain.
He is Supreme, the Lord Creator,
With his Guru, Nanak has come Him to gain (5) 11

Sorath I Score 3

I sing as it pleases Him,
And thus I reap the reward.
I reap the reward,
Should He deign to accord. (1)

Myself I gained this treasure from the Guru forsooth,
And thereby I am merged in Truth.
As I was primed of Guru's wit,
The worldly wit, I came to quit.
The light of the Guru's Word,
The darkness around dispelled. (2)

Refrain

As I meditate on the Guru's feet,
 I am no more in the death beat.
 In His fear I have found the Unafraid,
 This is how I arrived at the peaceful glade.
 Says Nanak, after careful thought,
 It is deeds only that matter in the world.
 Good deeds are His adoration,
 And thus one comes to realise the Lord (4) 1.12

P-599

Sorath III Score 1

Such of the devotees serve You who come to relish the Holy Word.
 They become immaculate with the Guru's grace,
 With ego who have their relation severed.

They laud the True Lord day and night,
 With the Guru's Word they are revered (1)

My Master, we are children, Your shelter we seek.
 You are True, the only Truthful;
 The Lord Killer of the wicked freak.
 Those who are awake, realise the Lord,
 Their ego by the Holy Word is undone.
 The devotee remains a recluse even in his family
 Seeking the essence of enlightenment in contemplation.
 Serving the True Guru he attains peace everlasting,
 With the Lord his heart's possession. (2)

Refrain

P-600

The mind wanders about in ten directions,
 Devoted it is to duality.
 The stupid self-possessed meditate not on Name,
 Their life is a casualty.
 Were they to propitiate the True Guru,
 They would be free from ego's malady (3)

The godmen are true, their dealings are truthful,
 On the Holy Word they contemplate.
 The Lord True brings about their union,
 With truth in their heart incorporate.
 Nanak attained understanding and liberation,
 It is his capital estate. (4) 1

Sorath III

The treasure of devotion is conferred on devotees,
 With Name as their riches true.
 The Name is endless wealth, it knows no end,
 Beyond any value.
 With Name as acquisition gives them radiant faces
 The Lord God they imbue. (1)

Man, it is with the Holy Word that the Lord is realised.
 Without the Word Holy the world is misled,
 At the Lord's Portal they are chastised.
 Lust, wrath, avarice, attachment and ego,
 The five robbers have this body occupied.
 They rob nectar, the self-possessed realises not,
 And no one takes pity on their plight.
 In the dark world, darkness prevails,
 Without the Guru, it's all dark in sight (2)

Refrain

They ridicule themselves in ego and avarice,
 Nothing goes with them when they depart.
 He who is Guru-devoted garners Name,
 Which becomes part of his heart.
 With True Holy Word he chants praises,
 And is blessed with the grace of the Lord. (3)

Sermon of the True Guru is ever enlightening,
 It is eternal and remains Supreme.

He who contemplates day and night,
 The Name is his true esteem.
 Says Nanak, the Lord's Name liberates,
 Those who have attained the Holy Word
 With the Lord God they team (4) 2

Sorath III

If one becomes slave of His slaves one would realise Lord,
 And would also one's ego discard.
 The devotee's anxiety is to remain engrossed in Lord's bliss,
 Chanting His praises day and night with *due regard*.
 Those attuned to the Holy Word are ever ecstatic,
 They are ever found in the Lord absorbed (1)

Lord! Your gracious glance is holy,
 Pray, protect my honour and Your devotee take kindly. *Refrain*
 I shall live by reciting the Holy Word,
 And shed my fear under the guidance of the Guru.
 My Lord is ever gracious,
 In His service one gets attached to the True.
 He is the True Master, His Word is True,
 Day and night whom the devotees pursue. (2)

Supremely profound, bestowing peace ever,
 Whose extent nobody is aware.
 I served the Accomplished Guru,
 Whom of a sudden I found in my heart to bear.
 My body and mind became pure and peaceful,
 Left no more were any illusions there. (3)

The path divine is ever arduous,
 A rare devotee guided by the Guru may tread.

Who is dyed in the Lord's colour, attuned to the Holy Word, P-601
 And the foul deeds done in ego who comes to shed.

Says Nanak, he who is absorbed in Name ever,
 To the glory with the Holy Word he is led (4) 3

Sorath III

Lord! Let me laud You as long as I've breath in my body.
 Were I to forget You for a moment Master,
 It should appear like a fifty year's agony.
 I was ever an ignorant fool.
 The Guru's Word has enlightened the shoddy. (1)

Lord! Pray show me the way,
 I am sacrifice unto You a hundred times.
 For Your Name I would die any day. *Refrain*
 Dyed in the Holy Word, the dead is resurrected.
 The Holy Word obtains liberation.
 It cleanses the body and mind,
 The Lord makes one's heart His mansion.
 He who has been bestowed the Holy Word by the gracious Guru,
 He remains absorbed in divination (2)

Those who know not the Holy Word are blind and deaf.
 What for were they born?
 They've enjoyed not the ecstasy of Name, wasted their life,
 They are born, die and are born again by turn.
 The worms of filth they are merged in filth,
 The self-possessed, ignoramus, of understanding shorn (3)

He does Himself and puts on the right path.
 Brother! There is no one other than the Lord.
 What He has inscribed can be effaced not,

What the Creator ordains must be carried out every word.
 Nanak has the Name lodged in his heart,
 He seeks no other reward. (4) 4

Sorath III

As it pleases the Preceptor, the devotees meditate,
 Day and night in the Name they are absorbed.
 Lord! You take care of the devotees and give them protection,
 Those in whom You are involved.
 You are the Bestower of virtues, found in the Holy Word,
 Chanting the virtues of Lord, one gets evolved. (1)

My self, ever you remember the Lord.
 He comes to your aid in the end,
 And never with your company part. *Refrain*
 The evil in their company play false,
 They understand not, nor do they give thought.
 Evil and slander never pay,
 Even Hrinakshyapu was with nails torn apart.
 The like of Prahlad laud the Lord ever.
 Even the Lord has them on His shoulder sought. (2)

He who considers himself virtuous the egoists himself he panders.
 He who traduces the holy, his life he wastes and squanders.
 Having contemplated never on the Lord's Name,
 In the end he regrets and meanders. (3)

Fruitful is the life of the holy whom the Guru in His service employs.
 Devoted to the Holy Word he lauds the Lord,
 Day and night in a state of poise.
 Nanak, the slave, makes a supplication –
 Let him at the feet of the holy *rejoice* (4) 5

Sorath III

He is the true disciple, fellow-traveller and friend,
 Who follows the Guru's path.
 He who takes to his own way,
 Distanced, he suffers the divine wrath.
 Without the True Guru there is no peace,
 He regrets again and again *in sloth* (1)

P-602

Brothers, the Lord's devotees are at peace,
 Their sins and sorrows of several ages are effaced.
 The Lord Himself brings about their union as He does please. *Refrain*
 The family is a snare of the soul,
 The world is misled in illusions.
 Without the Guru sorrows are not snapped,
 The devotee obtains not liberation.
 He who is given to rituals, understand not the Guru's Word,
 He is born, dies and suffers transmigration. (2)

In ego and avarice the world is entangled,
 Nobody for anybody cares.
 The devotee lauds the Lord and gains audience,
 And comes to himself share.
 He who realises the Lord here realises himself,
 And the Lord takes his care. (3)

Brother, the Lord is ever gracious,
 But without good fortune nothing does He impart.
 He sees everyone with the same eye,*
 As is the devotion so is the reward.
 Says Nanak, when the Name comes to lodge in the heart,
 The ego from the body comes to depart. (4) 6

* is impartial

Sorath III (Quatrains)

The True devotion is imbibed from the True Guru,
 With True Word in the heart.
 He who serves the True Guru is ever at peace,
 His ego he is able to discard.
 Without the True Guru no devotion can be had,
 Misled are the ignorant at large.
 The self-possessed have to suffer ever,
 They are seen drowning without a barge. (1)

Brother, you should ever be in the Guru's shelter,
 He protects in His grace; the Holy Word bestows honour. *Refrain*
 The Accomplished Guru helps realise oneself,
 And contemplate on the Holy Word.
 The Lord, Provider of life, becomes a reality,
 One can one's lust, wrath, and ego discard.
 The Omnipresent is present everywhere,
 With His wondrous Name in the heart.
 The Word Holy is marked for truth in all ages
 One gets endeared to the Holy Word on one's part. (2)

Those in the service of the True Guru come to realise the Name,
 Their arrival in the world is fruitful.
 Lauding the Lord they are ever satisfied,
 As singing praises of the Truthful.
 The lotus of their heart blossoms, in deep divine colour,
 And the unstruck melody is struck *without a pull*.
 Their body and mind become immaculate,
 In the truth is merged the truthful (3)

Nobody knows the extent of the Lord's Name,
 With the guidance of the Guru one comes to estimate.

It is the devotee who is familiar with this path,
 His tongue enjoying the spiritual taste.
 It's the Guru who bestows contemplation and asceticism,
 And one finds the Name in ones heart in-state.
 Says Nanak, those who contemplate on the Name,
 They are honoured and glorified at the Divine Gate (4) 7

Sorath III (Couplets)

Meeting the True Guru, I've turned a leaf,
 Brother, I died in life and came to gain this belief.
 He is true guru, he is the true disciple,
 Who identify themselves in another's relief. (1)

My self, to the Lord yourself you should attune.
 When one enjoys meditating on the Lord,
 Seated by the Lord the devotee is seen.
 Without the Guru, love is not born,
 Caught in duality the self-possessed is vain.
 His deeds are like thrashing of straw,
 He stands nothing to gain. (2)

P-603

Refrain

Meeting the Guru, Name comes to lodge in the heart,
 It is true love, true devotion.
 One is given to chanting Lord's praises,
 Ever in utter laudation. (3)

Welcome is his arrival, brother!
 Who devotes himself to the service of the Guru.
 Says Nanak, Name is obtained from the Lord,
 The union is consummated with the Word True. (4) 8

Sorath III

Score I

Brother, the universe is engrossed in Three Qualities,*
 Of this the devotee has the cognisance.
 The Lord's Name obtains deliverance,
 The illuminated maybe asked this intelligence. (1)

Man, quitting Three Qualities you should opt for the fourth state.
 The Lord will ever lodge in your heart,
 And you will chart the glory of the Great. *Refrain*
 Name is the source of all creation, brother.
 Forgetting the Name is death indeed.
 The unenlightened are like the blind.
 They are robbed while in sleep. (2)

The devotees remain awake and are saved,
 They are cruised across the ocean *of life*.
 The Lord's Name is the only gain,
 One should keep it in the heart's hive.
 Those who are devoted to the Lord's Name are protected in the Guru's shelter.
 Says Nanak, the Name is the boat and raft,
 Which ferries across to the shore other. (4) 9

Sorath III

Score I

The True Guru is the ocean of peace in the world,
 Nowhere else the peace lies.
 The universe suffers from the malady of ego,
 One is born, dies, wails and cries. (1)

* Three qualities are: *tamas* (sloth), *rajas* (passion) and *satva* (poise)

Man, there is peace in the True Guru's service.
 Serving the True Guru one is peaceful,
 Otherwise the life is utterly amiss.
 In the ambience of Three Qualities one runs about,
 Cherishing the Name never.
 Without performing the prescribed worship,
 Uninformed, one suffers ever. (2)

Refrain

Those who serve the True Guru are fortunate,
 Those whom the Lord Himself weds.
 Quaffing the essence of Lord's laudation they are quenched,
 Their ego they are able to shed. (3)

The world is purblind, the people are misled,
 Without the Guru they can find not the way.
 Says Nanak, meeting the True Guru is seeing the Lord with naked eye,
 One finds the True in one's home come to stay (4) 10

Sorath III

Serving not the True Guru, I suffered much agony,
 Wandering about the Four Ages.
 I am a destitute, You are the Eternal, Charitable Lord.
 Let Your *shabad* enlighten my pages. (1)
 Dear Lord! Do be kind and afford
 My meeting with my True Guru,
 Granting the Name as my support.
 Doing away with desires and duality,
 I arrived at *sahaj* and gained the Name unique.
 A spell of the Lord's company cleansed me,
 The Lord Who is the killer of the evil streak. (2)

P-604

He who is killed with *Shabad*, lives for ever,
 No death for him who contemplates on the Name.

He sips ever the sweet Amrit,
Acquires the Name which only a few can claim. (3)

The Lord Bestower has the bounty with Him;
He bestows, on him He dotes.
Says Nanak, those who are attached to the Name are happy,
They are greeted in the Supreme Court (4)

Sorath III

Serving the True Guru the melody of poise is struck,
One is enlightened and liberated.
The Lord's Name comes to lodge in the heart ever,
Meditating on Name, in the Name one is assimilated. (1)

In the absence of devotion to the True Guru,
The world goes wild.
The purblind self-possessed pays heed not to the Holy Word,
Misled by illusion he is reviled. *Refrain*
With the Three Qualities misguided,
In the bonds of ego he is caught.
Condemned to the agony of transmigration,
Labour pains are in his lot. (2)

The whole world gets engrossed in Three Qualities,
In ego is one disgraced.
The devotee attains Fourth State,*
With the Lord's Name he is solaced.
Lord! The Three Qualities are Yama's, You are the Creator,
What You do must take place.
Says Nanak, there is deliverance in the Lord's Name
With the Word Holy one's ego one can efface (4) 12

* *Turya*, state of complete absorption.

Sorath IV

Score I

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

My Beloved Lord prevails everywhere and yet He is nowhere.
Himself He is the trader of the world,
Himself is He the creditable banker. (1)

Man you should meditate on the Lord and laud.
It is to be attained with the Guru's grace,
Who is Eternal, Inaccessible, to know whose extent is hard. *Refrain*
Himself He hears, observes,
And speaks through the mouth of His Word.
Himself He misleads, my Beloved,
And Himself would the right path award.
Himself He is anxious about everything,
Himself He is the care-free Lord (2)

Himself He creates and Himself employs,
Himself builds and Himself He destroys.
Himself He is the wharf, Himself the pilot,
Himself on the shore across He hoists. (3)

Himself He is ocean, Himself the boatman,
Himself as a pilot the Guru employs.
Himself He boards and goes across, my Beloved,
Himself His royal wonders does He rejoice.
He is gracious by temperament, the Lord,
Himself He forgives, says Nanak, and unites (4) 1

Sorath IV

He figures in all those created from egg, sperm, sweat and self,
 Prevails in all planets and directions.
 Himself He is thread, also the beads,
 With His skill He strings the world in a section.
 Himself He is the master-stringer,
 As He pulls the string it spells destruction. (1)

Myself, I have none other than Lord.
 The True Guru is the treasure of Name,
 In His grace He comes to award. *Refrain*
 Himself He prevails over land, water and everywhere.
 Whatever the Preceptor does must occur.
 He provides for one and all
 There appears to be none other (2)

Himself He is Immaculate,
 He has the reputation of being clean.
 Himself he evaluates,
 It happens whatever He means. (3)

He is deep and profound Himself,
 There is no one of His stature.
 My Beloved lodges in all the hearts Himself,
 Whether it is male and female pair.
 Says Nanak, Himself He remains hidden,
 Guided by the Guru He becomes manifest sure. (4) 2

Sorath IV

Himself the Beloved is everything, Himself He creates and destroys.
 He views His world in delight,
 His wonder-plays He enjoys.

The Beloved is found in forest-glades, grass blades,
With the Guru-guided He toys (1)

Man I meditate on the Name and reflect,
The Ambrosial Name is the Supreme sweet elixir.
Tasting it with the Holy Word makes it manifest.
The Beloved is Himself the pilgrim's raft,
Himself He rows,
Himself He casts the net.
The world is His fish below.
Himself He is infallible, never makes a mistake,
None other like Him I know. (2)

Refrain

Himself He is the horn, my Beloved,
Himself He blows the horn.
Himself He is the *Yogi*,
And takes to ascetic norm.
Himself He is the True Guru and also disciple,
Imparting His teachings in sermon form (3)

The Beloved makes me meditate,
And Himself He meditates.
Himself He is the Ambrosial Nectar,
Himself the essence He distillates.
Himself the Beloved adores Himself,
Nanak, the slave, the essence tastes. (4) 3

Sorath IV

Himself He is the scale big or small,
Himself He undertakes to weigh.
Himself He is money-lender, Himself the trader,
In commerce too He has a big say.
Himself He has created the universe,
And balanced it with a stay. (1)

My self, you must meditate on the Lord
 So that in comfort you make hay.
 The Creator is the cherished treasure of Name
 Which the Guru Profound defrays.
 Himself He is the earth and also the ocean,
 Himself He plays and makes you play.
 He has his commands carried out,
 The water coexists with clay.
 Himself He inculcates His fear,
 The goat and the lion together stay. (2)

Refrain

P-606

Himself He is the wood, dear Lord,
 And also the fire at bay.
 Since the Creator Himself must operate,
 Afraid, the fire dare not essay.
 Himself He kills and restores life
 And makes us breathe as He may. (3)

He is the Almighty sovereign of the world,
 He sets us tasks in His own way.
 We must do as He wishes us to do,
 The way He pleases the way He may.
 Himself He is the player and Himself the instrument,
 Nanak must play as He would say. (4)

Sorath IV

My Beloved has Himself created the universe with Moon and Sun to provide light.
 Himself He is power of the powerless,
 Himself potential of the polite.
 With His grace Himself He protects,
 Himself He is clever of considerable might. (1)

My self, you should utter the Name of the Lord as a mark of liberation.
 You should meditate in the company of the holy

So that you suffer no more transmigration.
 My Beloved delivers virtues Himself,
 And Himself grants recognition (2)

Himself He is the delta of devotion,
 And Himself dispenses donations.
 Himself He makes us serve Him,
 And bestows honorific nomination.
 Himself He makes us attune to Him.
 Of virtues He is the Mansion (3)

My Beloved is Elder, He is Supreme.
 He occupies the highest station.
 Himself my Beloved evaluates
 On the scales of universal recognition.
 He weighs the world Himself hard to weigh,
 Nanak, the slave, is sacrifice unto His manifestation. (4) 5

Sorath IV

Himself the Beloved takes one in His service,
 Himself He inspires devotion.
 Himself He makes us chant His glory,
 Himself leads to the Holy Word laudation.
 Himself He is the pen, Himself the scribe,
 Himself of writing the inspiration. (1)

Man, you should utter the Name of the Lord with devotion.
 The fortunate! day and night you will be in bliss
 With the Name from the Guru Accomplished as donation. *Refrain*
 My Beloved is Himself the *Kanha* of *Gopis*,
 Himself in the forest He tends the kine.
 Himself He is the Prince Charming of the light dark shade,
 Himself He plays on the flute fine.

He has the *Kavilya-pida* elephant killed
Figuring in the form of child Krishna of time. (2)

Himself He organises an arena,
And Himself plays His games sublime.
The Beloved creates children like Krishna
And gets Chandur, Kansa and Kesu malign.
Himself He is the source of all might,
And shatters the power of stupid, blind. (3)
The Beloved creates the entire world Himself,
And controls it with His twine.
He puts the collar in the neck Himself,
When the Lord pulls, one should follow the line.
He who is arrogant must be undone,
Nanak with his meditation is fine (4) 6

P-607

Sorath IV (Couplets)

Separated many a birth I've suffered much,
Self-possessed, in ego myself I conducted.
As I encountered a man of God I realised the Lord
By the Preceptor I was protected. (1)

I became deeply devoted to the Lord.
Coming in touch with the holy men.
The Prophet of Peace came to lodge in my heart.
Lord, You lodge in my heart day and night,
The uncouth, I know not how You play Your part.
Meeting the True Guru the Preceptor became manifest
And I discoursed on the virtues of my Virtuous Lord. (2)

Refrain

The devotee became enlightened and gained peace,
His foul thinking he could discard,

Contemplating on the Supreme Divine I found joy
In the company of the men of God. (3)

Encountering the Guru is the self meeting the Supreme Self,
It is these who have Your accord.
Such says Nanak, gain joy unmeasured,
And in the Lord remain absorbed. (4) 7

Sorath IV

In love with the Lord my mind is enamoured.
Without the Lord I cannot survive.
The way a fish without water cannot live,
Without the Name I must die. (1)

Lord! Pray allow me water of Name in Your grace,
I should crave for Name day and night,
And with the Name of God, peace I buy. *Refrain*
The way *chatrik* wails without water,
Without Name one must die,
The devotee cherishes the water of peace and poise.
And blossoms with the loving devotion of the High (2)

Hungry the self-possessed, wanders in ten directions,
Without the Name he suffers and sighs.
He is born, dies and goes in transmigration,
In the Court Divine he is chastised. (3)

The Guru blessed one lauds the Lord,
And with the joy divine is prized.
Says Nanak, as the Lord compassionate has shown grace,
His thirst for the Holy Word is satisfied. (4) 8

Sorath IV Quintet

Were he to eat the uneatable* he would be a *siddha*,#
 Asceticism earns divine light.
 When one is struck by the arrows of love,
 All the illusions take their flight. (1)

Lord! Pray, bless Your slave and exhalt.
 Guide me to the enlightenment of Name
 So that I ever remain Your ward.
 This world is transitory,
 My stupid, thoughtless mind!
 You should meditate on the Lord.
 Were the Master be gracious,
 One would be in the Lord absorbed. (2)

Refrain

Whose gift it is, He alone knows.
 He gets whom He bestows.
 It is indeed a wonder, inaccessible, unknowable
 Which the Lord Accomplished can show. (3)

P-608

He who has tasted, he alone knows,
 It is like the sweet eaten by the dumb.
 A gem cannot remain hidden,
 You may hide it like a crumb. (4)

It is all Yours, You are the knower of hearts,
 You are the Master belonging to us all.
 He gets whom You grant,
 Says Nanak, there is none other than the Lord. (5) 9

* five evils – lust, wrath, avarice, attachment and ego # ascetic

Sorath V Score 1 (Triptychs)

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

Whom shall I supplicate, pray to whom when it is all Your creation?
Whosoever appears big and bountiful
Is subject to dust in submission.
The Fearless, Formless, Shatterer of Fear,
Provider of peace with nine treasures for dispensation. (1)

Lord! When You bestow I'm quenched.
Why should I implore the poor human being?
Why must on any one else I depend?
He who meditates, everything attains, all his hungers are lost.
The Lord bestows on him the riches
Which he can never exhaust.
He is in bliss, lives in peace,
His relation with the True Guru as fast. (2)

Refrain

Man, repeat the Name, meditate on Name,
Day and night on the Name discourse.
Listening to the sermon of the holy,
None else should you take recourse.
Those on whom the Lord is gracious,
Their faith they must in the Holy Word repose. (3)

Who can ever evaluate You? You are the Lord Compassionate!
Everything happens as You please,
We are the children from the poor estate.
Nanak is Your slave, pray, take care of me,
The way a father would do his son in grace (4) 1

Sorath V Score 1 (Quatrains)

Brother! let us laud the Lord with deep devotion,
That the True Lord should come to lodge in the heart, brother!
It is the best acquisition.

The body from which resounds not the Name,
It is burnt to ashes *and goes in vain*.

I am sacrifice unto the holy company, brother!
Where on the Name alone they sustain. (1)

Brother! let us meditate on the True who is Almighty.

The Guru Accomplished has made me realise,
There is none other than the Divine Entity.

Refrain

Those without the Name have died ignominious death,
No one has their count.

Without truth He can't be comprehended

The Inaccessible, True One, Mount!

Nor is annulled the transmigration, brother,

One remains with ego bound.

The devotee helps liberate lakhs

With a drop of Name profound. (2)

I have studied *Smritis* and *Shastras*,
Without the True Guru illusions are not shed.

One gets exhausted undertaking rituals,

Yet in the bondage one is led.

I have searched all the four quarters,

Without the Lord everything else is dead.

Those with great good fortune realise the Guru

P-609

When they are with the Name fed. (3)

Brother! Truth is ever immaculate,

The immaculate are true.

He to whom He is gracious,

He realises His Guru.

Such a devotee is one in millions,
Rare are those who the Lord pursue.
Nanak is dyed in the Name, brother,

Listening the Name his body and mind are immaculate true. (4) 2

Sorath V (Couplets)

As long as one is involved in like and dislike, the meeting is far.
While otherness and nearness are the considerations,
In between there is a bar (1)

Pray guide me to the star
That I should serve the holy, hold their feet,
And not for an instant forget the Lord. *Refrain*
My thoughtless, forgetful, restless mind
It occurred never to you by far.
Distancing from the source of life, you are attached to others,
Involved with the foes that scar. (2)

He who is not egotistic comes not to grief,
In the company of the holy I got this reward.
What the misbeliever says should be treated as a whiff of mind,
And needs be given no regard (3)

My mind is littered with millions of misdeeds,
To keep their count is hard.
Nanak, the humble, has come to You for shelter,
Pray put me not at the bar. (4) 3

Sorath V

Sons and spouse, those close and distant, for Maya are attached all,
 None will prove true in the end. .
 One and all will prove to be false (1)
 Man, why must you pamper this body?
 Like a cloud of smoke it will blow off;
 Meditate on the only friend, Your Lord (1)

The dead are disposed of in three ways –
 Thrown to waves, dogs, and burnt to smoke making a pall.
 Considering himself immortal one sits in one's home,
 Forgetting the Prime Creator Lord. (2)

Many a way he threads the beads,
 Not knowing it is a frail cord.
 The string of the poor must come to snap,
 He will have to regret hard. (3)

He who has created, nourished and shaped you,
 Day and night you should remember the Lord.
 The Creator has been kind to Nanak,
 He sought the support of his Lord God. (4) 4.

Sorath V

Blessed, I adored the accomplished Guru
 And I found my Mentor.
 My Master was my anchor. (1)

I am sacrifice unto my Divine Spouse.
 I find peace all around,
 There is rejoicing in my house.
 The Master who can read one's mind,
 Unafraid I sought Him, the Name helped me find. (2)

Blessed is His sight in the image of the Immortal.
 He is here today, He will be here hereafter.
 With fond love He protects His flock,
 Holding it all in His clasp. (3)

Granted great honour, rare esteem and the task achieved; P-610
 Nanak adored the accomplished Guru and was from ills relieved. (4) 5

Sorath V

For those who are happy, everyone appears to be happy.
 For those who are sick, everyone appears to be sick.
 It is the Master-Doer who does everything.
 It is He who conceives and contrives every trick. (1)

Man, he who is rid of doubt and distrust,
 For him no one has gone astray;
 He sees the Creator at His best.
 He who is at peace in the company of saints,
 He finds the whole world serene.
 He who is afflicted with ego,
 Ever he lives and dies in spleen. (2)

He who uses the collyrium of knowledge in his eyes,
 He gets fully enlightened.
 No more does he stumble in ignorance,
 Nor is he any more frightened. (3)

He seeks peace in Thy glory.
 Lord! Do grant Nanak's prayer.
 Where godmen sing Your praises,
 He should set his heart there. (4)

Sorath V

My body and wealth belong to godmen, to them my mind I dedicate.
 I meditate on Name with the blessings,
 I have all the weal as my mate. (1)

There is no other bestower than the godmen great.
 He who comes to their shelter,
 The godmen must liberate. *Refrain*
 A million misdeeds are effaced serving the holy,
 One should laud the Lord with conviction.
 Peace here and glory hereafter,
 The fortunate have company of the holy as benediction. (2)

With single tongue how do I laud the holy with their virtues untold?
 Inaccessible, Unknowable, ever Eternal,
 I come seeking the holy fold. (3)

Meritless, low-caste, unattached, sinner,
 I look for shelter of the holy.
 Sinking in the cavern of family affection
 Says Nanak, save me my Lord Almighty. (4) 7

Sorath V**Score 1**

Creator! In whose heart You come to lodge You fulfil his desire.
 Pray forget not Your devotee,
 Let me cherish the dust of Your feet ever. (1)

Inexpressible is Your discourse,
 It's beyond my narration Sire.
 You are the Treasure of Virtue, Bestower of Bliss,
 Supreme is Your status Master. *Refrain*

Man does only those deeds
 Which in Your writing You require.
 You give Your devotee an opportunity to serve
 For Your sight who does aspire (2)

You prevail all over, Lord!
 He alone realises whom You inspire.
 Blessed by the Guru my ignorance is effaced,
 I find You manifest low and higher (3)

He is enlightened, a meditating monk,
 Exalted and a well-meaning sire.
 Says Nanak, he on whom You are gracious,
 You forget him not for a moment ever. (4) 8

Sorath V

P-611

The entire universe is caught in attachment,
 At times high, at others low.
 There is no way to get out of it.
 No one seems to know. (1)

Man, it is in the holy company that you find liberation.
 Without the Guru Accomplished, there is no escape from transmigration.

One remains in circulation.

Refrain

The entire world is lost in what is called *illusion*.
 The Guru's devotee albeit is perfect,
 He remains in peculiar seclusion. (2)

He needn't be derided for anything,
 He does what the Master says.
 He whom my True Guru shows grace,
 In the company of the holy he prays. (3)

The Preceptor, Supreme Lord, True Guru,
 He feeds every mouth.
 Says Nanak, there is no swimming across without the Guru
 He is perfectly considered essence of truth. (4) 8

Sorath V

Having sought and searched I realised
 That the essence of truth is Name of the Lord.
 A moment's contemplation of which washes sins,
 And the devotee is ferried across.
 The enlightened one! Sip the essence of drink divine
 Sipping which one is supremely satisfied.
 The ambrosial words of the kind.
 The Bestower of Perfect Peace grants
 Liberation, devotion, device and manner.
 He bestows Name as a gift to the devotee,
 He who is the Perfect Creator. (2)

Refrain

With the ears one should hear, with the tongue laud,
 And in the heart on Him meditate.
 He is the Lord Almighty,
 There is no end beside Him to state.
 It is great good fortune that we have attained the human incarnation,
 Do be kind, Compassionate Lord.
 That Nanak should laud You in the holy company
 And contemplate ever on God. (4) 10

Sorath V

Meditating on the Lord after my holy bath,
 My body and mind are free from ailments.

A million impediments are removed in the Preceptor's care,
 It is dawn of the period of merriment (1)

I laud the Lord with the Holy Word,
 I sing, listen and read the holy text,
 Which the Guru has been kind to accord.
 The True Master has blessed me with endless honour.
 The Compassionate Lord cherishes His devotee.
 From the times primal He has protected His followers,
 Which is the way of the Divine Entity. (2)

Refrain

One should have Name as meal in the ambrosial hour,
 And repeat it at all other times.
 One would scare away old age, ailments and death,
 And would ever the Lord's glory chime. (3)

My Master paid heed to my prayer,
 Everything else came to my aid.
 The entire world came to know
 The adoration Guru Nanak was paid (4) 11

Sorath V Score 2

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

There is one father, of one father are we children,
 He is my revered Guru.
 Dear Friend, pray pay heed to me,
 I'll be ever sacrifice unto You,
 Let me once my Beloved see (1)

Listen my friend, I am sacrifice unto the dust of your feet.
 Brother, this mind of mine your own you should treat.
 Your feet I tend and wash them again and again,
 To you myself I conduct.

Refrain

Listen friend, I come seeking your shelter
Pray, grant me an audience and instruct. (2)

One should not throw about one's weight, fall at His feet,
What He does should be accepted as true.
Listen friend, one must devote oneself entirely,
This is how one has a glimpse of one's Guru. (3)

With blessings of the holy, grace descended,
And I cherished the Name of Lord.
The Guru took kindly to Nanak, the slave,
He had a glimpse of the Incarnated, Immaculate God (4) 1.12

Sorath V

My Lord is the Master of millions of worlds,
And for His creation He is the Saviour.
He nourishes, takes the daily care,
The foolish realise not His favour. (1)

I know not how to meditate on Hari*
I keep on repeating 'Har' 'Har' for my Guru.
Ravi Das has come to be known as Hari. *Refrain*
The Lord Compassionate, Ocean of Weal, all over He prevails.
He has been witnessed, He is heard to be a constant companion,
But the foolish in me, I took Him far and could never avail. (2)

The Lord is Limitless, I describe Him in limits.
What He is like, how can I say?
I make my prayer before my True Guru,
Pray show me the way. (3)

* God

What to speak of stupid, the like of me,
 Millions of sinners could across the ocean swim.
 He who has listened to and known Guru Nanak,
 He doesn't have to come again in his mother's womb. (4) 2.13

Sorath V

They have all been resolved, the issues I was most anxious.
 I sleep in poise awakened is my *sukhmana* channel,
 In blossom is my upturned lotus. (1)

See, what a marvel has happened.
 The Master I heard was beyond conception,
 In my heart he has been stationed. *Refrain*
 The minions who torture me much are alarmed,
 Beg of me to speak to my Master so that in my case *they are not harmed* (2)

There is the store of Lord's favours,
 Those who are destined, they attain.
 My Guru has bestowed me a jewel,
 My body and mind are in a peaceful strain (3)

A drop of Amrit from the Guru,
 I became eternal, immortal, never to expire.
 Guru Nanak was blessed with preserves of devotion,
 And was never asked for reckoning by the Sire (4) 3.14

Sorath V

With the Lotus Feet whose heart is attached, he is satisfied, content.
 He who has not the jewel of virtue in the heart,
 He is thirsty, discontent. (1)

* God

They are without any malady those who meditate on the Lord.
 He who forgets my cherished Lord,
 He is in a millions of ills absorbed.

Refrain
 P-613

Those who seek Your support they are happy in Your care.
 Those who forget the Lord Creator,
 They are ever unhappy here (2)

Those who are attuned to the Preceptor under Guru's guidance,
 They are in a state of bliss supreme.
 Those forgetting the Preceptor are alienated from the Guru,
 They are thrown in deep hell to scream. (3)

One does what one is assigned and takes up the task,
 Nanak sought support of the saintly,
 At the feet in a state of ecstasy he basks. (4) 4.15

Sloka V

The way a *raja* is involved in the affairs of state,
 And the egotist in vanity,
 The way the greedy is sunk in greed,
 The enlightened gets dyed in the dye of the Deity. (1)

The man of God relishes
 Serving and lauding the Lord as if in His presence.
 The addict remains addicted to addiction,
 The landlord loves his estate,
 The child is fond of milk.
 The holy are devoted to Lord, the Great. (2)

Refrain

The learned is involved in learning,
 The eyes are pleased in observation.
 The way the tongue relishes tastes,
 The holy enjoy the Lord's laudation. (3)

According, as is the hunger satiated,
 By the Master knower of all hearts.
 Nanak thirsted for a glimpse of the Lord,
 He met his Omniscient God (4) 5.16

Sorath V

We are untidy, You are tidy.
 We are meritless, You lend us quality.
 We are stupid, You are clever and sound,
 Aware of whatever happens around. (1)

Lord! We are so low, You are so high.
 We are sinners, You annul our sins.
 My Immaculate Master of the Sky,
 You created and gave us life and body.
 Good for nothing, without any virtue,
 We ask for Your charity. (2)

You are good, we realise it not.
 You are ever kind.
 You, my Creator, are the Bestower of comfort,
 Your flock You always tend and mind. (3)

Blessings Incarnate, Eternal Sovereign,
 Men and creatures look up to You.
 Nanak has only one prayer to make,
 Let me follow my True Guru. (4) 6.17

Sorath V Score 2

My Lord Saviour! In the womb of mother you put on meditation
 Now ferry me through the fire in the limitless ocean. (1)

Lord! You are my Master,
 Here and hereafter You look me after.
 The mighty task I do the creator treats it petty.
 You are the Bestower, the whole world is a beggar,
 Pray, do give us a dole in charity. (2)

Refrain

This instant You are this, the other You are that
 Wondrous is Your way.
 Pretty, Profound, Deadly Deep, Lofty
 Inaccessible, Limitless, *may I say?* (3)

P-614

When You brought me in company of the holy,
 Your Word Divine I imbibed.
 A glimpse, and Nanak was in a bliss,
 Bestowed by the Unattached, the Supreme Guide (4) 7.18

Sorath V

I am the dirt of the feet of the Holy,
 They are my guide.
 The Holy are my support,
 They Holy are my pride. (1)

I am devoted to the Holy,
 As determined by destiny.
 My mind pledged thereby,
 The saints I have cultivated.
 I deal with the saints,
 Who are given to devotion,
 They are my gain. (2)

The Holy bequeathed a boon,
 And rid me of my doubts.
 What can now the Dharmaraja do,
 When torn is all my account? (3)

I am the recipient of Supreme bliss
 Through the goodwill of the Holy.
 Nanak is devoted to the Divine,
 He is lost in wondrous ecstasy. (4) 8.19

Sorath V

Man, all the paraphernalia that you see around will be left behind,
 Why not deal with the Lord's Name?
 The supreme status you will find. (1)

Lord! You are my Bestower of weal.
 Guided by the Guru Accomplished,
 I come with You to deal.

Refrain

In lust, wrath, avarice, attachment and pride no peace lies.
 My self! Should you be the dust of the feet of one and all,
 Bliss, felicity and peace will be your prize. (2)

He who ignores not the effort, knows doings in the heart.
 My self! Him yourself you dedicate,
 Offer your mind in the ritual fire
 For the Lord Eternal-in-state. (3)

Beloved Master, Lord God, Compassionate, Divine Entity ,
 Supreme Being, Without Court.
 The Name is Nanak's cause, infrastructure and life's support (4) 9.20

Sorath V

In the corpse He infused breath and the separated He united.
 Beasts, ghosts and dunce became attentive
 When the Lord's Name was recited. (1)

Behold the glory of the Accomplished Guru,
 No one has been able to assess the True.

Refrain

Dismantling the abode of sorrow and suffering,
 He ushered in bliss, joy and relaxation.
 What the heart longed was granted all of a sudden,
 And the tasks came to their completion. (2)

There is peace here and glory hereafter,
 No more of transmigration.
 Fearless, the Name came to lodge in the heart,
 For this the Guru is a veritable fascination. (3)

Lauding the Lord while sitting and standing,
 Fled are suffering, pain and illusion.
 Says Nanak they are of great good fortune,
 Who in their mind have the Guru's feet-obsession. (4) 10.21

Sorath V

P-615

Discarding jewel you are attracted to cowries which avails not.
 Preceptor is the Lord Supreme,
 My self, you must ever remember God. (1)

Man, you must repeat the Name of Lord.
 Your unenlightened frail body will be lost.
 Mirage and the meaning of dream have no value,
 Excepting meditation avails nothing,
 And nothing will accompany you. (2)

Refrain

Your life is lost asserting your ego,
 Nothing for yourself you have achieved.
 Chasing one thing or the other you felt never comforted,
 And the Lord's Name you never conceived. (3)

Given to wasteful pursuits and vicious tastes,
 Millions of misdeeds you commit.
 Nanak makes this prayer to the Lord,
 Master! My sins may kindly remit! (4) 11.22

Sorath V

Lauding the Lord Supreme the evil of lust and wrath is shed.
 You will swim across the arduous ocean of fire,
 If by the holy you are led. (1)

The Guru Accomplished dissolves the darkness of illusion.
 One should ever pay obeisance to the Lord with devotion. *Refrain*
 Having quaffed the nectar of Name from the pool,
 My body and mind are satisfied.
 The Preceptor prevails all over,
 He is never born nor He ever died (2)

He enjoys contemplation, austerities, discipline and deep enlightenment,
 He who has Lord come to lodge in his heart.
 Their endeavour bears fruit,
 The holy who are devoted to the Lord (3)

Their sufferings and afflictions are annulled,
 With the noose of death they aren't doomed.
 Says Nanak, as the Preceptor takes kindly,
 Both their body and mind are bloomed (4) 12.23

Sorath V

He is Almighty, the Lord Bestower, Supreme God and Master,
 He has created all the living in His grace.
 He is aware what is there in every heart's quarter. (1)

My Guru Himself came to my aid.

I enjoy bliss, peace and poise,
Wondrous indeed is my fate.

My fears fled under the Guru's care,
I came to be regarded at the Portal Divine.
Lauding the Lord and meditating on Name
I've come to realise the identity mine. (2)

Refrain

Everyone has now started admiring,
In company of the holy I'm appreciated.
I am sacrifice a hundred times unto the Accomplished Guru,
My honour who has vindicated (3)

They are indeed saved who have found the Lord in discourse,
Exposition and as they meditate.
The Lord God has been gracious to Nanak,
In bliss he is back in his estate. (4) 13.24

Sorath V

In the Preceptor's care all my fears fled,
Gone were woes while weal arrived.
The Lord Supreme took kindly
Meditating on the Guru Accomplished I survived (1)

Lord! You are our Bestower,
Do be kind to me in Your grace.
I should laud You dyed in Your colour.
The True Guru introduced me to the treasure of Name,
All my anxieties were shed.
In His grace He owned me up
And with the Name Eternal fed. (2)

P-616
Refrain

He who is protected by His True Guru,
To him no harm ever afflicts.

The Lotus Feet lodged in his heart,
The nectar of Lord's laudation he sips. (3)

The slave in me, I serve my Master
Who has met my every desire.
Nanak, the slave is sacrifice unto Him
Who has provided all that I require. (4) 14.25

Sorath V

Lost in the blind love of Maya,
You recognise not the One who bestows.

Forgetting the One who gave you life and body,
To yourself all this, you believe, you owe. (1)

Man, don't be stupid, He sees it all.
He is aware of whatever you do.
From Him are not hidden big or small,
Engrossed in the delicacies of tongue in greed
That lead to many ills,
Tortured in transmigration
With bonds of ego that kill. (2)

Refrain

Behind closed doors and veils,
You sleep with another's wife.
When Chitragupta asks the account,
Who will save your life? (3)

Kind and compassionate Master, Reliever of Ills,
I have none other than You for support.
Pull me through the ocean of the world,
Nanak has come to Your Court. (4) 15.36

Sorath V

The Lord God comes to one's aid,
Telling His tales and singing His songs pays.
One must repeat His Name daily
For utmost bliss and felicity. (1)

Man, you must remember the Truthful.
Enjoy every comfort in the company of the holy,
Forgetting not for a moment the Bountiful.
It is like Amrit, the Name of the Lord.
He who repeats it, lives for ever,
Favoured by luck, he is free from fraud. (2)

Refrain

Devoted to the Guru, I am free from problems and pain.
Singing praises of the Ever-living, I enjoy His constant strain. (3)

Blessed is God's discourse.
In the beginning, in the end and in between,
He was by Nanak's side, of course. (4)

Sorath V (Quintet)

That I should distinguish not between you and me
And cease to be self-willed, (1)
Godmen! Tell me how can it happen.
That my pride and ego are killed? (1)

Refrain

I should treat the cosmos belonging to the Supreme Lord,
And as dust of everyone's feet should have myself grilled (2)

Consider the Lord ever by my side
And the wall of illusion drilled (3)

The remedy of Name, like pure Ambrosial Nectar,
Is obtained from the Guru skilled (4)

Says Nanak, he who has it inscribed in his forehead,
All his maladies are stilled. (5) 17.28

P-617

Sorath V Score 2 (Duos)

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

As there is fire in wood and ghee* in milk,
His light lives in high and low.
In every heart the Lord does flow. (1)
Godmen! In every heart He comes to rest.
The Lord Supreme prevails everywhere,
In land and sea He is manifest (1)

Refrain

Nanak lauds the treasure of virtue,
The True Guru has his doubts dissolved.
Prevalent all over and yet unattached,
In each one is he absorbed (2) 1.29

Sorath V

Contemplating on Whom it is bliss
The fear and pain of life and death disappear.
One attains the four boons** and Nine Treasures,
Of thirst and hunger one no more hears. (1)

* oil extracted from butter

** these are – *dharma, artha, kama, moksha* (righteousness, worldly goods, pleasure and liberation)

The meditation on Whom cheers,
 He should be remembered every breath,
 By mind, body and mouth one bears.
 It gives peace, the mind is stilled,
 No more fire in the heart sears.
 Guru Nanak had glimpse of the Lord
 In water, land, Three Worlds and verdure there. (2) 2.30

*Refrain***Sorath V**

Pray free me from lust, wrath, avarice, falsehood and slander,
 Rid my inside of them
 And let me get You near. (1)
 How should You I endear?
 And with my Lord adhere. (1)

Refrain

I should forget You not in my heart,
 By my side should You ever adhere.
 With great good fortune I realise my Accomplished Guru
 And Nanak doesn't have to elsewhere peer (2) 3.31

Sorath V

Meditating on whom one gains it all,
 No endeavour goes waste.
 Giving up the Lord whom would you cultivate,
 He who does everywhere pervade?
 Godmen! Meditate on the Lord,
 In the company of the holy contemplate on Name.
 All your efforts would fetch reward. (1)

Refrain

He takes care, provides the daily fare and endearingly to His bosom clasps.
 Says Nanak, how could the world without meditation,
 Freedom from the transmigration grasp? (2) 4.32

Sorath V

He is Eternal Bestower of life, meditating on Whom impurity is shed,
Treasure of Virtue, Wherewithal of the Holy,
Rare are those who to Him are led. (1)

My self, you should meditate and get with Lord wed,
In whose care there is ever peace,
No more of sufferings dread. *Refrain* P-618
Of great good fortune is he who gains the company of the holy,
Meeting whom all his foul thinking fled.
Nanak seeks the dust of the feet of those
Who have the Name into their heart fed (2) 5.33

Sorath V

He relieves suffering of ages, to the scotched self He provides support.
His glimpse is a bliss,
Meditating on the Name is one's forte. (1)

My physician is my Guru, the Master.
He pours his dose of Name in my mouth,
And relieves from Yama's disaster. *Refrain*
He is Accomplished, Supreme, Almighty Creator.
His devotees Himself He looks after,
Nanak has the Name as his anchor. (2) 6.34

Sorath V

You know what is in my mind, you have to take decision.
Pray do pardon me,
I'm afflicted with lapses a million. (1)
Lord! You are the Master by my side.
Let me by Your feet ever abide (1) *Refrain*

Without limit, without extent, lofty, the Mine of Virtue,
 You snapped the ties of Nanak and made him Your own.
 To whom should he be grateful other than You? (2) 7.35

Sorath V

The great Guru has been gracious,
 All my longings are met.
 Singing praises of the Lord
 In the Guru's presence I feel at rest. (1)

It is a pleasant image, pleasant and perfect.
 Repeating the Name in a quiet poise,
 The unstruck melody is struck. (1)

Refrain

I have met my beloved Master,
 The temple of my house is blessed.
 Nanak has gained the treasure of Name,
 All his prayers are met. 8. 36

Sorath V

I have come to have image of the Guru's feet in my mind,
 It is a good omen.
 The Perfect Preceptor has been graceful,
 The treasure of Name I have won.
 My Guru is my saviour Lord.
 He blesses with manifold glory,
 And everyday fresh accord.
 The Preceptor takes care of human beings and beasts,
 Those who can have His sight.
 Wondrous is the glory of the Accomplished Guru,
 Nanak to Him is sacrifice (2) 9.37

Refrain

Sorath V

Let us garner the unalloyed treasure of Name,
 It is Inaccessible and endless entity.
 Eat and enjoy in peace and tranquillity,
 Which is bliss indeed for a devout family. (1)
 The Lord's Lotus Feet should be one's authority.
 With the grace of the holy one comes across the vessel of truth,
 Boarding which the devotees may tide over the world's duplicity (1) *Refrain*

The Eternally Accomplished Lord took kindly,
 Himself attended to our felicity.
 Nanak watches, sees and blooms,
 There is no end to Lord's mercy. (2) 10.38

Sorath V

The Guru-perfect was kindly inclined,
 Everyone turned gracious.
 Himself he effected the Union but gave me the credit, P-619
 It was peace all over and happiness. (1)

With the Guru-perfect on my side,
 The Lord God with me abides. *Refrain*
 I see Him inside and outside the house,
 Here and there wherever I glance.
 Nanak, the lucky, met his Guru,
 His Supreme Deity by chance. (2) 11.39

It is melody of peace, bliss, liberation and poise,
 I have had a glimpse of the Lord's feet.
 The Saviour has saved the child.*
 The True Guru Himself came to treat. (1)

* refers to Hargobind who later took over as the Sixth Sikh Guru

Under the shelter of the Guru True we are saved,
 Serving whom it never goes waste.
 There is peace at home, also outside.
 Our Lord has been kind.
 Says Nanak, no harm can now come to me,
 My Lord is gracious, I find (2) 12.40

Refrain

Sorath V

My mind is activated in the company of the holy.
 With Name as jewel, I offer my devotion.
 Meditating on the Limitless my anxieties are over,
 I swim across the ocean (1)

My heart in Divine submission,
 I am in peace, with the melody of poise resounding,
 The fury of malady is in remission.
 How do I narrate Your merits?
 You are beyond evaluation.
 Says Nanak, with the Lord at his back,
 The devotees suffer not transmigration (2) 13.41

Refrain

Sorath V

No more afflictions, maladies have fled,
 My Lord has been kind.
 Meditating on the Lord day and night,
 Fully satisfied is my mind. (1)

Lord! Of peace and tranquillity, You are the treasure.
 Pray, take care of the one You endear.

This is my prayer.

What I demand I get, I've faith in my Lord.
 Says Nanak, propitiating the Guru Accomplished,
 From all the illusion I'm absolved. (2) 14.42

Refrain

Sorath V

Meditating on the True Guru, all my affliction are contained.
 My sufferings and maladies are gone with the Guru's Word,
 What my mind desired it obtained. (1)

My Guru Accomplished is of peace Purveyor,
 He does and makes us do.

My Master is perfection incarnate as Creator.
 Let us laud the Lord in bliss, joy and peace.
 Guru Nanak has been salacious.

The whole world is singing the glories,
 The Preceptor Himself is gracious (2) 15.43

*Refrain***Sorath V**

Measure not my merit,
 Consider Your benevolence,
 Save me and extend Your support,
 So that ever I partake Your eminence. (1)

With His perennial kindness the True Master created,
 The Guru-perfect ended our troubles.

Everyone around was thus liberated,
 Infused with life, clothed and fed.

Himself He saved His slave –
 Nanak, who is sacrifice to Him was blessed. (2)

Refrain
P-620**Sorath V**

Taming the evil Himself, the Lord has the world saved.
 The Preceptor has been gracious,
 He has His reputation maintained. (1)

The Divine King has given His protection.
 Let us laud the Lord in peace, poise and bliss,
 Which makes for the body and mind's felicitation.
 My True Guru is the saviour of the sinners,
 He is my anchor.
 The True Master must pardon,
 Hearing Nanak's prayer (2) 17.45

*Refrain***Sorath V**

The Lord Supreme, the Preceptor, pardoned,
 He annulled all the ills.
 We were saved in the care of the Guru Accomplished,
 All our needs who could fulfil. (1)

The devotee meditated on the Name as support.
 The Accomplished True Guru cured the malady,
 Taking a gracious view in His Court.
 Our people are now ever in bliss,
 Har Gobind has been cured by the Guru.
 Says Nanak, great are the ways of the Creator,
 This is reflected in Holy Word true. (2) 18.46

*Refrain***Sorath V**

My Master has been gracious in His Holy Court.
 The True Guru had the malady relieved,
 There is peace all over the boat.
 He protected all His creation,
 Yama has gone on strike *as a revolt*.
 One should meditate on the Name as support,
 Ever and ever in meditation be engrossed.
 And thus our sufferings and sins abhort. (1)

Refrain

Brother! Come for protection to the One
 Who has created all the world.
 He is Almighty, He is Accomplished,
 He is True, Truthful is His Word.
 Says Nanak, let us meditate on the Lord, brother,
 Our body and mind will be in utter accord. (2) 19.47

Sorath V

Godmen, meditate on Name.
 Forget not the ocean of peace,
 You'll get all for what you came. (1)

Refrain

The Guru Accomplished, in His grace
 Has relieved us of the malady.
 The Lord Preceptor has been kind,
 There is no more suffering in the family. (1)

The Mine of Bliss, Joy Incarnate,
 One should make the Lord's Name as one's support.
 Says Nanak, the Lord vindicated the honour,
 Saved was the entire world. (2) 20.48

Sorath V

My True Guru came to my rescue,
 In His grace the Lord stretched His arm to save.
 My Beloved is ever fresh and new. (1)

Refrain

Relieved of maladies by the favour of the Almighty,
 Of His servant the honour He vindicated.
 I gained all sorts of fruit in the company of the holy,
 I am sacrifice unto my True Guru supplicated.
 Without reckoning my good and bad deeds,
 He saves me here and hereafter.

P-621

Immortal is the Word, says Nanak, of the Guru,
Which on my forehead is inscribed by the Master (2) 21.49

Sorath V

He it is who has created all the living creatures,
He is the Holy Helper.
He takes care of His devotees,
Gives them full shelter. (1)

The Preceptor is ever by my side.
The Guru Accomplished protects me fully,
Everyone does by me abide. (1) *Refrain*
Nanak, meditates on the Name day and night.
The provider of life and breath.
He keeps His devotees close to His heart,
The way the mother or father from their child won't part (2) 22.50

Sorath V Score 3 (Quartets)

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

The Elect couldn't resolve my doubt,
Nor could the Elders my fear flout.
I placed my problem before the state guides,
But meeting the Divine alone I was satisfied. (1)

No more do I have to look around,
I propitiate my Guru Profound. *Refrain*
I arrive at the Lord's *Darbar*,
There is end to my furore.

I find what was in my heart,
No more I come, no more I depart. (2)

The decisions taken there are based on truth,
The master and servant are alike forsooth.
The Knower of Hearts knows,
Which without telling Him He shows. (3)

He is the ruler of all the lands,
Where play the unstruck bands.
How can with Him one be too shrewd?
Says Nanak, seeing Him from ego one is freed. (4) 1.51

Sorath V

With the Name lodged in my heart,
I meditated on my Guru in my resort.
The Guru Accomplished revealed the truth,
That brought peace true to the uncouth. (1)

My Guru has been kind.
There is joy, peace, bliss and weal,
Back home from the holy bath I find,
True is my Guru's glory.
It remains an untold story.
He is King of the kings,
Propitiating the Guru the mind seems to sing. (2)

Refrain

All my sins are washed,
In the company of the holy I bask.
The Lord's Name is treasure of virtue,
Meditating on it you gain what you pursue. (3)

The Guru has flung open the portal of liberation,
The entire world is offering felicitation.

Says Nanak, my Lord abides by me,
From the fear of transmigration I am free. (4) 2.52

Sorath V

The Guru Accomplished has been kind,
My desires fulfilled I find.
From the holy pilgrimage I have returned,
Joy, felicity and bliss I have earned. (1)

P-622

Godmen, it is with Name that one can swim across.
One should meditate on the Lord sitting and standing,
And remain in gratitude of God. (1)

Refrain

The way of the holy is the path of *dharma*,
It is the blessed who adopt.
Attuning oneself to the feet of the Lord,
Sins of a million lives are washed. (2)

Ever you laud the Lord
Who is the Master of ceremonies.
Every living creature is chastened,
Of the True Guru it is one of the bounties (3)

The impediments were shattered, sufferings annulled,
As the True Guru had the Name imbibed.
Relieved of sins, everyone became chaste,
Back in a peaceful home has Nanak arrived (4) 3.53

Sorath V

My Lord, the Treasure of Virtue,
My house and *lashkar* belong to You.

When Guru the Master was gracious,
All the living became salacious. (1)

It is bliss meditating at the Guru's feet,
There is no fear if the Guru were to entreat.
The devotees have the Mighty lodged in the heart.
The Lord has made an irrevocable start,
My might, money and mainstay belong to You,
You are my splendid Beau. (2)

Refrain

Those who gained the holy company,
The Lord made them swim across the sea.
In His grace He initiated with Name,
With which all the weal and peace came. (3)

When the Guru came to my aid,
The whole world its homage paid.
Meditating on the Lord with every breath,
Says Nanak, it is like singing His glory in mirth. (4) 4.54

Sorath V

It is all peace, poise and bliss,
When I meet the Lord I miss.
The Guru Accomplished kept His date,
I have achieved the Supreme state.
My mind in love and devotion is absorbed,
Resounds daily the unstruck harp.
Stable is the shelter of the Lord's feet,
Thereby no one else's help I need.
Provider of life of the world I've found,
In utter duality His joyous praises resound. (2)

Refrain

The Lord has undone my Yama's snare,
I have achieved all for what I care.

Wherever I see it is Him I find,
There is none other than the Lord kind. (3)

In His grace the Lord saves,
And off the sufferings of ages scares.
He meditated on Name, the Emancipator of Fear,
And Nanak thereby attained the infinite pleasure (4) 5.55

Sorath V

The Creator has bestowed peace,
The tribe is at peace.
The Guru-perfect has brought
The protection of the Truthful I sought. (1)

The Lord Himself helped,
Contentment, truth, peace were acquired in a trice;
The mind remained ever blessed.
God's Name worked as a remedy,
Which freed me of my malady.
He took kindly,
And settled everything smoothly. (2)

P-623

The Preceptor came to my rescue,
Caring not for my merit or due.
God's Word stood witness,
Which accounted for the bliss. (3)

I speak as You ordain.
You, my Virtuous Master, I maintain.
Nanak repeated Your Name as Truth,
You saved the honour of the slave forsooth. (4)

Sorath V

The Creator came and stood by us;
 There was no trouble, there was no fuss.
 The Guru had the *ritual* bath blessed,
 Remembering the Name sins were shed.

Godmen! Ramdas pool is celebrated.
 He who bathes in it, his family is saved,
 And is himself liberated. (1)

The world sings His praises,
 He obtains what he chases;
The ritual bath concluded peacefully,
 Remembering God gratefully. (2)

He who has a dip in the pool of saints,
 He must his salvation obtain.
 He dies not, nor is he born again,
 He who has the Name in the grain. (3)

This spiritual truth only he would mind,
 When Almighty, the Virtuous, is kind.
 Coming to Baba Nanak's protection,
 Frees one of all worries and affliction. (4)

Sorath V

The Preceptor has kept His Word,
 There is nothing that I haven't been served.
 With the touch of his feet the Guru has liberated,
 On the Lord's Name I have meditated. (1)

Of His devotee, He is ever the saviour,
 In His grace He takes personal care,
 Like mother and father.

Refrain

It was great good fortune that the True Guru I met
 No more do I Yama's path fret.
 My mind is given to loving devotion
 Fortunate are those whose mainstay is meditation. (2)

Who chant the Ambrosial Word
 And bathe in the dust of the feet of the men of God.
 The Lord bestows them with His Name,
 The Creator fits them into His frame. (3)

His glimpse lays firm foundation.
 It is utterly holy cogitation.
 Pray, do be gracious, my Knower of Hearts,
 Nanak, the slave, has come seeking shelter of his Lord. (4) 8.38

Sorath V

As the Guru Accomplished took me in His shelter,
 I found the Lord as my companion and helper.
 Wherever I go it is a treat,
 The Lord in His grace fixes every meet. (1)

Brothers, let us laud the Lord,
 Perceive the cherished reward,
 And live thereafter in accord.
 The Lord is our heartbeat,
 We are dust of the Holy Feet.
 The fallen He retrieves,
 And in His grace laudation to them bequeaths. (2)

Refrain

The Preceptor does provide,
 All the living does He guide.

Lauding Him day and night,
One is free from the transmigration fright. (3)

P-624

Those whom the Lord Creator does bestow,
They alone the essence of the divination know.
The minions of Yama dare not come near,
Says Nanak, they are in peace ever. (4) 9.59

Sorath V

The Guru Accomplished has consummated,
The Preceptor is all over reflected.
It was the bath of health and recovery factor,
I am sacrifice unto the Preceptor. (1)
With the Guru's lotus feet lodged in my heart,
I come to no harm,
Achieved are all the tasks on my part. (1)

Refrain

Meeting the holy my foul thinking is shed,
Those fallen are cleansed and redressed.
With a bath in the Ram Das pool divine,
The sins committed earn no fine. (2)

One should laud the Lord daily,
In the company of the holy.
He who meditates on the Lord,
He achieves whatever is in his heart. (3)

The Lord Creator is bliss incarnate.
Meditating on Him is an ecstatic state.
Nanak, the slave, meditated on Name,
The Lord to his rescue came (4) 10.60

Sorath V

Thick, dark clouds hover all over,
The lightning flashes with grim scorn.
All alone on my bed and sleepless,
To distant lands has my Love gone, (1)

And there is no word from my Don.
Earlier He would go a *kos**
And pat a missive-private send. *Refrain*
How can I forget my gem of a Lover
Every felicity to me who lends?
Going up the house, I watch the way He went,
My eyes full of tears unspent. (2)

My ego has distanced me from Him,
Otherwise I hear He is close.
Separated by the thin wings of a butterfly
That my mind's eye chose. (3)

When the Master took kindly to me,
All sorrows were banished.
Nanak imbibed the All-pervading Lord
When the wall of ego was demolished.
All my doubts were dissipated,
Whatever I asked for was created,
By my All-virtuous God. (4) 11.61 *Refrain 2*

Sorath V

The Mender of the broken,
The Liberator from bonds,

* unit of distance, approximately 2.4 kilometers.

The Formless,
 The Redeemer from sorrow!
 I have no good deeds to my credit,
 Nor am I acquainted with *dharma*.
 I am avaricious,
 Playing with the riches; I lend and borrow.
 I have come to be known as a devotee of the Lord,
 Do vindicate my honour, O God! (1)

Dear Lord! You are the pride of the poor.
 You make the worthless worthy.
 I am sacrifice unto You, my Doer.
 The way a child dictated by his nature
 Indulges in many a bad deed,
 The father reprimands and shouts
 And yet forsakes not his seed;
 He forgives and forgets the sins
 And for future gives the lead. (2)

P-625

He can read one's mind,
 He knows it all.
 Then why ask Him for aught?
 He is pleased not with pleas,
 If He chooses He grants what is sought.
 I have knocked all other doors,
 It is only His which I have not. (3)

In His benevolence, the kindly Father
 Listened to my prayer.
 The Guru Perfect brought about the union,
 My worries gone and seen nowhere.
 Treated with remedy of the Name,
 Nanak found his perennial welfare. (4) 12.62

Sorath V

Meditating on the Lord I am in bliss,
 My sorrow and sins are resolved.
 Lauding and contemplating,
 All my problems are solved. (1)

Your Name is the mainstay of the world.
 As advised by the Guru, I meditated on the Master
 And across the ocean I was swirled. *Refrain*
 You are the counsellor, You hear petitions,
 You are the Almighty Lord.
 You are Bestower and also the Resumer,
 How can poor me Your eminence record?
 How do I discourse on Your virtues?
 Your value cannot be determined.
 Inspired by Your sight I live, my Lord,
 Your glory is a sheer wonderment (3)

Taking pity, the Master Himself
 Gave me high honour and with understanding treat.
 Nanak is ever and ever sacrifice unto Him,
 Seeking the dust of His devotees' feet (4) 13.63

Sorath V

Making obeisance to the Lord,
 All my tasks are in accord.
 The Lord has been kind,
 Fully vindicated myself I find. (1)

For His devotee he came to the rescue.
 All his objectives fulfilled,
 Nothing is wanting or due. *Refrain*

The Creator had the *Sarovar** to us bestowed.
 The wealth for its construction followed.
 Never do we anything lack,
 We do what the Guru True does ask. (2)

Meditating the Lord Bestower,
 The entire creation became our cherisher.
 We hail the Creator,
 Of the Universe Who is the maker. (3)

You are my Supreme Lord,
 Whatever we have is Your reward
 Nanak, the slave, meditated alone on the Lord.
 He obtained all the promised accord. (4) 14.64

Sorath V Score 3

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

A dip in the pool of Ramdas,
 Washes all the sins of the past.
 The Holy bath cleanses,
 Which the Guru-perfect dispenses. (1)

It is peace and plenty everywhere,
 Contemplating on the Guru's Word
 All the dealings are plain and fair.
 Malice shed in the company of men of God.
 Nanak contemplated on the Word,
 And met the Primordial Lord. (2)

* the Holy Pool at Amritsar

Sorath V

Where the Preceptor is contemplated,
The house is celebrated.
Guru, the ocean of peace, is venerated,
And every illusion is extirpated. (1)

Realising the sanctity of the Holy Name,
Day and night we chant Its fame.
From the Guru Accomplished it came. *Refrain*
Inexpressible is the Lord's discourse,
It's told in terms divine of course.
Nanak, the slave, had to it a recourse,
Which had in the Guru Accomplished its source. (2) 2.66

Sorath V

The Guru has bestowed peace here,
And weal and welfare there.
I have gained the treasure of felicity
By meditating on my Guru, the Divine Entity.
My True Guru is Supreme,
Fulfils my every dream.
For the devotees it multiplies and beams. *Refrain*
Everything living around is kind,
My Preceptor makes them do so.

I met the Master in a moment of spontaneity.
Says Nanak, with Him truth carries you through (2) 3.67

Sorath V

The Guru's Word is my anchor.
On all my four sides are the posts of soldiers.

As I got attuned to the Master's Name,
Yama took to his heels in shame. (1)

Lord! You are my Bestower of Peace,
Snapping my bonds You have cleansed my mind,
You are my Accomplished Creator I find.
Says Nanak, the Preceptor is ever in-state,
His service never goes waste,
His devotees are ever in bliss,
Meditating they achieve whatever they wish (2) 4.68

Refrain

Sorath V

I am a sacrifice unto my Guru,
Who has vindicated my honour true.
What I longed, I've got,
Ever I meditate on my Lord.
Godmen! There is none other than the Divine Entity,
He is the Lord Almighty.

Refrain

The Lord has blessed me with the boon,
Everyone comes to play my tune.
Nanak, the slave, meditated on the Name.
Effaced was all his pain. (2) 5.69

Sorath V

The Guru Accomplished has cured,
The unstruck melody has blared.
The Preceptor has brought about weal,
In which His favour does reveal (1)

The True Guru Himself has relieved the malady,
All the devotees and divines are pleased.

With the Name of the Lord they are seized.
 Whatever they desire they get,
 The Preceptor His devotees must beget.

Refrain

The Lord Himself has saved Govind,
 Nanak has given to truth a wind. (2) 6.70

Sorath V

I do what You please.
 I am aware of no other creed.
 Your child, I supplicate,
 The Lord Himself does vindicate.
 The Preceptor is my mother and father,
 He cherishes me in His favour.
 I do whatever He would order.
 All the living creatures are in His fold,
 Their controlling string He does hold.
 I do what He ordains.
 Nanak, the slave, He sustains (2) 7.71

P-627

Refrain

Sorath V

My heart with the Name knit,
 Everything appears to hit.
 He who seeks the Preceptor's feet as shelter,
 He is fortunate in his quarter (1)

Meditating in the company of the men of God,
 Contemplating on the Lord day and night,
 Whatever I sought I received as reward.
 The seed of the former deeds has sprouted.
 To the Lord's Name I am devoted.
 My body and mind in His sight are absorbed,
 Nanak, the slave, his True one lauds. (2) 8.72

Refrain

Sorath V

Meditating in the company of the Guru,
 I achieved whatever I sought to pursue.
 No more does anyone with illwill assail,
 Everyone around has come to hail.
 Men of God! Holy is the Master's shelter.
 Every living creature is under His control.
 He knows what is there in the heart's quarter.
 All over has He swept,
 His promise the Lord has kept.
 Those fallen, the Name does redeem,
 Nanak is sacrifice to the Supreme (2) 9.73

*Refrain***Sorath V**

The Preceptor Himself produced and provided,
 The Guru by the child has abided.
 The mother and father must rejoice,
 His life is the Lord's own choice. (1)

Your slaves are all well-meaning,
 Pray vindicate the honour of the one.
 You take care of the teeming.
 My Preceptor is ever Benevolent,
 He is ever Fervent.
 Nanak His shelter sought,
 Whatever he wished, he got. (2) 10.74

*Refrain***Sorath V**

The Lord is ever manifest,
 The child He did protect.
 The rage of smallpox He has contained,
 All the suffering is relieved with Name (1)

My Preceptor is ever gracious,
 He hears His devotee's prayer.
 To every living being He is salacious.
 Almighty is my Lord,
 Meditating on Him afflictions depart.
 He heeds His slave's prayer.
 Says Nanak, everyone is in peace here. (2) 11.75

Refrain

Sorath V

Contemplating on one's Guru,
 One arrives home with weal true.
 The glory of Name,
 None may its extent claim. (1)

Men of God! Contemplate on the Lord.
 Contemplating on the Lord you get everything,
 And all your predicament are resolved.
 Cultivating loving devotion of the Lord,
 It's the fortunate who have this reward.
 Nanak, the slave, meditated on Name,
 Thereby to all the pleasures he came. (2) 12.76

Refrain
P-628

Sorath V

The Preceptor provided a prop.
 It helped all the sufferings and maladies drop.
 Men and women are joyous.
 The Lord has been gracious. (1)

It is peace for the holy all over.
 Preceptor, the Supreme Lord, prevails everywhere.

Refrain

The Holy Word from Above has been received,
 Of the anxieties which has relieved.
 The Lord is compassionate and kind,
 It's the truth Nanak has come to find (2) 13.77

Sorath V

He is the Saviour here and hereafter.
 The Preceptor is True Guru, of helpless Master.
 His devotees He protects
 In every heart the Holy Word He injects (1)

I am sacrifice unto the Guru's feet.
 I meditate on Him day and night,
 He Whom anywhere you meet.
 Himself He came to the rescue,
 The True One's gift too is true.
 In Your devotion and protection,
 Nanak has found salvation (2) 14.78

Refrain

Sorath V

As designed by the Guru Accomplished,
 On the Lord Divine I meditated.
 The Master being in favour,
 The Preceptor vindicated my honour. (1)
 It is ever peace at the Lord's feet.
 Whatever one wishes one gets,
 Nothing does He unheed (1)

Refrain

He whom the Provider takes kindly,
 The devotee lauds the Lord.
 His mind is given to loving devotion,
 He endears the Supreme God. (2)

He meditates on the Master day and night
 Saved from treacherous potion,
 The Creator takes him in His care,
 He finds himself in the company of men of devotion. (3)

He stretched His arm, provided fully and brought about the union.
 Says Nanak, all the objectives accomplished
 I find myself with the Lord Perfect in communion. (4) 15.79

Sorath V

Humility is my mace,
 And my staff the dust of the feet of the men of grace.
 No one dare these efface,
 The Guru Accomplished attended to this case (1)

The Lord's Name is the prop of the holy.
 He who meditates is liberated,
 And thus are emancipated many.
 In the company of the holy I meditated on the Lord,
 And achieved this perfect reward.
 Says Nanak, He inculcated humility,
 And I could envision the Divinity. (2) 16.80

Refrain

Sorath V

The Guru Accomplished has fully rewarded,
 His grace He has accorded.
 I am ever in ecstasy,
 Wherever, I am happy. (1)
 The Lord's devotion fulfils dreams.
 The Guru Accomplished bestows it in His grace
 Not many are aware of it, it seems.
 Brothers! Let us the Holy Word chant.

P-629

Refrain

It does ever felicity grant.
 Nanak meditated on the Name,
 What he was destined he came to claim. (2) 17.81

Sorath V

Meditating on the Guru True
 All that I sought came through.
 My objectives achieved,
 Struck are the melodies of bliss conceived. (1)
 Godmen, I attained joy meditating on the Name,
 I had peace and poise in the company of the holy.
 Thus the end of all my suffering came (1)

Refrain

The Holy Word of the True Guru,
 The Preceptor seems to enjoy it too.
 Nanak, the slave, testifies it true,
 It is sacred, it is untold too. (2) 18.82

The way hungry eats unashamed,
 The Lord's devotee meditates on Name. (1)
 In pursuing one's task why be tardy?
 Meditating on Whom one is glorified at His Portal,
 And is ever blessed with peace by the Almighty. (1)

Refrain

The way a voluptuary is lost to lust,
 The devotee lauds the Lord must (2)

The way mother is to the child attached,
 The enlightened is with the Name matched. (3)

It is from the Guru Accomplished to be had,
 Nanak, the slave, with the Name is latched (4) 19.83

Sorath V

In peace and poise I am back home,
The traducers are put to shame.
With the Guru Accomplished's action,
I am free from every strain. (1)
Fellow travellers, it's the True One's big Name
Who has created this wonder game. (1)

Refrain

I speak as He does please,
His Holy Word to release.
Says Nanak, the Preceptor is the source of weal,
Who has created the cosmos in His zeal. (2) 20.84

Sorath V

Meditating on the Preceptor in the heart,
Safe and sound I return to my resort.
Everybody around is relieved.
The Guru Accomplished has retrieved. (1)

Holy men, my Lord is ever gracious.
He reckons not the account of His devotees,
Towards His children He is salacious. (1)
He who has lodged the Name in his heart,
He is taken care of every sort. (1)

Refrain

When the Guru Accomplished bestowed the Name,
No more does Nanak experience any strain (2) 21.85

Sorath V

With Him lodged in the heart and mind,
Everybody hails me, I find.

It is grace of the Guru Accomplished,
Whose merits cannot be established. (1)

I am sacrifice unto Your Name.
He whom You take kindly,
He comes to cherish Your game. (1)

Refrain

You are my mighty Master,
Of the devotees You are the anchor.
Nanak has come to Your protection,
With ashes in the traducers complexion. (2) 22.86

P-630

Sorath V

It would be peace hereafter,
The way it was pleasure in the last quarter.
The Preceptor has formulated such a dispensation
That I am never shaken. (1)
To the True Master I am devoted,
The Lord who is everywhere hosted. (1)

Refrain

The living owe themselves to the Compassionate,
He provides for all who propitiate.
Wondrous is His might,
Nanak meditates on Him day and night (2) 23.87

Sorath V

I am in the company of the Seer,
Yama dare not come my near.
He keeps me to His bosom clasped,
That is His way, His true path. (1)
The Guru Accomplished consummated His task,
Vanquished all the foes,
The noble way to His slave he taught. (1)

Refrain

The Preceptor blessed at many a spot,
 We came home without a blot.
 Nanak his Master's shelter sought,
 Freedom from all his woes he got. (2) 24.88

Sorath V

The True Guru is the bestower of all comforts.
 One should seek His shelter,
 His mere glimpse is bliss.
 With suffering effaced, laud the Mentor. (1)
 Brother, let us sip the Divine Elixir,
 Repeat the Name, contemplate Name,
 With the Guru Accomplished as Anchor.

Refrain

He realises Him who is assigned from Above,
 He is the accomplished brother.
 Dear Lord! It is Nanak's supplication,
 I should remain attuned to the Name of the Master (2) 25.89

Sorath V

The Preceptor, Knower of hearts is Almighty,
 His devotees He protects,
 He is hailed the world over,
 Tasting the Word Holy in quest (1)
 Lord! I seek Your shelter of a Master.
 You are the Accomplished Anchor,
 Day and night I repeat Your *mantra*.
 He who lauds You, Lord,
 He needs entertain no fear.

Refrain

All his anxieties are relieved at the True Guru's feet,
 He chants the Divine hymns in his heart's retreat. (2)

He has peace, poise, plenty of bliss.
 With the True Guru's testament,
 He succeeds in life with glory.
 He finds his dream's fulfilment. (3)

The True Guru, guidance true and true deeds,
 With the good fleet as his anchor, Nanak swam across the ocean,
 Meditating on the Name as his creed. (4) 26.90

Sorath V

The reliever of suffering of the helpless has been gracious,
 Himself He made all arrangements.
 In a moment He took charge of His devotee,
 And the Guru Accomplished snapped entanglements.
 Man! One should laud the Lord ever.
 All the sufferings of the body are relieved,
 One receives what one desires.

Refrain

He who has created all the living creatures,
 He is Supreme, Inaccessible and Wondrous.
 Nanak meditated in the holy company,
 And received reception at the Portal thunderous. (2) 27.91

P-631

Sorath V

On the Lord I meditate,
 Everyday and night ever contemplate.
 He who protects extending His hand,
 And offers His elixir of the Supreme brand. (1)

I am sacrifice unto my Guru.
 The Lord Accomplished has been kind,
 Everyone else has been helpful true.

Refrain

Nanak sought the Lord's shelter,
 Who vindicated his honour.
 No more had he to suffer,
 And he was in peace, my brother. (2) 28.92.

Sorath V

My Master! Pray pay heed to my prayer,
 Every living creature owns his existence to You.
 Pray vindicate the honour of Your Name,
 You are the Accomplished Doer. (1)

Master! Pray, live upto Your reputation,
 Good or bad, we are Your creation. *Refrain*
 The Master Accomplished heeded the prayer,
 Snapping the bonds He took in His care.
 Bestowing the robe of honour united the devotee,
 Nanak himself saw Him manifest there. (2) 29.93

Sorath V

All the living creatures are in Your command,
 They are servers in Your Court.
 You have admitted them in Your fold
 And ferried them to the yonder shore. (1)

You attend to Your devotees' chore,
 Compassionate, Kind, Treasure of grace,
 The Accomplished Master of the poor. *Refrain*
 They are welcome and respected everywhere,
 Nothing lacks anywhere.
 You honour the devotees with the robe,
 Nanak knows its all under Your care. (2) 30.94

Sorath IX

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

O man, devote yourself to God.
With ears listen the Divine laudation,
And with tongue chant praises of the Lord. (1)
Meditating on the Master in the company of the holy,
From the fallen yourself you exalt.
Death prevails around like a beast,
With its jaws open apart. (1)

Refrain

It must devour you today or tomorrow,
Realise this truth in your heart.
Says Nanak, meditate on the Divine
Before you find your time has passed. (2) 1

Sorath IX

What I had in my mind remained in mind,
Neither I meditated on the Lord nor went on pilgrimage.
Death has caught my theft I find. (1)
Spouse, friend, progeny, the mount and wealth,
Everything remains behind.
Treat everything else as myth,
Excepting devotion to the Lord Kind. (1)

Refrain

Tired going around many an aeon,
The human incarnation you find.
Says Nanak, it's an opportunity for union,
Why don't you with devotion bind? (2) 2

P-632

Sorath IX

Man! In what false thinking you are involved,
 Indulging in lust and slander,
 Never you meditate on the Lord? (1)
 You have known not the path of emancipation.
 To get rich you rush around.
 No one will abide by you in the end,
 For nothing would you be bound. (1)

Refrain

You've not meditated on God nor served the men of God,
 Of light you remain ignorant.
 The Immaculate lodges in your heart,
 While waste in His search you frequent. (2)

You are sick transmigrating many a life,
 You have yet not found poise.
 With human incarnation meditate on God,
 Nanak has to give this advice. (3) 3

Sorath IX

Man! Do consider coming to the Lord's care.
 Meditating on whom Ganika was saved,
 His laudation you should rear. (1)

Refrain

Meditating on Whom made Dhanna eternal,
 And he attained the status of being unafraid.
 How is it that the Lord, Reliever of Suffering,
 Your attention to Him you haven't paid?
 The moment he sought support of the Compassionate,
 The elephant was freed from crab's tentacles.
 How far can one relate the virtue of His Name?
 Uttering the Name snapped his shackles. (2)

Ajama! the world-known sinner, was liberated in a moment.
Says Nanak, you should meditate on the Fulfiller of Desires,
You will cross over the ocean in torrent. (3) 4

Sorath IX

O Man, what steps you should take
That you devote yourself to the Divine,
And the fear of death you forsake? *Refrain*
What action? What equipment? And what discipline?
What Name contemplating which you cross the life's ocean? (1)

Name is the only source of grace in *Kaliyug*;
He who meditates on it, he is emancipated.
No other discipline can compare with it;
This is what the *Vedas* have dictated.
Free from weal and woe and ever uninvolved,
He is called the Master.
He lodges in you ever and ever,
Says Nanak, as the image in a mirror. (3) 5

Sorath IX

O mother! How do I realise the Lord?
In abject attachment, ignorance and darkness,
My mind remains involved. (1) *Refrain*
I have lost my life in one illusion or the other,
Never was myself attuned to God.
Lost in vicious deeds day and night,
My meanness never could I discard. (1)

Never have I sought company of the holy,
Nor have I sought the Lord to laud.
Says Nanak, I am sans virtue,
Pray protect me, I come as Your ward (2) 6

Sorath IX

O mother, my mind is not in my control,
 Running after evil day and night,
 How do such a one I hold?
 Listening the lore of the *Vedas* and *Purana*,
 Not for a moment to them it takes.
 Involved in others wives and others' wealth,
 The life precious it wastes. (1)

Refrain P-633

Lost in Maya, the mad!
 You heed not the words of wisdom.

The Immaculate lodges in your heart,
 You know not the mystery of His kingdom. (2)

The moment you seek shelter of the holy,
 Your foul-thinking would be lapped.
 Nanak involved the Fulfiller of Desires,
 His Yama's noose was snapped (3) 7

Sorath IX

O man, take this truth to your heart,
 The whole world is like a dream,
 It takes not a moment for it to tear apart.
 The wall built with sand and plastered,
 Not for four days it would last.
 Such are the pleasures of Maya
 In which the stupid you are cast.
 Nothing is lost, take heed even now,
 Meditate on the Name of Lord.

Refrain

Says Nanak, the essence of the teachings of the holy
 I have discoursed to you in all. 2.8

Sorath IX

Not one friend in the world do I know;
 Everyone is anxious about his weal,
 No one comes to share your woe.
 The wife and mate, the son and relations
 Are attached to you only for your wealth.
 The moment they find you without the means,
 Everyone would in the thin air melt. (1)

Refrain

How stupid of me to have cultivated them
 And forget adoring Helper and the Fearless *Gem*. (2)

Like the dog's tail that would straighten not,
 I have tried my best.
 Pray do save Nanak as is Your wont,
 Remembering Your Name I make the request. (3)

Sorath IX

O man! You heeded not the Guru's sermon,
 What does it matter if you donned ochre robes,
 And had your head close shaven? (1)
 Forsaking truth you took to falsehood,
 And made your life of value least.
 You sustain yourself with deceit,
 And then sleep like a beast. (1)

Refrain

You know not how to meditate,
 To Maya you are sold.
 Man, you are involved in vice
 And the gem of Name you've ignored (2)

Neglectful, you remembered not the Lord,
 Your life went waste.
 Says Nanak, Lord! You should be gracious as ever,
 Man is ever an erring reprobate. (3) 10

Sorath IX

He who is afflicted not in pain,
 Nor is he known to weal, attachment and woe.
 And treats gold as so much sandy grain;
 He who is influenced neither by slander nor acclaim,
 Nor avarice, affection nor pride of name;
 He who remains above joy and sorrow,
 Cares not for honour or dishonour; (1)

Forsakes entertaining hope and expectation
 And renounces the world for ever.
 He who abjures lust and wrath,
 The Lord God lives in his heart. (2)

P-634

He who is blessed by the Guru,
 He understands the secret of the matter.
 Nanak has merged in the Divine,
 The way water mixes with water. (3) 12.139

Sorath IX

My love! I have known it for certain.
 The world has its own comfort at the heart,
 None has with anyone else any other concern. (1)
 In weal many would get close to you and surround,
 In woe everyone would quit and nowhere near found. (1)

Refrain

Your wife at home you love much,
 Who remains attached ever.
 The moment the swan forsakes the frame,
 Would cry ghost and all contacts sever. (2)

This is the way of the world, he whom you woo,
 In the end says Nanak, except the Lord
 None will come near you. (3) 12.139

Sorath I Score I
 (Quatrain – Octets)

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

I fall prey not to duality,
 I propitiate none other than the Lord,
 Never do I visit tombs and cremation ground,
 To quench my thirst I go not to any one else;
 My thirst is quenched by Name profound.
 The Guru has given me glimpse of the Lord within myself,
 I am in poise and mentally attuned as I conceive.
 You know all, You see all
 What wisdom You accord, I receive (1)

In dispassion I am turned a recluse,
 My mother! The word Holy I heave.
 With light within and unending recitation of the scriptures,
 The True Master I come to perceive.
 Many a recluse forsake the world,
 Recluse is he whom the Master accepts.
 With the Holy Word in the heart, ever in Lord's fear,
 He does what the Guru reflects.
 Absorbed in the One, wavers not,

Refrain

Disciplines it, if the mind deflects.
 Lost in poise, ever dyed in colour,
 He lauds the True Prefect. (2)

Were the mind wavering like wind to steady for a moment,
 One gets to the Name attuned.
 The tongue, eyes and ears are dyed in truth,
 Assuaged is the thirst by You it's assumed.
 The recluse is free from desire and disappointment,
 In himself he remains subsumed.
 With the alms of Name he is satiated
 And in a state of poise is Amrit consumed (3)

Dispassion in duality is not feasible,
 As long as there is a grain of mustard does last.
 The whole universe is Yours, You are the Sole Provider,
 There is no one else cast.
 The self-possessed are ever in trouble,
 The God-devoted are raised aloft.
 He is Supreme, Inaccessible, Unknowable,
 With words His worth can't be sought. (4)

Absorbed in divine cerebation in void,
 Of the Three Worlds is Your identity.
 As you record in the forehead,
 They take birth and suffer their destiny.
 You make them do good and bad deeds,
 And also devotion to the Deity.
 The self-possessed are free from falsehood and live in fear
 With self-enlightened entity. (5)

P-635

Those who have savoured it,
 They alone know its taste.

Albeit the dumb eating a delicacy,
 They can describe not the indescribable,
 Suffer they must their fate.

When the Compassionate Lord unites they are enlightened,
 Those without the Guru have to wait.
 They do as He directs,
 They have no other way to simulate. (6)

Some suffer delusion, others to devotion are devoted.
 Wondrous is Your way.

As You please, we are rewarded,
 It is all Your sway.
 Reward for service I should claim if anything to me belongs,
 My self and body are in Your pay.
 In Your grace I met the True Guru,
 With Ambrosial Name as my mainstay. (7)

With abode in the high I was blessed with virtue,
 The virtue led me to meditation.

Cherishing the Name what I said or had others say,
 It was sheer truth manifestation.

The Holy Word is the Guru Profound.
 Without the Word Holy the world is lunatic aberration.
 The accomplished recluse blessed with poise,
 Says Nanak, with truth he remains in absorption. (8) 1

Sorath I Triptychs

Brother, hopes and expectations are forgers of bonds,
 Ritual actions and ceremonials are the ties.

In evil and virtue is the world conceived,
 Forgetting the Name it dies.

Brother, Maya deludes the world,
 It is false whatever in its pursuit one tries. (1)

Listen O Brahmin, engaged in rituals.
 The ceremonial which gives peace
 In the form of essence spiritual I prize.
 You get up and discourse on the *Vedas*
 While your deeds are worldly wise.
 Hypocrisy doesn't help wash the impurity,
 Your mind is full of dirty lies.
 This is how the spider is caught,
 Spinning the webs as it headlong tries. (2)

In false thinking is much of the world lost,
 Caught in duality it cries.
 Without the True Guru, Name is not realised,
 Without Name the delusion never dies.
 Serving the Guru gains peace,
 And freedom from transmigration one buys (3)

From the Guru is obtained truth and poise,
 The mind in immaculate truth subsides.
 He who serves the Guru, understands, brother!
 Without the Guru one knows not where the path lies.
 He whose deeds are marked with avarice,
 He eats poison along with his lies (4)

O Brother, when the Yogurt is churned,
 One gets butter.
 Churning water, you get water,
 This is the world's *Shastra*.
 Without the Guru one is lost in delusions,
 The Lord is manifest in every quarter. (5)

The world is a thread of cotton
 Which Maya in all the ten directions has tied.
 Without the Guru the knot can't be untied,
 One gets tired having to it applied.

The world is lost in delusions,
It cannot be the least described. (6)

Meeting the Guru fear of Lord comes to lodge in the heart.

Dying in such a fear is fortunate.

P-636

Holy bath and charity are good,

But at the Lord's Portal, Name alone carries weight.

Guru is the goal which inculcates Name, brother!

The hypocrisy lodged in mind forfeits. (7)

Brother! This body is the jeweller's shop

Where the wondrous Name they transact.

The trader acquits in this trade

Who on the Name Divine reflects.

Says Nanak, blessed is the trader

Who under the Guru's guidance acts (8) 2

Sorath I

Those who serve their True Guru, my cherished friend!

Their fellow travellers too are saved.

They find no impediment, my cherished friend!

Their tongues with ambrosial paste are paved.

Those without Lord's fear, my cherished friend! Drown with their weight,

Those on whom He casts His glance are ever saved (1)

Be that as it may, You are lauded my dear.

Your laudation is cherished.

Without the fear of the boatman one drowns

Those on the shore are harassed. (1)

Refrain

He who is worthy of laudation, must be lauded,

And no one other.

Virtuous are those, my dear, who laud my Lord,
 They get dyed in the Holy Word colour.
 Should one come across them, my cherished friend,
 One should churn and get the nectar. (2)

My cherished friend, the true testimonial of glory is truth,
 And Name is its true identity.
 He who is born has to die as ordained.
 One must carry out the ordinance of the Deity.
 The ordinance is not understood without the Guru,
 The Truth lies with the True Divine Entity. (3)

With His ordinance one is conceived,
 And lies upside down in the mother's womb.
 The God devoted proceed to the Lord's Portal
 Having completed the task for which they had come. (4)

One comes as ordained,
 And goes as prescribed.
 One is bound and taken as ordained,
 As ordained the self-possessed is chastised.
 As ordained one comes to appreciate the Holy Word
 Which is at the Divine Court prized (5)

As ordained, one is lost in calculations,
 As ordained, one is given to pride and duality.
 As ordained, one suffers transmigration,
 Afflicted with misdeeds one cries in adversity.
 He who abides by the Lord's ordinance,
 He realises truth and acquires dignity. (6)

It is hard to utter the Name, dear!
 How to listen the Name True?
 Those who adore Him, my dear!

Unto them I am sacrifice too.
 Blessed with Name I feel contented.
 A glance of grace and one meets the Guru. (7)

With your body as parchment,
 Treat your mind as ink to write.
 The pen should be that of truth,
 The Divine laudation to scribe.
 Blessed is the writer, says Nanak
 Who has truth in the heart to imbibe. (8) 3

Sorath I (Couplets)

He is the Bestower of virtues, brother.
 My mind is not pure enough to imbibe.
 We are sinners without any merit,
 It is He who does the virtues ascribe (1)

My Love, You are the Creator; having created, You cherish. P-637
 I am a sinner, a hypocrite,
 The Name is my distinctive merit. *Refrain*
 My mind is given to vice, its shrewdness has brought it disgrace.
 The Lord True comes to lodge in the heart
 If the Guru's testament is in place. (2)

The Lord is known for His charm, as charming as blazing red.
 Should one develop dispassion for the Lord,
 To His True Mansion he is unmistakably led. (3)

You are in the netherworld and the sky,
 In every heart You are in the form of virtue and wisdom.
 Meeting the Guru one gains peace,
 And from ego the mind gets freedom. (4)

Washed with water the body continues to be impure.
 Were one to bathe in the supreme enlightenment,
 Both body and mind are rendered pure. (5)

Propitiating gods and goddesses; what can one beg? What can they bring?
 Should a deity carved in stone be washed in water,
 In water it will sink. (6)

Brother, without the Guru the Inaccessible is not to be realised.
 The world is lost in indignity.
 All glory is the privilege of my Master,
 He bestows whom He fancies. (7)

An uncouth woman would be gentle in speech, brother!
 Should she be in love with her Spouse True.
 Suffering the pangs of separation,
 She appreciates truth and does the Divinity pursue (8)

Everyone claims Him to be his own, brother!
 He is really enlightened whom the Guru initiates.
 Those who get attuned are saved, brother!
 The Holy Word their identity indicates. (9)

You may collect vast quantity of fuel, brother!
 With a spark of fire it conflagrates.
 Meditating on the Lord for a moment,
 Says Nanak, with the Divine one integrates. (10) 4

Sorath III Score 1

Triptychs

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

Lord God, You take care of Your devotee ever,
 Ever You've done so, forgetting him never.
 Master, You vindicated Prahlad, Your slave,
 You annihilated Hiranyakshipu, the deprave.
 The Guru-conscious realise You Lord,
 The egoists only themselves defraud. (1)

God, it is Your graciousness,
 You give protection to Your devotees
 Who come to You for forgiveness.
 Yama dare not touch them,
 Death may not close on them.
 They have the Name alone dwelling in their hearts,
 The Name has deliverance bestowed on them.
 The miracle-powers lie at their feet,
 The poise of the Guru glows on them. (2)

The conceited remain deluded.
 They are given to greed.
 They imbibe not *Shabad* through the Guru,
 The Name is never their creed.
 Their falsehood, misdemeanour and hypocrisy are exposed,
 In vain does the conceited plead. (3)

You live in the devotees Yourself,
 And You are known through the devotees.
 The Maya and attachments are created by You,
 You are the Maker, the Lone Deity.
 Killing the conceit and disciplining the desires,
 You are found in *Shabad* in the Guru's kitty. (4)

Those who love the Lord's Name,
 He does for them what they want, unaware.
 With the Guru's grace when He comes to dwell in their heart,
 All their problems He takes care.

Accursed are those who vie with them,
Who have the Master God as their anchor. (5)

Without serving the True Guru, none has ever imbibed God.
The conceited shout in vain,
They come and go but gather no moss.
Born in agony they end in pain.
He who is Guru-conscious sips Amrit,
In a spell of *sahaj*, truthful he remains. (6)

Without serving the True Guru, the cycle of life and death doesn't end,
You may do whatever you may.
You read the *Vedas* and engage in arguments,
Without the Name you go astray.
The True Guru is truthful, His Word is true,
You must endeavour to live His way. (7)

He who has the Lord dwell in his heart arrives at God's gate,
The truthful Portal of the True One.
He is glorified from age to age,
It can never never be undone.
Nanak is sacrifice unto them a hundred times
Who have the Creator in their heart's glen. (8).1

Sorath III **(Couplets)**

The meritless are condoned by Him, brother!
And He makes them serve the Guru.
Serving the True Guru is virtuous,
It attunes one to the Name True. (1)

The Lord pardons and Himself accommodates in His crew.
We were meritless sinners whom He excused.

The Guru Accomplished in his company included us too. *Refrain*
 Countless are the sinners pardoned, my dear,
 By contemplating on the Word Holy.
 They are ferried across the ocean of life,
 Mounting them on His boat by the True Entity. (2)

The dross has turned into gold,
 Guru, the philosopher's stone has brought about the union.
 Effacing ego the Name has come to lodge in my heart
 And light with the light has found fusion (3)

I am sacrifice unto Him time and again,
 Unto the True Guru I am sacrifice a hundred times.
 He who has bestowed the treasure of Name to me,
 And as guided by the Guru in poise myself I find. (4)

You may ask the enlightened, brother!
 Without the Guru the state of poise is not attained.
 One should serve the True Guru ever,
 Without ego in the heart maintained. (5)

The Guru's guidance inculcates fear of God,
 In fear one realises the essence of truth.
 One attains the boon of love, brother!
 And Name becomes the prop of life forsooth. (6)

He who serves his Master,
 I bow at his feet.
 Thereby I save my life,
 And my tribe in the street. (7)

The truth lies in the Holy Word
 Which by the grace of the Guru is realised.
 Says Nanak, the Name comes to lodge in the heart.
 No impediment dare deride (8) 2

Sorath III

The Lord is imbibed through the Holy Word, brother,
It is good fortune that provides.

Those in conjugal bliss are ever in peace, brother,
Day and night in Divine Dye they are dyed. (1)

Refrain

Serving the Guru is effacing ego and getting in the Lord absorbed.

Free from suffering, one is ever in poise,
The Lord comes in the heart to be lodged. (2)

She who doesn't observe the command of her spouse, brother!
She is ill-mannered and shrew.

Serving without devotion is being bereft of Name and untrue. (3)

They laud the Lord who have inscribed in their lot, brother!
They are truly devoted and dedicated.

Day and night they are absorbed in adoration, brother!
Absorbed in the Guru from fear they are emancipated. (4)

Brother! He who gives life after death,
He should be served ever.
Why forget Him from mind
Who has such a gift to offer. (5)

The self-possessed has a foul mind, given to duality, brother!
At the Lord's Portal he finds no accord.

The devotee lauds the Lord
And meeting the Beloved in truth is he absorbed. (6)

Brother! You have meditated not on the Lord in this life,
With what face would you go to the next?
Despite warnings you are misled, brother?
With vice you are obsessed. (7)

Meditating on Name, you live in peace, brother!
Your mind abides in prise ever.

Says Nanak, you should contemplate on the Name brother!
It is inaccessible repository of virtues clever. (8) 3

Sorath V Score 3 **(Octets)**

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

Brother! He who has created the universe, He is the almighty Lord,
He who has infused life and breath and blessed with His boon in reward,
How describe Him? How see Him? To realise the Creator is hard.
Brother! One should laud the Beloved Guru who does the truth impart (1)

My self! Let me meditate on the Lord of virtuous description,
He who bestows Name in His grace to His creatures
And relieves them of suffering and affliction. *Refrain*
He who has everything in His house, brother,
Of the Nine Treasures* full are whose stores.
He who cannot be duly appreciated,
Who is Lofty, Inaccessible and Beyond Score,
He sustains all His creation,
Takes care of them and more.
The True Guru should be propitiated, brother!
The Word Holy is the uniting factor. (2)

Brother! let us offer obeisance at the feet of the True.
It frees one from illusions and fear.
Purifies the mind in company of the holy,
And with Name of the Lord one adheres.
Effaced is the darkness of ignorance,

* In Sikh scriptures these are poise, enlightenment, realisation of the Lord, etc.

The lotus of the heart is in cheer.
 All joys are due to the Guru's guidance,
 He is the Repository of every treasure. (3)

Discarding distinction of mine and thine, brother!
 Let us be humble as dust of other's feet.
 The Preceptor prevails in every heart, brother!
 He is seen, He is heard in concrete.
 The day one forgets Him, brother!
 One should pine to death without heartbeat.
 He is Almighty; doer and making others do,
 Whom you may anywhere meet. (4)

The boon of loving devotion is Name, the love of Maya it eliminates.
 If it pleases Him brother, He brings about the union,
 And the Name in one's heart permeates.
 Lotus of the heart of devotee blossoms
 And it comes to illuminate.
 The Lord's glory is manifest, brother,
 The earth and the sky profligate. (5)

The Guru Accomplished grants contentment,
 Day and night I am in devotion lost.
 My tongue utters the Name of Lord ever
 In true joy I am engrossed.
 Hearing His Name with ears I've found life
 And to the immutable stage brought.
 He who doesn't realise the Lord,
 Let him in flames besot (6)

My Master is of many parts, unto Him I am sacrifice.
 He fosters even the meritless,
 And the homeless a home He bestows as a prize.
 He whose Name is richly dyed, brother!
 Every breath the sustenance He provides.

He is truly fortunate, brother,
He whom the True Guru unites. (7)

I live not for a moment without Him, brother!
He who is of all faculties the Master.
I should forget Him not any breath, any morsel
And find Him ever in my mind's quarter.
I found Him in the company of the holy, brother!
He Who is here and would be hereafter.
Those who are not devoted to the Lord,
Everyday they come across a disaster. (8)

Attaching me to His apron, brother,
He ferried me across the world's tumultuous ocean.
In His grace He blessed me
And He helped me in every fashion.
My body and mind were at peace,
The Name has become my daily ration.
Nanak has sought his shelter, brother!
Who retrieves from every sin. (9).1

Sorath V

The mother's womb was an ocean of trouble, my Lord!
Where You had me Your Name meditate.
When brought out You engrossed me in Maya,
In its attachment I came to inflate.
He on whom you were gracious my Lord,
With the Guru Accomplished You had him related
He meditates on the Lord with every breath,
With the Name Divine he is sated. (1)

You are my anchor in mind and body,
Of my mind and body, you are the anchor.

Other than You there is no Creator.
 Of the mind You are the Lone Knower.
 In endless incarnations I have suffered, my Lord
 Many an infliction I have undergone.
 Forgetting the True Lord, my dear!
 Severe chastisement I've borne.
 Those who propitiate the Accomplished Guru,
 To the True Name they are sworn.
 They help one liberate, my dear!
 Who in the shelter of the True have grown. (2)

P-641

What I ate as sweet, dear! It made me ill.
 It turned out bitter and my body with sorrow fill.
 Eating delicacies has made me forget Lord,
 My sense of separation it won't kill.
 He who has realised the Guru and is saved,
 It is according to the Primal will. (3)

Dear! Engrossed in Maya, those who remember not the True,
 Those who forget the Lord Supreme,
 They turn to dust and rue.
 They may wail and cry a lot, my dear!
 Their torment must accrue.
 Those who are united and cherished by the Guru, dear!
 They remain ever rooted to the True. (4)

Avoid the company of faithless.
 Those in whose company the Lord is forgotten,
 They leave the world faceless.
 The self-possessed is nowhere given a quarter, dear!
 At the Lord's Portal he comes under stress.
 He who is united and cherished by the Guru,
 He has in store for him success. (5)

You try many a discipline and clever devices, not one would avail.

Those who are alienated from the Lord,
Censure of their caste they come to entail.
What is close to you, you have not perceived,
What is false will not with you bear.
Those who are united by the True Guru
They take to meditation, my dear. (6)

Truth, contentment, enlightenment and meditation he adopts,

Whom the Lord takes in His care.
He lauds the Lord day and night, dear!
He has plenty of Amrit to cheer.
He crosses the ocean of suffering, dear!
And to the other shore of ocean he fares,
He on whom He fancies, He unites,
Such a one is ever treated as pure. (7)

The Lord Almighty is gracious, dear!
He is the support of his peer.
One should seek His shelter,
He who of the innermost heart is aware.
With the mark of truth on the forehead,
Here and hereafter he takes care.
Such a Lord should never be forgotten,
Nanak is sacrifice unto Him in full measure. (8) 2

Sorath V Score 2 (Octets)

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

I read scriptures, studied the *Vedas*,
Underwent Yogic discipline of *Naval** and *Bhoingam**,

* Yoga praxis

Yet I could shake off not the five evils,
Caught I was with conceit and egoism. (1)

This is not the way to meet Him, man.
Having tried many a plan,
Defeated I came to the Master's door,
Praying for understanding, wisdom and lore.
I took to silence, forsook pots and pans,
Naked in the jungle I roamed,
Also the river banks and temples all over,
Yet the mind-set of duality could not be forsworn (2)

Refrain
P-642

I thought and settled at a place of pilgrimage,
Putting my head beneath the sacrificial saw;
Yet malice of the mind could not be shed,
However much I tried to draw. (3)

Gold and girls, horses and elephants,
Alms-giving of varied score,
Rich food, dresses and gift of land,
All that takes you not to the Creator's door. (4)

Worship, adoration, adulation, lying prostrate,
And six disciplines prescribed by *Shastras*;
Smitten by avarice one is trapped,
None of these takes you to the Master. (5)

You may go through pain and strain,
Yogic and eighty-four postures of ascetics;
You may live long and be born again,
Yet the company of God you may not obtain. (6)

You may rule and have glory and power
 Over all and sundry.
 Your luxury beds and sandalwood essence
 Sure to terrible hell would carry. (7)

Singing God's praises in company of the Holy
 Is great good fortune.
 Says Nanak, it is for one
 Who has earned this rare boon. (8)

Your devotee is dyed in this colour.
 He who helps the needy and relieves the pain
 Took kindly to me.
 Singing God's praises, I merged in the strain. (9)

Raga Sorath Var IV

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

Sorath is ever pleasant if it invokes the True in mind.
 The teeth are not dirty, nor is the mind foul,
 The tongue utters Name of the Kind.
 At the parents and in-laws she lives in the fear of Lord
 And serves the True Guru with heart.
 Discarding the worldly vestures, were she to meet the Beloved,
 She should celebrate the company of the Lord.
 With Name in the heart she is ever decorated,
 Without the worm of impurity of any sort.
 Her brothers, in-laws, both elder and younger, are dead
 Of the mother-in-law who is afraid?
 Says Nanak, if she is endeared by her spouse
 For the jewel of good fortune she is truly laid. (1)

IV

Sorath is pleasing if it inspires the quest for Name,
Celebrates the Guru and as advised the Lord acclaim.

Absorbed in the love of Lord day and night,
Her apron is dyed in the dye of her Lord's flame.

I have come across not one like my Lord,
I have searched around the world in vain.

The True Guru initiated me to the Name,
My mind suffers no more waving strain.

Nanak is slave of the Lord,
Slave of his Guru's slaves he remains. (2)

Pauri

You are the Creator of the world, the Master Designer.

You have devised the game Yourself,
And Yourself You are the player.

You are the Maker, You are the Bestower
You are also the consumer.

Your writ runs all over,

You are the Master Producer.

I adore my Guru ever

On Him would myself I shower. (1)

Sloka III

P-643

Caught in ego we are scotched,

And in duality gone astray.

The Guru Accomplished saved us,

Showing us in His pay.

The world is burning, we have perceived

With the Holy Word of the Guru as a lay.

Those devoted to the Holy Word are in cool,

It is truism that Nanak has turned to say. (1)

III

His life is a success and hailed,
 Who in the Guru's service is devoted.
 Those who forget not the True Guru in life and death,
 They are consecrated.
 They liberate their entire tribe.
 By the Lord they are felicitated.
 The devotee is acceptable both in life and death,
 The self-possessed are dead in life.
 Says Nanak, they can't be called dead,
 With the Word Holy they survive.

Pauri

Serving the Immaculate Lord, on Name I meditate,
 Congregated in the holy company, I contemplate.
 Lord! You are ever benign, save the profligate.
 I am Your bonded slave, pray do me dictate.
 I do what is expected of a devotee if You indicate. (2)

Sloka III

One obtains what one is destined,
 What the Creator Himself has inscribed.
 One is administered the dose of attachment,
 Which makes one forget the Lord prized.
 Don't you treat the world living
 In duality it is mesmerized.
 Those who meditate not on Name as advised by the Guru,
 They find no seat by the Lord's side.
 He undergoes severe torture.
 Neither progeny, nor wife, nor any one else
 Would him company provide.

For people his face is blackened,
 For himself his person he comes to deride.
 Nobody trusts the self-possessed,
 Nor anyone has faith in him in the world wide.
 Says Nanak, the devotees have peace in plenty
 Who have the Lord in their heart come to reside. (1)

III

They are fellow-travellers and friends
 Who, inspired by the Guru, meet as a happenstance.
 They abide by what the True Guru says day and night,
 With truth they have a romance.
 Those given to duality are no friends,
 Who are given to worthless pride.
 The self-possessed is ever selfish,
 He can turn no tide.
 Says Nanak, one obtains what is ordained at the Primal Time,
 None dare it set aside. (2)

Pauri

You created the world Yourself and started this game,
 Brought about the Three Qualities
 And enhanced the attachment with Maya in chain.
 Caught in ego one must render account,
 And one must go as one came.
 Those who are favoured by Lord Himself,
 Them their True Guru would claim.
 I am sacrifice unto my Guru,
 Ever and ever I laud His Name. (3)

Sloka III

Maya and avarice are charmers
 Who have eaten the world without teeth.
 The self-possessed are swallowed while the devotees are saved
 Who have dedicated their heart to their creed.
 Without the Name the world is misled like mad,
 The Guru-devoted pay heed.
 Lost in worldly pursuits the life is wasted indeed,
 Without meditating on the Bestower of peace.
 Says Nanak, they alone are blessed with Name
 Who have it inscribed in their primal deed. (1)

P-644

III

There is abundance of Amrit at home,
 But the self-possessed has not it tasted.
 Like the musk-deer, unaware of musk,
 In misconceptions and misdirections is wasted.
 Discarding Amrit he garners vice;
 Deluded by the Creator who the deer created.
 Rare are the Guru-directed who are enlightened;
 They find the Supreme in themselves reflected.
 Their body and mind are in peace,
 Their tongue has the celestial joy tasted.
 The Holy Word cultivates the Name,
 The Holy Word gets them met and mated.
 Without the Holy Word the world goes mad,
 The life around goes utterly wasted.
 Amrit is ever contained in the Holy Word.
 Says Nanak, which to the devotee is manifested. (2)

Pauri

Inaccessible is the Divine Lord,
 Say, how do I meet?
 With no form, features He is invisible,
 Say, how do I His Name repeat?
 Formless, Immaculate, Inaccessible is the Lord
 Say, how to go to Him and entreat?
 He whom He Himself enlightens,
 He is shown the supreme street.
 The Guru Accomplished has revealed
 It is in the Guru's service that You meet. (4)

Sloka III

Let my body be crushed in an oil press,
 It will not contain a drop of blood.
 I am prepared to be sliced into four pieces,
 For the love of my Lord God.
 Prays Nanak that his devotion to the Divine
 Should day and night last. (1)

III

My Beloved is a playboy; He is ever in a playful form.
 Like His dress dyed in deep red,
 He is ever pleasant and warm.
 Prays Nanak, his fast colour of devotion should not fade,
 For no other colour does He have charm. (2)

Pauri

He pervades all over, Himself He inspires devotion,
 He disciplines the universe and puts everyone to action.

Some He engages gainfully, others are led to defection,
 Some are shown the way, others stray to ruination.
 Nanak meditates on the Name and as guided by the Guru lauds divination.

Sloka III

Serving the True Guru is fruitful, should one perform it with devotion.

One attains what one desires,
 With ego, from the mind abdiction.
 Snapped are bonds, one is liberated,
 The mind is ever in the divine absorption.
 The Name is hard to find in this age,
 Guided by the Guru alone the mind gains it for adoption.
 Those who serve their Guru
 Nanak is sacrifice unto them and longs for their laudation. (1)

III

The mind of the self-possessed is beyond control, it is given to duality.

He has peace not even in dream,
 And is afflicted with one or the other malady.
 The learned get tired with their learning
 As the *siddhas* in their *samadhi*.*
 Yet they fail to discipline the mind,
 They are exhausted in their activity.
 Those adopting different seats are sick of it,
 Even taking holy baths at place of solemnity.
 Their mind doesn't know itself,
 They are lost in ego's deluding futility.
 Blessed by the Guru when they acquire the divine fear,
 The great good fortune becomes a part of their entity.
 In the Lord's fear their mind is disciplined,

P-645

* meditation

And the Holy Word destroys their ego's kitty.
 Those given to truth are immaculate,
 Their light merges with the light of Divinity.
 Meeting the True Guru one gains Name,
 Says Nanak, they are blessed with every felicity. (2)

Pauri

The *rajas*, their royalty and glory stays for days four,
 Maya's colour is like that of *kausumba*
 Which in a moment lives no more.
 Maya accompanies not those departing,
 They carry only the sins they bore.
 When the messenger of death takes charge,
 It is a frightful encore.
 But the time lost can't be recalled,
 One has only to feel sore. (6)

Sloka III

Those who turn away from the Lord are bound in chains and suffer.
 They knock about without the union.
 They are born and die, and again the cycle does occur.
 They are not rid of the malady of doubt,
 And are condemned to one or the other torture.
 Says Nanak, in His grace He may pardon them
 And with the Holy Word get them together. (1)

III

Those who turn away from the Lord, no place, no support can they claim,
 Like a deserted woman going from door to door,
 A hamlet of ill fame.
 Says Nanak, the Guru-directed are pardoned;
 Their union is brought about by the True Guru of Name. (2)

Pauri

Those who serve the True Lord, they swim across the ocean.
 Those who meditate on the Lord's Name,
 Yama is no more the source of their tension.
 They are lionised at the Lord's Portal,
 Who take to His devotion.
 They alone serve the Master
 Whom the Lord Himself reflects compassion.
 I laud the Lord day and night, dear!
 Guided by the Guru gone are my doubts and delusion. (7)

Sloka III

There are three delicacies in the plate,
 It is a meal of the essence of Amrit divine.
 Eating it the mind is satiated
 And one attains salvation sublime.
 This meal is unobtainable, godmen,
 They gain it who contemplate the Guru Prime.
 Why cast this conundrum out,
 It should ever be kept in mind.
 This riddle is a creation of the True Guru,
 Its solution the devotion of the Guru does find.
 Says Nanak, he alone solves it whom He enlightens;
 The Guru's guidance helps realise the Lord kind. (1)

III

Those ordained from Above meet
 And are attuned to the Guru True.
 Those He alienates are distanced,
 Given to duality they rue.

Says Nanak, without good deeds nothing is obtained
One gets what is from the prime time due. (2)

Pauri

Sister-friends get together and laud the Lord,
They meditate on the Name daily and hail their God.
Those who listen and repose faith in Name,
They would sacrifice their life for them as reward.
Pray, let us meet those of this kind.
I am sacrifice unto them day and night,
Who in the vision of their Guru are absorbed. (8)

Sloka III

P-646

Without the Name everyone is deluded, the world becomes a losing ground.
Whatever the self-possessed does is a dark dust storm of egoism found.
Guided by the Guru one sips Amrit,
Says Nanak, contemplating on the Word Profound. (1)

III

He who is in poise while awake, and in poise while asleep,
The Guru-guided is day and night in laudation deep.
The self-possessed is deluded and is given to doubt,
With an anxious mind he cannot have of sleep a bout.
The enlightened sleep in peace and tranquillity,
Says Nanak, meditating on the Name they are sacrifice unto Deity. (2)

Pauri

They meditate on Name, those in the Lord's colour are dyed.
They contemplate the one Who with the truth is allied.

The Lord alone pervades, Who created the world wide.
 Theose who conteplate Name, no more in fear they are tied.
 As the Guru Himself guided, devotee the Lord's Name prized. (9)

Sloka III

Your mind not being enlightened, of truth you have no conception.
 Without his vision how could one adore?
 It is like the purblind's darkness deflection.
 Says Nanak, those who cultivate Name,
 The Name of their heart takes possession. (1)

III

There is the only Holy Text, the sole Guru and one Word to contemplate.
 It is a true bargain, at a true shop,
 With stores of jewels inflate.
 It is with the Guru's grace that one attains them,
 Should the Bestower be kind in-state.
 The true bargain is ever profitable,
 One earns the Name at the wondrous rate.
 Amrit has been revealed in the world vicious,
 It's one's *karma* alone that helps one to taste.
 Says Nanak, truth should be adored
 Praise be to the Lord who has the power to create. (2)

Pauri

Those who have falsehood lodged in their heart,
 And give truth no quarter,
 If one were to tell the truth,
 The false ever face disaster.
 The false feast on falsehood,
 The way ravens for filth fly faster.

He whom the Lord takes kindly,
 He meditates on the Name of the Master.
 He repeats the Name as guided by the Guru,
 Whereby falsehood and sin are no more a torture.

Sloka III

Oh Sheikh, with a wandering and wavering mind,
 Let it be concentrated on single point.
 Give up argumentation and disputation,
 With the Holy Word yourself should you anoint.
 Surrender yourself to the True Guru,
 He is ever aware what to appoint.
 Giving up longings and acquisitiveness,
 Treat yourself as a guest without a bond.
 He who does what he is ordained,
 At the Divine Portal must flaunt.
 Says Nanak, who meditate not on Name,
 Accursed is their life, accursed what they want.

III

There is no end to the Lord's merits,
 They cannot be evaluated.
 Says Nanak, the devotees laud the Lord's merits
 In Him they remain simulated. (2)

Pauri

The Lord has created the bodice of the body with much devotion.
 He has used a lot of silk for the sake of fashion.
 It is only a man of keen understanding who does realise it,
 With deep awareness of the Lord's mission.

He alone has this understanding,
In whom he inducts this passion.

Says Nanak, the slave, the devotee is truth incarnate in essence. (11) P-

647

Sloka III

What the holy speak about a particular person or place,
It applies to the entire universe.
The devotee gets involved,
And he comes to understand himself.
Blessed by the Guru should he die while he lives,
In his heart of hearts he would realise.
Those who have no knowledge of themselves
How, says Nanak, on enlightenment can they connive? (1)

III

He who guided by the Guru is not attached to the Lord,
In the end he comes to grief.
Blinded inside and outside,
He has whatsoever no brief.
O Pandit, blessed by Whom the world is provided,
They remain attuned to the Chief.
They have appreciation of the Holy Word,
And remain absorbed in it deep.
O Pandit, there is no good in earning wealth,
Nor in duality there is any relief.
Reading alone doesn't bring peace,
Day and night is lost in grief.
There is no end to their wailing,
Nor from doubts there is relief.
Says Nanak, in the absence of Name,
With their face blackened they take leave. (2)

Pauri

Lord! Let me meet the holy, meeting whom the path divine I may find.
 He who puts me in touch with the Lord, my friend!
 I am sacrifice unto the Kind.
 I imbibe merit in his company,
 And meditate on the Divine.
 I serve the Beloved daily,
 And in service I find the Holy Sublime.
 I hail the True Guru
 Who has enlightened the blind. (12)

Sloka III

The learned is not free from impurity
 Even if he were to recite the *Vedas* for *yugas** four.
 The Three Qualities are at the root of Maya,
 One forgets the Name in ego galore.
 Mised, the learned is given to duality,
 It is Maya's commerce and no more.
 Inside there is thirst and hunger,
 The foolish die in this chore.
 Serving the True Guru one acquires peace,
 In the True one's holy lore.
 One is relieved of thirst and hunger within
 As one enjoys the Name and its encore.
 Says Nanak, those devoted to Name are satiated in poise
 Who have the Name Divine at their hearts core. (1)

III

The self-possessed who meditates not on Name suffers a lot;
 His mind is pitch dark with ignorance,

* ages

He has awareness of nothing of the sort.
 The state of poise is not cultivated through ascetic practices,
 Hungry hereafter would he rot.
 Forgetting the treasure of Name,
 In duality he is caught.
 Says Nanak, the devotee is lionised
 Should union by the Lord the got. (2)

Pauri

Truly noble is the tongue that lauds the Lord.
 Whatever he desires in mind and body he receives in accord.
 The devotee who relishes this taste satiates his heart.
 He chants His praises day and night in enlightenment which reforms,
 He on whom He is gracious, the True Guru gets him to meet God. (13)

Sloka III

As the elephant is guided by guard and the iron piece on anvil is fraught,
 Dedicating your mind and body P-648
 His service is what should be sought.
 This is how sacrificing oneself,
 Supremacy over the universe is bought.
 Says Nanak, the devotee is enlightened
 If he has the Guru's goodwill sought. (1)

III

The devotees who laud the Lord's Name,
 Their birth is rewarded.
 Says Nanak, they save their tribe
 And at Lord's Portal they are exalted. (2)

Pauri

Sister-friends! Devotees are brought together by the Guru.
 Some provide personal service to Him,
 Others are allotted tasks by the True.
 Those who relish the Guru in their mind and body,
 They are blessed with the longing, the Lord to pursue.
 The Guru gives the same affection to the devotee,
 Which to the progeny, brothers is due.
 One should repeat the Name of the Guru,
 It invigorates the mind and the body too. (14)

Sloka III

Says Nanak, those who meditate not on Name,
 The misled take to tasks other than devotion to Lord.
 They are chastised at Yama's door
 And in filth are left to rot.

III

Says Nanak, those who serve their Guru are accepted.
 They are absorbed in the Lord's Name,
 To birth and death they are no more subjected.

Pauri

Hoarding wealth, collecting riches in the end spells pain.
 Embellishing houses, temples and mansions is all in vain.
 Rearing horses of every breed is of little gain.
 Man! You should get in tune with the Name,
 Which in the end would help you attain.
 Nanak, the slave, meditated on the Name,
 And guided by the Guru he was in the felicity lane (1)

Sloka III

Without His grace Name is not attained.
 It is supreme good luck that it is gained.
 Says Nanak, when He takes kindly
 Guided by the Guru the union is maintained. (1)

I

Some are burnt, others are buried,
 Yet some others are left for dogs to eat.
 There are those who are cast in water,
 And those whose disposal is a laughter feast.
 Says Nanak, no one seems to know
 Where the self after death does retreat.

Pauri

What they eat, what they wear, their wealth and all is sacred,
 Those to Name Divine who are devoted.
 Their houses, temples, mansions and caravansarais are sacred,
 Where the devotees, servers, disciples and recluses go and are accommodated.
 Their steeds, saddles and haversacks are sacred,
 On which those guided by Guru, the holy and saints are mounted.
 Sacred are their doings, acts and ceremonials,
 Who utter the Name Divine and with the truth are besotted.
 Those who have holiness as their savings,
 The disciples as guided by the Guru towards Divine are motivated.

Sloka III

Says Nanak, those who are sequestered from Name,
 They are lost both here and hereafter.
 They are deprived of repetition of Name, austerities and discipline,

Given to duality they suffer disaster.
 They are tied and chastised at the Yama's door,
 Subjected to severe punishment of the Master. (1)

P-649

III

Nursing rancour with the holy and to evil who are given,
 They have peace neither here, nor hereafter they are forgiven.
 They are born and die and are condemned to transmigration,
 Their thirst is never quenched, in duality they are riven.
 Blackened are the faces of such slanderers in the Court of True Transaction.
 Says Nanak, those who meditate not, they are neither this nor that side of the
 ocean.

Pauni

Those who meditate on Name, in Name they remain absorbed.
 They have none other than the One,
 Who contemplate on Him with mind and heart.
 They alone serve the Lord God,
 Who are destined for it from the start.
 They laud the Lord day after day,
 And become virtuous as the Lord they laud.
 Those guided by the Guru are greatly honoured,
 In the Name of the Guru Accomplished they remain absorbed. (17)

Sloka III

Arduous is the path of the True Guru's service,
 One has to sacrifice one's ego and head.
 Who dies with the Holy Word never dies,
 His service is duly admitted.
 He who comes in touch with the philosopher's stone becomes one,
 He remains to the truth committed.

He who has recorded in his lot
 By the Guru True to the Lord he is submitted.
 Says Nanak, calculations help not,
 He on whom He is gracious, he in the end is acquitted. (1)

III

For his selfish end the foolish cares not for proper and improper occasion.
 He who contemplate on the Holy Word gains admission to the Mansion
 And effects of his light into the Divine Light infusion.
 The True Guru lodges in one's heart,
 Himself He brings about the union.
 Says Nanak, meeting the True Guru solves all problems,
 He whom He treats with compassion. (2)

Pauri

Greatly fortunate are the holy who recite the Name of Lord.
 Greatly fortunate are the godmen,
 Who listen to others their Lord laud.
 Greatly fortunate are the divines,
 Who lauding the Lord His virtues absorbed.
 Greatly fortunate are the devotees,
 Who as guided by the Guru their hearts guard.
 Most fortunate are the Guru's disciples,
 Who at their Guru's feet find their resort. (18)

Sloka III

He who propitiates the Supreme maintains his Brahmanic discipline,
 And keeps attuned to the Holy Word.
 The Nine Treasures and eighteen occult powers follow him,
 Who has the Lord's Name in his heart lodged.
 Without the True Guru the Name is not to be had,

Understand it by revolving in your mind.
Says Nanak, it is the fortunate who meet the True Guru
And peace in all the four *yugas** they find (1)

III

He may be young, he may be old,
The self-possessed is not free from his hunger and thirst.
The devotee dyed in the dye of Word Divine,
Gains peace and sheds those with ego accursed.
With the mind satisfied and content,
No desire would ever burst.
Says Nanak, what the devotees do is acceptable,
Who in the Name remain emerged. (2)

P-650

Pauri

I am sacrifice unto the devotees who follow the Guru's discipline,
Those who meditate on the Name
I long for their vision.
Listening His laudation I imbibe His virtues,
And in my mind I treasure His paeans.
All my sins are shed,
I adore the Name with adulation.
Blessed is the body and spot
Where my Guru makes His station. (19)

Sloka III

There is no enlightenment without the Guru nor peace in the mind
Says Nanak, the self-possessed without the Name
Depart leaving their wasted life behind.

* ages

III

Occults and ascetics all quest for Name,
 They are exhausted practising concentration.
 Without the Guru none has ever realised,
 Guided by the Guru is effected the union.
 Eating and dressing without the Name is waste,
 Accursed is the occult power, accursed is miracle-making;
 Real occult power or miracle-making is
 When all of a sudden on His own He bestows His blessing.
 Says Nanak, that the devotee should have Name lodged in his heart,
 This is the occult power, this is the miracle-making (2)

Pauri

I am the bard of my Lord, my Master, ever singing His lays.
 I chant His praises, I listen others chant my Creditor's praise.
 The Lord is the Bestower, the universe a beggar,
 Everyone being in a begging craze.
 Pray, bestow me with charity in compassion
 The way a worm in stone You raise.
 Nanak contemplated on Name
 Guided by the Guru he became rich, he says (20)

Sloka III

Reading and studying is sheer labour
 If the mind is engrossed in avarice and foul play.
 They exhaust themselves reading in ego,
 In duality they go astray.
 He is read, learned and knowledgeable
 Who contemplates on the Guru's lays.
 In his search he gets to the essence
 And arrives at the liberation way.

He achieves the treasure of virtues,
 In a state of poise he does pray.
 Blessed is the trader, says Nanak,
 The devotee who would his faith in Name lay (1)

III

Nobody has achieved success without disciplining his mind,
 You may on this ponder.
 The hypocrites are tired going around places of pilgrimage,
 The mind cannot be brought to order.
 The devotee kills his mind as he lives,
 And to the truth himself does offer.
 Says Nanak, the impurity of the mind is cleansed
 When the Word Holy snuffs the egoist's temper (2)

Pauri

Brother godmen! Let us get together
 And meditate on God for a while.
 Let the Name be our decoration
 And forgiveness our dress in style.
 Such a decoration pleases my Master,
 A symbol of loving devotion with a smile.
 Let us recite the Name day and night
 Which relieves of the sins in a manner of while.
 He on whom the Lord is gracious,
 The devotee utters the Name and tops the pile. (21)

P-651

Sloka III

The mind soiled with the muck of ages is turned jet black.
 The rag of the oil presser can never be cleaned
 Even if it is washed by a hundred hack.

Blessed by the Guru who dies while living
 His understanding of the world is no more slack.
 Says Nanak, he is no more soiled
 Nor he comes to the reincarnation track. (1)

III

In the four *yugas**, *kaliyuga* is darkest,
 Yet it has a noble feature.
 The devotee can laud the Lord and be rewarded,
 For which the Lord God acts as a teacher.
 Says Nanak, blessed by the Guru day and night the holy meditates
 He becomes a meditating creature. (2)

Pauri

Lord! Let me meet the holy in their company
 And utter with my tongue the Divine Name.
 I should laud the Lord, repeat the Name daily,
 Guided by the Guru enjoy the glory and fame.
 Meditation is like eating medicine
 Which frees one from untold pain.
 Those who forget Him not for a breath or a morsal,
 They are perfect without a stain.
 The devotees who meditate on God.
 They are rid of the fear of the world and Yama's strain. (22)

Sloka III

Man, oppressed by a nightmare you have lost the life in dream.
 You have awakened not as you listened the True Guru's Word,
 Nor did your inside beam.

* ages

The body without virtue suffers
 That which does not do any good.
 I have seen the world burn
 As in ego and duality it stood.
 Says Nanak, they are saved who seek the Guru's shelter,
 And have the True Name understood. (1)

III

Engrossed in the Holy Word she earns Name.
 Were she to abide by the will of the Spouse ever,
 It would be her decoration claim.
 Her bed is ever warm with whom the Spouse is pleased,
 She realises her Lord of fame.
 Says Nanak, the Lord brings about the union,
 For the love for her Guru has the dame. (2)

Pauri

Evil are those who deny their Lord.
 Pray, let me see them not,
 They are sinners and bloody assassins hard.
 They knock about from door to door, evil-minded
 Like a woman of ill-record.
 Blessed are those who congregate with the holy,
 Guided by the Guru they gain regard.
 Pray, effect my union with the Divine in Your grace,
 I am sacrifice unto my Guru God (23)

Sloka III

There is peace in the Guru's service, no more any pain.
 It frees one from transmigration,
 And also from Yama's chain.

The mind is absorbed in the Preceptor,
 Of truth it becomes a twain.
 Nanak is sacrifice unto them
 Who do what the True Guru does ordain. (1)

III

There is no purity without the Holy Word, you may try any manipulation.
 Given to the temptation of duality, P-652
 One understands not the Master's intention.
 She remains sluttish, ill-mannered
 Amongst the women of ill reputation. (2)

Pauri

Lord! Pray do be kind so that I utter Your Name.
 I may meditate on it , repeat it,
 And thereby profit I gain.
 She who utters the Name day and night,
 I should be sacrifice unto the dame.
 Those who are devoted to my Dear Love
 I must have glimpse of them with my eyes plain.
 I am dedicated to my Guru
 Who brought about my union with my Master of fame. (24)

IV

His devotees He loves, of His devotees He is a friend.
 He is at the disposal of His devotees,
 The way an instrumentalist handles his instrument.
 The Lord's devotees meditate on Him
 In utter affection.
 Pray, listen to my prayer in Your grace,
 It should rain all over as Your benediction.

Praise of the devotee is the glory of the Lord
 In pursuance of his own exhaltation.
 The Lord does His devotees reward.
 He who meditates on the Lord, He is the image of Lord,
 Nanak is the slave of the Master,
 Pray, give him his due regard. (1)

Nanak has fallen in love with the True
 Without Him he cannot live.
 Meeting the True Guru one realises the Supreme
 And joy of utterances of Name to his tongue give.

Pauri

Let me, day, night and dawn my Master laud,
 Let all the creations recite the Name of Lord.
 You are the Bestower Supreme ever,
 What we eat is Your reward.
 And shed our sins in the company of men of God.
 Nanak, hails you a hundred times,
 Hailing would he be sacrifice unto the Lord. (25)

Sloka IV

Ignorance within, with demi perception
 And no understanding of the True Guru;
 With evil within, considering everyone evil,
 Living evil and evil to imbue;
 Remembering not what is ordained by the True Guru,
 One's own interest to pursue;
 Should the Lord be kindly inclined,
 Nanak would be absorbed in the Word True. (1)

IV

The self-possessed is doomed in attachment to Maya;
 Given to duality his mind is unstable.
 Day and night and day after day he pines,
 In egoism he grows feeble.
 With the super storm of avarice within,
 None would go near his table.
 He is unhappy, never is he at peace,
 He is born and dies and is born incapable.
 Says Nanak, the True Lord may grant him absolution
 If his mind finds the Guru's feet favourable. (2)

Pauri

The holy saints are acceptable who please the Lord,
 They are considered distinguished who their Lord laud.
 Their meal is Amrit from the treasure of the Name of God,
 They touch their forehead with the holy feet and the sod.
 Nanak became pure by bathing at the sacred spot. (26)

Sloka IV

P-653

The devotee remains in poise with Name in his body and mind.
 He contemplates on Name, reads Name,
 He is ever with Name intertwined.
 Having obtained the boon of Name,
 All his anxieties are behind.
 Meeting the True Guru Name one gains,
 Free from every thirst or hunger oneself one does find.
 Says Nanak, devoted to Name, the Name one comes to mind. (1)

IV

He who is accursed by the True Guru, strays away, quits his home,
 Jeered at his face blackened,
 Blabbers nonsense, lies with his mouth in foam.
 How can anyone come to his rescue?
 When from the Above like this he is shown,
 Where he goes, he is proven false,
 Telling lies he is liked by none.
 Such are the ways of the men of God, dear brother!
 As one does, the same he is done.
 This is the Divine Truth in the Supreme Court;
 Nanak, the slave relates it for everyone. (2)

Pauri

The True Guru has founded the habitation and also fixed its guards.
 My desires are fulfilled,
 And the mind at His feet absorbed.
 The Guru is gracious, limitless,
 My misdeeds He abhorred.
 Showing His benign favour,
 The Guru gave me accord.
 Nanak hails Him a hundred times,
 The Guru with such a glorious record! (27)

Sloka I

Fellow traveller, it happens as it is inscribed,
 Nothing can now be done.
 As it is ordained it is carried out,
 It has to be suffered by everyone (1)

Man's deeds determine the nose-string
 Which the Master wields.

Where one sows seeds one feeds,
Nanak the truth reveals. (2)

Pauri

The Lord Himself has everything done.
Himself He creates His creation,
And Himself has it undone.
Himself He brings about the living,
And Himself arranges their provision.
His slaves, He keeps clung to His heart,
In His profuse compassion.
Says Nanak, the holy are ever happy,
The curse of duality they shun. (28)

Sloka III

Man, you should meditate on the Lord with single-minded devotion.
The Lord is ever gracious,
He grants without regret or recrimination.
I am sacrifice unto my True Guru a hundred times,
Serving Whom is ever felicitation.
Says Nanak, the devotees realise the Lord,
Burning ego in the divine passion. (1)

III

Himself He offers service, Himself He forgives.
He is the mother and father of us all,
Himself He protection gives.
Says Nanak, who meditates on Name he realises himself,
And for ages with glory he lives. (2)

Pauri

Creator! You are accomplished in creation,
 Like you there is none.
 You create the universe Yourself,
 And then have it undone. P-654
 Your writ runs all over,
 What You desire must happen.
 The Lord exalts the devotee,
 He whom He pleases He would summon.
 Guided by the Guru, Nanak meditated
 Let us all hail His sermon. (correct)*

Raga Sorath Bhakta Kabirji Score 1

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

I

The Hindus die adulating idols,
 And the Muslims saying ritual prayers.
 There they cremate, they are buried here,
 Neither of them does the mystery share.
 Man, the world is enfolded in a dark, deep layer,
 Spread all over is Yama's snare. (1)

The versifiers die reciting verses,
 And Kapadias** going to Kedarnath shrine.
 The *yogis* die with unkempt hair,
 Understanding neither the mystery Thine. (2)

* as recorded in the original text. ** a cult of recluses.

The monarchs die collecting wealth,
 Burying rich treasures of gold.
 The Pandits die reciting the *Vedas*,
 And the female would her looks behold. (3)

Without the Name of Lord all are undone.
 You would realise it if you look within.
 Who has found liberation without Name?
 Tells Kabir to his kin. (4) – 1

II

When cremated, the body is rendered ash,
 Otherwise it's eaten by swarms of worms.
 It's like water in an unbaked pitcher,
 The body obtains on such terms.
 Man, why must you show off in pride?
 When for ten months you lay upside down,
 Why must you all that hide? (1)

Like the bee, the stupid keeps on hoarding wealth,
 As he dies they are in a hurry to dispose him off,
 Saying the ghost of dead body is injurious to health. (2)

Until the doorstep one's wife would accompany,
 After that friends and all those known,
 Up to the cremation ground people and members of the family,
 Beyond that the swan is alone (3)

Says Kabir, listen ye men, held by death you have fallen in a well.
 You have had yourself bound for false wealth,
 Like a parrot in a trap fell. (4) 2

III

Having listened to the *Vedas* and *Puranas*,
 I took to the ritual action.
 Yet all the wise were found prone to death,
 Disillusioned with the Pandit, I abandoned the mission.
 Man! You failed in your task.
 For the Lord God you did not ask. (1)

In the forest retreat I practised *yoga* and austerities,
 And lived on roots and herbs.
 But those hearing the mystic sounds, following rituals,
 Repeating *Shabad* and remaining silent
 Were found to be bound by death's curb. (2)

Never having enjoyed the loving devotion,
 Having indulged in worldly pleasure,
 Those who don't have their heart in music,
 What could they expect from the Seer? (3)

Death has overtaken the entire world,
 Including those who are doubting Thomases.
 Says Kabir, God's devotees are liberated,
 Those who have in love made promises.(4) - 3

IV

P-655

With both my eyes let me behold Thee,
 Without Your view none other should I see.
 Let my eyes remain ever fixed,
 With none else should my utterance be mixed.
 Doubts removed, my fears have fled,
 Ever since with His Name I am fed. (1)

As the Juggler let His hand-tabor go,
 The whole world came to witness His show.
 As the spectacle the Juggler wound,
 Lost in His disposition He was found. (2)

Mere talking would doubts not remove,
 The world's discourses have gone to prove.
 He who is enlightened by the Lord,
 The Name Divine comes to reside in his heart. (3)

A bit of God's grace
 Lifts up the heart and the face.
 Says Kabir, if you are devoted to the Lord,
 The Lord would take you as His ward. (4) – 4

V

Where the *Vedas* yield the milk of enlightenment,
 It is the vat for churning the ocean it's meant.
 If you churn this vat,
 Your yogurt will never go spot.
 Slave girl, with the Lord God you have tied not the knot,
 Who sustains us all, the entire lot. (1)

You have chain around your neck and fetters on your feet,
 The Lord would have you go from house to house in the street.
 You would still not beat the retreat,
 Though Yama you are destined to meet. (2)

It is God who does and makes other do,
 There is nothing in the hands of slave girl, it's true.
 She was asleep and has been awakened,
 To the task assigned she has hastened.
 Slave girl! Where from did you learn this lesson,

Which made you rid of doubts in this fashion?
 Kabir has realised this secret true,
 With the grace of his Benign Guru. (4) – 5

VI

He without Whom it is hard to live,
 His meeting a feeling of success would give.
 The life that would live for ever,
 Without death one can find it never.
 What use cogitation and argument,
 When one can see for oneself the ferment. (1)

As saffron mixes with the sandalwood paste,
 Without the eyes I witness the world-in-state.
 A son has created a father in notion,
 Like founding a town without foundation. (2)

The needy has found a Bestower,
 Whose gift can neither be consumed nor handed over.
 It cannot be given up nor can it come to an end,
 To anyone other, one cannot lend. (3)

He who knows how to die in life,
 He is free from the worldly strife.
 Kabir has been accorded an accord,
 As he killed his ego, he found the Lord. (4) – 6

VII

Reading and studying is what good?
 Listening to *Vedas* and *Puranas* understood?
 No use reading and listening, it's maintained,
 Unless the Lord God in poise is attained.

Man, you remembered not God's Name,
What is it you are thinking again and again? (1)

You need light in the dark,
If you are looking for something lost.
I found what was lost,
It lay in my heart. (2)
Says Kabir, I have realised.
I realised when my heart appraised.
The heart has appraised but the people don't.
They don't; because it's their wont. (3) 7

P-656

VIII

Corrupt at heart, you talk as an enlightened master.
You are a liar, you churn only water.
Why wash the body again and again,
When you have evil in mind, impure every vein? (1)

The bitter-melon at sixty-eight temples may be washed,
It's bitterness would yet not be lost. (2)

Kabir has come to the conclusion,
Only the Lord God can bring about the union. (3) 8

IX

Practising much deceit, unearned wealth you bring,
Which on your son and wife you fling.
Man, practice not deceit even by mistake,
Since the blame in the end on your shoulder you must take,
Your body would waste every moment as old age would score,
No water in your cupped hands would anyone pour. (2)

Says Kabir, no one to you seems to belong,
Why not in the morning sing His song? (3) 9

X

Godmen, my wavering, *impudent* mind is at rest.
It is now qualified for Divine quest.
The Guru has revealed to me the gap
Wherefrom the deer gets into snap.
I have barred all the bounds
As the unstuck melody sounds (1)

Refrain

The pitcher of lotus was with water filled,
I put the pitcher in shape and had the water spilled.
Says Kabir, as I realised,
As I realised, my mind complied. (2) 10

XI

The hungry cannot pray.
Take this rosary away.
For the dust of the feet of the holy I yearn.
I don't owe anything to anyone.
Lord! With you how can one make?
You don't give and always take. (1)

Two *seers* of flour I require,
A quarter *seer* of *ghee* and a pinch of salt I desire.
Half a *seer* of lentil I need.
Both in the morning and evening to feed. (2)

I ask for a cot of four legs.
A pillow with mattress I beg.
A quilt to cover too.

For a devotee of Your true,
 Greedy I am not .
 Your Name I've sought.
 Kabir has come around.
 As he came around, the Lord he found. (4) 11

Raga Sorath Namdevji
Score 2

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

As I behold my Lord, I laud.
 I attain the sort of poise I sought.
 As I met my True Guru
 I was absorbed in the True (1)

Refrain P-657

As I behold the dazzling effulgence,
 I hear the unstruck melody's performance.
 My light in the Divine light gets merged.
 What with the Guru's grace I've observed. (2)

There are jewels in the lotus cell.
 Ever casting flashes pell-mell.
 Him, find close, not apart,
 He is lodged in my heart. (3)

Where there is light of the eternal Sun
 The poor lamps don't seem, to burn.
 With the Guru's grace come to realise
 Nama, the slave, has gained the state of poise. (4) 1

Sorath, Score 4
Namdev

The neighbour across the road asks Nama,
Who has your hut laid?
Do please tell me about the carpenter,
I'll pay him twice of what you paid.
Dear lady, this Carpenter cannot be given,
He prevails all around,
He is the succour of His children. (1)

The Carpenter asks wages of love.
Whosoever wants his hut to be done,
He must break with his people and family,
The Carpenter will then come on His own. (2)

Such a Carpenter cannot be introduced.
He lives in the heart, in every estate.
It's like the dumb tasting the holy Amrit,
If you ask him, he cannot relate. (3)

Let me tell you the eminence of the Carpenter,
He has bound the ocean, held the pole star in chain.
Nama's Master had Sita restored,
And Sri Lanka's throne to Bhagirath again. (4) 2

Sorath, Score 3
Namdev

The drum beats without being covered with the skin.
It's not the month of *Sawan* yet the clouds make a din.
Without the clouds it rains.
Could someone please explain?
I met my beloved Master,

Meeting Him, I find myself better. (1)

Touching *paras* in gold I'm flung,
 My mouth and mind with jewels are strung.
 My doubts fled as the Lord I endeared,
 The Guru's counsel and I was completely cheered. (2)

The pitcher is sunk in the ocean,
 I find the Lord in every direction.
 The devotee has acquired faith in the Master.
 Nama, the humble knows the secret of hereafter. (3) 3

Raga Sorath
Composition of Bhakta Ravidasji

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

When I was here, you were not.
 Now You are here, I am not.
 Like the gusts of wind raising the waves,
 The waves of water in the sea get lost.

Lord! What illusion is this?
 What I imagine turns out to be amiss? (1)
 A sovereign went to sleep on his throne,
 He turned a beggar in his dream.
 Despite being a ruler, he suffered affliction,
 My lot is similar, to me it seems. (2)

The mystery of the rope and serpent episode,
 I now come to realise.

Like my taking not the notice of gold,
 For many a gold bangle by my side. (3)

P-658

The same Master reflects in all;
 He rejoices in every heart.
 Says Ravi Das, He is closer to you than arm's distance.
 Whatever happens is in the accord. (4) 1

If I am entangled in Your attachment,
 You too are involved in my endearment.
 Try and get yourself released,
 I shall do so by Your sacrament. (1)
 Lord! You are aware of it forsooth.
 How would You ignore the truth? (1)

Refrain

Fish is hooked and cooked, after it is in slices cut,
 It is eaten in bits and pieces.
 And yet water it doesn't forget (2)

My Lord is committed to none, He is for love alone.
 The entire universe is involved in attachments,
 Only the holy remain not prone. (3)

Says Ravidas, my devotion is getting intense
 Whom shall I take into confidence?
 The reason for which I meditate on the Lord
 I continue to suffer for the offence (4) 2

The rare incarnation, you got for good deeds, goes waste unheeded.
 A throne like that of Raja Indra
 Without Lord's meditation has to be weeded (1)
 You have never given thought to the ecstasy of meditation.
 That finds all other joys receded. (1)

Refrain

Knowingly have we remained stupid and ignorant,
 Between thinking and thoughtlessness losing our days.
 Vigorous in senses, weak in understanding,
 Without any wind of the spiritual ways (2)

We say something, we do something else,
 We understand not the wonder of Maya, a blind.
 Says Ravidas I am forlorn,
 Forgetting Your displeasure, pray do be kind. (3) 3

The ocean of peace, magic tree, miraculous stone,
 Under Whose discipline is the wish-fulfilling cow.
 He who has in his power four boons*, eighteen marvels# and nine treasures,
 Why must your tongue not His Name utter
 Giving up all other frivolous measures (1) *Refrain*

Various commentaries of *Puranas* and expositions of *Vedas*,
 All in the thirty four alphabets are contained.
 That no other objective is as sacred as the Lord's Name,
 Vyas, the sage after due contemplation maintained. (2)

Free from impediments who are fortunately in tune with Divination,
 Says Ravidas, they get enlightened and free from the fear of transmigration

Sorath, Ravi Das

If You are the mountain,
 I am a peacock above.
 If You are the Moon,
 I am a *chakor*+ in love

Lord! If You don't break,
 I will not.
 Breaking with You,
 With whom shall I tie my knot? (1)

* these are – dharma, artha, karma and moksha, # yoga-induced miraculous powers.
 + a bird known for its love for the moon.

If You are a candle,
I am the light.
If You are a temple,
I am a pilgrim quite. (2)

You alone I love the best.
In love with You,
I have broken with the rest. (3)

P-659

Wherever I go, I serve You.
There is no other master
Like my Master True. (4)

Meditating on You, Yama's noose is snapped.
To cultivate Your devotion,
Ravidas in Your laudation is wrapped. (5) 5

The walls of water, of air the pillars, of the blood drops the cement
In a cage of bones and flesh,
The poor bird has to be content. (1)
Man, what is yours and what is mine?
It's like a bird roosting on a tree for a little time (1)

Refrain

You raise walls with foundations deep,
Three and a half arms length of space you need for your eternal sleep. (2)

With your loving hair and turban sleek,
Your body will turn into ash, a mere heap. (3)

Your lofty mansions and the charming dame
Without Lord's Name, you lose the game. (4)

My caste and my status are low, low is my birth.
I came seeking Your shelter, my Lord!
Says Ravidas, the cobbler of little worth. (5) 6

The cobbler knows not how to mend,
 While the people want me their shoes to tend. (1)
 I have not awl to weave stitches,
 Nor the cobbler's knife to put the patches. (1)

Refrain

The world is lost in mending its affairs
 Without mending, I have arrived there.
 Ravidas meditates on the Lord
 No more does he fear Yama's rod (3) 7

Raga Sorath
Composition of Bhakta Bhikan

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

Ever flowing eyes, feeble frame and hair grey,
 Choked throat unable to utter a word,
 Now what on earth can one do, pray? (1)
 Lord! You better turn apothecary,
 And come to save Your devotee (1)

Refrain

My forehead aches, the body burns and the heart is weary,
 I undergo a torture of which I know not remedy (2)

The Lord's Name is Amrit, the immaculate water
 Which is the therapy of the entire world.
 With Guru's blessings says Bhikan.
 One arrives at the salvation's portal (3) 1

Such an invaluable jewel of Name because of good deeds I've gained.
 Trying my best I kept it in my heart,
 Hidden the jewel can't be retained. (1)

I fail to laud my Lord,
Like the sweet of the dumb ward. (1)

Refrain

In the tongue reciting Name, ears hearing
And contemplation of the mind lies felicity.
Says Bhikan, I have closed both my eyes,
Whenever I turn I find my Deity (2) 2

P-660

Dhanasari I
Score 1 Quartet

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.

My heart is sinking, whom shall I address my plaint?
I serve the reliever of suffering
Who is ever compassionate. (1)
My Master is ever blooming,
Ever and ever considerate (1)

Refrain

One should serve the Lord day and night,
In the end He liberates.
Listening my plaint,
Across the life's ocean He takes. (2)

Compassionate Lord! With Your Name I swim across,
I am sacrifice to You a hundred times. (1)

Refrain

The True one alone pervades all over, none else.
He serves Him whom He does bless.
Love! How do I live without You?

Bless me with the virtue
That your Name I pursue.
There is no one else
Whom I make the plea to. (1)

Refrain

I serve my True Master,
None else I seek.
Nanak is His slave,
For Him he would cut himself to pieces every moment. (4)
Master! Without Your Name
Let my limbs be cut to pieces in ferment. 4 (1)

Refrain

Dhanasari I

We are human, living on breath,
We know not how long we live.
Nanak prays, serve Him,
Who does to you life and breath give. (1)
Purblind! Consider your life,
See how many days you are going to live. (1)

Refrain

My breath, my flesh, my life is Yours,
You are my dear Master.
Nanak, the bard says,
You are the True Provider. (2)

Master! If You were not to grant one,
How would one wear the ornament?
Says Nanak, whatever one gets
It is the Primal Times parchment (3)

He who meditates not on Name,
And the wicked is involved in wickedness.

When he is led to Yama's Portal,
He repents and asks for forgiveness.

P-661

As long as you live in the world, says Nanak,
Something you ought to say and others your ear you give.
Living for long we have sought without success
It's better one dies as does one live (5) 2

Dhanasari I Score 2

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

How I contemplate? Its difficult to meditate on God.

My heart burns and my self wails hard.

The True One creates and takes care.

How can forgetting such a one be fair? (1)

By device or deception He can't be got,

Mother mine! How I meet my True Lord? (1)

Refrain

It's seldom that someone goes to look for Name Divine,

Nobody tastes it nor would any dine.

One is not glorified by merely pleasing others,

Exaltation comes when granted by the Master (2)

Wherever I look, I find You prevail.

There is no place where You don't avail.

Should someone try, what can one do?

He does whom the True One would imbue.

One must leave all of a sudden, within clapping of hands,

Without any virtue with what face I stand?

It happens the way he deigns.

Without His grace nothing sustains. (4) 1.3

Dhanasari I

If He is kindly disposed,
 He makes you remember Him.
 The soul softens and gets reposed.
 He who identifies himself with the Deity.
 Suffers not from duality. (1)
 God is gained through grace of the Guru.
 Death doesn't devour
 Those who meditate on the True. (1)

Refrain

Following the true path leads to enlightenment.
 One remains untainted even amidst evil segment.
 Such is the greatness of the True Guru,
 Living with the spouse and sons, one swims through. (2)

One should serve the Lord, the way
 That one submits oneself to Him one prays.
 One should accept what is acceptable to the Lord.
 Such a slave receives the divine accord. (3)

He who enshrines the True Guru in his heart,
 Attains whatever he asks for.
 He to whom the True Lord is kind,
 Fear of death he need never find. (4)

Says Nanak after much cogitation,
 He who remembers the True Word,
 Attains salvation.
 The Guru's World is the essence of meditation. (5) 2.4

Dhanasari I

I am in anguish every moment,
 In anguish I feel miserable.

If one forgets the Holy Word,
 One suffers like a sick in bed.
 Talking too much is utter waste,
 Without your shouting they know your case. (1)

Refrain

He who has given you ears, eyes and nose,
 And tongue which blabbers and blows.
 Who sustained you in the agony of womb,
 Who makes the air convey the sound. (2)

P-662

All the worldly attachments, love and affinity,
 Spell black name and ignominy.
 He who leaves the world with the stains of sin,
 At the Divine Portal there is no seat for him. (3)

If You are gracious, he would pray.
 He swims across, there being no other way.
 He who is sinking is saved by You.
 Says Nanak, He is ever kind, the Lord True. (4) 35

Dhanasari I

Praised by a thief need you not please,
 Should he talk ill, it should not displease.
 No one with a thief does agree,
 What a thief does you must disagree. (1)
 Listen my blind mind, given to falsehood like a dog here,
 The pure without uttering a word is recognised everywhere. (1) *Refrain*

Let the thief be pleasing in looks and appear clever,
 The spurious coin is valued never.
 If kept safe and then mixed with the genuine,
 When tested it would be found base by anyone. (2)

One receives in return according to one's deeds.
 What one sows, the same one reaps.
 He who himself comes to laud.
 What he thinks, similar is his path. (3)

Should one tell the Himalayan lie,
 And the whole world satisfy,
 If it pleases You the half-baked is approved.
 Says Nanak, the Almighty Lord is in the know of truth. (4) 4.6

Dhanasari I

The body is a parchment and mind the summon,
 The ignorant doesn't read what is in it written.
 All the three types of characters are determined in the Divine Court,
 The coin which is base is of no import. (1)
 Says Nanak, should there be silver in it,
 Everyone would the genuine admit. (1)

Refrain

The *Qazi* tells lies and eats shit.
 The Brahmin would verily murder commit.
 Ignorant of praxis the *Yogi* is blind
 All the three are the curse of mankind. (2)

He is a true *Yogi* who understands his praxis,
 Blessed by the Guru the Lord realises.
 He is true *Qazi* who denies himself willing,
 Blessed by the Guru, dies while living.
 He is true Brahmin who meditates on the Supreme.
 Liberated himself, others he would redeem. (3)

He is truly wise who washes his heart of impurity.
 He is true Muslim, free from filth who is devoted to the Almighty.
 Such of the learned are imbibed
 Who have it in the Divine Court in their lot inscribed. (4) 5.7

Dhanasari I

Score 3

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

The times are disjoint – there is no *yoga* praxis, nor truth.
Polluted are all the holy spots.
The world is sinking forsooth. (1)
In *Kaliyug* Name is the barge,
They close their eyes, grip their nose
To deceive the world at large. (1)

Refrain

P-663

They grip the nose with fingers,
Pretending that they behold the three worlds.
Yet behind their back they see not anything,
Such is the lotus posture in which they are curled.
Khatris have forgotten their faith and to the alien tongue taken (2)

The world has become unifactor,
Its *dharma* it has forsaken. (3)

Taking eight precautions, *Puranas* and *Vedas* they study.
Says Nanak, the slave, without the Name for salvation there is no remedy. (4) 1.6.8

Dhanasari I

Aarti

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

The cosmos is my platter,
The Sun and Moon are lights,
And the stars in the sky are jewels that glitter.

The sandalwood's fragrance is the incense,
 The wind is the flywhisk
 And all the forests my flowers.
 What a wonderful *arati* it is!

Oh, You destroyer of life and death!
 The melody of Your Holy Word is of unending depth. (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 yet not one unsoiled foot.
 You have a thousand noses and yet not one as a norm.
 Your ways have left me charmed. (2)

The light in every one is Your light.
 Because of Your refulgence, everyone is bright.
 By the Guru's grace the truth gets alight.
 This is the *arati* that pleases my Lord alright. (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,
 So that by Your Name he comes to abide. (4) 1.7.9

Dhanasari III

Score 2

Quartets

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

This wealth is inexhaustible; neither it exhausts nor on its own it goes.
 The Guru Accomplished Himself shows.
 I am sacrifice unto my True Guru a hundred times,
 With the Guru's blessing in my mind He lies. (1)

They are wealthy who to the Lord's Name are attuned.
 The Guru Accomplished bestows the wealth of the Lord's Name
 With the grace of Lord He comes to lodge in the body's frame. *Refrain*
 Undoing evil, the good comes to live in the heart.
 The way poise of the Guru Accomplished plays its part.
 True is the Holy Word of the Accomplished Guru,
 It gives peace to the mind and poise true. (2)

Brothers, behold this wonder.
 Quitting duality, the Lord in the mind is lodged.
 The Name is invaluable; it can't be bought.
 With the Guru's blessing it comes to be enshrined in the heart. (3)

All over the sole Lord prevails,
 Guided by the Guru, the heart He assails.
 Those who come to the Preceptor in poise,
 Says Nanak, devotion to Name makes them realize. (4) 1

P-664

Dhanasari III

The Lord's Name is pure and inexhaustible,
 Of the Holy Word the stores are full.
 Treat anything other than the wealth of Name as poison.
 It is infatuation with Maya, of arrogance a passion. (1)

Rare is the devotee who tastes the Divine ecstasy.
 He is in bliss day and night.
 With great good fortune he attains the Deity. *Refrain*
 The three worlds are illumined by the Holy Word here.
 He who tastes it becomes pure.
 The Name immaculate washes off the filth of pride
 True devotion gives joy that does ever abide. (2)

Those who have tasted the Divine joy, they are men of God.
 They are ever happy, never find them odd.

Liberated themselves, they get others to liberate
They meditate on Name and are in a happy state. (3)

Without the True Guru they die wailing,
Afflicted day and night restless and quailing.
Meeting the True Guru the quest comes to rest,
Says Nanak, Name brings peace and zest (4) 2

Dhanasari III

The bride who has Name ever in her heart,
Which does sustenance to every creature impart,
She is bestowed with the boon of liberation,
And is ever absorbed in meditation.
The bride gains Name while serving the Guru,
Her inside enlightened, she is devoted to the True.

Refrain

With the deep dye of divinity the bride goes to her Love.
With peace as her make-up, her Love she does serve.
In ego no one ever attains the Preceptor,
Misled at the root his life is a disaster. (2)

One gains from the Guru peace, poise and serene tongue,
Serving truthfully one is in the Name flung.
One gets the Word Holy by constant meditation,
In the True Name is the divine felicitation.
The creation has been there from age to age,
If He is gracious one meets the sage.
With the Guru's Word He comes to lodge in the heart.
Says Nanak, those who are devoted to truth
To meet them comes Himself the Lord God. (4) 3

Dhanasari III

The world is unclean, it continues to be dirty.
 They are born and die engrossed in duality.
 Engrossed in duality, they lose their dignity,
 The self-possessed is chastised and forfeits his felicity. (1)

Serving the Guru the mind gets pure.
 With Name lodged in the heart one is exalted sure.
 The devotees are saved in the Lord's protection.
 Devoted to the Name, they are ever in meditation.
 In meditation one is glorified.
 Attuned to the True is one in the dye of poise dyed.
 Rare is one who seeks the True,
 Finds himself with the Word of the Guru.
 With true capital and true commerce,
 He is blessed who with the Name is in love. (3)

Refrain

P-665

He is devoted to truth by the Lord True,
 By discoursing on the Holy Word of the Guru
 What the True Preceptor does is truthful.
 Says Nanak, the Name is ever fruitful. (4) 4

Dhanasari III

I am sacrifice unto them who serve the Lord.
 They have Truth on their tongue,
 And the True One lodged in their heart.
 With True Name on their tongue,
 Their sufferings one and all depart.
 And the True Word helps them realise God. (1)
 Listening the Holy Word their impurities are washed.
 And spontaneously the Lord in their heart is lodged. (1) *Refrain*

The flames of falsehood, untruth and desires are tamed.
 He has peace, poise and joy in his heart claimed,
 Doing what the Guru desires his ego is framed.
 He occupies the True Mansion and for laudation is named. (2)

He who is ignorant of the Holy Word and understands not the scriptures,
 The purblind self-possessed is afflicted with torture.
 Should he propitiate the True Guru, he would be in peace,
 Ego from his temperament would recede.
 To whom should one plead?
 He is the Bestower alone.
 If He is gracious,
 The Holy Word brings about the union.
 Meeting the love I laud the True.
 Says Nanak, and I merge with the One whom I pursue. (4) 5

Dhanasari III

Should the mind be disciplined one's passions are also contained.
 In the absence of disciplined mind,
 How can have one the Divine obtained?

Few know how to discipline the mind.
 That mind is disciplined with the Holy Word he comes to find (1)

He whom the Lord exalts,
 Blessed by the Guru he comes to lodge in the heart. *Refrain*
 He who does what the Guru ordains,
 He comes the inner enlightenment to gain.
 The mind is like the intoxicated elephant,
 The Guru's goad keeps it as living element. (2)

The mind is infatuous which one cannot fend.
 By eating the uneatable* it may be cleansed.

* spiritual discipline.

The devotee gets the mind refined,
By shaking of ego and evil from the mind. (3)

Those who have been destined for union from the Above,
They are never separated.
They remain hand-and-glove.
The Preceptor Himself knows His potential,
Guided by the Guru, Nanak has realised the Lord Eternal. (4) 6

Dhanasari III

The stupid creature, you hoard worthless pelf,
The misled self-possessed, purblind self.
Collecting the vicious wealth spells suffering.
It's difficult to gain and not used to following (1)

The True wealth is acquired as the Guru shows.
The worthless wealth comes and goes. *Refrain*
The self-possessed are misled and die a low death.
They drown in the ocean of life,
Neither here nor hereafter finding a berth.
By great good fortune one comes across the True Guru
Day and night whom does one in fond love pursue. (2)

The Amrit of the Holy Word permeates the four ages.
Blessed is he who in the Lord's Name submerges.
Siddhas and ascetics for it long,
With good fortune to it they belong. (3)

Truth prevails over all; He is true.
Seldom is it that the Supreme Creator they pursue. *P-666*
The True One Himself inculcates truth
Says Nanak, He beholds and promotes it forsooth. (4) 7

Dhanasari III

The value and extent of the Name is not known.
 Blessed are they who to the Name are attuned and prone.
 True is the guidance given by the Guru and True is inspiration.
 Himself He inspires for Lord's supplication. (1)
 The Lord Himself bestows the wonder of Name,
 For the devotee who in *Kaliyug* came. (1)

Refrain

I am stupid, stupid in thought,
 In ego and avarice I am wrought.
 Blessed by the Guru one's ego one would shed.
 The union is brought about as one is blessed. (2)

The worldly wealth leads to arrogance
 One dies in pride, without any recognition.
 Discarding egoism one is ever in felicity
 Guided by the Guru one acquires dignity. (3)

The Creator Himself creates.
 There is none Him to replace.
 He takes to truth whom He guides,
 Says Nanak, He then peace to him does provide. (4) 8

Raga Dhanasari III**Score 4**

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

Given to begging, I am Your beggar.
 You are the Absolute Provider.

Do be kind and grant me Name
 So that I Your admirer remain.
 I am sacrifice unto the Name of the True One
 Who is cause and consequence of everything
 None else can one imagine. (1)

Much wandering has this worthless done.
 Do be kind to me,
 Grant me a glimpse in Your mercy. (2)

Says Nanak, the tight knots of doubts are loosened,
 I am awakened with the Guru's grace.
 I am devoted to the Lord within,
 To the True Guru I am dedicated in faith (3) 9.

Dhanasari IV Score I Quartets

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

The men of God; the holy who serve you, their sins You ignore.
 Pray do be gracious and grant us the company
 That You may approve and adore. (1)

Due praise for the Lord of Forests we cannot pour.
 Stone-heavy sinners, we are sinking in water,
 Pray do be kind and ferry us to the shore.
 For many a life we have fought with evil,
 The company of holy could only score.
 The way gold is cleansed in fire,
 Pray relieve us of the impurity of yore. (2)

May we meditate on Lord day and night,
 The Name that in our heart we store.
 The Lord's Name is the remedy effective in the world,
 Meditating on which the snare of ego we tore (3)

P-667

The Lord is Inaccessible, Unapproachable, Ununderstood,
 He is the Supreme Master of lore.
 Pray show Your grace to the slave, my Lord of the world,
 Save Nanak's honour, I implore. (4) 1

Dhanasari IV

The godmen who meditate on the Lord
 Shed their sufferings, doubts and fear.
 His service Himself He inculcates in the mind,
 The Guru's wisdom may continue to bear.
 The recluse is devoted to the Name of the seer. (1)

They get attuned to the Divine,
 As the Guru's discourse they hear.
 The Lord is the pride of the holy,
 He is the Msster, they are His peers.
 The way you inspire them, Lord,
 They speak and in their mind they bear.
 What value are they, the petty worms?
 You are the Supreme Lord, Dear.
 Your status and extent is not known to them
 How do they meet You, the seekers mere? (3)

Refrain

Master, do take kindly to them,
 Their Lord they must serve and revere.
 Let Nanak be the slave of Your slaves,
 Your discourses he should repeat and hear. (4) 2

Dhanasari IV

He who repeats the Word Divine, he is truthful devotee of the Holy Guru.

He who utters and hears the Name, he is liberated.

I am sacrifice a hundred times unto the True. (1)

Laudation of the Guru I hear with my ears too.

Listening to Lord's discourse for a moment,

One's sins and misdeeds one may undo. (1)

Refrain

Greater than great are those

Who come across such a Guru.

My Master Divine, I seek the dust of their feet,

A longing that I ever pursue. (2)

The Lord is the perennial fruit-bearing tree,

Those who meditate on Him are satisfied true.

They are satiated sipping the Amrit of the Name of Lord,

Their hunger and thirst they don't have to rue. (3)

They indeed are greatly blessed,

Who meditation on their Lord pursue.

Lord! Pray let me find their company,

Nanak, the slave, is slave of the slaves of the Guru. (4) 3

Dhanasari IV

Purblind, we are blindly lost in the poison of vice.

How do we follow the Lord's path?

Should the Compassionate, Peace Bestowing Master take kindly,

In His mould He may have us cast. (1)

The Guru's devotees, friends! Follow you must the Lord's path,

Accept as true what the Guru says,

The Lord's discourse is uniquely vast. (1)

Refrain

Pray, listen to me the men of God,
 Serve the Guru quick and fast.
 The Guru's service shall be your provision for the journey,
 Today or tomorrow it must not be lost.
 The devotees of the Lord must meditate on God.
 With the Lord Divine the holy cast their lot.
 They become divine who meditate on the Divine.
 He descends all of a sudden and leaves them aghast. (3) P-668

Pray, create in me the longing to meditate on You.
 Be gracious to us the Lord of forest vast.
 Nanak, the slave, should be granted company of the holy,
 He may be dust of the feet of the lot. (4) 4

Dhanasari IV

The Lord is the rain drop for which the *chatrik* in me yearns.
 The Master! Pray do be gracious,
 Grant a drop in my mouth that burns.
 Without the Lord I can live not for a moment. (1)
 The way an addict dies without the drug in affliction,
 I die without the Lord, my divine addiction. (1) *Refrain*

You are the depthless sacred pool,
 Its waters I cannot churn.
 You are far, much far away, unapproachable Master,
 I have yet Your extent to learn. (2)

The Lord's devotees meditate on the Lord's Name,
 And in the colour of the Lord themselves they turn.
 The Lord's devotion brings them glory,
 Meditating they are excited to govern. (3)

Himself He is the Master, Himself the Server.
 Himself the way of union does He fashion.

Nanak, the slave, has come seeking Your shelter,
Pray, save the honour of Your devoted minion. (4) 5

Dhanasari IV

Brother, pray do tell me the manner of *Kaliyug*,
How we the seekers can find salvation?
Meditation on the Lord is the boat and boatman,
Meditation is the ultimate salvation. (1)
Lord! Save the honour of Your minion,
Let me meditate on You.

On You alone I seek meditation.

Refrain

Those who serve the Lord endear themselves to Him,
They meditate with the Word Holy recitation.
Their account as maintained by Chitragupta*
Cancelled in its reconciliation. (2)

The Lord's devotees meditate on the Lord,
Getting together in the holy congregation.
Their burning Sun of desires comes to set,
And rises the soothing Moon of contemplation. (3)

You are Supreme, the Inaccessible, Unknowable Lord,
The universe is Your manifestation.
Pray do be gracious to Nanak, the slave,
Let him serve the slaves of the slaves of Your Mansion. (4) 6

Dhanasri IV Score 5

Duos

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

* the heavenly recorder of deeds of the creation

Lodged in the heart, contemplating on Him, I meditate on my Charming Lord.
 The Invisible, Unknowable, Transcendental Master,
 The Guru Accomplished has me informed (1)

The Lord is the philosopher's stone and sandalwood,
 I am mere timber and iron.
 In the company of the holy I realised the Preceptor.
 And into sandalwood and gold was transformed. *Refrain*
 One may repeat the nine grammars and six *Shastras* with one's tongue,
 My Lord God is in no way warmed.
 Says Nanak, He should be meditated in the heart,
 This way my Lord God is charmed. (2) 1.7.

Dhanasari IV

Laud the Lord and attain Him, P-669
 Serve the True Guru,
 This is the way of meditation.
 Those who are acceptable in the Divine Court,
 They are not born again,
 Their light in the Divine light finds fusion. (1)

Man! You should meditate on the Lord,
 The Purveyor of peace.
 Lord's laudation is supreme,
 Above everything else.
 Serving the Lord God gains liberation. *Refrain*
 The Lord was gracious,
 He blessed with devotion precious.
 This is how with the Lord I came into communion. (2) 2.8

Dhanasari IV

Study, write, meditate and laud the Lord.
 He will ferry you across to the other shore.

Repeat His Name in mind, with tongue and in the heart.
Thus please the Master you adore. (1)

Man, you should repeat the Name of God, the Master of Universe,
And congregate with the holy in service.

You will be in bliss day and night,
With laudation of the Master of the jingled yore.
As the Lord was kindly inclined I was inspired,
Meditating on the Name, my bonds I tore.
Master! Pray save the honour of Nanak, your slave,
He has come for shelter at Your door. (2) 3.9

Refrain

Dhanasari IV

Eighty four *siddhas*, the learned ones,
And thirty three crore monks, all seek Name of the Lord.
Rare is the one blessed by the Guru who gains,
He who has it inscribed from the Above in his lot.
Man, you should meditate on the Lord's Name. (1)

Laudation of the Lord should be your life's aim.
Those who chant and listen Your laudation Master!
A hundred times sacrifice to them I claim.
Master! You provide for them who come in Your care,
What You offer the same I gain.
Compassionate Lord! Pray do be gracious
Meditation alone is Nanak's aim. (2) 4.10

Refrain

Dhanasari IV

Servers and seekers all come to worship,
They recite the Lord's Holy Word.
Their recitation and listening is meaningful,
Who accept the Lord's Word as true in their heart (1)

Brother! You should laud the Lord in the temple of life.

Their word is accepted at the door of Lord

Who see truth in the divine discourse on their part.

He is Himself the Guru and Himself disciple,

Himself He shoots the wondrous darts.

Says Nanak, the slave, he meets Him whom He unites.

The Lord is pleased with them all else who discard. (2) 5.11

Refrain

Dhanasari IV

The Provider of all comforts fulfils every desire,

He who has Kamdhenu* in His control.

O Man, you should remember such a Master

So that in rich opulence you may roll. (1)

P-670

O Man, you should recite *Sat Nam*, ever *Sat Nam*,#

You will be hailed here and hereafter meditating on the Immaculate Soul.

Where the Creator is adored maladies flee,

Who remember the Lord, blessed even is the mole.

Nanak, the slave, has been given the advice,

Meditate on the Master to arrive at the goal. (2) 6.12

Dhanasari IV

My Master, a glimpse of Yours gives me pleasure.

You are aware of my ills, Master!

Who else will know these there?

You the True Master and Truthful,

There is none else to compare. (1)

Refrain

* mythical wish-fulfilling cow

Truth is His Name

You permeate all, my Master,
 All remember You day and night.
 They look upto You for favour, Master,
 Everyone You must oblige (2)

Everything is contained in You, my Master,
 There is nothing beyond You.
 All the creatures are Yours, You belong to the creation
 And in everyone You imbue. (3)

You are the hope of everyone, Master,
 Everyone looks upto You.
 Pray save me the way You please, my dear,
 You are Nanak's Master True. (4) 7.13

Dhanasari V Score 1 Quartets

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

Terminator of transmigration, Reliever of suffering
 Beloved of seekers, Formless Lord,
 Redeemer from millions of sins in an instant,
 Should the devotee meditate on God. (1)

My mind is attuned to my Beloved God.
 As the Preceptor Compassionate to the helpless took kindly,
 Disciplined are the five foes hard.

Refrain

Your abode is pleasing, pleasing is Your figure,
 Pleasing are devotees in Your *Darbar*.
 The Provider of all the beings, Master!
 Pray save me with Your favour as a reward.

Your complexion is invisible, Your form cannot be seen,
 Who may ever contemplate Your sort?
 You prevail on land and water all over,
 Of Inaccessible charm on Your part. (3)

Everyone sings Your praises, Master.
 You are the Eternal Lord God.
 Pray save me the way You may,
 Nanak, the slave, pleads for Your guard. (4) 1.

Dhanasari V

In the absence of water the fish dies, who to the water is attached.
 The humming bee dies for the fondness of lotus,
 Who to none else is matched. (1)

I am now in the One alone absorbed.
 Neither dies nor goes, He is ever by my side.
 Him I find in my True Guru's Word.
 In the grip of lust the elephant is fenced,
 And the poor is by fencers caught.
 The deer looses his head for the musical note,
 And is thereby has his life lost. (2)

P-671
Refrain

Amongst his family the man is given to greed,
 And to Maya sold.
 Involved deeply in possessiveness,
 In the end he must lose his hold. (3)

Attachment with anyone other than the Lord,
 Treat it ever as painful.
 Says Nanak, the Guru has him inculcated,
 Love of the Lord is ever fruitful. (4) 2

Dhanasari V

In His grace He granted me Name and my bonds snapped.
 My mind was relieved of all the problems,
 To the Guru's feet I came to be attached.
 In the company of the holy I was free from every worry.
 Ego, attachment and mental fancies,
 I dug a pit for them to bury. (1)

Refrain

I have no enemy, nor I am of anyone's foe.
 The Divine has come to lodge in my heart,
 Which from the True Guru I've come to know. (2)

I have cultivated everyone around,
 I am everyone's friend.
 I have shed the feeling of alienation,
 And with the Monarch I've come to blend. (3)

Shattered is my stubborn will, it rains Amrit,
 And the Guru's Word I find sweet.
 He who prevails over land and ocean,
 The Lord has Nanak come to meet. (4) 3

Dhanasari V

Ever since I've come in contact with the holy, it is auspicious time.
 There is supreme bliss, ever chanting of His praise.
 And of union with the Creator clear sign. (1)
 I am now devoted to the Lord's laudation,
 My mind is enlightened
 And with the Accomplished Guru in formation. (1)

Refrain

When the Treasure of Virtue came to lodge in my heart,
 My suffering, doubts and misgivings fled.

I attained what is unattainable,
And to the Lord's Name I was wed. (2)

Freed from worries, relieved of anxieties,
Ended my sorrow, attachment and greed.
The malady of ego was shed with His grace.
And from the fear of Yama I was freed (3)

I cherish attending on the Guru, His service and His advice.
Says Nanak, He who relieves from Yama,
Unto Him I am sacrifice. (4) 4

Dhanasari V

He who owns this body, mind and my wealth, He alone is Accomplished.
He lent ear to my weal and woe,
And I came to be again cherished.
He had me re-established (1)

Many a remedies were tried.
Not one came to the sesame grain worth ravished.
The invaluable jewel of Ambrosial Name
As a *mantra* the Guru furnished.
It neither falters nor fails,
Remains steadfast and cherished. (2)

Refrain

The evils that distanced us.
Their tale came to be finished.
The ornaments melted have become a lump
And have come to be gold established.
Manifest is the divine light in poise, peace and splendour,
The unstruck melodies have flourished.
Says Nanak, I am settled in an established house,
The Guru True had had it established. (4) 5

P-672

Dhanasari V

The great kings and lords of estates, their thirst is not satisfied.
 They cling to Maya, dyed in its colour,
 Their eyes without the sight. (1)

No one has ever been assuaged in vice.
 The way fire is not fed up with fuel,
 Without the Lord nothing can anyone satisfy. *Refrain*
 Everytime he eats new dishes,
 His hunger remain unsatiated.
 He knocks about like a dog,
 Searching all the four directions famished (2)

The philanderer lusts for women,
 Can't help staring at others' wives.
 Day in and day out he does and regrets,
 In sorrow and greed he dies. (3)

The Lord's Name is wondrous, invaluable and of Amrit a treasure.
 Peace, poise and bliss are the gifts of the holy,
 Nanak learnt it with the Guru's pleasure. (4) 6

Dhanasari V

What he longs for and hankers after compares not with what is obtainable.
 He who is blessed with that Amrit,
 He indeed is adorable. (1)

He who comes to enjoy this joy,
 Eating and drinking or with any other pursuit,
 His mind does not employ. *Refrain*
 He who is blessed even with a drop,
 His mind and body in bloom, he is rejuvenated.
 He cannot be praised enough nor evaluated. (2)

He is realised neither by effort nor by service,
 He meets as a happenstance.
 Those on whom my Master is gracious
 To obtain His *mantra*, they have a chance. (3)

The Lord Gracious, ever bestowing, Provider of the world wide,
 Nanak is engrossed in Him through and through
 The way a mother is devoted to her child. (4) 7

Dhanasari V

I am sacrifice unto my Guru who the Name in me has inculcated,
 In the dense dark jungle of the world,
 The path straight who has delineated. (1)

My Lord Divine is my life's anchor,
 Here and hereafter in every sphere,
 Who takes my due care (1)

Refrain

Meditating on Whom it is a veritable treasure:
 Glory, importance and exalted treat.
 Meditating on Name are shed millions of misdeeds
 And the devotee receives the dust of holy feet. (2)

He who wishes all his dreams fulfilled,
 He must serve the Main Source,
 The Supreme Lord is the transcendental Master,
 Meditating on Whom one crosses to the yonder course (3)

It is cool, peaceful and supreme bliss with the holy as shelter.
 Hoarding Name, living on Name,
 Says Nanak, is the meal that should matter. (4) 8

P-673

What brings ignominy, you are wont to do.
Slandering the saint and adoring the reprobate,
Such malpractices you are given to. (1)

Atached to Maya, you ignore the other gain.
Believing in mirage city in the sky and green forest leaves,
Which must dry and in due course wane. *Refrain*
You rub sandalwood paste on your body,
Yet like the ass who enjoys rolling in dust.
You enjoy not Amrit,
But feed on poisonous root you must. (2)

Rare are in the world noble saints, pleasant mates, men neat and clean
It goes waste, the boon of life, like a piece of glass mean. (3)

The sins and sufferings of many a birth fled
As the Guru applied collyrium of enlightenment clean.
In the company of the holy he was free from suffering,
Nanak in love with the Lord had been. (4) 9

Dhanasari V

I would fetch water, wave fan, grind grain for the holy and laud the Lord,
Meditate on Name with every breath,
Such a treasure of peace, pray do me accord. (1)
Master! I ask for a favour.
Give me the wisdom, my Boss,
That ever and ever You alone I remember. (1) *Refrain*

With Your favour I shed attachment and ego,
And my doubts disappear.
The Symbol of Bliss prevails all over,
You alone I find, whichever side I peer. (2)

You are Compassionate, Gracious, Mine of Mercy,
Redeemer of the Fallen, Seer.

I attained millions of joys, bliss and power
Uttering Your Name for a moment mere. (3)

That meditation, ascetic practice or loving devotion is approved,
Which to the Preceptor is acceptable.

Meditating on Name all desires are met,
Nanak is satiated and comfortable. (4) 10

Dhanasari V

He who has under His regime three qualities and the four corners of the universe,
Who has undone *yagnas*,* holy baths and seats of asceticism,

What is the poor man before such a curse!#

You can be saved only if you seek the Preceptor's care.

Blessed by the holy you laud the Lord,
And the malady of evil would not dare. (1)

Refrain

You hear her not, nor does she speak, nor is she seen to cheat.

Yet she serves you such a misleading drink,
That everyone finds it sweet. (2)

The mother, father, progeny and the loving brother,
Everyone in the house is plagued with doubts;

Some have more, others less,

There are ever and ever fighting bouts. (3)

I am sacrifice unto my True Guru,
Who has primed me with his game.

The world is burning in this submerged fire,
But the holy can Maya frame.

With the grace of the holy I have gained supreme bliss,

* Ritual sacrifices

Maya

All my bonds are snapped.
Nanak has obtained the riches of Name,
Returning home which he has lapped.

Dhanasari V

P-674

You look after us every moment,
Our Benevolent Lord, Sustainer and Supreme Master.
We are like little children,
You are the Great Crafter.
How do we sing Your untold praises,
With just one tongue to count?
Beyond computation, the Great Baron,
No one has known Your bounds. (1)

Forgiving our countless sins,
With various ways You guide.
We are ignorant with little understanding;
Do take pity and provide. (2)

We are under Your protection, with faith in You.
You are the cherished Spouse.
Save us, Kind Saviour,
We are the menials of Nanak's house. (3)

Dhanasari V

Worship, fasts, paste-marks, holy baths and many a charity,
None of these pleases the Master,
Who is ever sweet and full of amity. (1)
Meditating on the Name gives mental peace.
They seek Him in many ways,
Their quest doesn't cease. (1)

Refrain

Mere repetition of Name, ascetic practices, wandering about on earth,
 Penance with arms with skyward pan,
 None of these pleases the Master,
 Including the yoga-praxis of Jains. (2)

Invaluable is the Ambrosial Name recited in praise,
 He alone who has been blessed does obtain,
 In the company of the holy dyed in His colours who propitate,
 Says Nanak, their nights are spent in joyous vein. (3) 13

Dhanasari V

Frees from bonds, brings about union with the Preceptor and the Name Divine chants,
 Makes the mind steadfast and immaculate,
 No more does it stray and haunts –
 Is there such a friend?
 Him would I offer my entire property, my heart,
 And myself would I lend. (1) *Refrain*

May I never cherish other's wives, riches and enter into slander,
 In the company of the holy engage in divine discourse,
 And the Lord God pander. (2)

Treasure of Virtue, Compassionate, Purveyor of Peace!
 Nanak seeks Your indulgence the way a mother does her baby please. (3) 14

Dhanasari V

The Lord God has saved the holy.
 He has death in store for him,
 Who contemplates ill of the devotee. (1)
 He comes to the rescue of his followers
 Their traducers must flee.

Refrain.

They are destroyed roaming about,
No more back home they can be. (1)

Nanak has sought shelter with the destroyer of woe,
And ever he lauds the Lord Almighty.
The slanderer had his face blackened,
Before the people and the Deity. (2) 15

Dhanasari V

I have invoked my Lord Protector.
He redeemed the fallen in an instant,
And saved me from the million infections. (1)
In discourse in the company of the holy,
Lust, wrath and greed came for rejection.

Refrain

P-675

Meditating on the Accomplished Lord,
All my mates attained liberation. (1)

The basic remedy of the mind is one.
The faith in mind should come to station.
Nanak longs for the dust of His feet
Unto Whom he is sacrifice again and again. (2) 16

Dhanasari V

I have fallen in love with the Master Divine.
The True Guru is my support ever,
Who snapped the spell of suffering prime.
He extended His hand to save me,
And redeemed from every ill.
The slanderer's face was blackened,
He protected the slave with His skill. (1)

Refrain

The True Master being the Saviour,
 He tended by holding me to His heart.
 Unafraid in eternal bliss,
 Nanak lauded his Lord. (2) 17

Dhanasari V

Your Name is my remedy, my Compassionate Lord.
 In agony I've realized not Your greatness,
 Yourself you take care of one and all (1)

Refrain

Pray, take pity and rid me of the evil of duality.
 Snap my bonds and take me in Your fold,
 That I should never suffer from frailty.
 I live in Your protection,
 You are my Lord gracious.
 Day and night I meditate on You,
 Nanak unto You is sacrifice. (2) 18

Raga Dhanasari V

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

Pray! Come to my rescue, my Lord.
 On my own I can do nothing,
 In Your grace, the Name do me accord. (1)
 The family and the world are like ocean of fire,
 With doubts, attachment and ignorance mire.
 High and low, weal and woe,
 The thirst of desire ever on toe. (2)

Refrain

I am caught in temptation given to the malady of evil,
 With the five messengers like restive devils. (3)

This life, world, my breath and wealth to You belong,
Nanak, the slave, with the Lord goes along (4) 1.19

Dhanasari V

Redeeming the poor, from suffering the Master Himself protects.
With the Chief Sailor at the helm, no affliction ever molests.

One should meditate on God with holy company,
No other discipline seems to serve.

This is the only way to remedy the *Kaliyug* malady. *Refrain*

The Lord Gracious is self-sufficient in the beginning and end,
There is none other.

One should devote one's life and death
In meditation of the Master (2)

The *Vedas*, *Smritis* and discourses on *Shastras*,
The devotees on them contemplate.

But the liberation comes in the company of the holy,
And the darkness of ignorance would dissipate. (3)

Man's anchor are the Lotus Feet,
It is his mainstay.

The Divine Court is his power, honour and glory,
The Lord is his prop –

This is what Nanak has to say. (4) 2.20

Dhanasari V

P-676

Knocking about much I met a godman
The Guru Accomplished, who observed–
Nothing else is of any purpose,
Excepting meditating on the Holy Word. (1)

Eversince I came to depend on the Lord,
 I sought shelter of the Preceptor, Symbol of Perfection,
 I was rid of all that worldly gall. *Refrain*
 Heaven, the mortal earth and the nether world are under Maya's sway,
 One must meditate on the Saviour of self and the family array. (2)

Says Nanak, recite the Name Immaculate and gain all the treasures.
 They whom the Master accords in His grace,
 There are not many who rise upto His measure. (3) 3.21

Dhanasari V Score 2 Quartets

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

What you must leave behind you endeavour to gain.
 What is of little use, you get entangled in its chain.
 What will accompany you not you endear,
 He who is your foe, you treat him as your peer. (1)

The world is caught in such illusions.
 The foolish waste the boon of life in delusion. *Refrain*
 Truth and righteousness you refuse to behold,
 To falsehood and fraud you are sold.
 You love the gift, the Giver you forget.
 You must die of this, you are bereft. (2)

You clamour for what to you doesn't belong,
 Without any respect for right or wrong.
 You realise not the discipline of your salvation.
 You commit misdeeds and regret transmigration (3)

What is ordained by the Lord should be acceptable,
 His ordinance is ever charitable.
 Nanak, the poor is His slave,
 He is the Master, He must save. (4) 1.22

Dhanasari V

For the humble in me the Lord's Name is a prop,
 To deal in the Name I have a shop.
 I garner alone the Name True,
 Here and hereafter it comes to my rescue. (1)

Dyed in the Name I love the Lord Limitless,
 In the company of the holy, I laud the Formless. *Refrain*
 The greatness of the holy is their humility,
 Their glory is laudation of the Deity.
 With the holy it is ever bliss and devotion,
 It is peace and poise without any commotion. (2)

Where the holy foregather,
 They laud the Lord in melody and phrase.
 In the company of the holy it is bliss and peace,
 But they get to them who have it inscribed in their case. (3)

With both my hands folded I pray.
 Propitiating the feet of the virtuous, I say:
 Lord Compassionate and Kind! I came to Thee,
 Nanak is sustained on the dust of the feet of the holy. (4) 2.23

Dhanasari V

P-677

He who on the Lord contemplates? Why should he be afraid?
 The self-possessed die in fear, suffering ever their fate (1) *Refrain*

My Revered Guru protects me like mother and father,
 Whose glimpse is a bliss,
 Where service is a charter.

The Immaculate Lord alone is whose wherewithal,
 In the company of the holy who enlightens one and all. (1)

The Bestower of the living, the Accomplished prevails over all,
 Millions of affections are relieved meditating on the Lord.
 He is free from the agony of transmigration,
 The devotee who takes to meditation. (2)

He whom He attaches to His Apron,
 At the Portal Divine he finds a station.
 He is a devotee who is endeared by the True,
 Death or Yama whom dare not pursue. (3)

He is the True Master true is His Court,
 Who can compute His worth and import?
 Permeating every heart, providing treat,
 Nanak seeks the dust of the holy feet (4) 3.24

Dhanasari V

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

You are my anchor, here and abroad.
 Ever to the devotee You give company.
 Pray do a favour, my Beloved Lord!
 I should meditate on the Name in divine ecstasy. (1)

The devotee has the authority of his Lord.
 What You do or make other do, Master!
 With Your dispensation I am in accord.
 The Preceptor is my honour, the Lord is liberation

Refrain

My wealth is discourse of the Lord's virtues.
 Nanak, the slave, seeks shelter at the divine feet,
 This is what he pursues (2) 1.25

Dhanasari V

All the objectives I achieved with the Lord's aid,
 Clasp me to His bosom the Lord saved.
 Didn't let me burn in the raging ocean of life,
 That it is impassable, nobody ever raved. (1)

Those who have true faith in their mind,
 Beholding the Master's glory in bliss and joy themselves they find.

Refrain

Lodging at the feet of the Lord Accomplished,
 I found Him the Knower of hearts.
 Going out of way he picked Nanak,
 The Genes of holy to guard. (2) 2.26

Dhanasari V

Wherever I behold I find Him prevail,
 Never is He out of sight
 He permeates every being,
 He Whom for my meditation I avail. (1)

He who departs not here and hereafter,
 He is the real companion.
 He who vanishes in a moment,
 Is verily like evanescent passion. *Refrain*
 He who fosters and cherishes, never failing in His part
 Every breath He takes care, my Lord. (2)

Beyond delusion and destruction is the Preceptor,
 Lofty is His figure.

Those who meditate on Him are blessed,
He is wondrous beyond compare. (3)

Lord Compassionate, bestow me with the wisdom
That I meditate on the Divine identity.
Nanak begs in charity
The dust of the feet of holy (4) 3.27

P-678

Dhanasari V

He Who sent you has called you back home,
With peace and poise yourself return.
Laud the Lord in equable tone in bliss and joy,
And for everlasting time govern. (1)

Dear my friend, come back home,
Your foes are for the Lord to take care.
Your afflictions too are His concern.
The Lord Creator has made us realise,
Our running about has come to an end.
There is rejoicing in the house with chanting hymns,
Our Lord Himself has deigned to tend. (2)

Refrain

Making the Guru's Word as your prop.
You should be steady and remain unperturbed.
You will be hailed the world over,
And in the Divine *Darbar* you will be duly served. (3)

He who creates, He takes care,
Himself He comes to succour.
The Creator works miracles.
Says Nanak, His is the True honour. (4) 4.28

Dhanasari V**Score 6**

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

Dear fellow travellers, pay heed to what I submit,
Without the Lord there is no salvation. *Refrain*
You should do good deeds,
Liberation is in the hands of the Lord.
It's no use your trying other creeds.
He gave you life to serve the Lord,
That is what the Guru True did accord. (1)

Don't you love the one
Who has for you no appreciation.
In the end he will accompany you not.
With your heart and soul you should meditate,
Dedicating to the Beloved Lord,
Who would snap your bonds and liberate. (2)

Come to the care of the Preceptor,
With His Lotus Feet in your heart.
Depend upon no other factor
He is the enlightened devotee
Given to meditation,
Of whom, says Nanak, the Lord is the Benefactor. (3) 1.29

Dhanasari V

My Love, it is best to ask of the Lord
You may look around,
You may hear holy sound.
But remember the saying of the Sustainer of Life,

Refrain

Every living being for death is bound.
 Enjoying the fragrance of sandalwood,
 Indulging in misdeeds,
 It is all of no avail.
 Only the Lord's Name is worthwhile.
 Say the men of God:
 You consider your body and riches your own,
 You meditate not on the Lord for an instant.
 You will see while departing,
 Your riches and body with you not be found. (1)

He who is fortunate seeks God's shelter,
 And the company of the holy.
 He is not tortured by Yama
 Because of the holy company.
 Death would dare not him hound,
 He has obtained the Supreme Treasure.
 His ego is no more near.
 With the Lord God's Name Nanak is crowned. (2) 2.30

P-679

Dhanasari V**Score 7**

There is but One God.
 He is realised through the grace of the True Guru.
 My dear, meditate on the One, meditate on the One, meditate on the One.
 It would ferry you through affliction, avarice and attachment of the life's ocean.

Refrain

Every breath, every moment, day and night you should contemplate.
 Contemplate uninterrupted in the company of the holy
 Who have the treasure of Name provided in their plate.
 Pay your homage to His Lotus Feet,
 And on the virtues of the Lord contemplate.
 The dust of the feet of the holy.
 Lends bliss and peace, does Nanak state (2) 31

Dhanasari V Score 8
Duos

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

Contemplate, and derive peace from contemplation.
With every breath you should remember the Lord,
He abides by you in this world and the next,
Here and hereafter serves as your guard (1)

For the Guru's Word if the mind would yearn,
Water won't drown, thief steal, nor fire burn. *Refrain*
Like wealth for the poor, stick for the blind, for the baby the breast feed.
As the Lord was gracious,
Nanak found in the ocean a fleet. (2) 1.32

Dhanasari V

The Lord was gracious, it rained Amrit in my heart,
The Nine Treasures of occult powers to me did He impart. (1)
It is bliss for the holy everywhere,
At home and outside prevails the Master of devotees here and there.

Refrain
No one dare compare with them who have the Lord to take care,
Meditating on Whom the fear of Yama is allayed, Nanak remembers the Seer.
(2) 2.33

Dhansari V

The wealthy of his wealth is proud,
And the landlord of his land.
The *raja* thinks of his rule no end,
The devotee in the manner has fatih in God. (1)

If one were to depend on one's own,
 One does what best one can
 And spares no pain,
 Forsaking everything else He comes to His care.
 With the favour of the holy, one's mind is cleansed,
 Says Nanak, one lauds his Lord there. (2) 3.34

*Refrain***Dhanasari V**

P-680

He is called a hero in this world who in the Divine dye is dyed.
 He who is disciplined has everyone else under his control,
 Whose True Guru is the guide. (1)
 Let us laud the Lord in divine ecstasy.
 Uttering His Name fall at His feet,
 And attain poise in His company. (1)

Refrain

With the feet of the Lord's devotees lodged in my heart,
 My body is purified.
 Bless me with the dust of the feet of devotees, my Treasure of Grace!
 Nanak would thus be satisfied (2) 4.35

Dhanasari V

Man tries and misleads others which the Knower of heart knows,
 He commits sins and deceives them in his holiness pose. (1)

He thinks He is far,
 Yet the Lord ever abides.
 He looks around and wanders about,
 Eventually comes back in pride.
 As long as the doubts persist in mind,
 There is no liberation.
 Says Nanak, he on whom the Master is gracious,
 He alone takes to meditation. (2) 5.36

Refrain

Dhanasari V

He who is fortunate, he is bestowed Name by the Guru.

It is His function to inculcate Name,

And make the world its *dharma* pursue. (1)

Name is a man's honour and glory.

In Name consists liberation and repute,

Whatever happens he accepts as his destiny. (1)

Refrain

He who has the wealth of Name,

He is the banker of fame.

He deals in Name, his prop is Name.

Says Nanak, nearer is his ultimate gain. (2) 6.37

Dhanasari V

May my eyes be cleansed at Your sight,

And my forehead covered with the dust of Your feet.

May I laud You in ecstasy,

And may the Lord lodge in my heart's retreat. (1)

You are the Gracious Protector,

Charming, Accomplished, Limitless,

A Preceptor like father who is a benefactor. (1)

Refrain

Your looks are supremely blissful and pleasant,

Your utterance, a wonder and joyful factor.

Nanak has Your feet lodged in the heart,

And in his mind the True Guru's character (2) 7.38

Dhanasari V

The way He wants, He feeds, He makes us play His way.

He provides every indulgence and joy,

And keeps us under His sway. (1)

Our father is Provider and Kind
 The way a mother fosters her baby,
 He keeps His devotee in mind. (1)

Refrain

Friendly, loving, Supremely Virtuous Protagonist,
 He is the eternal Deity.
 He is here, there and everywhere,
 Says Nanak, He is realised in the service of the holy. (2) 8.39

Dhanasari V

The holy who are kind, charitable and disciplined,
 Have their lust, wrath and evil subside.
 Sovereignty, power and charm of body and mind,
 Unto them are sacrificed (1)

One should cherish the Lord with heart and soul,
 And in peace, poise, bliss and joy,
 Swim across and arrive at the goal.
 Blessed is the spot, blessed the abode where abide the holy.
 Pray fulfil the desire of Nanak, Master,
 At Your door has come your devotee. (2) 9.40

Refrain

P-681

Dhanasari V

With the charm of His feet, He saved us from Maya, the mighty evil
 And bestowed Name as a *mantra*,
 Which is an ever potent spell (1)
 The True Guru gifted a boon
 And granted Name for chanting,
 Which frees from transmigration.
 Nanak held the feet of his Creator,
 And attained peace day and night in succession. (2) 10.41

Dhanasari V

Misappropriation, greed, falsehood and slander,
 This is how our life we have passed.
 Pursuing mirages, hopes false and otherwise
 Form the base of our heart. (1)

Waste goes the life of a misbelieving sort,
 Like a mouse nibbling a sheef of paper
 That has little value on its part. *Refrain*
 Lord Supreme pray do be gracious,
 Snap the bonds I happened to be caught.
 Pray, pull Nanak out of darkness,
 With the company of the holy he has sought. (2) 11.42

Dhanasari V

I contemplate on my Master and thereby comfort my body, mind and heart.
 I have the figure, charm and peace everlasting,
 The Preceptor is of my caste.
 My tongue in the alchemy of Name is caught.
 Dyed in the Divine Dye,
 His Lotus Feet are the treasure bag I've got. *Refrain*

He to Whom I belong saved me.
 The Lord's ways are perfect in every part,
 He has vindicated Nanak's lot (2) 12.43

Dhanasari V

Agents of evil and enemies have been eliminated, which is Your right manifest.
 All those who tortured the holy,
 You put them at once to rest. (1)

I look up to You every day,
 You are the succour of Your servants.
 Extend Your hand of a friend, I pray.
 The Master listened to the prayer and ensured protection.
 Relieved of suffering Nanak was blessed,
 And for ever and ever took to meditation. (2) 13.44

Refrain

Dhanasari V

He who is All-Powerful, put His hand on my head,
 A gracious look of the Benevolent and all the evils fled.
 The Lord God took care of the followers of His creed,
 Folded me in His arms and pardoned my misdeeds.

Refrain

The Lord God gives all that one wants.
 Says Nanak, whatever one utters from the mouth,
 Here and hereafter He grants. (2) 14.45

P-682

Dhanasari V

Not a moment of trial He let us experience; His promise He kept.
 He extended his arm to save us,
 Every breath He took care of the adept.(1)

My mind is attuned to the Preceptor,
 He is ever a help in the beginning and end.
 I hail my Friend, my Benefactor.
 Beholding my Master's wondrous glory,
 My mind is full of ardour.
 Nanak contemplated on the Lord and was in bliss,
 The Lord vindicated his honour. (2) 15.46

Refrain

Dhanasari V

Unfortunate is he who forgets the Bestower of life and breath.
 He who is attuned to the Lotus Feet,
 In the pool of Amrit he is drenched. (1)

Your devotee is excited with Name Divine,
 Rid is he of all his sloth,
 With the Lord Beloved his mind has come to twine. *Refrain*
 Wherever I see I find the Lord,
 Pervading every heart.
 Nanak has sipped the drink of Name,
 Every other drink he has come to discard. (2) 16.47

Dhanasari V

All my objectives of a devotee I have achieved.
 In the vicious age of *Kaliyug*
 My honour has the Lord retrieved. (1)
 Meditating on the Divine Master,
 No longer is one ever bereaved.
 The holy company is the heaven of salvation,
 The devotee finds it in his creed. (1)

The Lotus Feet are the devotee's bag of wealth,
 With millions of joys and poise to feed.
 The Lord God should be remembered day and night,
 Unto Whom Nanak is sacrifice indeed. (2) 17.48

Dhanasari V

From the Celestial King I seek a boon –
 All my desires may be fulfilled,
 To Your Name I remain attune. (1) *Refrain*

Your feet may lodge in my heart,
 I should gain the holy company.
 My mind may suffer no agony,
 Day and night I laud the Divine Entity (1)

In the childhood I may serve,
 And in the mid and old age contemplate.
 Says Nanak, I may be dyed in the Divine Dye
 And may not be born again and date. (2) 18.49

Dhanasari V

All that I need I ask the Deity,
 Asking the man I feel small.
 Recalling the Preceptor is getting in plenty. *Refrain*
 I have studied the *Smritis* and *Puranas* compiled by seers,
 And the *Vedas* I came to master.
 It's serving the Ocean of Grace that one realises truth,
 And one is happy here and hereafter (1)

Every other activity or ceremonial that one does
 In the absence of meditation is hollow.
 Nanak rid himself of the fear of birth and death,
 And in the company of the holy was free from sorrow. (2) 19.50

Dhanasari V

All desires are assuaged with the Name of the Lord.
 The Holy Word imparts supreme satisfaction,
 And the mind is fully in the Divine absorbed. (1) *Refrain*
 That I may forget the mighty temptation of Maya, *P-683*
 Pray do me this favour, my gracious God.
 Grant me Your Name, meditating which my life I sustain,
 And thus my endeavours find their reward. (1)

One's objective, authority, peace and pleasure
 Are contained in laudation and meditation.
 He who has been inscribed by the Creator Above,
 Says Nanak, the Lord's devotee must find satisfaction. (2) 20.51

Dhanasari V

The Preceptor came to His devotee's rescue.
 The traducers could not stand scrutiny,
 No one knows where they flew. (1)
 Wherever I see I find my Master,
 How dare anyone touch His crew?
 He who tries to harm His devotee,
 In an instant he becomes ashes few. (1)

Refrain

The Creator has become my caretaker,
 Whose extent and limit I never knew.
 Says Nanak, the Lord looks after His devotees,
 The traducers are ever ignominy due. (2) 21.52

Dhanasari V Score 9

(To be presented in varied rhythms)

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

Reliever of suffering, my Lord!
 I come seeking a seat at Your feet
 Pray do grant me devotion to Your Name.
 Cast a glance of grace,
 Ferry me across in Your kindness,
 Extend Your arm and pull me out of the well of ill fame.
 Mised in lust and wrath and caught in Maya's bonds,
 The vesture of my body suffers several ailments.

Refrain

There is no saviour other than the Lord
Pray, let me contemplate on the Name on Your Mansion's pavements. (1)

Redeemer of the fallen, Sustainer of the living!
Even those discoursing on the *Vedas* know not Your entire story.
Peaceful Ocean of Virtue! Divine Mine of Jewels!
Nanak says Your praises as a Beloved of the holy. (2) 1.53

Dhanasari V

Pease here, peace hereafter,
It's peace ever for them who on the Name contemplate.
Their earlier sins are wasted,
In the company of the holy even the dead come to pulsate (1) *Refrain*
Royalty and youth under the spell of Maya make one forget the Lord,
This is what the sages record.
The longing to laud the Lord is of the blessed's reward. (1)

Inexpressible, Unknowable, Redeemer of the fallen,
Your Name gives shelter to the seeker.
Knower of the heart, Nanak's Master,
All-pervasive, my Lord Creator! (2) 2.54

Dhanasari V Score 12

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

Let us salute, pay homage to the Divine Master. *Refrain*
It is great good fortune to propitiate the sacred Guru,
Millions of misdeeds are forgiven in the service of the True. (1) P-684

He whose mind is attuned to the Lotus Feet of the Master,
Sorrow and suffering would never him torture. (2)

In the company of the holy he swims across the ocean,
Fearless, he contemplates on the Name with passion. (3)

He who doesn't grudge others' wealth and indulges not in misdeeds,
Yama dare not come near him indeed. (4)

His fire of desire by the Lord Himself is assuaged,
Says Nanak, protected by Lord he is saved (5) 1.55

Dhanasari V

I am satiated having feasted on truth as my repast,
My mind, body and tongue meditate on the Lord. (1)
I live with the Lord,
I live in the company of men of God. (1)

Refrain

I wear vestures of various kind,
Day and night with Lord in my mind. (2)

I ride elephants, chariots and steed,
With the Lord's Name in my heart to lead. (3)

My mind and body propitiate His feet,
Thus the Purveyor of Peace Nanak came to meet. (4) 2.56

Dhanasari V

Propitiating the Guru's feet is the life's emancipation,
In an instant it ferries across the life's ocean. (1)
Some took to ceremonials, others to the holy bath,
Your slaves contemplate on God. (1)

Refrain

The Master snaps all fetters and knots.
Nanak, the slave, meditates on the Knower of Heart. (2) 3.57

Dhanasari V

That my love for Lord may never snap,
Your slave may such a manner adopt! (1)
Dearer than life, breath, mind and riches
Is the Lord who sniffs the ego with stitches. (1)

Refrain

That He should cherish the Lotus Feet,
This is what Nanak in prayers does seek. (2) 4.58

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

Dhanasari IX

Why must you go to the jungle the Lord to seek?
He who prevails all over, remains unseen,
Lodges in you, there in deep. (1)

Refrain

The way fragrance lives in flower
And reflection in the mirror,
The Lord lodges in your heart,
Look for Him somewhere there. (1)

He is the same inside and outside,
The Guru has this truth to declare. (2) 1

Dhanasari IX

Godmen, the world is misled in illusion.
Quitting devotion to the Lord,
It is sold to Maya's delusion. (1)
Mother, father, brother, progeny and spouse,
Entangled in their affairs.

P-685
Refrain

Youth, riches and status,
Day and night caught in their snare. (1)

Helper of the helpless, Redeemer of suffering ever,
To Him you did not adhere.
Says Nanak, there maybe one in millions
Who under the Guru's guidance by Him does swear.(2) 2

Dhanasari IX

The *yogi* knows not the *yoga* way,
Who finds himself in avarice, attachment and Maya's sway. (1)
Slandering others or their flattery,
Who keeps iron and gold in the same tray.
He who is free from weal and woe,
He is said to know the *yoga* way. (1)

The wavering mind wandering in ten directions,
Who can restrain and keep at bay.
Says Nanak, he who knows this manner,
Free himself from transmigration he may. (2) 3

Dhanasari IX

What measures should I take
That I am rid of duality
And across the dreadful ocean I make?
All my life I've done no good,
Which scares me a lot.
Adored not the Lord in mind, word of mouth and deed,
I am lost in this thought. (1)

Listening in to the Guru's Word, I've never been enlightened,
Like a beast my belly I feed.

Says Nanak, if the Lord God is merciful,
The fallen may yet succeed. (2) 4.9.9.13.50.4.93

Dhanasari I Score 2 Octets

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

The Guru is like an ocean laden with gems.
Sitting on its shore swans peck them.
They partake of the elixir of His Name as He would allow,
They meet their Creator in the ocean to toe.
The wretched crane bathes in the puddle,
Rather than washing it is in a worse muddle. (1) *Refrain*

The wise take every step with care;
Shedding duality, they are devoted to the Formless.
Repeating His Name they attain salvation,
And are freed from the cycle of birth and death. (2)

A swan would never leave the ocean,
It merges with the Lord with love and devotion.
The swan is in the ocean and the ocean in the swan too.
It's an untold tale revealed by the grace of the Guru. (3)

There sits a *yogi* in the void of cosmos.
Neither male nor female, how to describe him I am at a loss.
The Three Worlds are in Him absorbed,
Godmen the holy and the truthful seek His accord. (4)

The source of bliss and of the helpless succour,
Along with the devoted, saintly and the state of poise thinker.
Beloved of the faithful and annuller of fear,
Killing their ego His path who steer. (5)

One may take any steps, death must torture,
 Death is decided before one's departure.
 The boon of life one loses in duality,
 Without realising oneself in delusion is he a casualty (6)

Should one the Fourth State of Absorption attain,
 One discourses on, reads and listens the same.
 One is in poise, righteousness and faith in the Master of the universe gain,
 Contenance, truth and discipline one comes to maintain (7)

He who is cleansed by the Immaculate remains pure.
 With the Word Holy his fears and illusions scare.
 His looks are primal and beyond compare,
 Nanak beholds the True Lord where. (8) 1

Dhanasari I

Welcome is the meeting which in poise comes about,
 It neither dies nor is in doubt.
 The Master is in the server, in the server is the Master,
 Wherever I see, I find no other. (1)
 Devotion under Guru's guidance in *sahaj* one grows,
 Without propitiating one dies, comes and goes. (1)

Refrain

One should take to the Guru who inculcates truth.
 Makes the unutterable utter, blesses with the Holy Word forsooth.
 For the men of God there is nothing else to do.
 Truth is their master, truth they pursue. (2)

The mind lodges in the body and in mind lodges the Lord,
 He is true who in the True is absorbed.
 The devotee falls at the Master's feet,
 The True Guru Accomplished brings about the meet. (3)

Himself He provides vision and Himself He beholds,
 He is impressed neither by *Hatha** nor to *Bhekh*# He is sold.
 He who fashions vessels, Amrit would feed,
 With loving devotion He is pleased (4)

Reading too much one goes astray, suffers persecution,
 Much too cleverness leads to transmigration.
 He who meditates, he has fear for his consumption,
 Guided by the Guru the devotee takes to meditation. (5)

Worshipping idols, living in wilderness shrines,
 One is misled, wavers and remains out-of-step with time.
 With impure mind, how can one be clean?
 Finding the True one earns esteem. (6)

He who is of noble conduct and noble contemplation.
 Who from the primal times is in poise and state of satisfaction,
 In the twinkling of an eye who can a million save,
 Meeting with such a Beloved in Your grace I crave. (7)

Lord! Before whom should I chant Your praise?
 Excepting You I know of no other sage.
 Keep me in Your discipline as You please,
 Lauding You in poise, Nanak should not cease. (8) 2

Dhanasari V Score 6 Octets

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

* a yoga praxis
 # changing sectarian garbs

Whosoever has been born, gets involved
 Human incarnation is determined by a lucky conjunction.
 The holy have faith in Him, pray take care of them,
 And in Your grace Lord, bring about their union. (1)

P-687

Many a birth I have found not a shelter.
 I fall at the feet of the Guru in service,
 Pray, show me the way to His Quarter. (1)

Refrain

I make innumerable efforts with Maya in my mind,
 In utter covetousness my life passes.
 I wish I were to meet a godman
 Who frees me from my anxieties,
 And to the Lord in love attaches. (2)

I have studied many *Vedas*,
 But the distance of mind wouldn't fade,
 Not for a moment do let me rest the five evils.
 Is there a man of God
 Who is rid of Maya,
 And can the Ambrosial Name
 In my mind spill? (3)

At many a holy spot I've had bath,
 And acquired the stench of ego
 Which my cherished Master did not applaud.
 When would I gain company of the holy,
 Everlasting bliss,
 And with the collyrium of enlightenment my mind would be washed. (4)

I have gone through all the stages of life,
 Yet my mind is not at rest.
 I wash my unenlightened body.
 I long to meet a sage dyed in the Divine Dye
 Who cleanses my mind foul and shoddy. (5)

Lost in ritual practices, loving not the Lord for a moment,
 It is of no account mere display of pride.
 A glimpse of Whom fulfils all dreams,
 And one takes to His laudation,
 There are some who with the grace of the Guru
 Are blessed with His sight. (6)

He who adopts mere *Hath Yoga*, it is of little use.
 It is like a crane in vain meditation,
 Who is sold to Maya's fascination.
 Is there a do-gooder who tells Lord's tales,
 Propitiating whom one attains liberation? (7)

Should the Creator be pleased,
 My bonds of Maya would be eased
 And my mind in the Holy Word absorbed.
 It would be bliss for ever,
 I would propitiate the Unafraid Master.
 This is how Nanak found peace.
 And was devoted to the feet of the Lord. (8)

My pilgrimage of life is a success,
 Coming and going with the holy is a bliss (1) 3.

Dhanasari I Chhants

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

Going on pilgrimage for holy bath?
 The place of pilgrimage is the Name.
 Contemplating on the Holy Word is pilgrimage,
 And also absorption in the same.

The enlightenment granted by the Guru is true pilgrimage,
 As good as the ten prescribed ceremonial baths.
 I, therefore, ask for the Name of the Lord
 Which I call the Creator to award.
 The world suffers, Name is the remedy,
 Without the Name it is impure.
 Guru's Word is immaculate enlightenment
 It is the true daily holy bath here. (1)

Refrain

The truth doesn't take any impurity,
 Why give it a wash?
 Wearing the necklace of virtues,
 Nothing is left there to squash. P-688
 He who, disciplining himself with reason, swims across and ferries others,
 He doesn't have to be born again.
 Himself he is truthful, ever attuned,
 The one who is true with the True makes twain.
 He is happy day and night enjoying true bliss,
 His sufferings and sins are bane.
 He attains the True Name guided by the Guru,
 The truth doesn't take any impurity or stain. (2)

Congregation and meeting a friend is also a bath holy,
 Singing with the singers the Holy Word in solemnity.
 Lauding the True with faith
 And enjoying oneself in compassion and charity,
 Cherished by the Spouse she has a sacred bath.
 It is truly like the one at the Triveni* ghat.#
 One should contemplate on the True *Ik Onkar*,
 Which is ever in great glory.
 Salvation is in the company of the friendly holy,
 It is gained with the gracious glow of the Deity (3)

* Meeting of the Ganga, Jamuna and Saraswati
 # river harbour

Everybody longs to laud but how go about it?
 Foolish, mean, ignorant to the Guru I submit;
 The Guru's true discourse, saturated with Amrit has won my heart.
 They come and depart loaded with vice
 Without encountering my True Guru's thought.
 There is no end to the discourses and the extent of devotion,
 The Lord prevails everywhere.
 Nanak makes the true submission,
 He who cleanses his heart, he is the true seer. (4) 1

Dhanasari I

I live on Your Name with bliss in my mind.
 Of the True, truth is the Name,
 Virtue is the Lord I find.
 Realisation of the Guru is the Limitless Creator.
 He who creates, He destroys too.
 When His Ordinance arrives no one may argue.
 He creates Himself and makes assignment through,
 Himself He inculcates discretion.
 Says Nanak, the Master is Inaccessible, Unknowable
 I sustain myself on Name, the true meditation. (1)

There is no fear; neither has been, nor would be.
 Your ordinance is the deciding factor,
 At Your ordinance, the illusions flee.
 The Guru relieves illusions, makes the Unutterable uttered,
 And the true is absorbed in truth.
 Himself He creates, Himself He kills,
 Through His ordinance, the Giver of ordinance is known forsooth.
 The true glory is granted by the Guru,
 And it abides till the end.
 Says Nanak, there is none other than the Master,
 The Name does true honour lend. (2)

You are the True Creator, the Unknowable Architect.
 You are the One though in two ways manifest.
 You have delineated the two paths,
 Under Your overall control,
 Including creation and destruction.
 Without the Name there is no help,
 One remains loaded with evil action.
 One comes as ordained yet follows not His ordinance,
 The ordinance that is his maker.
 Says Nanak, the Holy Word enlightens,
 And one comes to realise the Creator. (3)

The holy are lionised in the Divine *Darbar*
 They are exalted for the Holy Word.
 Their utterances are like Amrit,
 Their tongue in sweetness embroiled.
 Embroiled in sweetness thirsting for Name,
 They are sold to the Guru's Word.
 He who comes in touch with the philosopher's stone becomes gold, P-689
 He who has the Lord endeared.
 He who kills his ego attains the immortal status,
 It's rare that one seeks enlightenment.
 Says Nanak, the holy are felicitated at the Divine Portal,
 Truth being their investment (4)

Hungering and thirsting for Maya how will I arrive at the Portal Divine?
 I should go and ask the True Guru,
 And take to the Name Sublime.
 Contemplating on the Name True and uttering it,
 The devotee comes to realise the True.
 The Compassionate Cherisher of the humble and Immaculate,
 Day and night His Name I pursue.
 What one does is ordained from the Above,
 The ego is subdued and one becomes tame.

Says Nanak, the truth is the supreme elixir,
Which helps assuage thirst for the Name. (5) 2

Dhanasari Chhant I

Lost in lust with your spouse, you have realised Him not.
What is inscribed in your forehead,
You earned earlier as your lot.
What you earned earlier cannot be effaced,
You know not what is there in store.
In the absence of a virtuous living,
You wail in misery and tears pour.
Your youth and riches are like *aak* shade,*
As you grow old, your days would be over.
Says Nanak, without the Name you'll be deserted,
In falsehood and faithlessness, a mere dowager (1)

Drowned, you have also sunk your household,
You better do what by the Guru you are ordained.
Meditating on the True Name,
You would have admission in the palace of peace attained.
Meditating on the Name you attain peace.
It's for four days that you are at parents' house.
In your own house You live a life of truth
Day and night in the company of the Spouse.
Without devotion there is no peace at home,
Let this be known by all.
Says Nanak, she attains her Spouse in bliss,
Who in the True Name is absorbed. (2)

* a wild bush with bitter fruit

If she is cherished by the Spouse, her Lord she adores.

Dyed in the dye of her beloved,
 The Holy Word of the Guru she explores.
 Exploring the Holy Word she endears herself,
 And contemplates in utter humility.
 Ridding herself from the attachment to Maya,
 She is dyed deep in the colour of the Deity.
 Dyed deep in the colour of the Deity,
 She acquires the charm of humility.
 Says Nanak, she has the true bliss of matrimony,
 Who is in tune with Divine Entity. (3)

She is adored at her Lord's whom He cherishes.

Given to false wailing she perishes.
 Indulging in false utterances avails not,
 She doesn't have the glimpse of her Lord.
 Given to misdeeds she is forgotten by her Spouse.
 Night of the one deserted passes hard.
 She who lacks faith in the Guru's Word,
 Entangled, she doesn't have access to the Lord.
 Says Nanak, the one who realises oneself,
 Guided by the Guru she attains the state of poise as reward.
 Blessed is the one happily married who has her Spouse in accord. (4)

Without the Name it is all false,

In falsehood is she stigmatised.
 The one given to devotion is cherished by the True,
 In loving devotion she is dedicated to the Lord.
 Her Spouse is happy-go-lucky, fond of youthful company,
 In Him she remains absorbed.
 Abloom with the Holy Word, devoted to the Spouse,
 The virtuous is ever rewarded.

P-690

Says Nanak, the truthful gets exalted,
 It is in the house of her Spouse that she is duly regarded (5) 3

Dhanasari Chhant IV
Score I

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

If the Lord is gracious, on the Name one meditates.
The True Guru is realised in spontaneous poise
And to the laudation of the Lord one takes.
Lauding His virtues day and night one blooms,
If it pleases the True Lord,
Shedding pride, ego and attachment to Maya,
In the poise of Name one is absorbed.
It happens what the Creator does.
If He grants one takes.
If the Lord is gracious
On the Name one meditates. (1)

I am dedicated to my Accomplished Guru in loving devotion.
I serve Him day and night,
And miss never the meditation.
Never do I miss meditation day and night,
On His Name I survive.
Hearing His Name with ears, my mind is satiated.
Guided by Guru, the Amrit I imbibe.
If He is gracious one meets the True Guru,
And one contemplates with discrimination.
I am dedicated to the Accomplished Guru in loving devotion. (2)

With great good fortune if one were to get holy company,
One comes to relish meditation.
If day and night one remains attuned,
The spontaneous poise is one's destination.
He who gains spontaneous poise, he is endeared by the Lord,
He is ever a recluse and remains unattached.

He is hailed here and hereafter,
 To the Lord's Name he is latched.
 He is above both weal and woe,
 And does what meets the Lord's fascination.
 With great good fortune if one were to get the holy company,
 One comes to relish meditation. (3)

Duality is a curse, the egoist is by Yama chastised.
 He wails day and night in attachment with Maya dyed.
 Dyed in attachment with Maya, given to ego,
 In covetousness his days pass.
 He remembers not what is bestowed by the Lord,
 In the end he regrets the loss.
 None excepting the Name accompanies,
 His progeny and spouse are by Maya enticed.
 Duality is a curse, the egoist is by Yama chastised. (4)

In Your grace, pray, bring about the union that I gain access to the Mansion.
 I should remain *humble* ever with folded hands,
 In the Lord God's loving devotion.
 In the Lord God's loving devotion, I abide by His command;
 Abiding by His command I gain accord.
 Day and night I meditate on the Name,
 Remaining in poise in the Name absorbed.
 The Name earns exaltation.
 Nanak has verily taken to meditation.
 In Your grace, pray, bring about the union that I gain access to the Mansion. (5)1
 P-691

Dhanasari V Chhant

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

The True Guru helps the helpless in whose company one lauds the Preceptor.

The Preceptor's Name is nectar,
 Which in the company of the holy one should utter.
 Utter the Name in company of the holy
 And contemplate on the One,
 Who from the woes of birth and death relieves.
 What has been inscribed at the Primal Hour must hold good,
 From the bonds of Yama it retrieves.
 Free from fear and illusions, the knot is untied,
 The path of Yama one no more treads.
 Says Nanak, pray do be gracious,
 For His laudation we should ever be led. (1)

Shelter of the shelterless, your Name is Immaculate.
 You are the Compassionate Bestower.
 Reliever of the pains of ill-fate
 Redeemer from ill-fate, Bestower of Peace,
 Seeking Your shelter I come to the Mass.
 The tumultuous ocean of the world,
 In a moment it helps me cross.
 You prevail all over, the Guru's enlightenment is collyrium of eyes
 Beseches Nanak that he should ever meditate,
 Which frees from all the painful ties. (2)

In Your grace, Yourself You've attached me to Your apron.
 I am meritless, mean, helpless.
 You are the Inaccessible, Wondrous Scion!
 Compassionate, You are ever a Kind Master,
 Of the low You are the support.
 Your writ runs everywhere,
 All the creatures are under Your control.
 You create, You also make us work,
 In everything You take interest.

Beseches Nanak, I should live lauding You ever
 Meditating and making others meditate on the Lord of the Forest. (3)

Wondrous is Your vision, beyond value Your Name.
 Your devotees meditate on You daily.
 Incomputable, no one dare You assess.
 In Your grace the saints whose tongues You bless
 And with divine ecstasy stake,
 Of great good fortune they get attuned to the Guru's feet.
 Day and night they remain awake.
 They contemplate on the Master ever
 And with every breath His virtues laud.
 Nanak beseeches for the dust of their feet
 And beyond value Name of the Lord. (4)

Raga Dhanasari
Compositions of Revered Bhakta Kabir

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

I

Great ones like Sanak, Sanandan and Shiva wise,
 Not even Sheshnag does Your truth realise.
 I meditate on You in the holy company. (1)

The like of Hanuman and Garuda there.
 The sovereigns of gods and mankind not Your greatness share. (2)

The *Smritis*, *Puranas* and the *Vedas* four,
 Vishnu and Lakshmi know not Your score. (3)

Says Kabir, he never deflects,
 Attached to Your feet who sits and reflects. (4) 1

Life shortens and the body wears,
 With days, periods and hours.

Death, like a hunter, seems to chase.
 How does one face the scare?
 The appointed moment draws near.
 Mother, father, brother, son and wife –
 Who would allay whose fear? (1)

As long as there is spark in the body,
 The beast in man does not mind.
 In the greed of living long,
 His eyes would turn blind (2)

Says Kabir, listen ye men,
 Give up entertaining doubt.
 Meditate on God alone,
 On Him alone you count. (3) 2

He who is given to loving devotion,
 For him it is no surprise.
 The way water mixed with water can be separated not,
 The weaver Kabir has merged in the Divine likewise.
 Men of God, I have gone mad.
 If Kabir were not to live in Kasi,
 Why should the Master be sad?
 Says Kabir, do listen to me Loi, don't you be misled.
 There is no difference between Kasi and saline Maghar,
 Should the Name in the mind be fed. (2) 3

As a reward of mere austerity you might earn,
 A visit to heaven or Shiva's abode, only to return.
 What shall I ask? Nothing seems to last.
 The Lord's Name is my only repast. (1)

Glorification, governance, luxurious living and laudation,
 In the end none will help or serve as your companion. (2)

Sons, wife, wealth and Maya's kiss,
Whom have they ever brought any bliss? (3)

Says Kabir, I have no other claim,
The wealth I cherish is the Lord's Name. (4) 4

Contemplate on the Lord, contemplate on the Lord, contemplate on the Lord.
Without contemplation on the Lord many have gone under sod.
Wife, son, your own body, house and comfortable property,
When the end comes, none of them will give you company. (1)

Ajamal, the elephant, and the courtesan, who committed sins galore,
Remembering the Lord's Name could swim across to the other shore. (2)

Roaming in the incarnation of hog and dog you felt no shame,
You took to poison forgetting the nectar of the Lord's Name. (3)

Discard doubt and ritual practices, contemplate on the Name.
Kabir, the slave, by the grace of Guru close to the Lord came. (4) 5

Dhanasari

Compostion of Revered Bhakta Namdev

Digging the foundations deep, they erect their lofty towers.
Who can live longer than Markandaya who had straw for his cover?
My Creator is a True Friend.
Why must one feel elated,
The myth of the body must end? (1)

The Kauravas led by a brother like Duryodhna were given to greed.
They had umbrellas covering them for twelve *yojanas**
And yet their corpses in the end became vultures' feed. (2) P-693

* measure of distance

A mighty king like Ravana ruled over Sri Lanka known for its gold.
 With elephants waiting at his portals,
 Yet in a moment he had to give up its hold. (3)

The Yadavas deceived Durbasa and suffered humiliation.
 The Lord was kind to his slave,
 Nama took to Master's adoration. (4) 1

I have tamed the ten love-lorn,
 And of the five I've effaced the name.
 The seventy-two channels are filled with nectar
 And cast out is the vicious dame. (1)
 No more should I return.
 Repeat the Ambrosial Word in my heart
 And thus make myself learn. (1)

Refrain

Falling at the Lord's feet I have begged the fell axe of *Words Holy*.
 Turned away from the world I serve the divine,
 And have come to fear the godly. (2)

One is free from the world if one is not in Maya involved.
 Maya is the name of getting born again,
 Shedding it one gets the Divine glimpse as reward. (3)

He who meditates like this.
 All his fears are shed.
 Says Namdev, why look around?
 At the Lord's this spell is fed. (4) 2

The way water is cherished in Marwad,*
 The camel relishes the creeper vine.
 The deer enjoys the sound of natural music,
 I am devoted to the Divine (1)

Refrain

* a dry region

The way earth asks for rain,
 The humming bee seeks fragrance of flower,
 And the *koel* is fond of mango tree,
 I long a glimpse of the Lord to gain. (2)

The way *chakor* looks for the sun,
 The swan craves for Manasarovar,
 The youthful damsel, her spouse,
 My heart has been by my Lord won. (3)

Like the baby yearning for the breast,
 The *chatrik* for a drop of rain,
 And the fish gloating in water,
 I remain in my Lord's quest. (4)

Many an ascetics and *siddhas* and monks seek,
 Rare is it that one finds.
 In all the realms Your Name is loved,
 So does Nama's mind. (5) 3

Dhanasari Namdev

Created first were the lotus fields,
 The swan-like human beings which came to yield.
 The creation dances the way the Creator is pleased. (1)
 At the outset, however, there was the Divine being,
 Then appeared Maya dancing.
 All that is around is due to Lord's blessing.
 It is the Lord's own orchard vast,
 In which we dance like water in a Persian wheel pot. (1) *Refrain*

The Gopis perform for their Beau.
 There is none other than You.
 One must not find fault.

That would be doubting the Word.
Says the Lord, He is identified with the world. (2)

The universe moves up and down like pots on the Persian wheel.
Thus have I arrived at Your portal for appeal.
Who are you?
I am Sir...
Nama.

Pray save me from Maya
Which drives me to Yama. (3) 4

P-694

Lord! It is Your way of grace to redeem the fallen.
Blessed are the monks who take to meditation.
I have on my forehead the dust of the feet of my Lord,
Which is not obtained by the monks and bards (1)

Refrain

Helper of the helpless and shatterer of pride,
Nama for the shelter at Your feet is a sacrifice. (2) 5

Dhanasari

Compositions of the Revered Bhakta Ravidas

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

No one is mean like me and none like You is compassionate;
There is no contention.
I should ever abide by Your command,
Bless Your slave with this boon in perfection. (1)

I am sacrifice unto my Lord.
How is it that You don't talk?
Lord! For many a life we have been separated,
This incarnation to You is dedicated.
Says Ravidas, I live on this hope,
For long with Your sight I haven't been satiated. (2) 1

Refrain

Meditate on You in my mind, with my eyes You I behold,
 My ears with Your Holy Word preoccupied remain.
 My mind may I make a humming bee,
 Your feet installed in my heart,
 With my tongue I repeat Your Ambrosial Name. (1)
 My devotion to the Lord may never decline.
 I've purchased it at high price,
 With barter of the heart mine (1)

Refrain

Without the holy company there is no devotion,
 Without devotion there is no meditation.
 Pray vindicate my honour,
 Ravidas to Lord Ram makes this supplication. (2) 2

Dhanasari

Your Name is *arati*,
 Bathing at a shrine is also Your Name.
 Without the Lord's Name,
 The rest is a false frame.

Your Name is my seat.
 Your Name is the grinding stone.
 Your Name is saffron,
 That which is daily strewn.

Your Name is sandalwood.
 Your Name is water.
 Rubbing it with Your Name,
 And then offering to the Master. (1)

Your Name is the lamp.
 Your Name is the wick.
 Your Name is the oil
 To pour in it.

Your Name is the light
The whole world is a flick. (2)

Your Name is the thread.
Your Name is the garland struck.
The eighteen* loads of which
Are considered a muck.

Your own creation I offer to you
With the fly-whisk of Your Name
I wave my Guru. (3)

The eighteen *Puranas* and sixty eight shrines,
All the four sources of creation adore.
Says Ravidas, the Name is the True Amrit
And *Sat Nam*# is the offering galore. (4) 3

Dhanasari

Composition of Revered Bhakta Trilochan

Why blame the Lord, O misled female?
Weal and woe your *karmas* entail.
Dwells in Shiva's forehead,
Has holy bath in the Ganga daily,
Krishna was born in its family,
Yet because of *karma* the Moon is stained. (1)

The charioteer of the Sun,
The source of universal light.
He has Garuda, the chief of birds as his brother,
Yet because of *karma*, Arun remains maimed. (2)

* a leaf from every species of Nature makes 18 loads equal to 5 maunds.

His Name is Truth

The annuller of several sins,
 Master of the Three Worlds.
 Moves from shrine to shrine in his endless pilgrimage.
 Yet because of *karma* the skull fixed on his* hand is retained (3)

Amrita and Moon, Kamdhenu,¹ Lakshmi and Kalpavriksha,[#]
 Sikhar, the horse and the clever surgeon,⁺
 All of them came out of the ocean,
 Yet because of *karma*, its saline temper is maintained. (4)

He destroyed the Sri Lanka citadel.
 Ravaged Ravana's garden,
 Brought the all-cure herb to please Rama,
 Yet because of his[^] *karma* with his short pants he remained. (5)

Listen, my partner wife,
 The deeds done earlier can't be effaced.
 That explains why I meditate on the Divine Master,
 Trilochan is by the Lord sustained. (6) 1

Dhanasari Sain

My devotion to the Supreme Deity
 Is my incense, light and *ghee* for the *arati*.
 Hail the Lord, hail and sing,
 Ever hail the Divine King.
 You are the light noble and the flick holy.
 You are the Lord above every folly.
 Ramanand, the devotee of Rama says,
 The profound Parmanand also prays,
 My Master of charming looks release me from fear,
 Begg Sain in the name of Parmanand, the seer.

* Shiva ¹ the wish fulfilling cow # the wish fulfilling tree + Dhanvantri [^]Hanuman

Dhanasari Pipa

The self is the deity, the self is the temple,
 The self is the tribe of the trackers who trample.
 The self is the essence, light and the offering.
 In the self are the flowers the devotees string. (1)
 In the continent of the self, I found the Treasures Nine.
 No one is born, no one dies, says the Lord sublime.
 Whatever is in the world is obtaining in self,
 He who seeks, finds it himself.
 Says Pipa, it is eternal truth,
 Only the True Guru helps realise forsooth. (2) 3

P-695

Dhanna

Lord! This is Your magna *arati*
 Those who meditate on You,
 You attend to their felicity. (1)

Refrain

I ask for lentil, flour and *ghee*.
 Which every time please me.
 A pair of shoes and good dress,
 The grain grown in a field with seven impress.
 I ask for a milch buffalo and a cow.
 And a good Arab mare now.
 Also a wife as a housekeeper
 Dhanna begs only for this favour. (3) 4

* refined butter

Raga Jaitsari IV Score I Quartets

P-696

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

The jewel of Name has come to be studded in my heart.
The Lord has extended His hand on my forehead.
The sins and suffering of ages are washed,
With the Name given by the Guru my debt is shed (1)

Man, meditate on the meaningful Name,
The Guru Accomplished inculcated it.
Without Name the life is in vain. *Refrain*
In the absence of Guru the ignorant get self-possessed,
And get more and more to Maya pasted.
They propitiate not the feet of holy ever,
Their life is utterly wasted. (2)

Those who serve at the feet of godmen,
Their life is meaningful and sublime.
Pray, make me the slave of Your slaves,
You are the Master of Universe, Kind! (3)

Purblind, unenlightened, ignorant,
How do we take to Your way?
Pray let the blind hold Your sash
So that follow Your path he may. (4) 1

Jaitsari IV

It is a highly precious ruby,
 But without a customer it has no value.
 The Guru found its customer in a godman,
 The ruby sold for a million due. (1)

The Lord has hidden jewel in my heart,
 The Compassionate Guru has put me in touch with the holy,
 Who can evaluate the precious stone on his part. *Refrain*
 There is darkness of ignorance in the heart of the self-possessed,
 He knows not the jewel mart.
 Such as those die in the wilderness of doubt,
 With Maya's poison of a serpent in their lot. (2)

Pray, let me meet the holy and the good
 And in their shelter I bask,
 Do admit me, my Master Lord,
 I have come running to Your park. (3)

My tongue cannot recount Your virtues,
 Inaccessible, You are the Great Lord. *P-697*
 The Preceptor has been gracious to Nanak,
 The sinking stone He held aloft. (4) 2

Jaitsari IV

I am a child, I know not your state and extent,
 I am stupid, thoughtless and ignorant.
 Pray grant me the understanding in Your grace
 And turn a foolish into the one well-meant. (1)

My mind was lazy with slothful bent.
 The Lord put me in touch with Guru, the saint,

Refrain

Meeting the saint, my guide, received a dent.
 Pray, bless me with loving devotion every moment,
 My Lord! The Name is my breath and scent.
 Without the Name I'll die, my Master,
 The way an addict to his addiction is lent. (2)

They are destined fortunate,
 Who are in love with the Lord.
 I propitiate their feet every moment,
 Who cherish their Lord God. (3)

My Master took kindly
 And has the long-separated brought.
 I hail the True Guru who inculcated in me the Name
 Nanak, the slave, would sacrifice to Him his lot. (4) 3

Jaitsari IV

As I realised my Beloved the Great True Guru,
 I started relishing His company ever more.
 Man is caught in the serpentine vice of Maya,
 The Guru's Word relieves him of the vicious core (1)

My mind is engrossed in the Name Divine chore.
 The Lord has cleansed and rendered me pure.
 In the company of the holy Guru,
 The essence of Name I explore. *Refrain*
 Blessed is he who meets Guru, the divine,
 Meeting the divine is arriving at the mystic door.
 The fire of desire is suppressed, you are at peace
 The Lord is Immaculate, the Immaculate you adore. (2)

They are unfortunate, destined from the Above,
 Who have not had a glimpse of the True Guru's door.

Lost in duality they are thrown in transmigration,
All their life is an utter bore. (3)

Pray bless me with the enlightenment,
That serving at the feet of the holy I should soar.
Nanak asks for the dust of the feet of the holy,
Which the Lord in His grace does pour (4) 4

Jaitsari IV

He who doesn't have the Name lodged in his heart,
Sterile his mother should better turn.
He lives a desolate life without Name,
And dies with many a heartburn (1)

Man, meditation of Name in your heart you should learn.
The Compassionate Lord has been gracious,
The Guru has bestowed the Name in His turn.
Laudation of the Lord lends highest status in the world.
The Lord one realises as Guru's in turn.
I am sacrifice unto my True Guru,
My latent divinity who displayed for everyone. (2)

Refrain

Fortunate, I had a glimpse of the holy,
All my sins took a turn.
I found a wise banker in the True Guru,
Many a virtue we mutually churn. (3)

P-698

Those on whom the Creator is gracious,
The Name Divine in their heart they turn.
Their record is torn at Dharmaraja's Court
Says Nanak, one by one their files burn. (4) 5

Jaitsari IV

Fortunately I have found the holy company,
 My restless mind is still.
 The unstruck melody is struck,
 The flow of Amrit does constantly spill.
 Man, you should meditate on the Name of the Lord beautiful.
 The True Guru inspired His love in my heart,
 The Lord took me in His arms full. *Refrain*
 The misbelievers are caught in Maya,
 They collect the poison tankful.
 Which in the name of God they can't spend,
 At the hour of Yama they pay the bill. (2)

Those who have dedicated themselves to the Lord,
 With the dust of their feet my face I fill.
 Here and hereafter they are exalted by Lord,
 They are dyed in the colour Divine with skill. (3)

Lord! Let me meet the men of God,
 Let me be of the godmen's kill!
 Nanak, the slave, cherishes the feet of the holy,
 A dead stone has turned into a verdant hill. (4) 6

Jaitsari IV Score 2

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

Remember the Lord Inaccessible and Without Limit,
 Remembering Whom all the ills and woes quit.
 Try and cultivate the True Guru,
 Meeting Whom one gains peace. (1)

Dear friend! Sing praises of the Lord.
 Bear His Name in the folds of your heart.
 Tell the tales sublime of the Creator.
 Meet the Guru and your search would cease. (2)

Madhusudan* Madho is the breath of my life,
 Endeared to my soul as a cherished prize.
 Do be kind and effect the union.
 You are my Lord Immaculate please. (3)

The Name of the Creator brings joy for ever.
 I am, therefore, dyed in my Lord's colour.
 I long to meet my Master Supreme,
 His Name would lend Nanak every ease. (4) 1.7

Jaitsari IV Score 2

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

Those who repeat Name of the Lord,
 The devotees ever receive their reward.
 Pray inculcate in me devotion for the Deity,
 And also ever gushing passion accord. (1)

I should utter the Name of the Compassionate Lord,
 And dyed in His colour ever I laud.
 Singing His praises I should go in ecstasy,
 In the company of the holy bard.
 Come sister-friends, let's get together,
 Listen to His discourse and receive reward.

P-699

* the annihilator of Madhu, the demon, Vishnu, God

Lord! Do be gracious and let me meet my Guru,
Meeting the Guru is my award. (3)

Let me laud the Inaccessible, Limitless Lord,
I should sing His praises every moment *like a bard*.
Pray put me in touch with my Compassionate Guru,
Nanak longs to live in perennial accord. (4) 2.8

Jaitsari IV

In a trance I laud the Lord of ecstasy,
In tune with the Divine I enjoy His courtesy.
Day and night, I am in devotion,
Guided by the Guru, devotion is my passion for the Deity (1)

I meditate on the Master Mighty.
Having conquered the mind and body, the Word Holy is my property.
Under Guru's guidance, the five foes are subdued,
And mind and body long in passion for the Deity. (2)

The jewel of Name of the Lord I fancy,
Lauding the Lord is acquiring mercy.
Do be kind, my Compassionate Master
Grant me the Name as Divine courtesy. (3)

I should contemplate on the Creator in my mind,
The Master of the Universe should be my priority.
I should ever hail the Great Lord,
And ever remain in Divine ecstasy (4) 3.9

Jaitsari IV

Himself He is a *yogi* and Himself the *yoga* purveyor,
Unafraid, He remains ever absorbed in prayer.

Himself He inspires longing for Name,
Himself He is here, Himself He is there. (1)

Himself He creates continents and Himself illumines,
The True Guru Himself the ocean churns.
Churning Himself, He arrives at the essence,
Which in the jewel of Name turns. (2)

Sister-friends! Let's get together and laud the Lord,
And meditating on the Name, qualify for the reward.
When we take to meditation and start cherishing it,
The longing for Name would become our part. (3)

Himself He is supremely wise and rich,
Guided by the Guru, to the Name one does switch.
Pray, bless me with devotion of the Preceptor,
Meditating on Name should Nanak find no hitch. (4) 4.10

Joining company of the holy along with the Guru.
I've acquired Name as my capital, guided by the True.
The Lord has been graciously kind,
The Name I now passionately pursue. (1)

With my ears the Guru's discourse I listen.
The True Guru in His grace has brought about the union.
I laud the Lord, I recite the Holy Word,
Meditating on the Name has become my passion. (2)

Pilgrimages, fasts, charities I have tried.
Nothing compares with the Name, I've verified.
The Lord's Name is an assignment heavy,
Which under the Guru's guidance I devotedly carry. (3)

All the ritual pieties lie in meditating on the Name.
It washes all that is foul and sin fed from the frame.

Should the Compassionate Lord be kind on His slave,
Yearning for the Name does Nanak remain. (4) 5.11

Jaitsari V Score 3

P-700

There is but One God.

He is realised through the grace of the True Guru.

Rare is one who knows in the world, who is a friend.

He on whom He is gracious, he alone knows.

Immaculate is his trend.

Refrain

Mother, father, spouse, progeny, relatives, guide, mates and brothers,
Because of the previous life they meet,
None in the end helps one another. (1)

Strings of pearls, gold, rubies, diamonds
They have all other means for pleasure meant.
Yet their life passes hankering for more,
Never are they found content. (2)

Elephants, chariots, steeds flee, as do wind, wealth, estates
And armies of four parts.
None of these accompanies him
In the end, naked he departs. (3)

In the abode of the Lord's devotees, cherished by the Beloved Master,
Let us laud the Lord.
Says Nanak, thereby we gain peace here, pleasure hereafter
In the company of the Divine Bard (4) 1

Jaitsari V Score 3
Duets

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

Pray, take my message for the Beloved Lord,
I am bewildered listening from all the quarters,
Happily-married, pray convey my word. (1)
Some say, He is outside placed,
Others believe He is inside based.
He can't be seen, nor His features deciphered,
By the happily married only can he be traced. (1)

Refrain

Prevailing all over, lodged in every heart,
Without any cover of sort.
Says Nanak, everyone may listen,
The godmen's tongue is His resort. (2) 1.2

Jaitsari V

I am at peace; hearing the news I come to compose,
I would sacrifice myself, my body and mind,
Were I to find that my Lord is close.
Beyond computations, without limit, mighty Bestower of Boons,
As I behold Him
Deep in my heart I find Him repose. (2)

Refrain

What I ask, I obtain,
My desires and dreams are fulfilled,
As myself to the Lord I expose.
With the Guru's blessings as He comes to lodge in Nanak's heart,
No more he suffers, no more is he morose (4) 2.3

Jaitsari V

My Love is sought after everywhere.
 He is hailed in every home.
 In every home he is there. (1)
 He should be remembered both in weal and woe,
 Never for a moment should He be scared.
 Meditating on Name is the enlightenment of a million Suns,
 The darkness of doubt is seen nowhere.
 He prevails in every nook and corner.
 Whatever one beholds belongs to the Seer.
 Were Nanak to find the holy company,
 He will not have to be born again here. (2) 3.4

Refrain

P-701

Jaitsari V Score 4
Duos

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

I have found peace in my Guru's presence.
 Shedding cleverness, forgetting anxieties,
 Of ego there is utter absence (1)
 Whomsoever I see I find him lost in some attachment,
 I, therefore, rushed to the Guru's audience.
 In His grace, He took me in His service,
 And Yama could no more keep me tense. (1)

Refrain

I swim across the ocean of fire,
 As with great good fortune I realised the Holy Presence.
 Nanak, the slave, gained every joy
 With his heart in Lord's adherence (2) 1.5

Jaitsari V

In my mind on the True Guru I contemplate,
I am enlightened with the spell of Name.
The Preceptor has been considerate. (1)

Refrain

No more the scare of death and snare of Maya,
Yama can no more berate.
In shelter of Reliever of suffering, the Gracious,
His feet are my fate. (1)

The holy company is the boat
To ferry across the ocean of life inflate.
I've drunk the unattainable* and shed illusions
Nanak has endeared the unendurable state. (2) 2.6

Jaitsari V

He who has the Lord as his anchor,
He enjoys all peace, poise and bliss,
From no ill does he suffer. (1)
Appears involved in everyone,
Yet Maya cannot him conquer.
He remains dyed in the colour of truth,
From the True Guru he gets succour.
He is blessed and bestowed by the Master,
He has the holy as his benefactor.
Nanak swims across the ocean of life with such
As in divine ecstasy laud their Preceptor. (2) 3.7

*Refrain***Jaitsari V**

The Lord is my life, breath, wealth and charm
Man is lost in the abysmal darkness of attachment,
He is like a light worm (1)

Refrain

* Amrit

My Beloved Lord! Your sight blesses with success,
 Your Lotus Feet are wondrous.
 Propitiate them many a time,
 In my heart I offer incense.
 Exhausted I fall at Your Portal, Lord,
 Occupying Your hideout firmly.
 Pray, pull out your Nanak from the well of fire worldly. (2) 4.8

Jaitsari V

Pray someone should attune me with the Divine.
 I would propitiate his feet, say fine words
 And dedicate the entire life of mine (1)

Refrain

I would make my mind and body clean beds,
 And sprinkle them with the nectar fine.
 In grace I should remain lost in trance,
 From the vicious evil myself untwine (1)

I come to the shelter of the Reliever of Suffering of the helpless,
 I look up to You every time.
 Pray, bless Nanak with fearlessness and devotion,
 You are the shatterer of the bonds, the Lord sublime! (2) 5.9 P-702

Jaitsari V

When *chatrik* yearns, it rains in return.
 Compassionate Lord, do be kind, I ask for loving devotion (1) *Refrain*
 Her supreme joy is in a glimpse of the Sun.
 Of many joys the *chakwi** relishes nothing
 The fish lives not on anything else,
 Without water she must her life abandon. (1)

* A bird fond of sun

I am helpless, come seeking Your shelter Lord,
 Do be gracious to the anchorless one.
 Nanak propitiates the Lotus Feet,
 Excepting his Lord he has none. (2) 6.10

Jaitsari V

My Creator lives in my body and mind.
 In His grace He has put me in touch with the holy,
 The perfectly endowed Divine, I find (1)
 He who is drugged with the dose of love,
 He has drunk the Supreme Elixir
 His excellence cannot be stated.
 Who am I to make a conjecture? (1)

Refrain

He has attached to His apron His devotees,
 Those destined have been saved.
 Meditating on the Lord at His Portal ever
 Nanak has for him the peace laid (2) 7.11

Jaitsari V

Having wandered many a life I come seeking Your shelter,
 Pray, pull me out of this dark well
 And take me in Your care. (1)

Refrain

I know not enlightenment, meditation or ritual practices,
 Nor do I lead a life pure.
 Pray, attach me to the company of holy
 That I cross the life's impossible river. (1)

Pleasures of riches and sweet joys of Maya,
 None of these in my mind I bear.

Nanak, the slave, asks for satisfaction of a glimpse
And the Name Divine as ornament to wear. (2) 8.12

Jaitsari V

Godmen, remember the Lord in your heart.
The man of God never comes to harm,
Fulfilled are his tasks. (1)
Millions of impediments are removed in His service,
And one finds the immutable abode one sought.
The Lord's devotee needs entertain no fear,
Even Yama gives him due thought. (1)

Refrain

Other than the Lord taking anyone into consideration
Is wasteful and with failure fraught.
Hold His Lotus Feet in your heart, says Nanak,
All the peace and pleasure you've got. (2) 9.13

Jaitsari IX

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

The misled mind in Maya is involved.
Whatever one does in pursuit of avarice,
One gets oneself in it caught (1)
Lost in vicious pleasure, one understands not,
Lord's laudation one has forgot.
The Master who abides by one knows not,
One goes to wilderness and is sought (1)

Refrain

The jewel of Name lies in the heart,
Of it no knowledge one has got.

P-703

Says Nanak, in the absence of Lord's laudation,
All one's life one has lost. (2) 1

Jaitsari IX

O God! Pray, save my honour.
The fear of Yama is eating into my sinews.
O Lord Bountiful! I come to seek Your shelter.
A congenital sinner, stupid and greedy,
I am sick of committing misdeeds.
I can forget not the terror of death,
It is scorching me indeed. (1)

I've made many an effort for salvation,
And searched around the ten directions.
The Immaculate Lord who dwells in my heart,
His secret I have not known. (2)

Merit, meditation and austerities I've none,
What do I do now?
Exhausted, Nanak has sought Your shelter,
From fear let him outgrow. (3) 2

Jaitsari IX

Man, accept it as true,
Other than the Name of Lord everything is untrue.
He of whom the *yogis* are defeated in search,
And have failed to catch the cue.
Mind that Master to be next to you,
Without form and features due (1)

Sacred is the Name Divine in the world,
That you never pursue.

Nanak comes to the care of the One deified by the world,
Pray, it is Your way to rescue (2) 3

Jaitsari V Chhant Score I

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

Yearning for His glimpse day and night,
I longed for the communion.
The Guru opened the gate,
And brought about the union.

Chhant

Listen, dear friend! I have a request to make.
I long and thirst for my Beloved's sake.
Give me His tidings
For whose momentary glimpse,
I would chop my head and surrender.
My eyes are dyed in His colour,
Not for a moment they cease to wonder.
I long for the Lord like fish for water;
Or a *chatrik* in its nest.
When poor Nanak found his Guru,
All his longings were met. (1)

Dear friend! I am like none of His many admirers.
Dear friend! Each one of them surpasses the other.
Whom shall I remember?
Better than the others and many more,
They indulge in love-games in bliss.

Seeing them I have the craving,
With whom would I have the virtuous kiss?

Those who have endeared my Lord,
For them I would give my life.
Says Nanak, pray heed to me, you with happy matrimony,
How do I have His sight? (2)

Dear friend, you had the bliss with Him.
Tell me, how was it all done.
You realise the Lord, if you shed your ego,
And your stars are propitious.
My Master, held my arm and took me along,
Of my merits and demerits oblivious.
You wear the necklace of virtues and are painted in red,
Nothing seems to offend.
Says Nanak, blessed is the happily wedded
With whom the Lord His days does spend. (3)

P-704

Dear friend, what I prayed for I've attained,
Arrived is the Cherished Groom,
All over He is being acclaimed.
It is an event of great rejoicing
The Compassionate Beloved is in a mood of festivity.
It is great good fortune, the Guru has brought about the union,
I am in the company of the holy.
All my dreams are met and desires fulfilled,
With His limb my Beloved my limb has sustained.
Beseeches Nanak, I prayed for a boon,
Which the Guru has for me obtained (4) 1

Jaitsari V Score 2
Chhant

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

Sloka

My Lord is lofty, inaccessible and Wondrous who cannot be described.
Nanak has come seeking His shelter,
All accomplishments to Him are ascribed. (1)

Chhant

Pray save me the way You want,
You are my Lord God.
How do I compute my misdeeds?
Computing them is hard.
Millions of misdeeds, mistakes, misconducts,
Day after day I've misbehaved.
Lost in attachment and murderous Maya,
With Your grace alone I can be saved.
I do many a deed on the sly,
Lord is nearer than the nearest.
Beseeches Nanak, pray, do be gracious,
And pull me out of the transmigration net. (1)

Sloka

Of His innumerable virtues no count can be made,
Lofty is the Name of the Master.
Nanak has this request to make,
Pray, grant the shelterless shelter. (2)

Chant

There is no other recourse we can take.
 Day and night with folded hands we meditate.
 Meditating on the Lord ever,
 We achieve for what we wait.
 Shedding ego, attachment, misdeeds and duality,
 On the Lord alone we concentrate.
 Offer our mind and body to the Preceptor,
 Our person we eliminate.
 Beseeches Nanak, pray, do be gracious,
 The truth through Name let me assimilate. (2)

Sloka

Man, meditate on Him who has all the devices in His control.
 Garner the wealth of Lord's Name,
 Which with you will ever hold. (3)

Chhant

I have only one companion in the Preceptor; there is none other.
 He is everywhere; on the land and sea prevails the Master.
 Prevails on the land and sea
 Bestower of all, my rich Lord,
 The Creator, Provider Without Limit, Limitless,
 How do I laud the Lord?
 I rush to seek His shelter, the path of peace,
 Besides Him there is none.
 Beseeches Nanak, pray, do be gracious,
 Let me imbibe the Name of One. (3)

Sloka

What I wished in my heart, I came to receive.
Says Nanak, in meditation there is perfect peace.

P-705

Chhant

I am relieved; I am in company of the men of God,
Guided by the Guru I meditate on the Name.
The light in light Divine is absorbed,
Meditating on Name, my sins are washed.
I am at peace, no more with desires torn.
He grasped my arm in His grace,
And made me His own.
Limb with limb He consummated the divine union,
Gone were the pangs of transmigration.
Beseeches Nanak, He was gracious,
In an instant He brought about the union (4) 2

Jaitsari Chhant V

Transitory is the world and yet with ego tied,
Committing untold sins in the dye of Maya dyed,
Drowned in greed, attachment and pride,
Remembering not that one has to die,
Involved in progeny, friends, commerce and wife,
Mother mine, this is how one passes the determined days of life.
Finding the minions of Yama one is in affliction.
Says Nanak, what one does cannot be effaced,
He who has not earned, the riches of Name in meditation, (1)

He engages in many pursuits yet chants not the Name.
Moves into millions of incarnations,
Dies, is born, and again the same,

Beast, birds, stones, trees that have no count.
 He sows seeds, reaps rewards,
 What he does, with that he is bound.
 Forfeiting the gem of life in gamble,
 With which the Lord is least impressed.
 Beseeches Nanak, he keeps on wandering
 Not for an instant he has rest. (2)

Youth is gone, old age has come aright.
 Hands shake, the head is unsteady,
 The eyes are without sight.
 The eyes without sight and man without meditation,
 He leaves Maya and departs.
 Those with whom he humiliated himself
 Don't listen to him and assault.
 Not for a moment does he meditate
 On the Lord who is a wonder apart.
 Beseeches Nanak, it takes not more than a moment
 For the paper citadel to abhort. (3)

Nanak has come seeking shelter of the Lotus Feet.
 The impossible ocean the Lord Himself helps him to fleet.
 Adoring the Lord in the company of the holy,
 The Preceptor in His ferry gives a seat.
 He accepts faith, takes to Name,
 No more does he seek.
 The Master is a mine of virtue,
 What he looked for he has achieved.
 Beseeches Nanak, he is eternally satiated,
 Having received the Name as a treat. (2) 3

Jaitsari V
Var with Slokas

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

Sloka

In the beginning, middle and end pervades the Preceptor.
The holy contemplate on Him, the rest meditate.
Says Nanak, wiper of sins is the Creator.
What you behold, listen and speak keep the True in your heart.
He permeates everybody,
Says Nanak, you should remain in the Lord absorbed.

P-706

Pauri

Let us chant praises of the Immaculate,
He lodges in every heart.
The Accomplished Lord does and makes others do,
It can't happen what He ordains not,
In an instant He makes and unmakes,
There is none other at all.
In planets and universe, nether world and continents,
He prevails over all.
He whom He makes realise, he realises,
He is free from fall. (1)

Sloka

He created the living being and placed him in mother's womb.
Where he meditated on the Lord with every breath, says Nanak,
Even in great blaze to no harm did he come,

With head down and feet above in an untidy spot placed.
 Says Nanak, why forget the Master,
 Meditating on Whose Name one is saved. (1)

Pauri

Conceived with a drop of blood in the womb's fire.
 Head upside down, dirty and dreaded,
 It was like Hell's dark tower.
 Meditating on Name one burns not,
 With mind and body one should admire.

He who protected you in a terrible spot,
 You should forget not the Sire.
 Forgetting the True Guru there is no peace,
 You would forfeit your life entire. (2)

Sloka

He endows us with boons as we wish,
 All our desires He fulfils.
 Rids us of evils and afflictions, says Nanak,
 He is never far nor would ever He will. (1)

One should endear Him who brings every felicity.
 Forget not for an instant, says Nanak,
 He who fashioned this beautiful body. (2)

Pauri

He bestowed me with life, breath, body and riches,
 And many a delight and pleasure.
 He gave houses, mansions, chariots and steeds,
 As of fortune a measure.

With progeny, spouse, family and servants He blessed,
 He gave because He is a Giver.
 Meditating on the Lord my mind and body are rejuvenated,
 No more sorrow of separation is there.
 One should contemplate on the Lord in the company of the holy.
 No more there will be any fear. (3)

Sloka

The entire family makes endeavour Maya to earn.
 Devoid of loving devotion, says Nanak,
 Those forgetful of God turn goblin (1)

Snaps the tie that one makes with other than God,
 Says Nanak, true is the love in getting in the Divine absorbed.

Pauri

Forgetting Whom the body turns into ashes,
 And one is called a ghost.
 Not for an instant they let him remain at home
 Whom he had endeared most.

The wealth collected with ill means
 Turns into mere boast.
 One reaps what one sows,
 It is of *karma's* toast.
 Those ungrateful forget the Lord,
 And in transmigration float. (4)

Sloka

Untold alms and ritual baths
 As measures of purification,

Says Nanak, are gained by repeating the Name,
And of all the sins cessation. (1)

Collect a measure of fuel,
Expose it to a little fire.
It is like sheddings all the ills,
Remembering the True Sire. (2)

Pauri

Contemplating on the Name
Millions of misdeeds are washed.
Saying the Lord's praises,
One gains whatever one asks.
No more the fear of life and death,
One attains a secure slot.
Only if it is inscribed in the fate,
The Master's presence is sought.
Nanak is sacrifice unto You,
Bless him with a kindly thought. (5)

P-707

Sloka

Lost in wonderful houses and delighted in luxurious living,
Meditating on the Lord never,
Says Nanak, they are like worm of offal stinking. (1)

Waste is the paraphernalia sans love of the Guru.
He who remembers not his Master,
Turns to ashes true. (2)

Pauri

Beautiful beds, plenty of pleasure, enjoying the essence of luxury,

Golden mansion with sandalwood fragrance,
 Decorated with diamond and jewellery,
 Leading a life of heart's desire,
 Without any worry,
 If he meditates not on the Lord,
 He is like the worm of the filth of body.
 Without the Name there is no peace,
 Nor in any way the mind is steady. (6)

Sloka

Missing the Lotus Feet the love-lorn looks all over lonely,
 Abandon the vicious Maya, says Nanak,
 And live a life of bliss in company of the holy. (1)

Devoted to the Master I utter His Name and look for Him everywhere.
 Says Nanak, all other endeavours are waste,
 I live on His discourse as my fare. (2)

Pauri

Living in a battered hovel with no clothes worn,
 Without any caste, status or respect,
 Wandering in wilderness forlorn.
 With no friend, acquaintance, wealth or figure,
 No relative and those well-known,
 He is the sovereign of the entire universe,
 If his heart with devotion is strewn.
 The dust of his feet heartens,
 And the Preceptor's pleasure is borne (7)

Sloka

Endless grandeur, glory of power and beauty,
 Umbrella, fly-whisk of royalty and sitting on throne –
 With these only the stupid, ignorant and purblind are pleased.
 Says Nanak, Maya has a dream-like entity. (1)

Enjoying everything in dream,
 Attachments appeared attractive.
 Says Nanak, in the absence of Name Divine,
 Devotion to Maya is deceptive. (2)

Pauri

The stupid has given his heart to a dream outfit,
 As he works he bables.
 The joy and indulgence of royalty no more exist,
 His age is lost in one or the other bit.
 Objectives remain unfulfilled in Maya's fit.
 What can the poor man do when by You he is outwit? (8)

Sloka

They may live in mansions like those in heaven,
 And vanquish the nine continents of universe.
 Should they remember not the Lord,
 Says Nanak, they wander in wilderness. (1)

You may play a million wonder games
 Where the Lord is not remembered,
 Says Nanak, such a sport is worth a *cowrie*,
 The entire outfit would be dismembered. (2)

Pauri

Frighful wilderness is taken as a city,
 What is false is viewed a reality.
 Lust, wrath and pride are a stupidity.
 When charged by the baton down goes vanity,
 Without the Guru Accomplished it is all insanity (9)

P-708

Sloka

Royalty, beauty, riches and pride of lineage, all is delusion.
 It is collecting vice and playing with illusion.
 Says Nanak, nothing accompanies man excepting meditation. (1)

The bitter-melon appears attractive, which is again a delusion.
 It fetches not a *cowrie*,
 Says Nanak, riches doesn't accompany you,
 It's an illusion (2)

Pauri

Why hoard that which accompanies you not?
 Why strive for that one from which you must depart?

Forgetting the Lord one is restless,
 Happy is not one's heart.
 Leaving the Lord if one is attached to another,
 In Hell is one cast.
 Pray, do be gracious, Compassionate Lord,
 And free Nanak from the fears in which he is lost. (10)

Sloka

The joy of royalty is not sweet, nor of physical indulgence,
 The pleasure of Maya is sweet not.

Sweet is the company of the holy,
And sight of the Providence (1)

I have fallen in love, which has dyed my inside.
The truth has pinned me down,
Says Nanak, I relish my Guru, the Guide. (2)

Pauri

Nothing appears sweet to the holy other than the Lord,
All other joys are tasteless,
This is the truth hard.
The delusion of ignorance and doubt is snapped,
As the Guru takes over as guard.
My heart is pierced with love of the Lotus Feet,
As the madders dye is fast.
The preceptor is my life, breath, body and mind,
All the rest is false and lost. (11)

Sloka

Forsaking water the fish can't live,
Nor does *chatrik* give up the gathering clouds.
The humming-bee is imprisoned for the fragrance of flower,
And the deer is pierced with arrow for the love of sound. (1)

Were I to have Your glimpse for twinkling of an eye,
To none else would I give my heart.
Says Nanak, my life is hypothecated to that banker
Who is the friend of men of God (2)

Pauri

The way fish without water cannot remain alive,
And *chatrik* without a raindrop cannot survive,

The deer hypnotised by sound rushes to the hunter's knife,
 The humming-bee enamoured by fragrance of flower is caught in the hive,
 The men of God are devoted to the Lord, with His glimpse they revive. (12)

Sloka

They contemplate on the Lotus Feet and every breath meditate.
 They forget not the Lord Eternal.
 The Preceptor, says Nanak, their dreams does placate. (1)

The heart is intertwined in such a way
 That not for a moment it gets loose.
 Says Nanak, pray, fulfil my desire
 That I should ever for a glimpse of the True choose. (2)

Pauri

Lord! Pray, fulfil the desire of the one who yearns
 That in the company of the holy
 I should never shun.
 Grant me a glimpse for which I long
 That I am relieved of all concern.
 My body becomes pure
 With the dust of the feet of the holy, I learn.
 To the Lord Supreme, my Revered Guru,
 I should ever return. (13)

Sloka

P-709

Those who utter from their tongue, with ears listen the Name Nectar,
 Nanak is sacrifice unto them a hundred times,
 Who remain attuned to the Preceptor. (1)

Other than the Lord everything is untrue,
Says Nanak, they are to be lauded
Who are devoted to the Guru. (2)

Pauri

I am sacrifice unto them a hundred times who the Lord's discourse listen.
They are the established leaders
Who bow their heads before the Lord in submission.
The hands that scribe glory of God immeasurable times,
Their foreheads verily glisten.
The feet are pure and sacred
That tread the path of Preceptor's meditation.
Company of the holy is the Saviour,
It redeems from all affliction. (14)

Sloka

Fortunate is the revelation of Lord's will and contemplation on the Lord.
Blessed is the hour, says Nanak,
When one has a glimpse of God.
I cannot evaluate, the blessings are beyond compilation.
Says Nanak, the moment is welcome
When one has an encounter with Divination. (2)

Pauri

What is the hour when one realises God?
That conjunction is auspicious
When one meets the Lord.
Meditating on Him day and night,
Fulfilment of desire is the reward.

It is great good fortune meeting the holy,
 At their feet should one pay one's accord.
 He thirsts to have a glimpse
 Nanak is sacrifice unto the Lord. (15)

Sloka

The Lord is Redeemer of the fallen and Saviour of the sinner.
 Nanak meditates on His Name,
 And begs for His shelter. (1)

All the sins are shed as one falls on His feet.
 A sight of the Preceptor
 And sufferings and maladies retreat. (2)

Pauri

Pray accept me, my Compassionate Lord, I come to Your door.
 Take care of me, Helper of the helpless,
 I am sick of going from floor to floor.
 It is Your way to show grace to Your devotees,
 And thus the fallen You restore.
 There is none other than You,
 To You I come to implore,
 Pray, stretch Your arm towards the ocean of world
 And save me as Yours. (16)

Sloka

The Lord's laudation is the support of the holy granted by the Compassionate,
 Says Nanak, I attained purity in the company of the holy,
 And with faith in the Lord considerate. (1)

The burning of heart is not relieved by the sandalwood paste,
 Nor under the cool moon in the cold season.
 Says Nanak, He becomes cool
 Who with the Name does the Lord placate. (2)

Pauri

Faith in the Lotus Feet saves everyone.
 Listening to the glory of God,
 One comes to fear none.
 It knows no diminuation,
 If it is the collection of Name you've done.
 The company of holy, one gains,
 If one has great good done,
 Utters the Name day and night,
 And laudation of the Lord does listen. (17)

Sloka

Laudation of the Name earns His grace and freedom from suffering,
 The Lord is ever compassionate.
 Says Nanak, one should let not Maya cling. (1)

The fire that was raging is subsided,
 The Lord Himself has saved.
 He who has created the world,
 On Him did Nanak meditate (2)

P-710

Pauri

When the Preceptor is gracious Maya doesn't bother.
 Millions of sins are washed,
 When one meditates on the Preceptor.
 The body becomes immaculate,

Bathed in the dust of the feet of Master.
 The mind and body are at peace,
 One attains the Accomplished Father.
 Ferried along the family is
 The community and entire quarter. (28)

Sloka

The Guru is Great Preserver and all over Pervasive,
 The Guru is compassionate and Accomplished.
 To the fallen, says Nanak, the Guru is gracious.
 Through the arduous immeasurable ocean, Guru has ferried us in His fleet.
 Says Nanak, all objects are achieved.
 Should one seek the shelter of the Guru's feet. (2)

Pauri

Hail the Revered Guru in whose company one meditates.
 When the Guru is gracious
 All the misdoings dissipate.
 The Supreme Creator, the Guru,
 Those at the bottom He would elevate.
 Snapping the wicked snare of Maya,
 He has taken us as servants on Him to wait.
 Innumerable are those who laud Him,
 Their tongues His glories narrate. (19)

Sloka

I behold, I listen, I deal with the Lord alone.
 Nanak seeks the Name as donation,
 Should the Lord be gracious and atone. (1)

I serve the One, I remember the One,

I make my prayers to the One.
 I've collected the Name as my capital,
 Says Nanak, it is the true collection. (2)

Pauri

My Lord is compassionate, without limit all over pervades.
 He is all in all, none else is there.
 Himself He bestows and Himself does share.
 Coming and going is under His ordinance,
 Himself He is eternally here.
 Nanak seeks a boon
 Bless me with the Name, my Seer! 20.1

Jaitsari

Composition of Bhakta

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

Lord! I know not what,
 My mind is sold to Maya, the slut. (1)
 You are known as the Guru of the universe,
 I am only a *Kaliyuga* curse. (1)

Refrain

These five foes have me misled,
 Every moment distance from the Lord has spread. (2)

Wherever I turn I see suffering.
 I am still not convinced,
 Though it is from the *Vedas* offering. (3)

Gautam's wife and Uma's Master,
 One has a head on his hand,

And the other a thousand female organs in his body, to *look after*.
Such foes have bound and my gross self shamed.
Albeit shameless that I am,
I am yet not tamed. (5)

Says Ramdas, where should I go?
Other than Lord, before whom should I bow? (6)

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.

Raga Todi IV

Score 1

P-711

Without the Lord I can live not
 My Beloved Saviour! Pray, let me meet my Guru once
 So that again to the ocean of life
 I don't have to be brought. (1)
 My heart longed for the Preceptor,
 With my eyes His glimpse I caught.
 The True Guru, in His grace, made me meditate on Name,
 Which is the path I sought (1)

Refrain

In His trance He bestowed me the Name,
 From the Divine Lord Himself I got.
 I cherished it in my mind and body,
 My face and forehead are with fortune fraught.
 Those given to greed and misdeeds,
 The Lord good and great they forgot.
 They are self-possessed, stupid and ignorant,
 Ill luck is on their forehead wrought.
 I gained discrimination from the True Guru,
 Who is lighthouse of the divine thought.
 Nanak, the slave, attained the Name from His Guru,
 A gift with his destiny he had brought. (4) 1

Todi V Score 1

Duos

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

To none else the holy pay heed,
They are dyed in the Lord's colour, oblivious of everything else,
Those who have the Lord to lead. *Refrain*

Your company is most lofty,
No one else can ever it meet.
The devotees are assigned such a task,
They are lost in its feat.
Suffering and sorrow, age and death,
The devotees do not plead.
Fearless, they remain devoted to their creed,
Says Nanak, in their Lord's directed deed. (2)

Todi V

P-712

He is miserable who forgets the Lord.
He who has faith in God fears not the odds.
It is like living in the pit of a snake,
The life spent without the Name.
He who rules over the nine planets
Will in the end go empty-handed. (1)

He sings songs of the Supreme, Adorable,
He to whom You are favourable.
He is happy, blessed is his life,
Nanak is unto him sacrifice. (2)

Todi V Score 2 Quartets

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

Into ten directions my mind strays.
Lost in the delight and greed of Maya
It finds itself betrayed.

Refrain

With Lord's discourse and laudation in the holy company,
Not for an instant it has stayed.
Pleased seeing the *kasumba** flower,
With others matrimony overlaid. (1)

Never cherished the Lotus Feet,
Nor the True Guru I obeyed.
When it came to wandering, I wandered all over?
Like an oil-presser's ox I was made. (2)

Meditation, charity, holy bath I ignored,
Not for an instant to the Master I praised.
With falsehood of various types I deceived myself,
At the truth my heart is not laid. (3)

Never have I done good to others,
Nor have the True Guru served and prayed.
I remain and discourse in the company of five evils,
And under Maya's fascination weighed. (4)

I come and make a request in the holy company.
You are Beloved of devotees, it is said.
Nanak has taken to seeking his Lord,
His honour may kindly be vindicated. (5) 1.3

* A flower with a colour that fades quickly

Todi V

Without realising the Lord, man's life is waste.
 He does a lot to deck himself,
 It is like a dead body in state.
 He runs about collecting riches
 His coffers to inflate;
 No charity, no serving the holy,
 Worthless is his estate. (1)

Refrain

She wore jewellery, made her bed,
 And other grand arrangements.
 But finding not the company of her Spouse,
 Cried herself inundate (2)

He laboured the whole day,
 Thrashing husk with a flail.
 Then felt bitter having gained nothing,
 All his labour having gone waste. (3)

When the Lord took kindly,
 He lodged the Name in his heart.
 He sought company of the holy.
 This is how, says Nanak, he came Amrit to taste. (4) 2.4

Todi V

Lord Gracious! Ever You abide by me.
 Give me the light and understanding,
 That I love and adore Thee.
 Bless me with dust of the feet of Your slave,
 The abject sinner I am cleansed and my forehead pave,
 And sing praises of my Dev. (1)

Refrain

P-713

What You ordain should be acceptable to me.
 What You do I should agree.
 What You give, I should feel content.
 I must not look around and lament. (2)

I should consider my Lord God ever close,
 And feel humble like the dust of others' feet.
 In the hallowed company of godmen,
 I should my Preceptor meet. (3)

I am ever Your petty menial,
 You are my Spouse.
 Nanak is like a child, You are my Lord forsooth.
 Your Name is like the milk in my mouth. (4) 3.5

Todi V Score 2

Duos

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

I ask the Master for Name as alm,
 Nothing else is going to abide by me
 In His grace should I laud the Lord's charm (1)

Refrain

Royal, grandeur, wealth and other delights
 Are like the shade of trees in the farm.
 He rushes about for this and that,
 All of it is waste and sham. (1)

Asking for anything other than the Lord
 Is opting for raw and ham.
 Says Nanak, I ask for the dust of the feet of the holy.
 It must make my mind calm. (2) 1.6

Todi V

The Preceptor's Name is my mind's support.
 It is the breath of life and peace
 It is the Name that keeps us afloat. (1)
 The Name is my caste, my status
 The Name is my family *gotre*.*
 The Name is the companion who abides by me ever,
 The Lord's Name would ferry me in His boat. (1)

Refrain

I have indulged in many a worldly pleasure,
 Not one could play host.
 The Name, says Nanak, is my beloved friend
 The Name is my treasure-coast. (2) 2.7

Todi V

As you laud the cherished Lord, of your ills you are cured.
 Your mouth is immaculate and your mind pure,
 Here and hereafter you will be cared.
 You should wash the Guru's feet, serve him,
 And after Him your mind endeared.
 Shedding ego, pride of argument,
 Accept what is spared. (1)

Refrain

He alone takes to the service of the holy
 Who has it in his destiny reared.
 Says Nanak, none other than the One
 Can take care and has cared. (2) 3.8

* Sub-caste

Todi V

Lord! I come for protection to You.
 Pray grant me peace and glory of the Name
 And free me of my anxiety. (1)

Refrain

I can think of no other shore.
 Disregard my misdeeds galore,
 Worthless I am, do pull me out.
 Ever forgiving and ever gracious,
 To everyone You give refuge.
 Nanak, the slave, seeks company of the Holy,
 Pray, save me this time from the deluge. (2) 4.9

Todi V

P-714

The tongue chanting virtues of the treasure of glory.
 The mind is in peace, poise and enjoys serenity,
 And all the sufferings flee in a hurry. (1)

Refrain

Whatever you ask you get.
 The Lord God's feet are like alchemy.
 One is free both from birth and death,
 And through the ocean of life can ferry.
 After much deliberation the truth is arrived,
 For his devotees the Lord does ever worry.
 Says Nanak, if you seek eternal peace,
 Ever should you meditate on the Deity. (2) 5.10

Todi V

The traducer with the grace of God has been wiped.
 The Lord Supreme has been kind,
 With Shiva's weapon he has been sniped (1)

Refrain

The snare of death and Yama dare not look at me,
 As at the path of truth I've arrived.
 Consuming and spending it diminishes not,
 The jewel of Name as wealth I've contrived.
 He became a heap of ashes in an instant,
 He received for what he had applied.
 Nanak reveals the unknown truth,
 Of which witness is the world wide. (2) 6.11

Todi V

Misled, your mind and body are riddled with misdeeds.
 Laud the Lord in the company of holy.
 He alone can one lead. (1)
 Leaks in the boat can be stemmed not with hands;
 Invoking the One whose boat it is
 Care is taken of good and bad deed. (1)

Refrain

He who wields heavy stones with words,
 He is paid not any heed.
 Nanak has no power, no prowess,
 Pray, take in care I come to plead (2) 7.12

Todi V

O Man, you should meditate on the Guru's Lotus Feet.
 The Lord's Name serves as remedy,
 As well as axe, the ills of cold and heat it beats.
 It annuls all the Three Maladies.*

Refrain

Relieves suffering and bestows felicity,
 No harm can ever come to him,
 Who makes prayer to the Deity. (1)

* These are adhi, biyadi and vyadi (mental, physical and psychic) ailments.

With blessings of the holy, the Lord Almighty is our physician,
 He bestows perfect peace even to those with childlike understanding,
 All those who subscribe to the Divine mission. (2) 8.13

Todi V

Ever and ever we meditate on the Name of Lord.
 The Master in His benign grace
 Has brought us back to our resort. (1)

Refrain

He to whom we belong took care,
 The sufferings and affliction have come to drop.
 Extending His arm He saved His people,
 The way mother and father adopt.
 To every living creature has been kind,
 The Lord God has been gracious and soft.
 He who is a great celebrity,
 Nanak has his shelter sought. (2) 9.14

Todi V

Master! I came to Your Court.
 Annuler of millions of sins,
 Who else can us support? (1)
 I have searched around in varied quest,
 I have many a solution to report.
 It is with the holy that one attains the supreme status,
 Involved in Maya one is caught. (1)

Refrain

When one gets to cherish the Lotus Feet,
 One meets the noble being sought.
 Says Nanak, if one meditates on the Lord in bliss,
 No more is one in sufferings lost. (2) 10.15

P-715

Todi V Score 3 Quartets

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

Woe-betide, stupid, you are lost in attachment,
And in no small measure.
What you believe is to be yours,
It is not your treasure.
The Lord who is yours not for an instant to Him you belong,
What is others' for that you long.
The Name which would abide by you,
You lodge not in your heart.
What would ultimately desert
Of your heart it is a part (2)

You garner what sharpens greed,
The gift of Name Ambrosial you never tried. (3)
In the well of lust, wrath and attachment you have slipped.
Says Nanak, it is rare that with the grace of Guru one is not picked. (4) 1.16

Todi V

In our home it is Hari* alone,
To no one else is devotion shown.
It is great good fortune that I've my Guru realised,
The Guru has me with the Name appraised. (1)

Refrain

Meditation, asceticism, fasts and discipline,
Uttering the Name is the bliss I champion. (2)

* Lord

Character, conduct, caste and virtue,
The Supreme bliss is the chanting I pursue.
Says Nanak, he who has the Master attained,
Everything in his house he has gained. (4) 2.17

Todi V Score 4 Duos

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

Fond of beauty, my mind is in quest of trance,
Trance is not obtained with words as a chance.
Longing for a glimpse of the Scion,
I look around every street and corner,
Meeting the Guru I shed the illusion (1)

Refrain

I was revealed this truth from the holy,
That everything is already inscribed on one's forehead.
Hearing this Nanak closed his eyes in submission. (2) 1.18

Todi V

O stupid, your heart is engrossed in ego,
It is attached to Maya, the wild.
The heart that should have been devoted to Lord,
Ever asking for more and more in reward.
How can you have it if it is not your due and in accord?
Deluded by the God-given wealth,
Unfortunate, you are in the fire of Maya cast.
Man, you should heed the word of holy,
All your sins will be washed.

Refrain

He who is destined from the Lord to receive,
Says Nanak, not again he would be set to conceive. (2) 2.19 P-716

Todi V Score 5

Duos

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

My preceptor has me so consecrated.
That the five sins and malady of ego from my body have been
entirely eradicated. *Refrain*

Relieving me from the bonds of vice,
The world holy has in my heart inculcated.
Considering not my form and features,
He picked me up with love,
And in love divine satiated.
The veil in between removed, I had a glimpse of the Lord,
My heart in bliss, my mind felicitated.
It is His house, He is the Master,
Nanak to Him is dedicated (2) 1.20

Todi V

Mother mine! The love I cherish in my heart
Is true ritual, recitation and meditation. *Refrain*
His daily glimpse is my breath of life and rich collection.
He is my provision for journey,
He is my life's companion. (1)

Blessed by the holy, my mind is made pure.
He has made me His own in compassion.
Nanak attained peace through constant contemplation,
And of the devotees an all-time association. (2) 2.21

Todi V

Lord, my breath of life! Pray, I long to meet.
 Let me forget You not for a moment.
 Grant Your devotee this as a treat. *Refrain*
 Relieve me of illusions and save me Love!
 Omniscient, You occupy the accomplished seat.
 Name is like the riches of a million states for me,
 Pray, grant me an ambrosial glance as a treat.
 My tongue should laud You day and night,
 My ears should satiate with Your Name sweet.
 I seek Your care, my Provider of life breath,
 Nanak is sacrifice unto a hundred times at least. (2) 3.22

Todi V

Lord! I am of Your feet the dust.
 Helper of helpless, Enchanter of the heart, Beloved!
 Pray, fulfil my desire You must. *Refrain*
 Your glory is lauded all over,
 The knower of hearts, ever just.
 Those who laud their Creator,
 They never die in disgust.
 Solves all the entanglements of Maya,
 The holy company annul them must.
 Joys of life and pleasures of wealth
 In the absence of Lord, says Nanak, are dust. (2) 4.23

Todi V

Mother mine! Thirsty is my heart,
 Not for an instance it can live without Love,
 Ever it longs for a glimpse of God. *Refrain*
 Meditating on the Name of the Master Creator,

All its ills of body and mind depart.
 Perfection Incarnate Preceptor, Bestower of Peace
 Immortal and Immaculate He is called. (1)

Blessed by the holy, my objectives are met,
 By His grace I laud the virtuous Lord.
 My heart is serene, in peace and poise,
 Enlightenment of a million Suns is Nanak's reward (2) 5.24

P-717

The Lord is the Redeemer of the misled,
 Bestower of life, honour and peace
 Knower of the mind, with Whom my heart is wed.
 Charming, Accomplished, Clever, Omniscient,
 Lodging in the heart of His devotees,
 Of Whom they are with laudation fed.
 Essence of holiness, Wondrous Master, a field of *karma*
 In which what one sows to it is led. (1)

Refrain

Wonderstruck with His learned lore,
 None other than it is read.
 The tongue utters His Name with laudation
 Nanak, the slave, with Him is wed. (2) 6.25

Todi V

Mother mine! Maya is an illusion.
 Without the Name of the Lord,
 It is like flame of straw, shadow of the cloud,
 And flood-waters rain.
 I give up cleverness and being shrewd,
 With folded hands I tread the holy lane.
 I contemplate on the Omniscient day and night,
 Of being human this is the noble gain. (1)

Refrain

The holy discourse on the *Vedas*,
 The unfortunate I don't retain.
 Nanak, the slave, seeks loving devotion,
 Meditating on the Name there remains no stain. (2) 7.26

Todi V

Mother mine! I cherish the feet of my Guru.
 It is great good fortune granted by God.
 A million worth reward is a glimpse of the True. *Refrain*
 Chanting praises of the Eternal and Immortal,
 I have shed lust and wrath, the evils I rue.
 Dyed in the dye of truth, I have become steady,
 The cycle of birth and death I don't have to pursue. (1)

All the pleasures and joys without laudation of the Lord,
 The gracious holy treat as untrue.
 Nanak, the slave has gained the jewel of Name,
 Without the Name they depart as a plundered crew. (2) 8.27

Todi V

In the company of the holy on the Name I meditated.
 I was in poise and bliss day and night,
 For a noble future I was fated. *Refrain*
 The blessed, I propitiated my Accomplished Guru,
 Whose extent cannot be estimated.
 He extended His arm and pulled His slave out
 From the vicious ocean of the world stated.
 The Holy Word freed me from being reincarnated. (1)

No more I was crisis-mated.
 Nanak came under his Master's care,
 Time and again Who is venerated. (2) 9.28

Todi V

Mother mine, my mind is at peace.
 I've enjoyed millions of delights of royalty,
 Meditating on the Name does every ill cease. *Refrain*
 Shed are the sins of many a birth,
 Meditation does both body and mind please.
 A reflection of the Lord and desires are fulfilled,
 A glimpse, and my hunger comes to ease.
 The Lord is the four boons, eight great powers,
 Wish-fulfilling cow* and a grove of wish-fulfilling trees.#
 Nanak came seeking shelter of the ocean of blue,
 His sufferings of birth and death did cease. (2) 10.29

Todi V

P-718

I have lodged the feet of Lord in my heart.
 Meditating on my Master,
 All my problems are solved. (1) *Refrain*
 Acts of piety, charity and worship,
 Everything is in laudation involved.
 Chanting His praise I have attained endless peace,
 Beyond limit and Inaccessible is my God. (1)

Those whom He owns, my Lord Preceptor,
 No more reckoning of their doings He records.
 Listening the jewel of Name sustains Nanak,
 Who has this jewel to his neck clasped. (2) 11.30

Todi IX

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

* Kamdhenu

Parijat

What to speak of my petty deed!
 Entangled in the joys of luxury and lust,
 To the Lord's laudation I pay no heed.
 Considering the unreal world as real,
 I am lost in it in my greed.
 Helper of the helpless I've never contemplated,
 Who abides by one ever in need (1)

Refrain

Absorbed in Maya day and night,
 From my heart's impurity I am not freed.
 Says Nanak, there is no way of liberation.
 Without subscribing to the Divine creed. (2) 1.31

Todi Copmpositions of Bhaktas

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

Some say, He is close.
 Others aver He is far.
It's like the water fish climbing a date-palm.
 Why make conjectures?
 He who realised Him has also concealed Rama.
 The learned Pandit to the *Vedas* subscribe,
 The stupid Namdev has the Lord imbibed. (1)

Remembering the Lord one is not afflicted.
 He is cleansed of sins who is to the Lord committed.
 Remembering the Lord, Nama has come to find,
 It's no use fasting or visiting shrines.
 Says Nama, I have the holy realisation,
 Remembering the Lord one earns salvation. (2) 2

It is the game of three rhymes.

The potter should have a *handi*, *pot* at his house.

The king should have a *sandi*, *she camel* at his house.

And the Brahmin should have a *randi*, *horoscope* at his house.

That makes three rhymes: handi, sandi and randi (1)

The grocer should have *hing*, *asafoetida* at his house.

The buffalo should have *sing*, *horns* on her head.

And the temple should have *ling*, *lingam* in it.

That makes three rhymes: hing, sing and ling. (2) 2

The oil-presser should have *tel*, *oil* in his house.

The forest should have a *bel*, *creeper* in it.

And a gardener should have a *kel*, *banana plant* in his house.

That makes three rhymes: tel, bel and kel. (3)

The Godmen should have Gobind, *the Lord* amidst them

Gokul, should have Shyam, *Krishna* living in it.

Nama should have Rama *the Master* to abide.

That makes three rhymes: Gobind, Shyam and Rama. (4) 3

Raga Bairadi IV Score I

Duos

P. 719

There is but One God.

He is realised through the grace of the True Guru.

Man, you should give ear to the inexplicable expo of the Lord's Name,

You will attain miraculous and occult powers, enlightenment and peace.

Contemplate on the Name, the same, the same, the Lord Ram's Name. *Refrain*

Many an epic, the *Puranas* and the six *Shastras*,

Laudation of the Lord's nobility claim

Shiva and his thirty-three crore deities meditate,

Yet they know not the secret of Lord's fame. (1)

Men sublime and troupes of heavenly choristers say His praises,
Sing all those created again.
Says Nanak, those who have been favoured,
They are truly holy and spiritually tame. (2) 1

Bairadi IV

Man! In the company of the holy laud the Lord.
The Lord is a jewel, the precious jewel,
The Guru True obtains this gift as reward. (1) *Refrain*
You should dedicate your mind and body to him
Who recites for you the Name of God.
You should offer your wealth, riches and property to him
Who unites you to a friendly bard (1)
It is a moment's grace of the Creator
That one gets the Lord to laud.
Nanak, the slave, encountered his Master,
And all his anxiety of sufferings and ego was resolved (2) 2

Bairadi IV

P-720

The man of God lauds the Lord.
Should anyone traduce the holy,
He deviates not on his part. (1) *Refrain*
Whatever happens, the Master does it,
Himself the Lord plays every card.
Himself He inculcates understanding,
Himself makes us repeat His Word. (1)

Himself the Lord exposes in the five elements,*
Himself His five substances# in them are involved.

* Five evils like lust, wrath, attachment, greed and avarice

Sources of sensation (sound, touch, form, taste and smell)

Says Nanak, the slave, the True Guru Himself unites,
Himself He sees that the problems are resolved. (2) 3

Bairadi IV

Man, contemplate on the Name Divine for liberation,
It frees from million sins,

The Lord ferries you to the yonder station. (1)

Refrain

The Lord Master lodges in the city of body.

He is unafraid, disdains none and is sans formation.

He lives close and yet one sees Him not,

He is realised only through contemplation. (1)

The Lord Himself is the banker, evaluator, jewel and diamond,
Himself He finds Himself in expansion.

Says Nanak, whom He favours trades in Name,

The Lord is the True trade commission. (2) 4

Bairadi IV

Man, contemplate on the Lord Immaculate and sans form,
Ever and ever He should be meditated,

The Bestower of peace who has no end with limit shorn. (1) *Refrain*

Absorbed in God you were hanging upside down in fiery pit of the womb,
The Lord saved you there from harm.

Man, You should meditate on the Preceptor,
Who in the end obtains liberation.

He who has the Lord lodged in his heart,

He should be ever and ever reverence shown.

The Name is attained with the grace of God,

The anchor of man should be meditation. (2) 5

Bairadi IV

Man, utter the Name of God and meditate on it every day.

You will attain what you desire,

No harm will come your way.

Refrain

Take to the recitation, austerity, fasting and worship,

Which devotion to the Divine betray.

Other than the Lord's all love is false,

Not longer than an instant it does stay. (1)

The Lord accomplished is without limit,

No one dare His greatness weigh.

Nanak comes seeking His shelter,

The way You please, do save him, pray! (2) 6

Raga Bairadi V**Score I**

There is but One God.

He is realised through the grace of the True Guru.

In the company of the Holy if you adore the Lord,

The ills of a million births will depart.

You will obtain whatever you claim,

With God's grace you will be blessed with the Name. (1)

The Name brings peace and fame as a prize,

With Guru's blessings has Nanak come to realise. (2) 1.7

Raga Tilang

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.

I wish to make a submission, my Lord!
 If You would please Your attention accord.
 You are truly Great, Merciful and Faultless Sustainer.
 That this world is not long-lasting,
 I am convinced.
 That the messenger of death would catch hold of me by my hair,
 I am well aware.
 Wife, son, father and brother,
 None would be able to hold my hand.
 In the end, when I fall and it is my time to depart,
 None would come by me to stand.
 I roam about daily, given to avarice and evil ways,
 Never do I do a good deed.
 Such a wretched one I am,
 Ill-omened, miserly, careless, narrow-minded and rude.
 Says Nanak, but I am Your slave,
 The dust of the feet of Your servants, a knave.

Tilang I Score 2

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

Your fear is my marijuana and the pouch my heart,
 I am ever intoxicated.
 My hands the begging bowls hungry for a glimpse,
 I go from door to door dedicated (1)

For Your sight I pray,
 A beggar at your door asking for charity, if I may.
 Saffron, flowers, musk of the deer go with all hands
 The nature of sandalwood and the Lord's devotees is
 To provide fragrance to mean and grand. (2)

Refrain

Ghee and silk are considered not polluted,
 Such a devotee in the caste-system has to be scouted.
 He who remains in Your Name absorbed,
 At their door Nanak asks for alms as reward. (3) 1.2

Tilang I Score 3

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

Dear! Involved in Maya I have myself in avarice dyed,
 My spouse likes not this gown.
 How does the bride go to His bedside?
 I am sacrifice, sacrifice I am unto them,
 Who Your Name chime.
 Those who meditate on Your Name,
 I am sacrifice unto them a hundred times.
 Dear! If you have to dye yourself, have it in madder shade. P-722
 Were the Master Dyer to dye it,
 The colour would never fade. (2)

Those dyed in red have their spouse by their side,
 Nanak prays for the dust of their feet to provide.

Himself He creates, Himself dyes, Himself He shows grace.
Says Nanak, if the bride pleases the Groom,
To His bed the bride he takes. (4) 1.3

Tilang I

The newly-wed! Why do you throw your weight about?
Why don't you enjoy the company of your Groom at your house?
Stupid! Your Spouse is close at hand,
Why must you go out looking for Him?
With the *kohl* of fear in your eyes,
Dress yourself in the garments of devotion,
You will then be called a bride,
And your Spouse will take you by His side.

What should the newly-wed do
If she doesn't find favour with the Spouse?
She implores Him time and again,
But she doesn't have access to the Master's House.
She must do whatever He likes,
Without good deeds nothing will strike.
You may try as much as you may,
Given to avarice, greed and ego
And thus sold to Maya,
The newly-wed should understand
One doesn't gain the Master's hand.

She should go and ask the one with fond Spouse:
How does one gain the Groom's favour?
Do whatever He asks you to do,
And give up being demanding and clever.
He who bestows on you the treasure of love,
You must be devoted to Him.
Apply the perfume of doing what he commands

And surrender to Him in body and soul.
 So says the happily married,
 This is how you gain the Master's favour.

You have to lose yourself to gain His favour,
 There is no other way.
 The morn the Master looks kindly upon you,
 It is indeed a fruitful day,
 It's like acquiring Nine Treasures.
 She is a blessed one who is fond of her Spouse,
 She is the queen, says Nanak, in the house.
 Dyed in such a colour, lost to the creed,
 Drowned in His love day and night,
 She is comely, charming, personable and wise, indeed.

Tilang I

O Lalo! As comes the Lord's Word, I reveal.
 With a marriage party of sinners he comes from Kabul
 Asking for charity on the steel.
 Modesty and righteousness are nowhere to be seen,
 Falsehood appears to hear the appeal.
 No one listen to *Qazis* and *Brahmins*,
 The Satan seems to solemnise the deal.
 The Muslims read their scriptures.
 And in affliction invoke *Khuda**
 The low-caste and the Hindus too,
 Also serve under the same law.
 Nanak sings the odes of death,
 O Lalo! And sprinkles blood instead of saffron raw. (1)

Nanak sitting in the city of corpses lauds the Lord and states:
 He who created this colourful world

P-723

* God

Watches it sitting alone in His Estates.
 He is True, devoted to truth,
 His decision will be truthful *though late*.
 As the country will be torn to bits,
 Hindustan will remember what *prediction I made*.
 They came in seventy-eight and go in ninety-seven,
 Another hero would appear on the stage.
 Nanak, tells the tale of truth
 It is the hour of truthful lays (2) 3.5

Tilang IV Score 2

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

All are born as ordained, all over runs His writ.
 He is the True Master, His ways are true,
 Everyone to Him does submit. (1)

The True one should be adored,
 He is Supreme, the best hit.
 There is none the like of Him.
 What to speak of my bit?
 Air, water, earth and sky
 Every element has His abode in it.
 Says Nanak, He lodges them in person
 It is no falsehood in it, not a whit. (2) 1

Refrain

Tilang IV

The misled is engaged day and night in wasteful deeds.
 As he brings wealth earned with falsehood and fraud
 He appears in the world to succeed (1)

The world is such a game
 In which one forgets the Name.
 The one which harbours not the Lord,
 In a moment would collapse the frame.
 The moment you forget the Lord,
 The cruel death will come and pounce upon you.
 Says Nanak, he is saved with His grace,
 Who lodges in his heart the Lord True (2) 2

Refrain

Tilang V Score I

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

The dust and divine light make the world.
 The sky, earth, vegetables and water
 Are creations of the Lord. (1)

Man, whatever you behold must die.
 Those given to eating carrion
 Are to the greed sold.
 They are ghosts, beasts, consumers of the forbidden,
 Even the carrion cold.
 One should keep one's heart in control,
 Otherwise hell is also in the Creator's fold. (2)

Refrain

Your cherished brothers, courtiers and elite
 How will they help you when Azrael* catches hold? (3)

The Lord knows all about it.
 Says Nanak, you should pray in the company of men of God as told. (4) 1

* Angel of death

Tilang V Score 2

There is none other than You.
 You are the Creator,
 What You ordain must accrue.
 You are my strength, You are the anchor.
 Ever and ever Nanak contemplates the Master. (1)

You are the Supreme Bestower.
 You are the prop, you are the shelter.
 You, You alone are going to prevail
 Inaccessible, Unknowable, Above Wonder.
 Those who serve You they fear not, nor do they suffer,
 Blessed by the Guru, says Nanak, laudation they offer. (2)

Refrain
 P-724

Whatever is visible is Your image.
 Treasure of virtue, Master beyond compare.
 They meditate on You ever and ever
 Says Nanak, it is a blessing which accrues with Your favour. (3)

I hail those who contemplate,
 With them does the world liberate.
 Fulfil my desire does Nanak entreat,
 I seek the dust of the holy feet (4) 2

Tilang V Score 3

Gracious, my Lord is gracious!
 The Preceptor is known to be kind.
 Every creature He does mind.

Refrain

Why must you be unsure, man,
 The Creator must come to your aid.
 He who created you,
 He must support you, don't you be afraid. (1)

He who has brought about the universe,
 Provision for its sustenance He has made.
 Cherisher of every heart
 He is the True Provider, it is said. (2)

No one has known His might,
 His is Supreme, without care.
 Man, you should adore Him
 As long as you breathe *and rear*. (3)

He is Accomplished, Inexpressible, Unknowable,
 This figure and form to Him belong.
 With His grace I am in peace,
 This is Nanak's prayer, *his song* (4) 3

Tilang V Score 3

Creator! I cherish Your creation,
 You sway both physical and spiritual world,
 Yet you maintain clear distinction.
 In an instant You make and unmake,
 Wondrous is Your manifestation.
 Who can guess Your ways?
 I am like a candle in a dark cavern. (1)

Refrain

You are the Master of the world, Lord God,
 Gracious, Creator.
 Those who meditate on You day and night,
 They don't have the hell to fear. (2)

He who has You as his support, Azrael is his friend.
 All his sins are forgiven,
 Who on Your glimpse comes to depend. (3)

Everything in the world is short-lived,
 Your Name alone lends true felicity.
 Nanak realised this in the company of his Guru,
 Ever he lauds his Lord's Entity. (4) 4

Tilang V

O man intelligent! Give it a thought –
 The Master Who can grant liberation,
 His love you should lodge in your heart.
 The Lord's sight is beyond any value
 Himself the Principal Master,
 He is the Provider True. (1)

Refrain

The Mighty, He alone gives His hand.
 He is the Creator of the entire cosmos,
 On His support does Nanak stand. (2) 5

Tilang I Score 2

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

Brother, He who creates also sustains, what more can one claim?
 He knows, Himself he does,
 He who has this outfit framed. (1)

P-725

Let us sing odes of the Divine Lover,
 Singing which it is a delight ever.
 She who has not enjoyed her Lord regrets,
She rubs her hand and tears her hair
 As the night is swept. (2)

Refrain

One can even not regret when the turn is lost.
 One should meditate when the turn for the stake is cast.
 They engage the Master who are superior with game. (3)

I don't have their virtues,
 Whom should I blame? (4)

Those who have had the bliss with the Master,
 I go to them and pray.
 I fall at their feet and supplicate,
 Do kindly show me the way. (5)

Says Nanak, she who abides by the Lord's command
 And uses His fear as sandalwood paste,
 If she were to resort to virtues as charms,
 To her Love she would make. (6)

If the heart meets the heart,
 It is the True Union.

One may clamour for much
 Mere talking doesn't bring about the fusion. (7)

The way metal *when melted* mixes with metal,
 Love with love binds.
 Blessed by the Guru if one realises it,
 Understanding of the Divine one finds. (8)

There may be a betel-bed at home,
 But for the ass it has little value.
 He who is the connoisseur of fragrance,
 Appreciates the flowers true. (9)

He who sips Amrit, says Nanak, his doubts are shed.
 He is enlightened spontaneously,
 And thus to immortality is led. (10) 1

Tilang IV

My Beloved Guru tells me the tales of God.
 I hail my Guru,
 I am sacrifice unto my Mentor, my Lord (1)

Come let us get together the devotees of my cherished Master. *Refrain*
 The virtues that please the Lord from the Guru I imbibed.
 They who accept the Lord's command,
 I am unto them sacrificed. (2)

I would give my life for them who have my Guru seen.
 Those who have served my Guru,
 A hundred times sacrificed for them I am keen. (3)

Lord! Your Name is reliever of pain.
 It is obtained in Guru's service
 And helps the devotee salvation gain. (4)

Those who meditate on Name are recognised,
 Unto them Nanak is a hundred times sacrificed. (5)

That which pleases the Lord is true laudation.
 Those who serve the Guru's devotees,
 They get the boons of their fascination. (6)

Those who have endeared the Lord,
 They are in Him ever absorbed.
 They sustain themselves meditating on Him,
 And contemplating God. (7)

The devotees who serve the dear Lord,
 I am sacrifice unto the elevated.
 They are liberated themselves,
 Their family and the world they are liberated. (8)

Guided by the Guru I have served the Lord.
 Blessed is the Guru, blessed His Mansion.
 The Guru showed me the way,
 Great, much great is His benediction. (9)

The disciples who serve their Guru are noble and wise. P-726
 Unto them Nanak is sacrifice,
 Many a time sacrifice. (10)

The sister-friends devoted to the Lord are blessed.
 They are lionised in the Court Divine and by the Lord Caressed. (11)

The devotees who meditate on the Name I long to meet.
 I would serve and drink* the wash of their feet. (12)

The friends chewing betel and enjoying a smoke,
 Meditating not on God ever,
 Yama carries them in his yoke. (13)

Those who contemplated Lord in their heart,
 Yama dare not come near them.
 They are endeared by the Lord. (14)

The Lord's Name is the treasure,
 Only the devotees know.
 Says Nanak, who propitiate the True Guru,
 They enjoy the show. (15)

The True Guru is known to be Compassionate.
 In His grace, He is ever the same.
 I am sacrifice unto the Guru a hundred times,
 Who inculcates the Divine Name. (16)

* Denoting utter humility

Blessed is He who brings me the Guru's message.
 I am delighted to behold the Guru's image.
 Pleasant is the tongue which utters the Ambrosial Name. (17)

The disciples who listened and subscribed to the Guru,
 Satisfied, annulled are all their hungers too. (18)

The one known as divine path, how do I tread?
 That which is the Lord's Name should be fed. (19)

Those who meditate on the Guru are wealthy and wise.
 I am sacrifice unto my Guru,
 With whose Holy Words myself I apprise (20)
You are my Master, my Chief, my Lord.
 If You please I propitiate You,
 You are the virtuous Bard. (21)

You are in a single colour and also in a variety.
 Whatever pleases You, says Nanak,
 To us brings felicity. (22) 2

Tilang IX Kafi

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

If you have to meditate, do it now day and night.
 The life shortens every moment,
 Like water from cracked pitcher might. *Refrain*
 Ignorant fool! Why don't you laud the Lord?
 Lost in false greed to your death you give no thought. (1)

Nothing is yet lost, if you were to start meditation.
 Says Nanak by meditation on God,
 You will attain the supreme fearless position. (2)

Tilang IX

Wake up man, wake, why this fast slumber?
 He who was born with you
 He too is torn asunder (1)
 Mother, father, progeny, kin you had cultivated,
 The moment you quit the body they have you incinerated? (1)

All the concerns exist as long as the life has the steam.
 Says Nanak, do laud the Lord, the rest is all a dream. (2) 2

Tilang IX

Man, you should laud the Lord Who is your true companion,
 The time is slipping by, pay me your attention. (1)
 With property, chariot, wealth and authority that you are attached. *Refrain*
 When the noose of death is around your neck.
 All this would get detached. (1)

Mad! You have spoilt your affair in a wakeful snide.
 You have shirked not from sin, nor have you shed pride.
 What the Guru has said brother, you should give your ear.
 Says Nanak at the top of his voice, come to the Lord's shelter. (2) 3

Tilang Compositions of Bhaktas Revered Kabir

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

Unauthentic are the *Vedas* and *Smriti* scriptures, brother!
 They don't relieve the anxiety of the heart.
 Should you practise the poise of mind for a while,
 God's Immanent Existence will be your person's part.

Man, you must delve in your heart daily,
 No worry will ever assail you.
 This world is a magic meet,
 Its attachment will never avail you (1)

Reading false writing you feel happy.
 Ignorant! What you utter is without any worth.
 The Lord is prevalent all over.
 It's not in Krishna's person alone on earth.
 There flows a river in heaven
 You have your bath there. (2)

You contemplate a while and open the eyes,
 You will find the Lord everywhere. (3)

He is holiest of the holy.
 If there be another, one should doubt.
 Kabir is gratified by the grace.
 He does what he pleases, none dare flout. (4) 1

Revered Namdev

Of the blind You are the support,
 Your Name is Khundkara, the Creator.
 I am poor, I am mean, Your Name is my shelter (1)
 Gracious, Merciful Allah!* You are beyond desire.
 Ever present You abide by me ever. (1)

Refrain

* God

You are like a river, always flowing
 Ever in abundance, you are a squire.
 You give, You also take; there is none other.
 You are All-knowing, You are All-seeing,
 To reach You who may aspire?
 You are the poor Nama's Lord
 You are my forgiving Master (3) 1.2

Hello friend, welcome I hope all is well with you.
 I am sacrifice unto you.

Your assignments are welcome, your name is charming of a beau. (1) *Refrain*

Where from have you come?
 Where did you go?
 Where are you proceeding?
 Dwarka Town?
 I hope you are not kidding.
 Your turban is well tied, your utterances are sweet,
 In Dwarka Town the Mangols you don't meet. (2)

There is the only Master of thousands of worlds
 He is like us the light-complexioned Lord.
 Of horses, elephants and men who is the Master,
 Of Nama He is the only Chief, the only Liberator. (4) 2.3